

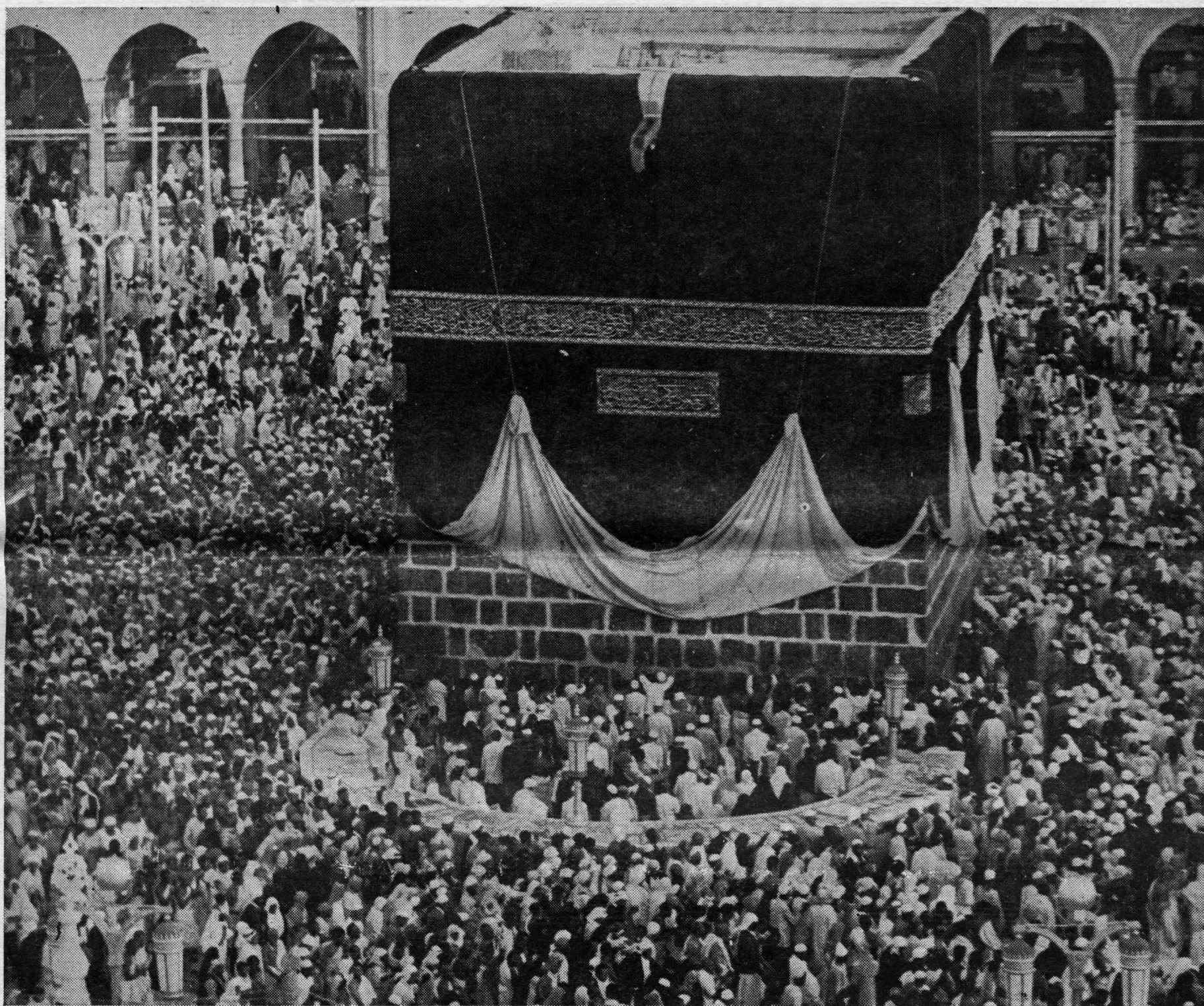


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WINTER ONE
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al-islam

ISLAMIC MOVEMENT JOURNAL



Pilgrimage To The Holy Kaaba In Mecca

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EDITORIALS: HAJJ - PILGRIMAGE

Hajj represents one of the finest aspects of Islamic faith. It is an obligatory duty upon every Muslim able to perform it, at least once in his life time. The pilgrimage brings the Muslims to the Ka'aba in Mecca, Saudi Arabia, built by Ibrahim (Abraham) and his son Ishmael as a center for worship of Allah in true monotheism. They also instituted pilgrimage to the Ka'aba both in accordance with Allah's will. Hajj demonstrates the universal brotherhood of Islam and shows how Islam is the real alternative to racism and nationalism.

Ibrahim in addition to building the Ka'aba and establishing Hajj was an obedient servant of Allah. Ibrahim was prepared to sacrifice his only son Ishmael, and only stopped when informed that his obedience was being tested. Rather than sacrifice Ishmael, he was commanded to sacrifice a sheep, a rite still done by pilgrims.

In time, the Ka'aba was overcome by polytheistic practices which lasted until the Prophet Muhammad (PBUH), the last Prophet and Messenger of Islam, smashed the idols and re-established its monotheistic purpose. The Ka'aba remains till this day free of polytheistic beliefs and is the direction of prayer for all Muslims.

Hajj represents one of the finest aspects due to its incorporation of all the practices of Islam within it, i.e., faith in Allah, prayer, abstinence and sacrifice. Hajj begins with the adoption of the ihram, the pilgrims ceremonial dress and from this point on the Muslim is on his best behavior, no lewd talk, or unkindness to men or animals is permitted, his attitude and conscience are turned solely towards Allah.

Thousands of Muslims from all parts of the globe, including Asia, Africa, Europe, Middle East, East and West Indies and the U.S. go to pilgrimage yearly as commanded by Allah. The pilgrims make circumambulations around the Ka'aba, all in the same garb, all distinctions of national dress or class eradicated, and using the same tongue for their supplications, Arabic and performing the same actions as practiced by Prophet Muhammad (PBUH) the universal Prophet. All of these things giving a universality to Hajj unlike any other activity on earth.

The Hajj is a demonstration of mankind's ability to live and work together when guided solely by Islamic principles. Hundreds of thousands of persons coming together, total strangers able to work and live together without arguments and dispute. Racial antagonisms and feelings of superiority can only be overcome by a real and progressive Islamic brotherhood. On Hajj the rule of brotherhood prevails as it does in every day life for Muslims. Malik Al-Shabazz (Malcolm X) experienced this brotherhood and recognized the potential it had for liberating men from oppression. He realized that Islam was the only exit from the ignorant racism-reverse cycle. Hajj shows man how life can be better when worshipping Allah and following his last Prophet Muhammad (PBUH). Hajj is also a time when Muslims exchange ideas and make plans that aid the entire Muslim world, a true example of the practicality of Muslim brotherhood.

All person's seeking to live in the family of mankind and free themselves from the racist-counter racist cycle should attend Hajj and experience as millions of others have that there is one God-Allah, one last Prophet, Muhammad and only one humanity.

SHAHEED - MARTYR IN ATLANTA

Muslims are servants of Allah. Their lives, properties and hearts are all available for service to Allah. As such Allah has told his servants that to be killed in service to Him is to gain immediate Paradise. Muslims therefore are not afraid to give their lives in the cause of Islam.

In Atlanta, on November 30, 1972 a fight between Muslims and followers of Elijah Muhammad occurred. After police intervention several followers of Elijah Muhammad were hospitalized. On December 3, a Muslim brother Dia Abdur-Raqeeb, who was uninvolved in the fighting incident was waylaid and shot at point-blank range with a shotgun. Police witnesses described his assailants as "black men" with "black suits" and one with a "clean shaven head". Atlanta police are quoted as saying, "at the moment, our investigation indicates that he was waylaid and killed for a revenge motive." In all probability brother Dia did not know the names or faces of those who hated him so fiercely that they killed him. Only people in total darkness, fully misguided, and ignorant of any ideals of goodness and virtue would attack an unarmed man, who was not guilty of any harm to them for merely trying to be a good practising Muslim. This is a severe crime and needs to be strongly condemned by all truth loving people, regardless of race, creed, religion, or political orientation.

Brother Dia Abdur-Raqeeb has been martyred for Islam. Although he is no longer with us, the principles for which he stood--the truth about Allah, the truth about the end of messengership, the truth about Islam, still stand firm against the lie of Elijah Muhammad and so-called "Black Islam".

Islam has come to clear away all falsehoods and false gods and to erect a way of living unequalled by false teachings or programs. There is only one truth, only one Islam, only one God-Allah. Because he believed in this and dedicated his life to this brother Dia was arbitrarily picked out and assassinated.

Terror tactics as used in Atlanta only go to reinforce every Muslim's belief in Allah and increase their struggling to establish true Islam. Every act like this notifies the world of the falsehood of Elijah Muhammad's program. Such terrorism demonstrates to non-Muslims what life would be like under the dogmatic doctrines and falsehood of Elijah Muhammad's brand of un-Islam.

There is only one way to thwart ignorance, evil, tyranny and oppression; and that is to join hands with those working for the upliftment of mankind spiritually, morally, politically, socially and economically--through Islam.

Those persons involved in the outrageous and wanton murder of an innocent Muslim should know that if they should somehow manage to escape justice in this life a sorry state awaits them in the next.

May Allah accept our brother into Paradise and inspire us to greater levels of struggling to establish Islam in North America.

Organization In Islam

PART II

Organization in Sunnah

Abu Hurairah reported: He heard the Messenger of Allah (peace be upon him) say: "He who obeys me obeys Allah, and he who disobeys me disobeys Allah; and he who obeys the Amir obeys me, and he who disobeys the Amir disobeys me; and the Imam is an armour for protection -- the battle is fought for his defense and through him protection is sought. So, if he commands the doing of duty to Allah and does justice, he has a reward for it; if he does otherwise, he shall suffer the evil consequences of it. (Bukhari)

We shall now investigate aspects of ORGANIZATION as revealed by the Sunnah. Sunnah refers to what the Prophet (pbuh) did or what he approved of his Companions doing. For information on the practice (Sunnah) of the Prophet, we will examine several Hadiths, which are the written stories about those practices. In the above Hadith, we find the terms obedience, Amir, Imam, command, protection, which all relate to Islamic organization. Amir comes from the Arabic root "command," thus he is the Commander, the one who gives direction and order to the organization. Imam comes from the root "to stand before," meaning that the Imam is generally the leader, the one who stands before the group as an example and as a guide to correct worship.

Organization is necessary for anything to operate smoothly so as to achieve success in its stated purpose. The Islamic Movement is an organized movement because its express purpose is to serve Allah by carrying forward the Message of Truth and the Mission of Muhammad (pbuh). It is not an individual effort, but a group striving. Through organization comes consultation and consensus, and through consultation and consensus comes the necessary authority to enjoin upon mankind the good while forbidding the wrong.

Islam places so much emphasis on the organized group (the Jamaat, the Ummah) because the scope of Islam is universal. Islam was not revealed to develop a few superheroes or demigods or intellectual giants who are paragons of individualism. Its purpose is to bring all mankind up to the standard of true worship and to unite all mankind in a single endeavor: pure service of the One God of Mankind. This unity of work and worship cannot be a reality without tight organization.

There are many examples in the Sunnah which relate to the organized group of Muslims, which show the superiority of working as a group, rather than lone effort. The Prophet (pbuh) has commanded:

You must adhere to the community and the leader of the Muslims.
(Bukhari and Muslim)

This sticking with the organized group is recommended even in fundamental things like taking meals and prayer:

Prayer said in congregation excels the prayer said alone by twenty-seven degrees. (Bukhari)

Eat together and do not eat separately, for the blessing is with the company (Ar. "the Jamaat").
(Ibn Majah)

"The blessing is with the Jamaat," Allah's Messenger has said. This organized effort is what produces unity, closeness, a feeling of companionship and love which carries over into all aspects of life. This service with the Jamaat produces a community spirit that gets rid of narrow selfishness or concern merely with one's own interests. Organization creates a feeling of fellowship by which the group can face even the most heated opposition or accomplish tasks that are impossible by individual effort alone. It was therefore the Sunnah (practice) of the Prophet (pbuh) and the Companions to work, not as scattered individuals without leadership or contact, but as an organized group in Allah's Cause.

Even the individual development which Islam fosters is for the purpose of building a strong community, each member of which would be an active, skillful worker in the Movement. When we examine the life of the Prophet (pbuh) we see that he was not told to become a hermit or mystic, to keep the Message to himself or even within the confines of his family and intimate circle. After these had opportunity to hear and believe, he still had to carry the Truth out to others; it was a Message for all humanity. The Islamic Mission is to create an atmosphere in all aspects of life whereby the whole of mankind may come to know and accept the Word of Allah. To provide such an opportunity, the physical, economic and social forces of unbelief must be challenged and overcome. Tyrannical rulers who stand in the way of religious freedom have had to be toppled. Social systems which have degraded people have had to be destroyed. Corrupt political entities have had to be put out of commission. Organized effort has been necessary to effect these changes which have revolutionized and can revolutionize the world.

Obedience to the chosen authority or leadership is a paramount feature of organizational service. One cannot allow personal dislike for an order or a certain program to cause him to separate from the group or to cause dissension.

Ibn Abbas reported Allah's Messenger as saying, "If anyone sees in his Amir what he dislikes, he should show patience, for no one separates a span's distance (9 inches, i.e., a very short distance) from the Community and dies without dying like those of pre-Islamic times."
(Bukhari and Muslim)

Abu Hurairah told that he heard Allah's Messenger say, "He who abandons obedience and separates from the Community and then dies, will die like those of pre-Islamic times."
(Muslim)

Thus, it is vital not just to live as part of the organized effort, but to be also part of the Community struggle when at the point of death, otherwise one loses the blessings of Paradise and dies like a pagan. It calls for lifetime association and participation. The organization and the authority are not for the leader's benefit, but for obedience to Allah, so that when we disobey the appointed authority, we are in reality struggling against the Command of Allah. In Islam, organizational leadership has never been based on caprice or class, but solidly on the principles of knowledge, righteous character, willingness to serve and zeal for Allah's Cause.

There has never been any racism or classism involved. Allah's Messenger has declared:

If a mutilated slave is made your Amir and leads you in accordance with the Book of Allah, listen to him and obey. (Muslim)

Listen and obey, even if a black slave with a head like a raisin is appointed over you.
(Bukhari)

These aspects of Islamic organization are far ahead of even the most "advanced" nations on earth, for in those nations positions of authority depend on belonging to certain social, economic or racial classes. Islam demands complete equality in organizational leadership as in other matters. No individual can lawfully seize power and rule over the Muslims; the organized group, following Allah's guidelines, chooses its leadership through consultation and consensus. When the leadership is so chosen, it is the duty and responsibility of all to "hear and obey."

In this regard there was once a time when the Islamic Movement directed a military campaign against king Maquqis of Egypt, and by valiant struggle the Muslims forced the king to a truce. The Amir, Amr bin al-'As, chose Ubada bin Samit as chief ambassador of the delegation sent to negotiate the free passage of the bearers of Islam's Message with Maquqis. Ubada was nearly 8 feet tall and very black of skin. The "Christian" king shouted, "Take this black man from my sight and send someone else to talk with me!" He was not used to having blacks in positions of authority in his "Christian" realm. But the Muslims stood firm and declared, "He is the best one among us, and so he is chosen to head our delegation; we cannot disobey him!"

The Sunnah highlights the virtues of organization and forcefully condemns the opposite of organization: schism, division, disunity. The Prophet (pbuh) called for severe penalties for those who try to create real division and disobedience in the group:

Arfaja told that he heard Allah's Messenger say: "Various corruptions will arise, so strike with the sword him who tries to cause separation in this people when they are united, whoever he be."
(Muslim)

He (Arfaja) told that he heard Allah's Messenger say: "If anyone comes to you when you are united

under one man, desiring to split you or cause factions in your community, kill him." (Muslim)

Life is sacred in Islam and taking life is a heavy responsibility; therefore, when the supreme penalty is given for those who willfully divide and disorganize the Muslims, it is a serious matter with Allah. These two Hadith have relevance (primarily) on the level of Khalifat-ul-Muslimoon, when it is an established fact (which it is not today) or when the Islamic State is established. However, the wisdom of them can be applied on the national, community and local organizational levels in the struggle toward that ideal, and it must be emphasized that their operation comes only through constituted authority: through organizational mechanisms with consensual power to carry them out. Further, it must be emphasized that they do not effect the Muslim duty and right to constructively criticize. These Hadith are not directed against healthy questioning or criticism which are, in fact, offered to build up and strengthen the organization by making it aware of any faults or mis-direction. According to other Hadith, even the Khalif of Islam was answerable to the ordinary Muslim for his conduct of Islamic affairs and this did not mean the questioner was wrong or disrespectful to Islamic authority. Healthy self-criticism and organizational criticism have a proper function in Islam: to clarify, solidify and strengthen.

In the opening Hadith, we were told that whoever obeys the leader of the organization (the Amir or Imam) has obeyed the Prophet, and he who obeys the Prophet has obeyed Allah. We cannot see Allah, and the Prophet (pbuh) is not with us, but the rightly-guided Amir or Imam really represents both Allah and the Prophet. This is because the positions of authority in the Islamic Movement were not set or ordained by men, but they are institutions through which Divine authority flows.

Think! Would we obey and follow instructions if Allah Himself spoke to us face to face? Would we stop ego-tripping and join the group if the Prophet (pbuh) told us to do so face to face? How can we say "Yes, I would do that for Allah and the Prophet," if at the same time we disregard the words of our brother, the Amir or Imam? Sure, he is just a man like us, but his position is one that demands respect and obedience. "He who disobeys me disobeys Allah," the Prophet (pbuh) says, and "he who disobeys the Amir disobeys me." If we esteem lightly the institution of Imarat (leadership of the organized group) and refuse to heed the instructions of those whom we have ourselves put in positions of authority over us, we are not just disobeying the brother who is Imam or Amir, we are disobeying Allah and we are disobeying the Prophet!

However, there is no legitimate organization nor legitimate leadership if it does not follow the guidelines of Qur'an and Sunnah:

Obedience is due only in that which is good. (Bukhari)

Hearing and obeying are the duty of

a Muslim man both regarding what he likes and what he dislikes, so long as he is not commanded to perform an act of disobedience to Allah, in which case he must neither hear nor obey. (Muslim)

Thus, there can be no Islamic organization or leadership that is based on falsehood, misrepresentation, or disobedience to what Allah has revealed. Any so-called Muslim organization which teaches any form of racial superiority, incarnation of Allah, direct revelation from Allah to its leader, other "prophets" after Muhammad ibn Abdullah (pbuh) or such false dogma is not an organization to which obedience is due. Furthermore, some organizations are unbalanced in their teaching and activity due to mis-application of certain ayats of Qur'an or certain Hadith. This is also a serious wrong, just as the obvious false doctrines or misrepresentation. Islamic organizations have a duty to understand and apply Hadith in accordance with the correct context and the total view of Islamic Shariah (Law). Our understanding of Hadith must be consistent with Islamic consensus and the larger body of Islamic rulings on these matters.

We cannot take bits and pieces and put these together with limited effort at correct understanding, and apply Hadith in any way we desire. Zeal is no substitute for knowledge. We must be sure that in utilizing the authentic sources of Islam that we do so in the proper way, based on effective study, research and understanding. Otherwise, the result of our application will still be misleading and an act of misrepresentation.

ORGANIZATION is a primary source of protection for the Islamic Movement. When the Prophet (pbuh) and the Companions were few in number and thus loosely organized, they had to submit to verbal and physical abuse from those who opposed the Truth. They had to suffer indignity, hunger, humiliation; some of them had to leave their homes and loved ones to seek refuge in another country. But as the Message of Islam found its way into more and more hearts, and bound them together in a closely-knit group which gave all to Allah's Cause, the strong Islamic Community and finally the Islamic State became realities. Then, it was the oppressors who were on the defensive! From UNITY and ORGANIZATION came STRENGTH and with Allah's help, the Muslim mujahids (those who struggled in Allah's Way) were successful in demolishing the forces of opposition, tyranny and oppression, and they took the light of Islam to all the world.

It is part of the Mission of Islam to form one unified Jamaat of Muslims, starting from the local and national levels, right on up to the international level. Thus, when we speak of the necessity for ORGANIZATION, we refer, not to forming many, many organizations, but of organizing the Islamic Work so that a unified Jamaat is produced with one ideal, all its members working together in one struggle. We refer to unity and cooperation among all Islamic workers, based on sound Islamic principles, so that the work is carried out "in an organized way," even up to the level of several Islamic States all unified by this one ideal of pure worship.

In our day, too, organization is a means of protection. Thus, Allah stresses organization time and again in Qur'an and Sunnah, exalting the blessings of Jammah, Ummah and Party, while warning against the excessive individualism which results in division and factionalism. Let us take heed to these lessons and stick to the organized group and to serve Allah as an organized group, for the forces of unfaith and unbelief still try to break the integrity of those who strive alone. Their rule is still "Divide and Conquer." Allah's Messenger (pbuh) warns us:

Stick to the Jamaat,
for the wolf eats the one
who has strayed from the flock.
(Abu Dawud)

end.

This booklet has been prepared under the auspices of the Central Direction of The Islamic Party in North America. Its purpose is to help clarify to the minds of those who are working or those who seek to work for the Mission of Islam, the importance of organized efforts within the Islamic Movement.

It contains the answer to the vital question of the role of ORGANIZATION in Islam.

May we all be guided to the Straight Path. We submit our works before Allah.

Organization In Islam

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QUR'AN & SCIENTISTS

By Dr. M.S. Khan M.D.

BISMILLAH-R-RAHMAN-IR-RAHIM. In the beginning all the people followed the same way. (Afterwards there came a change and differences arose.) Then Allah sent Prophets to give good tidings to those who followed the Right Way and Warnings to those who swerved from it. And He sent down with them the Book containing the Truth so that they should judge between the people concerning their differences. Differences arose not because people were not given the knowledge of the Truth in the beginning, nay, differences arose between those very people who had been given clear directions, and (for no other reason than that) they wanted to transgress against one another. So Allah, by His leave, guided those who believed in the Prophets to the Truth about which they differed; and Allah guides whomever He pleases to the Right Way.

(Holy Qur'an: II-213)

Theologians study the Word of Allah (God) and derive social, judicial, ethical and political law from it; while scientists study the work of Allah (God) to understand nature and the laws operating behind it and to find useful application of the latter. Obviously there cannot be any disparity between these two studies. It is like studying the mind of the Artist and His art.

But those who study nature without understanding the Creator of Nature are likely to end up either in discovering the Creator Himself or in utter confusion. Those who do not have faith in Allah (God), which comes from correct understanding and knowledge of His work, and those who do not believe in His Divine Guidance through His Messengers and Books, are susceptible to misuse the great powers of nature and cause more harm than good to humanity. The development of atomic weapons by scientists, a small use of which over Hiroshima and Nagasaki brought devastation to thousands of men, women, and children, bears testimony to the fact that the misuse of science can be the greatest danger to humanity.

This is not surprising to Muslims who know the saying of Prophet Muhammad (peace be upon him). He said: "The greatest of all the boons comes from the learned men and the worst of all the miseries also comes from the (misguided) learned men." Thus, the last Messenger of Allah (God) warned humanity against misguided men, scientists as well as non-scientists, who do not believe in being responsible to Allah (God) for all of their actions and teachings.

The Qur'an, being a message for all humanity, appeals to the people to discover Allah (God), the Creator, and to have complete faith in Him. Otherwise, they will destroy themselves by their own deeds by misusing their faculties of reasoning and action.

The Qur'an appeals in several places to the "men who reflect," to the "men who think," to the "people who use their reason," to the "people who keep their duty," and to the "men of knowledge" to discover for themselves, from their study, meditation, and experimentation, the answers to the following very fundamental questions:

- (1) Who is the Creator of the universe and all that is in it? (Q : XXI-33)
- (2) When there is no incongruity in the laws operating the vast universe which is stretched over billions of light years, is it not because the Creator is one and none besides Him? (Q : XXI-22)
- (3) Don't they observe that every living thing comes to an end after a finite amount of time? Then why don't they believe in the Day when everything will be annihilated? (Q : XXX-8)
- (4) When they see that the earth, the moon, the sea, and the sun have been made subject to man and when man enjoys innumerable things of comfort and pleasure, including the life itself created by Allah (God), shouldn't they, then, worship Allah (God) out of sincere gratefulness? (Q : II-63 and LXIV - 32 and 33)

Thus, the Qur'an urges non-believing scientists to ponder these above questions and discover positive answers. Answers to the above questions are prerequisites to the correct understanding and wise application of the laws of nature.

Regarding the believers, people of the faith, the Qur'an urges them to investigate, contemplate, and experiment on nature so they can increase their understanding of the Almighty Allah (God). In several verses of the Qur'an, they are commanded to choose fields of study and investigation. It must be remembered that the Qur'an is a book of guidance to all people. It is not a textbook of chemistry, physics, or biology. The reader of the Qur'an will find that the believers are exhorted to travel over land and sea and seek the bounty of their Lord. The present people are exhorted to study the history and civilization of people of the past and understand how many glorious civilizations were annihilated when the people disregarded the Divine Guidance delivered by the Prophets of Allah (God). It is suggested that men of today study the process of life that started with water (Q : XXIV-45), and marvel the creation of man himself.

Muslim scientists are urged to study the motion of celestial objects, particularly the sun, the moon and the earth and get useful information from this study. They are commanded to search the bottom of oceans and obtain necessary knowledge of life from them. It is suggested they study the meteorology of winds, clouds, and rain and make use of the information in farming of crops and breeding of animals.

Another Qur'anic message is that knowledge gained by one should be propagated to others. It will be sufficient here to quote the Prophet Muhammad (peace be upon him). He said: "Be either among the seekers of knowledge or among the teachers of knowledge."

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PEACE ON EARTH

By Saeed M. Abu Bakr

Does peace exist on earth? If so, then what are its properties; in what form does it present itself; is it temporal or infinite; how does one acquire peace? These and other questions must be answered before we can begin an analysis of the conditions of Peace.

Peace is not, for example, America dropping bombs on helpless women and children in Viet Nam, or practicing communism in China or Russia, or exterminating human dignity so that the rich may prosper at the expense of the poor. Peace is not drinking liquor, or smoking marijuana in anticipation of illuminating the tranquility of heaven on earth. Peace is not the Catholic church praising the Father, Son and Holy Ghost on one hand and exploiting the peasants of South and Central America on the other. Nor is peace the Christian-Protestant going to church to shout or sing hymns and forgetting about the society in hopes of reaching paradise with no work to stop the crimes being committed by their fellow churchmen and government officers. Peace is not the Jews and their pig markets, liquor stores, interest taking and financial tyranny of the oppressed community. Peace is not listening to loud James Brown type music in a smoke filled beer-hall, or a trip to the local brothel. Peace is not the ignorance of Elijah Muhammad teachings and its misguidance of the men and women who follow him. What then is peace: Peace is man's submission to Allah (God) and subsequently is harmonization with creation. Surely one can not say that he lives in 'peace' when he is in 'disagreement' with creation and his Creator (Allah). Only when one is free from disagreement and rebellion from Allah is he truly at peace.

It is peace when the sun rises and sets, when the night brings relief from the intensity of the sun, when rains come and nourish the crops and give life to humanity. It is peace when a Muslim stands in prayer and communicates with God. It is peace when a compassionate and tender-hearted Muslim woman offers encouragement and love to an 'actively' striving husband; it is peace when children obey their parents and abhor the idea of an old-folks home. It is peace to be a Muslim. It is peace when lives are free from exploitation, when justice is established, when truth is upheld, when human dignity is present and when man does these things as Allah requests then he truly experiences peace in his life. The truth of the matter is that the majority of mankind lives in ignorance of real peace and the way to attain it. Often people are fooled into thinking that peace means only no more war while throughout the world today, people are being exploited around the clock - war or no war. The enemies of true peace are never at rest and only vigilant conscious persons, aware of Allah, working for the peace Allah has designed are able to recognize unpeaceful acts and defend against them. Others live in hypocrisy, for they possess the knowledge of real peace but do not submit their lives and energies to be creati-

ely used to establish or maintain peace according to the divine instructions of Allah. But a greater dilemma than this faces mankind; ultimately this world will come to an end and man will stand in judgement. On that day those who lived in 'peace' with Allah and struggled and strived to establish it will ascend to heaven. The others who worked to cause chaos in the lands will no doubt go to hell. And those who passively followed, were exploited and submitted to this evil with no struggle will follow the leaders of their societies in hell. This is Truth.

When man looks back over the millenniums and observes all the senseless wars and atrocities that have plagued civilization then he must at least, for if it's only for a moment, ask when in the unfolding of civilization has humanity lived in true 'peace'? If he is serious he must reply only when a few brave countries lived under the Islamic banner have there been years of real peace, but even to establish the brilliant periods of Islamic peace, years of struggle were required. Islam makes no bones that its history shows attempts to end its peaceful setting by aggressive nations and as such it required entering war to maintain its peace. However no case can be made for any claim that Islam was the aggressor. The Muslim entry in Africa-Egypt was a defensive movement against the aggressive Eastern Roman empire and brought peace to the oppressed African people. The universe is always at peace: the sun does not fall into the moon, or earth into the sun—all of Allah's (God) Creation lives in harmony through total submission except mankind. Just as the sun, moon and stars remain constantly peaceful, man may do the same by submission to the will of Allah. Allah has created man and through his mercy he gave man the 'freedom' of free will. Man has abused that privilege. Man was left free to choose either to be or not to be a Muslim; definition: (one at peace, through submission). Life is precious, indeed it is so precious that Allah (God) has sent to mankind prophets to proclaim the majesty of Allah and to lead mankind into peace through a working belief. The Prophet Muhammad (S.A.W.) has wisely told mankind that: "I am the leader (ga'id) of the messengers, and this is no boast; I am the seal of the prophets, and this is no boast; and I shall be the First to make intercession and the First whose intercession is accepted, and this is no boast." Hadith

He was the greatest leader for real peace on earth known to man for his peace was not merely spiritual it was temporal as well as such it was aimed at eradicating the ills that plague man.

Peace, then can only come through Islam, that is true peace. Of course, the oppressors and exploiters may say that what they live in is Peace, but Allah (God) has instructed mankind that "It is but a brief comfort. Afterward their habitation will be hell, an ill abode." For they are making this life on earth hell for others. If man honestly wants to find peace then he should open his eyes to the fact of this present hell, its exploitative tyrannical atmosphere, its poisons, its chaos and confusion. He must recognize that if he really wants peace, a real peace, and not words then he must recognize his creator Allah, follow His prophet and join hands with those whose words and deeds are done to bring real peace Islam--to the earth.

JESUS IN THE QURAN

In the Holy Qur'an, the name of Jesus (pbuh) appears many times. Who is Jesus? After reading the Holy Qur'an, it is clear that he was a prophet and a human being. It is important to understand that there was and is no conflict in these two roles that he had to fulfill. In this article, we will use quotations from the Qur'an to substantiate this.

How do we determine the prophethood of Jesus (pbuh)? We must first think in terms of determining what qualities make a prophet. A prophet is a person who is the vehicle through which Allah makes known to mankind His Will, through divine revelation. Because men who are prophets bear such an important and weighty responsibility, they must be submissive to the Will of Allah (the characteristic which makes one Muslim); they must be of pure character in regard to speech and action; and they must be teachers--teaching people right from wrong. The Prophet Jesus (pbuh) exemplifies all of these qualities. The Qur'an describes him as follows:

"Christ Jesus the son of Mary was no more than an apostle; many were the apostles that passed away before him." V, 78

"Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant--He will gather them all unto Himself (to answer)." IV, 172

Thus, the Qur'an indicates that Jesus (pbuh) was one of a series of Allah's apostles.

In regard to the prophethood of Jesus (pbuh), there are both similarities and differences between him and the other prophets whom Allah inspired. Like many other prophets, his was a mission to a specific group of people. (The only exception is the Prophet Muhammad (saw) whose message was addressed to all mankind.) Jesus (pbuh) directed his efforts to the Israelites, and his special focus was to give clarification in areas of dispute:

"He (Jesus) was no more than a servant: We granted our favour to him, and We made him an example to the Children of Israel." XLIII, 59

"When Jesus came with Clear Signs, he said: 'Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me.'" XLIII, 63

"And in their (the prophets') footsteps we sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel...." V, 49

The above passage from sura (chapter) V informs us that the revelation to Jesus (pbuh) was not something new; rather, it was the same Divine Word Allah had given to the previous prophets--to enjoin good and forbid evil. In regard to the term "the Gospel," it is important to remember that Allah's message to

the Prophet Jesus (pbuh) is not available to us in its pure form today. Why? The Bible as we know it today is a combination of historical and biographical narrative. It does not comprise a complete and accurate picture of Jesus (pbuh), as can be seen in the variance among recorders who were his contemporaries, such as Matthew, Mark, Luke and John. In addition, we do not have the original word of Jesus (pbuh) as he spoke Aramaic, a language now considered a "dead language." Thus for an English speaking reader of the Bible, at least three translations (thereby creating the possibility of human interpolation), from Aramaic to Greek to Latin to English, separate the reader from the original.

As was the case with the other prophets, Allah performed miracles through Jesus (pbuh). The following quotation is in response to the Disciples request to witness a miracle to strengthen their faith:

"Said Jesus the son of Mary: 'O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us--for the first and last of us--a solemn festival and a Sign from Thee....'"

"Allah said: 'I will send it down unto you; but if any of you after that resisteth faith, I will punish him...'"

V, 117, 118

In regard to areas of difference, in comparison to the other prophets, Jesus' ministry was quite brief--lasting for three years (from his 30th to 33rd year) although his efforts to teach began when he was a child. He also differed from the other prophets by not being married and having a family... which brings us to a consideration of Jesus, a man of flesh and blood.

The Qur'an clearly states that Jesus (pbuh) was a normal human being, and that any efforts to ascribe a trinity or son to Allah are blasphemy:

"Say not 'Trinity': desist: it will be better for you: for Allah is One God: Glory be to Him: (Far Exalted is He) above having a son." IV, 171

Jesus in the Qur'an continued p.12

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The Editors accept full responsibility for the inappropriate usage of the term "in His own image", in the poem - Today- Tomorrow; Fall Two, Vol.I. Allah isal-Ahad, the One and Only.

OUR IDEOLOGY

AL-QUR'AN

In the name of Allah, the Beneficent, the Merciful.

18. Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doth what He will.

19. These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads,

20. Whereby that which is in their bellies, and their skins too, will be melted;

21. And for them are hooked rods of iron.

22. Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.

23. Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk.

24. They are guided unto gentle speech; they are guided unto the path of the Glorious One.

25. Lo! those who disbelieve and bar (men) from the way of Allah and from the Inviolable Place of Worship, which We have appointed for mankind together, the dweller therein and the nomad: whosoever seeketh wrongful partiality therein, him We shall cause to take a painful doom.

26. And (remember) when We prepared for Abraham the place of the (holy) House, saying, Ascribe thou nothing as partner

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الَّذِينَ تَرَأَى اللَّهَ يَسْجُدُونَ لَهُ مِنْ
فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِمَّنْ
النَّاسِ كَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ
وَمَنْ يَهِنِ اللَّهُ فَعَالَهُ مِنْ مَكْرِمٍ
إِنْ أَرَادَ اللَّهُ بِفَعْلٍ مَا يَشَاءُ

هَذَيْنِ خَصْمَيْنِ ائْتَمَّتْهُمَا فِي رِيْبِهِمْ
فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ
مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمْ
الْحَمِيمُ

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ
وَالْجُلُودُ
وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ

كَلِمًا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ
غَيْرِ أَعْيُنٍ وَفِيهَا ذُؤُقُوعٌ عَذَابٍ
الْحَرِيقِ

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَ
عَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ
فِيهَا حَرِيرٌ

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَ
هُدًى إِلَى صِرَاطٍ الْحَمِيدِ

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ
الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْعَاقِبُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ
فِيهِ بِالْحَادِ بِظُلْمٍ نُدِقْهُ مِنْ
عَذَابِ الْبُورِ

وَلَاذْبُوا أَنَا لِابْرَاهِيمَ مَكَانَ الْبَيْتِ
أَنْ لَا تُشْرِكَ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ

unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration.

27. And proclaim unto mankind the Pilgrimage.* They will come unto thee on foot and on every lean camel; they will come from every deep ravine,

28. That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.

29. Then let them make an end of their unkemptness and pay their vows and go around the ancient House.

30. That (is the command). And whoso magnifieth the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful unto you save that which hath been told you. So shun the filth of idols, and shun lying speech,

31. Turning unto Allah (only), not ascribing partners unto Him; for whoso ascribeth partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place.

32. That (is the command). And whoso magnifieth the offerings consecrated to Allah, it surely is from devotion of the hearts.

33. Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice unto the ancient House.

34. And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He hath given them for food**; and your God is One God, therefore surrender unto Him. And give good tidings (O Muhammad) to the humble,

لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ
السُّجُودِ

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ
رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ
مِنْ كُلِّ فَجٍّ عَمِيقٍ

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا
اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ
عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَاقِيَ
الْفَقِيرَ

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا
نُدُورَهُمْ وَالِيَطَّوَّفُوا بِالْبَيْتِ
الْعَتِيقِ

ذَلِكَ وَ مَنْ يُعْظِمِ حُرْمَةَ اللَّهِ
فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ
لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ
فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ
وَاجْتَنِبُوا قَوْلَ الزُّورِ

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَ
مَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ
السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي
بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

ذَلِكَ وَ مَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا
مِنْ تَقْوَى الْقُلُوبِ

لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمًّى
فَ تَمَّ حُجَّتُهَا إِلَى الْبَيْتِ الْعَتِيقِ

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِيَذْكُرُوا
اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ
الْأَنْعَامِ فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَكُلُّهُ
أَسْلِمُوا وَبَشِّرِ الصَّابِرِينَ

GICAL SOURCES

AL-SUNNAH

Ibn 'Abbās reported, Al-Aqra' asked the Prophet, peace and blessings of Allah be on him, O Messenger of Allāh! Is the pilgrimage to be performed every year or only once? He said: "Only once; and whoever does it more than once, it is supererogatory."

(AD. 11 : 1.)

Ibn 'Abbās said, Fadzl was riding behind the Messenger of Allāh, peace and blessings of Allah be on him, when a woman of (the tribe of) Khath'am came.....and she said, O Messenger of Allāh! The ordinance regarding pilgrimage made obligatory by Allāh for His servants found my father a very old man unable to sit firmly on a riding camel, shall I perform a pilgrimage on his behalf? He said, "Yes". And this happened in the Farewell Pilgrimage.

(B. 25 : 1.)

Ibn 'Abbās said, The people of Yaman used to go to pilgrimage while they had no provisions with them and they said, We are those who trust (in Allāh). But when they came to Makkah they begged of people, so Allāh revealed: "And make provision, for the benefit of provision is the guarding oneself."

(B. 25 : 6.)

Ibn 'Abbās reported, Dhu-l-Majāz and 'Ukāz were markets for trade (during the pilgrimage) in the days of Ignorance. When Islām came, they (the Muslims) disliked

عَنِ ابْنِ عَبَّاسٍ أَنَّ الْأَقْرَعَ
سَأَلَ النَّبِيَّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ
الْحَجُّ فِي كُلِّ سَنَةٍ أَوْ مَرَّةً وَاحِدَةً
قَالَ بَلْ مَرَّةً وَاحِدَةً فَمَنْ زَادَ
فَهُوَ تَطَوُّعٌ ☆

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَتْ
الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ ﷺ
فَجَاءَتْ امْرَأَةً مِنْ خَثْعَمٍ
..... فَقَالَتْ يَا رَسُولَ اللَّهِ
إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي
الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا
لَا يَثْبُتُ عَلَى الرَّاحِلَةِ أَفَأُحِجُّ
عَنْهُ قَالَ نَعَمْ وَذَلِكَ فِي حَجَّةِ
الْوَدَاعِ ☆

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَتْ
أَهْلُ الْيَمَنِ يَحْجُونَ وَلَا يَسْتَزِدُّونَ
وَيَقُولُونَ نَحْنُ الْمُتَوَكِّلُونَ فَإِذَا
قَدِمُوا مَكَّةَ سَأَلُوا النَّاسَ فَأَنْزَلَ اللَّهُ
عَنْهُ وَجَلَّ وَزَوَّدُوا فَانْ خَيْرِ
الزَّادِ التَّقْوَى ☆

عَنِ ابْنِ عَبَّاسٍ كَانَ ذُو الْمَجَازِ
وَعُكَاظُ مَتَجَرِّ النَّاسِ فِي الْجَاهِلِيَّةِ
فَلَمَّا جَاءَ الْإِسْلَامُ كَانَتْهُمْ كَرَاهَا

this until it was revealed :
"There is no blame on you if you seek bounty from your Lord", (that is to say), at the time of pilgrimage." (B. 25 : 150.)

Ibn 'Umar reported, The uttering of *labbaika* by the Messenger of Allāh, peace and blessings of Allah be on him, was thus :

"I am at Thy service, O Allāh! I am at Thy service. "I am at Thy service; Thou hast no associate, I am at Thy service.

"Thine is the praise and Thine the favour and Thine the kingdom, Thou hast no associate."

(B. 25 : 26.)

Ibn 'Umar reported, 'Umar said, speaking of the Corner (the Black Stone), I call Allāh to witness that I know that thou art a stone—thou canst not harm or profit; and if I had not seen the Messenger of Allāh, peace and blessings of Allah be on him, kissing thee, I would not have kissed thee, then he kissed it. (B. 25 : 56.)

Ibn 'Abbās reported, The Prophet, peace and blessings of Allah be on him, said : "The making of circumambulations round the House is like prayer except that you talk in it; and whoever talks in it, let him not talk anything but good,"¹²

(Tr.—Msh. 11 : 3.)

Popular statements of the Prophet

ذَلِكَ حَتَّى نَزَلَتْ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ
رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ ☆

عَنِ ابْنِ عُمَرَ أَنَّ تَلْبِيَةَ
رَسُولِ اللَّهِ ﷺ لَبَيْكَ اللَّهُمَّ لَبَيْكَ
لَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ إِنَّ

الْحَمْدُ وَالنِّعْمَةُ لَكَ وَالْمُلْكُ
لَكَ لَا شَرِيكَ لَكَ ☆

عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ قَالَ
لِلرُّكْنِ أَمَا وَاللَّهِ إِنِّي لَأَعْلَمُ أَنَّكَ
حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَوْ
أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ
اسْتَلَمَكَ مَا اسْتَلَمْتُكَ فَاسْتَلَمَهُ ☆

عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ
ﷺ قَالَ الطَّوَافُ حَوْلَ الْبَيْتِ
مِثْلُ الصَّلَاةِ إِلَّا أَنَّكُمْ تَتَكَلَّمُونَ
فِيهِ فَمَنْ تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمَنَّ
إِلَّا بِخَيْرٍ ☆

WAR IN ISLAM Series IX

Let us consider the purposes and utility of the Muslim entity's potential which is preserved and safeguarded through defensive war. Is the preservation of Muslim power in itself the motive behind the defense effort or is there a further end for which such efforts are required? Earlier in this discourse we proposed to answer this question and it was suggested again and again that if the Muslims love their national¹ strength they become incapable of performing the actual service for which they came into being. The discussion in the earlier sections of this study did not admit of anything more than indications of this purpose-but at this stage of the argument we may elaborate without a chance of causing misunderstanding.

The Holy Qur'ān, which in spite of its brevity covers all aspects of Islamic teachings, states the purpose for which Muslims have been created and mentions the actual service for the fulfilment of which Muslim power and potential have to be safeguarded and defended, thus the Qur'ān declares: "You are the best nation (ummat)² that has been sent forth for (the service and guidance of) mankind. You enjoin right conduct and forbid immoral behavior; and you believe in Allah." (Surah Al-Imran:110)

The Qur'ān does not say "sent forth for the Arabs" or "sent forth for the non-Arabs" or "sent forth for the East". The words are "ukhrifat lin-nas" (sent forth for mankind). Thus the Muslims have come into being not in the service of any particular race or country but in that of the entire human family, and the service consists in commanding the good and stopping the evil.

A nation which takes the service of humanity as the purpose of its existence presents a conceptual difficulty for minds which have developed in the insular atmosphere of nationalism and chauvinism. They know all too well of territorial or national needs and affinities, and "nationalism" is the ascension of their thought, but practical help for the whole of humanity, beyond geographic and racial considerations and the provision of this service as the very purpose of a nation's life, is far beyond the limits of their thinking. Hence we must first of all elaborate on the significance of the words "ukhrijat lin-nas" (sent forth for mankind).

Moral Concept of Social Duties

An analysis of the instinctive desires of man would show that in their essence they are no different from those found in very ordinary animals. The human desire for good food is comparable to that of a horse which rushes to eat fresh green grass. The pleasure derived by a person who obtains mastery over his own kind has its analogy in the pleasure felt by a ram which can out-ram all other rams. The smallest creature seeks to defend itself, and if man provides for his own defense he is not very different.

Thus basic desires or drives do not make much of a distinction between animals and human beings. The real difference between them is that the very purpose of animal existence is the fulfilment of these urges while human life does not limit itself to this fulfilment but utilizes it as necessary means to a higher end. If man has no higher purpose before him than that which sustains animals, and if he spends his God-given mental capacity merely in the search for further resources and methods for the satisfaction of his animal desires, then he may well become a high clan animal but he cannot become a fine human being.

The human being is compelled to earn his living so that he may not die of hunger. He is forced to construct shelters for himself, wear clothes and provide other protective materials to ward off natural dangers to his existence. Similarly he is obliged to save himself from the dishonor and distress his enemies may like to afflict him with. But the fulfilment of these needs, in themselves, is not his real purpose. The end in view is the achievement of that higher purpose which is the actual goal of human life. Hence the true human being is one who fulfils the rights due to his own person only so that he may become capable of rendering to his family, his town, his nation, his country, his brothers in humanity, and to his God the rights due to them, and so that he may carry out to his best the duties imposed on him by the macrocosm in which he lives and by the Creator of the macrocosm. The real standard of human values lies in understanding of these rights and duties and depends on the effort for their fulfilment. The human being has been placed under an obligation to fulfil the rights of his own person because he is responsible not only for the attainment of his own rights but also for the rights of others. If he does not render the rights due to himself he may find himself unable to give others the rights due to them.

If this standard of humanity is correct for individuals, there is no reason why it should not be correct for groups of individuals. The formation of a group does not add to or reduce the essential man. Hence the standard of group-morality arrived at by the children of Adam would be the same as that of their individual morality. If we consider a person whose life-aim is nothing more than the nurture and grooming of his body and the service of his self, as little more than a rational animal, then undoubtedly a human group whose efforts are limited to its own salvation, its own progress and prosperity, its own peace and happiness regardless of the general human good, deserves to be considered as no more than a need of well-mannered animals. If a person is on the alert to save his own house from fire, to protect his own rights and to defend his life, property and honor, but does not budge an inch when he sees the homes of others afire, the rights of others being violated, and the life, property and honor of others being attacked, surely we would hesitate even to call him "a man", let alone an excellent man or a good man. Similarly, how can we call

War in Islam continued on p. 14...

POLL ON ELIJAH

Some of the material in the past three issues of Al-Islam have reflected the Islamic Party's position on Elijah Muhammad and his organization, commonly known as the "Black Muslims". The expositions given heretofore have all had the foundations in the Holy Qur'an and sayings of Prophet Muhammad Ibn Abdullah (S), clearly demonstrating by these unquestionable sources that the organization of Elijah Muhammad does not represent Islam. Rather Elijah Muhammad is a deceiver of Black folk and is using the noble name of Islam as his catch word.

The Islamic Party has taken this national position in order to maintain the integrity of Islam and in behalf of the entire Muslim community-world wide. Strangely, there are a few who believe that this is not a correct reflection of the Islamic law. This poll is being instituted in order to demonstrate loud and clear that Muslims understand Islam and are operating under a unity of thought on the subject of these misrepresentatives and distorters of the Islamic faith.

The poll is designed to express the feelings of the Muslim nation in the U.S. The thousands of Muslim readers of Al-Islam are requested to indicate either their support of the Islamic Party's position or their disagreement with it, and if there is some disagreement, why so. After filling the poll ticket in please send it in immediately. Tell your friends to also send it in.

POLL

- Yes, I support the Islamic Party's position on Elijah Muhammad and his followers
- No I do not support The Islamic Party's position on Elijah Muhammad and his organization.
If No why? (Use Qur'an and Sunnah as sources)

The Islamic Party feels this poll is significant because Muslims have not effectively made their stand on Elijah Muhammad known, and unfortunately this could be misconstrued as Orthodox Muslim support for the misrepresentatives of Islam. In order to dispel this type of concept we request that all Muslims cooperate and send in their poll tickets. Names and addresses need not be included.

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ACTION- PROOF OF SINCERE FAITH

By Aminah Rashida

Those of us who call ourselves Muslims profess a belief in Allah, the Lord of the Universe, and in His last Prophet, Muhammad ibn Abdullah, (s.a.w.). We profess to have faith. Let us look at the word faith. In Webster's, faith is defined as an unquestioning belief that does not require proof or evidence; or, an unquestioning belief in God.

This definition only partially suggests what faith, (iman), is to a Muslim. We say partially because of the passive nature of this definition as opposed to the vibrantly active nature of faith held by a sincere Muslim

Let us look at the words of Allah in Sura LXI, V. 10,11 in our guide, the Holy Qur'an: In the name of Allah, most Gracious, most Merciful. "O ye who believe! Shall I lead you to a bargain (tijarat), that will save you from a grievous penalty? That ye believe in Allah and His Apostle, and that ye strive your utmost in the cause of Allah, with your property and your persons. That will be best for you if ye but knew!"

So often brothers and sisters, our profession of faith leads to a tranquil acceptance of the ultimate authority of our Creator, and in many instances ends right there. This suggests that faith is characterized by passivity and resignation, when in Islam, which is synonymous with reality, this is not faith, but merely a verbal profession with little substance.

Faith means action!! Faith is alive and its living nature is visible through our deeds. Throughout Qur'an, Allah constantly admonishes us to work, strive, endure, struggle, sacrifice . . . , in essence, to put our faith to work. We are involved in a movement brothers and sisters, Allah's movement. How do we suggest we can carry Allah's Will out without action! How can we accept Islam, take the name Muslim, and then effect no change in our lives, very often a change besought with pain? Can we not understand that if we don't feel a pinch as a result of our profession of faith, then we are sadly amiss somewhere?

Perhaps we are confusing our acceptance of Islam with the adoption of a religion, without understanding that Islam is a total, comprehensive, all consuming way of life. This calls for no less than a total commitment which means action directed toward the establishment of the Islamic way of life here and now Inshallah, or death in the struggle to attain this goal. If you Muslim readers are not involved in jamaat action directed toward this goal, far above and beyond the making of salat and attendance at juma, then we suggest that you have indeed missed part of the call from Allah. As Allah says in Qur'an: (Sura IV V95-96) In the name of Allah, most Gracious, most Merciful. "Not equal are those believers who sit at home and receive no hurt, and those who strive and

fight in the cause of Allah with their goods and their persons, Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit at home. Unto all in faith hath Allah promised good; But those who strive and fight hath he distinguished above those who sit at home by a special reward, ranks specially bestowed by Him, and forgiveness and Mercy, for Allah is oft forgiving, most Merciful."

So very clearly we see that without action, as denoted by striving in Allah's cause, without this action, we are missing the very essence of iman or faith. Let us re-evaluate our individual roles in the true Islamic struggle brothers and sisters, for without a doubt, as Allah is the essence of all reality in this world, action is the essence of faith in the heart of the Muslim.

Jesus continued

"In blasphemy indeed are those that say that Allah is Christ the son of Mary Say: 'Who then hath the least power against Allah, if His Will were to destroy Christ the son of Mary, his mother, and all--every one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things.'" V, 19

There is no conflict between this and the fact that Christ's was a virgin birth. The following passage from the Qur'an makes this clear:

"The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: 'Be': and he was." III, 59

"Christ the son of Mary was no more than an apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food." V, 78

The fact that Jesus (pbuh) was born under such special circumstances is an example of Allah's power--only He can perform miracles.

"And We made the son of Mary and his mother as a sign..." XXIII, 50

The Qur'an also contains a sura refuting the idea of crucifixion:

"That they said (in boast), 'We killed Christ Jesus the son of Mary, the Apostle of God';--but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not." IV, 157

Let us then briefly recapitulate the presentation of the Prophet Jesus (pbuh) as he appears in the Holy Qur'an: Jesus (pbuh) is one of a series of prophets to whom Allah gave the Divine Word to exhort men to adhere to the good and refrain from evil. Jesus (pbuh) was a human being created by Allah (as we all are) who spent his life on this earth as a Muslim --by submitting to the Will of Allah.

HEREAFTER & NOW

Allah has sent man to this world to undergo a test. By our actions we take the test of life and if our good deeds are numerous in comparison to our bad deeds then we will experience Paradise and not hell in the hereafter.

The reality of the hereafter is not made so clear to us that we have no choice but to acknowledge it and perform good deeds. The test would be useless because then the main ingredient, which is faith, would be missing. To gain the maximum merits in this life man must have the option of choosing to do other than what he knows to be Truth. If he proves his moral courage and submits to the Universal Truths of Islam then he has earned Paradise. If man chooses to follow some other "god", then he rejects Truth and will be condemned to Hell.

The fifth article of faith in Islam is the belief in the life after death. The Holy Qu'ran mentions the specifics of the Day of Judgement and the ensuing life, based on our earthly deeds, in either Paradise or Hell.

There are many viewpoints regarding the hereafter. There are those people who deny the hereafter and live according to the pleasure principle. This principle is evident in many slogans like "eat, drink and be merry"; "Do your own thing"; "If it feels good do it"; and of course the famous TV commercial, "You only go around once in life so get all the gusto out of life that you can".

It is argued that if physical pleasures were the highest possible good, then it would not matter whether the animal enjoying himself were a human being or a pig. Why should a human being be considered superior to a perfectly satisfied pig if sensual pleasure is accepted as the greatest good? It is apparent from plain reasoning that there are nobler and more lasting values to be groomed in man.

There are those people who believe in forms of reincarnation. This basic theory reasons that if you live a good life, after death you will be reborn as a human; if you live an evil existence then you would be reborn as an animal life lower than a man.

Christians have used the hereafter to perpetuate their oppression in weaker and smaller groups of people. The Biblical saying, "the meek shall inherit the earth" is another way of saying, "don't try to improve your condition in this life, just hang in there and you will be rewarded in the next life". This emphasis on the hereafter with little regard to this life is as incorrect an approach to life as the pleasure seekers who live for today with no regard for tomorrow.

Also, there are the Unbelievers who will be among the most despised in Allah's sight on the Day of Judgment. The Unbelievers are those who reject the clear truths set down by Allah in the Holy Qu'ran. They form their own opinion that the hereafter means the destruction of the present world and its unjust government. They maintain that this present

earth will be Paradise when a new system of government takes control. They even go so far as to state that no person that has already died will be in the hereafter to enjoy Paradise if he merited it.

In answer to the Unbelievers, Islam says, "Who doth more wrong than he who inventeth a lie against Allah or rejecteth His Signs? But verily the wrong-doers never shall prosper." (Qu'ran VI:21). "Lost indeed are they who treat it as a falsehood that they must meet Allah, until on a sudden the hour is on them, and they say: 'Ah! woe unto us that we took no thought of it'; for they bear their burdens on their backs, and evil indeed are the burdens that they bear. What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?" (Qu'ran VI:31-2)

Islam addresses the pleasure seekers as "Those who desire the life of the present and its glitter, to them We shall pay (the price of) their deeds therein, without diminution". (Qu'ran XI:15) "Wealth and sons are allurements of the life of this world: But the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes. (Qu'ran XVIII:46).

The Christian philosophy and that of the reincarnationists have obvious flaws, because they lack practicality and sound logic for the rational mind.

All of the Prophets of Islam, especially the last one, the Prophet Muhammad (PBUH) stressed the belief in the hereafter. So important is this belief that the denial of life after death makes all other beliefs meaningless. Without this belief any basis for doing good deeds or establishing a truthful and just way of living can seem futile.

A man who believes in the hereafter as well as the security that his good acts are noted by Allah would view all worldly gains and losses as temporary and would not exchange his chance for Paradise for a transitory immediate interest. He will realize that the deeds performed in this life are the only things by which Allah can judge if he merits Paradise or Hell. Since the Qur'an is Allah's "Book of Instructions" to man, a believing man cannot claim he had no criteria for judging right from wrong. He will weigh situations from the standpoint of their eternal consequences and will not readily submit to his own pet fancies.

Some people believe that when people cease to exist, the spiritual values of truth, love, and virtue would be extinct. But since Allah is infinite and immortal so too are these spiritual values which He created. These values are found in people and it is these which give each person his highest worth. Allah is All-Powerful and All-Good and will preserve the values instilled in man even after death if man chooses to establish these values during his life. Viewed in this light we could probably say the Hereafter is now. This means that whether we experience Paradise or Hell in the Hereafter is directly related to the course of action we choose to follow now-in this life.

By Rashid Abdul-Jami

TOO MUCH BLACK PROGRESS

The continuing harassment by management, demotion, reassignment and/or firing of competent, dedicated Black reporters like Samuel Yette of Newsweek and Baker Morten of WMAL-TV are shameful acts deserving of strong condemnation. They are symptomatic of the hypocrisy at high levels in the news media, which has placed many Black newsmen and reporters on display as token pieces of progress. Management has sought Black reporters, it now appears, merely as buffering agents, spies or window dressing, for when such reporters have become actually aware and sympathetic to the needs of the community, raising the issues of real importance to self-determination and covering those stories that are of vital importance to oppressed people, many have run into solid opposition from white editors and news assignment personnel who felt they knew better what was necessary for Blacks to know.

The Black reporters were expected to be good, but not too good. They were not to deal with too much controversy, not to rock the boat. So grateful should they be to finally get into the white media, they were supposed to behave like so many puppets, pasteurized Negroes and "Oreo cookies," doing their reconnaissance work in the community at the direction of the white decision-makers.

Thus, those Blacks in the media (and other newly-opened fields) who try to be "for real" are going to face a mountain of opposition to any concrete steps aimed at bringing real reform, true progress, actual administrative control that is in the hands of the community or even sensitive to the goals of the community. The Establishment had no plans to let things go that far, anyway! The media is just as racist now as before; the only changes it has made have been in the selfish interests of the media's controllers, not for the benefit and advancement of the minorities. With their seeming liberal hiring practices, the Establishment has merely bought time for itself.

When one notes that the so-called progress for minorities in the news media came after the riots and rebellions of the 1960's, one cannot help but wonder if the whole hypocritical game was no more than a delusive holding action. A well-calculated plot to get a few Black faces on TV and in the papers fast, so as to cool down tempers and give the illusion of equal opportunity, giving the Establishment time to come up with new and better ways for breaking the back of the Black Revolution. Now that Congress has passed legislation which will equip the repressive police departments with the latest offensive weapons (including tanks) and riot training; now that the Supreme Court has been packed with Conservatives and sinister "gun control" and other laws have been rushed through, the Establishment feels it is safe to clamp the lid on again. There has suddenly been "too much" Black progress!

The media is not isolated in professing this attitude; it is truly expressing the mood of this nation's entire racist system. Not merely must the community rise to the defense of those oppressed by any part of the system, it must struggle for fundamental change in the fabric of America's institutions, and by holding to the right ideology, develop and solidify its own institutions by which further struggle may be waged. It is not enough merely to challenge discrimination in employment, promotion, housing or similar situations. The fundamental bases of society must be challenged and changed.

War in Islam continued...

a group or nation the best or even a noble and moral nation which is ready to do everything to save its own home and to safeguard itself against all kinds of mischief, but when other nations are overwhelmed by evil, destroyed by satanic forces, and undermined morally, materially and spiritually it refuses to come to their rescue or to aid them in their struggle for freedom, change and salvation. Just as individuals are duty bound not only to fulfil the rights of themselves but also to render up those of humanity and of God, a nation too is responsible for the rights of the Creator and of the broad human family. A nation which does not carry out Jihad (struggle), be it with the sword, the pen or with wealth, for the above mentioned rights, cannot be termed a morally responsible nation. The first duty of a nation undoubtedly is to guard its own freedom, protect its own integrity, and to save itself from the dominance of subversive elements. But it should not be satisfied with that duty alone. In fact its real duty lies further. Its strength should be used for the deliverance of the whole of human kind; it should dislodge all obstacles in the way of mankind's moral, material and spiritual progress. Such a nation would be permanently at war with tyranny and persecution, with coercion and chaos, and with wrong-doing in all its forms, as long as the world is not rid of these satanic forces.

¹ The meaning of Muslim nationhood is of utmost importance for Muslims and Maulana Maudoodi's renowned classic on this concept, unfortunately not yet translated into English, is Mosala-e-Qaumaiat. _____ Trans.

² Translated by Pickthall as "community" _____ Trans.

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BUILDING AN ISLAMIC CONSCIOUS

COME LET US CHANGE THIS WORLD

Selections from Sayyid Maudoodi's Writings
Compiled and Translated by Kaukab Siddique,
Revised edition 1972

Published by The Islamic Party in North
America, Masjid ul-Ummah, Wash. D.C. USA
\$1.50 US. pp. 151.

"However we may differ in some of the interpretations of religious issues or concepts advanced by Maulana Abul A'la Maudoodi and other front-rank leaders of the Jamaat-e-Islami it is impossible to deny the very valuable role they have played in the refutation of the Western cultural and ideological values and ideals. The literature produced by the Jamaat has rendered indisputable service in counteracting the overwhelming influence of the Western civilisation over the modern educated classes and restoring their faith in the soundness, efficacy and practicability of the Islamic philosophy of life. Maulana Maudoodi has not followed the apologetic and defensive style of Sir Syed Ahmad Khan and his colleagues like Molvi Chiragh Ali and Syed Ameer Ali in India or Mufti Mohammad Abduh and his disciples in Egypt, but boldly attacked the very foundations of the Western cultural and intellectual edifice... and presented the teachings of Islam with greater confidence and in a positive and convincing style."—A. H. Ali Nadwi in *Western Civilization, Islam & Muslims*, p. 86.

Many of the leaders and intellectuals of the Third World have physical freedom but colonized minds. Sayyid Maudoodi, from whose monumental writings selections are compiled in *Come Let Us Change This World*, is definitely not one of these. At a time when the Muslim world has been humbled, if not utterly strangled and paralyzed, by worship of Western civilization, Sayyid Maudoodi demonstrates the individual and society-destroying effects of Western philosophy, proving how "science" has attempted with disastrous results to divorce religion from life; how Hegelianism, Darwinism and Marxism have worked to close the door on the beneficial lessons of past civilizations, wrench mercy and goodness from human hearts and validate the self-seeking oppression that made European colonialism pre-eminent throughout Africa, Asia and America. (As for Marxism, the Israeli writer Amos Elon declares on page 158 of his book *The Israelis*, "Marx endorsed European colonialism as a necessary step toward the victory of socialism everywhere. In the *Communist Manifesto* he called the peoples of Asia and Africa 'barbarians.' Engels in 1848 hailed the conquest of Algeria by the French as 'an important and fortunate fact in the progress of civilization.' Marx believed that Africa and Asia, even India, have 'no history at all...'"

Kaukab Siddique divides his compilation of translations from the Urdu into two sections. Part One of the book concerns the historical roots of Western civilization and its dominance over Muslim culture, with particular reference to the exemplary situation in British India, which later became the republics of India and Pakistan. In this part Maudoodi explains how acquiescence in mental colonization meant accepting the materialistic "ethical" bases of Western civilization, adopting the legal systems of the colonialists (even after "independence"), which "did not merely mean that one law had replaced another. It meant that a cancellation mark had been scratched across one system of morality and culture and the foundations of another moral and social system had been laid". With the British in India it meant "they even

shook our basic belief that Allah alone has the authority to make laws. Instead they stressed the idea that this matter is no concern of Allah... those who in opposition tried to revive the principle of *al-hukmu lillah* ('law belongs to Allah alone') were considered *Kharijis* (extreme fanatics)".

Accepting the West's decadent system of education, law and society caused colonized Muslims to attempt to "mould everything in Islam according to the Western standard and whatever could not be moulded had to be erased from the record and if it refused to be erased apologies had to be offered for it before the world at large". This defeatist self-disrespect spawned a whole generation of apologetic Muslim "scholars", stifled Islamic education and *tajdeed* and produced stagnating inertia in Muslim society. Both those who accepted Western norms to the obliteration of the Islamic character and those whose "relic-saving attitude" attempted to preserve in Islam all the defects of 19th century Muslim civilization were "obstacles in the way of a proper Islamic revolution".

Maudoodi's judgment on Communism and Socialism is just as harsh as that on colonialism and Capitalism. He views both as manifestations of the same materialistic Westernism "which developed in Europe and which, in revolt against the church, freed itself of God and prophethood to solve its problems in its own way". "The differences between Capitalism, Fascism, Communism, etc. are only of a secondary nature. They all have one cultural concept in common: there may or may not be a God but man is under no obligation to obey Him (obey Him consciously and deliberately), is in no need of guidance from Him, is not answerable for his deeds before Him; and there is no life after this life in which man's worldly deeds will bear fruit. Man is totally independent and has to find his way in life in the light of his own knowledge, experience and needs and that the purpose of life is prosperity in the life lived in this world". He competently and thoroughly attacks the very selfish, anti-social bases and imbalanced principles of Capitalism and Communism, demonstrating aptly how their spirit, objectives and accomplishments differ from the Islamic system of life. The specific weakness and fallacies of both materialistic systems are revealed historically, with factual delineation and contrasted with the attested pronouncements and achievements of the Islamic system, so that the essential incompatibility is easily grasped. So evil and violent has been the result of secularism, Capitalism, Communism and Nationalism—all ideological variations on the same theme—that the Muslim has an obligation to put an end to their debased influence, especially within the so-called Muslim world. "The ordinary Muslims will have to join hands and spend their lives and their goods and struggle unitedly till an Islamic system is actually established here".

Another paramount reason for the spiritual and societal rot in Muslim lands is taken to task by Sayyid Maudoodi: the failure of the religious scholars (ulema). "By and large the favourite pastime of the ulema of the faith was the debating and arguing of petty problems... They did not try to achieve a proper understanding of the faith. Wherever their influence reached it turned the vision of the people microscopic instead of orienting it to wide horizons. Today this entire heritage, the ready harvest of quarrels, debates, sectarianism and dissension, has come down to us". Because the ulema have not fulfilled their valid role of keeping faith pure and relevant, but have instead opened the way for intellectual stagnation in the Muslim world, "the nation known as Muslim today has forgotten, and by its conduct has led the world to forget, the fact that Islam actually is the name of a Movement which started with a purpose and some principles... The Movement has been lost sight of. Its purpose has been forgotten. Its principles have been broken one after the other and its name, having lost all its significance, is now merely used to denote racial and social allegiance".

Part Two of the book is concerned with *how* Muslims may "change this world" by "raising aloft the Banner of Islamic Revolution". It contains guidelines for building changed individuals and societies on the lines of the Qur'an and Sunnah. The cynical may question whether anything coming out of *Pakistan* can point the way now to Islamic revolution, so miserable has been that nation's failure to live by its own goals and pronouncements. But the essence of Maudoodi's contention is that Islamic revolution is not nationalistic in character and the goal of the Islamic Movement is not the revival of any regional Islamic civilization, but "our goal is the revival of Islam".

Reiterating the theme of the book, Maudoodi writes in this section: "Thus I am, in reality, a sort of convert to Islam who has adopted it after thorough examination and understanding... I invite not only non-Muslims but Muslims as well to Islam. But the purpose of this invitation is not to maintain and consolidate the existing so-called Muslim society which itself has gone far astray from the path of Islam. My call is: Come, let us put an end to the world-wide tyranny and chaos. Let us uproot the domination of man by man and let us build a new world on the lines indicated by the Qur'an in which humanity should regain its proper place and men may live with honour, freedom, equality, justice and brotherhood." He views the objective of the Jamaat-e-Islami as one and the same as that of the prophets. Prophethood has ceased with Sayyidina Muhammad, but the prophetic *mission* continues. Critics of the Jamaat opine that it should have kept itself aloof from political activities, but Maudoodi declares that in order to set up the "rule of God" on earth, to implement the entire God-ordained system of life, the forces of unbelief could not retain the "keys of power and authority... That is why all the Prophets tried to bring about political revolutions." Islam does not separate politics from morality. Islam is not political, but it encompasses the whole of life, politics included. Therefore, the Islamic Movement is aware of political trends and the necessity for exerting Islamic influence on political action.

This section concludes with methods for building and sustaining an Islamic movement for change in the lives of people and society, detailing rules of conduct and the calibre of person needed. The role of women is not neglected, as from the beginning of the Islamic revolution "women took part in it equally with men". The necessary and unique contributions of women to the struggle are vividly presented.

There is no doubt in my mind that *Come Let Us Change This World* is meant to be a worker's manual, not a philosophical anthology. It is also a very praiseworthy step in a needed direction. Though there is a great upsurge of interest in Islam in the English-speaking world and North America in particular, much of the great literature of Islam lies untranslated and uncollated. Kaukab Siddique has rendered a valuable service in his choice of these vibrant writings of Sayyid Maudoodi, presented on a single theme. Improvements in the second edition include larger size and printing, correction of typographical errors that encumbered the first, a very helpful "Table of Contents" which facilitates location of specific points, and addition of the section relating to the role of women in the Islamic Movement.

Considering this book on the basis of the compiler's stated objective—"I have carefully selected only those of (Sayyid Maudoodi's) writings which could help to provide a broad outline for igniting Islamic revolutions all over the world"—I find it to be an excellent handbook, most suited to the task. It is not merely a "little Green Book" to replace Mao's "little Red Book" as the bible of ideologists, but a sensible, rational, proven guideline for "changing this world" by building Islamic consciousness. Realizing that "the Islamic Society cannot be achieved merely by intellectual efforts, because no ideology and no system of life has ever taken root in the world by mere books and speeches" (K. J. Murad in *The Muslim*, October 71, p. 10), this book is meant for such builders and workers and it is a most handy blueprint.

S. S. Mufassir

IDEOLOGY

The Islamic Party in North America is an ideological party in the widest sense and not a mere political party or a religious or social reform organization. It is based on the firm conviction that Islam is an all pervading and comprehensive "Order of Life" which it intends to promulgate and translate into action in all spheres of human life. The Party believes that the root cause of all troubles in man's life is his forgetfulness of Allah (God) Almighty, his disregard of Divine Guidance as revealed through the Prophets and his lack of concern for being accountable for his deeds in the Hereafter. As a matter of fact, wherever and whenever any type of evil has plagued human life, this very deviation from Allah has been the main cause of trouble. No scheme of reform in human affairs can bear fruit unless and until Obedience to Allah, belief in Man's accountability after death and adherence to the Divine Guidance as revealed through the Prophets are sincerely and actually made the basis of the entire edifice of human life. Without bringing about this fundamental change, every attempt to reform society on the basis of any of the materialistic concepts of justice (Racism, Nationalism, Capitalism, Communist-Marxism, etc.) will only result in other forms of injustice.

The Islamic Party is not a nationalistic party either. Its ideology transcends all geographical boundaries and encompasses the welfare of the whole world and all mankind. This is why historically and today the Islamists have been and are in the forefront of the struggle for human freedom and dignity.

ISLAM- MUSLIM- SUBMIT

ISLAM is an Arabic word and connotes submission surrender and obedience. As a way of life Islam stands for complete submission and obedience to Allah, the Creator and that is why it is called Islam. The truth of the matter is that everything in the universe, with the exception of man's limited freedom of choice is in a state of submission to the will of Allah, that is in a condition of strict harmony and adherence with the powerful, all pervading natural laws, which were established by Allah for the maintenance and development of life, and as such they regulate the universe. This is why according to Islam, man's limited free will is the agency through which he can reach the ultimate of personal and societal development, or conversely degenerate to individual and social degradation unheard of.

Islam sets before mankind a complete code of guidance, coming from the Creator, housed in the Quran, and tells man very plainly that his success in all spheres of life depends on the degree to which man is true to this creed. This creed or life style is based on five principles. All the thoughts and concepts stemming from these principles are intricately connected and logically arranged. The first and primary principle is the fact that Allah (God) is both the Creator and Evolver of life and as such, the only Real Authority with pure unadulterated knowledge. The second principle is prayer five times daily, which is meant to remind the humanity to whom it owes its greatest responsibility and from what source alone humanity can find the correct key to the meaning of existence and the complete satisfaction for the many faceted human desires. The third principle is zakat, or 'spiritual tax.' Along with Allah being the evolver of the physical universe to its perfection He is also, equally important for us, the evolver of human society to perfection. So He has made incumbent in His system payment of wealth with no return other than understanding an essential

virtue for a strong nation--that is giving of oneself and asking no material benefit in return. The fourth principle is fasting during the month of Ramadan, a month in the Islamic calendar. The design in this is to make man more aware of His Creator, and simultaneously, through hunger and deprivation, to increase his social consciousness. We might add that it is unique to Islam that belief in the Creator and an active social consciousness are inseparable elements. The fifth pillar is Hajj or Pilgrimage to Mecca once in a lifetime, if financially secure. As Muslims come together locally and nationally at different times of the year to fulfill certain Islamic duties with one another, they also come together annually for Hajj (Pilgrimage) to Ka'aba, the first house built for the worship of the one God (Allah). Here brothers and sisters attired in the same dress, from all racial, ethnic and linguistic backgrounds come to express their obedience to their Creator and to strengthen the bonds of universal brotherhood.

MUSLIM is the word that describes one who has consciously submitted his freedom of choice to the dictates of his Creator. He recognizes the weakness inherent in his ability to determine the real meaning and purpose of existence and has allowed his Creator, through the agency of Prophet Muhammad (p.b.u.h. 570-632A.D.) to dictate the basic guidelines on which to rearrange, adjust and even destroy existing social relations and replace them on the basis of there being one God, one system of truth and consequently one system of life which must be superior to all other systems--Islam--necessitating that all false gods, ideas and systems be opposed.

SUBMIT The Islamic Party invites you to embrace Islam. Through Islam we will achieve that peace, progress and stability which are our rights by creation.