



TWENTY
FIVE
CENTS

WINTER TWO

VOLUME TWO

al-islam

THE ISLAMIC MOVEMENT JOURNAL



Masjid-ul-Ummah The Community Mosque
Headquarters for The Islamic Party in North America - Washington, D. C.
(One of many Mosques in North America - More in Middle Section)

INSIDE COVERAGE

NIXON'S "WAR ON POVERTY PROGRAMS" - - -	Page 2
AL-FATIHA (THE OPENING) - - - - -	Page 3
CONTEMPORARY ISLAMIC MOVEMENTS - - - - -	Page 4
ISLAM - UN-ISLAM - - - - -	Page 5
ZIONISM - - - - -	Page 7
THE HOUSES OF ALLAH - PLUS PICTURES - - -	Page 8&9

ISLAM & CHRISTIANITY - - - - -	Page 10
WAR IN ISLAM (Series X) - - - - -	Page 12
ALCOHOL - - - - -	Page 13
ABU BAKR - - - - -	Page 14
BOOK REVIEW - - - - -	Page 15
IDEOLOGY OF THE ISLAMIC PARTY - - - - -	Page 16

A Commentary On:

NIXON'S "war on poverty programs"

Khalid Abdul-Fattah

The aftermath of the re-election of Richard Nixon has had the effect of astounding the indigent and the less than affluent communities. Politically inastute individuals have been unable to ascertain the nature of Richard Nixon's domestic and foreign priorities. An economic treatise on the U.S. is not expedient at this time in order for the reader to fully understand the constituency being catered to by the present administration. It will suffice to say that the degree of industrialization and technology in the U.S. has reached a level in which the capitalists are the policy formulators in this country. To further clarify the aforementioned premise, it should be mentioned that it is not necessarily a historical inevitability for the wealthy segments of society to dispossess and economically and politically oppress the poorer elements in the community, as has been the case in the U.S. This oppression is a product of persons whose sole purpose of existence, in their opinion, is to achieve material benefits. Capitalism, socialism, communism, and any of the other numerous man-made systems are only materialist ideologies in that their primary concern is the distribution of the wealth of a society. It is only natural that these "economic animals" initiate programs and policies that will perpetuate the economic and political strangle-hold they presently enjoy over the world's populace. A retrospective analysis of the appointments made by Richard Nixon on the cabinet and sub-cabinet levels, coupled with the Nixon administration's "War on Poverty Programs," will attempt to further clarify the priorities of this regime and the impact that these policies will have on minority groups, particularly Afro-Americans.

The most salient feature of Richard Nixon's "War on Poverty Programs" is his attack on the labor market. The appointment of Brennan as Labor Secretary provides evidence as to the future of minorities in the trade union movement. Brennan's history as a labor chieftain in New York is open to scrutiny by any disbelieving or naive individual. In an area where there is already a disproportionate number of minority union members in the more lucrative professions, Richard Nixon appointed a man whose adverse sentiments about Afro-American union membership was already known.

The concept behind the community-action programs will not be discussed in depth. However, the writer will simply state that these programs emanated during an era in which there was very much racial unrest in the Afro-American community. It has been purported by various individuals that these programs were appeasement programs, in view of the fact of their providing undemanding employment for the more radical elements in the Afro-American community, the youth. The function of these programs provided the law enforcement sectors with substantial time to supply their arsenals with enough riot prevention equipment, in the form of electronic surveillance devices, more destructive weaponry, and highly trained mercenaries, to adequately avert mass disorder. Consequently, the funding of these programs is no longer an asset to the "economic animals" formulating government policies. During the period when the government administrators were stocking their war piles for domestic use, they were also attempting to impress upon the minds of minority individuals, who had previously been unable to acquire a "higher mis-education", the importance of a materialist perspective of life. This "talented tenth" of the Afro-American community primarily served the same function as the African neo-colonialist in relation to the misguidance of the masses. Thousands of people will join the ranks of the unemployed, but perhaps those hurt the most from Richard Nixon's projected dismantling of the Office of Economic Opportunity will be the persons serviced by the various programs. Further disruption of minority homes may possibly occur because of the probable elimination of the majority of the day care centers across the country. This obliteration combined with the proposed welfare requirements stipulating that welfare mothers accept jobs below the minimum wage or forfeit welfare benefits is a threat to many Afro-American families.

The appointment of Caspar Weinberger as Secretary of Health, Education, Welfare, will in all probability act as a catalyst in the incessant deterioration of the social services and educational opportunities available to poor minority people. As director of the Office of Management and Budget prior to his present position, Weinberger has received more than adequate experience in budget slashing.

I beg the reader's indulgence to share a point of interest. With all due respect to Richard Nixon, he blandly told the nation and the world, after his re-election victory, what his priorities would be, both domestic and foreign. Richard Nixon made it perfectly clear that the priorities of his second term would be to trim domestic waste, and to establish closer international trade agreements, with particular interest in Europe.

Richard Nixon has impounded funds that had been allocated by Congress for housing subsidies. A substantial amount of this money would have supplemented the rent-paying potential of low-income families so that they would be able to relocate outside of abject poverty pockets. The intention of this administration is not to attempt to improve the housing situation of poor people, but to, for strategic purposes, maintain the housing concentration of urban Afro-Americans. As stated at the outset, the intention of this political analysis is to clarify the domestic and foreign priorities of the present administration. Every aspect of the policies of the President of the U.S. has not been discussed for the apparent reason that a discussion of this magnitude would require being dealt with very extensively. However, it is not taking too much liberty to generalize that every policy change that has been made since November 7, 1972, has directly benefited the monied segments in the country. The question then arises as to what options are there for minority groups that would enable them to ameliorate their present situation and attempt to establish some degree of autonomy and autocracy.

I implore the reader to attempt to understand what is being said in this article without taking a dogmatic attitude. The tone of this article is not intended to be cynical, only to be thought provoking and a basis for learning.

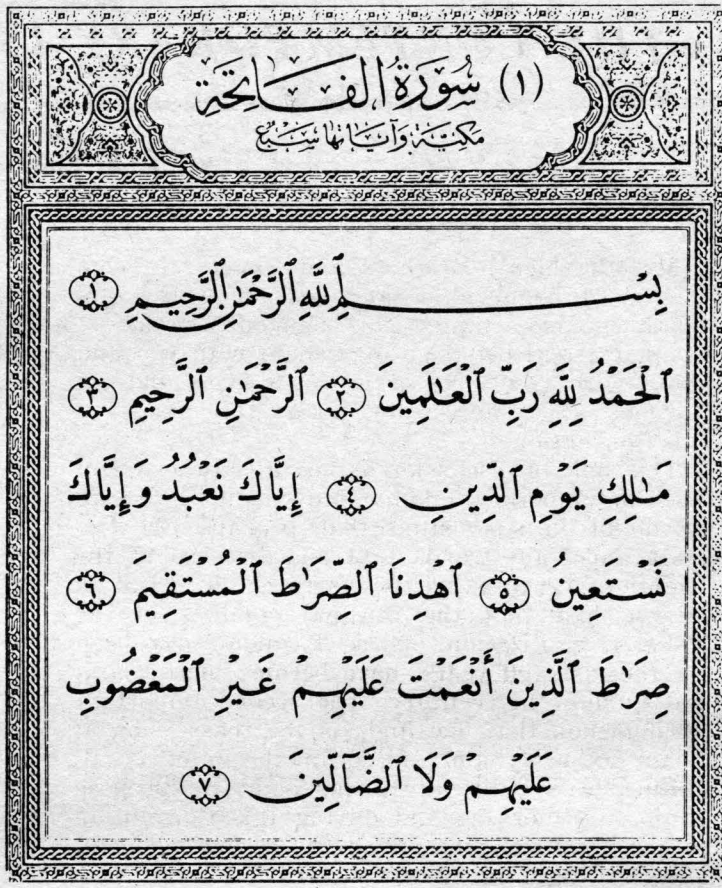
Afro-Americans and other minorities can no longer afford to have their destinies change in every four year cycle, by the election of a president and legislators. It is becoming increasingly evident that the arena in which Afro-Americans have waged their struggle must be expanded to encompass a broader ideology: an ideology that does not solely offer a political and economic solution, but one that also consolidates all of our efforts and actions into a positive vein. The privation of essential survival items is a rampant feature in the minority communities in

Continued on page 5

AL-FATIHA (THE OPENING)

In the name of Allah, most Gracious, most Merciful ①

Praise Be to Allah, the Cherisher and Sustainer of the Worlds ② Most Gracious, most Merciful ③ Master of the Day of Judgment ④ Thee do we worship and Thine aid we seek ⑤ Show us the straight path ⑥ The path of those on whom You have bestowed your Grace, those whose portion is not wrath and who go not astray ⑦



In the Shade of the Qur'an

A commentary on the opening chapter—*Al-Fatiha*

By Sayyid Qutb

Every Muslim recites this short *surah* of seven verses seventeen times a day at least, more than twice that if he prays *sunnah* and an unlimited number of times if he performs the superogatory prayers. As related in an authentic tradition, by Ubadah Ibn Assamit, the Messenger of Allah (peace be upon him) said, "No worship (*salaat*) is accepted by Allah from him who does not recite *Al-Fatiha* (during his worship)." And what this *surah* contains of the fundamentals of Islamic belief and conception, instructions and sincere human motivations indicates the purpose behind choosing it for repetition in every *rakah* and the invalidation of every worship (*salaat*) performed without it.

The *surah* starts "In the name of Allah, Most Gracious, Most Merciful", which is unanimously recognised as a separate verse, despite the differences of opinion about whether it is so of every *surah* in the Qur'an or merely a title line or an addressing phrase; for some say that Allah refers to *Al-Fatiha* when He says in the Qur'an "and we have bestowed upon you the seven oft-repeated (verses) and the Grand Qur'an." The commencing formula "In the name of Allah" is the politeness and courtesy that He revealed to His prophet (peace be upon him) as in the very first words of the Qur'an "Read in the name of thy Lord who created . . .". This conforms with the first great Islamic principle that Allah is the First and the Last, the Evident and the Immanent. Allah—may He be exalted—is the only true existent Being from whom other beings acquire existence and their *raison d'être*. In His name, therefore, is every movement, every action and every beginning.

Calling Him—May He be exalted— "Most Gracious, Most Merciful" at the beginning of every action embraces and reveals all meanings and aspects of MERCY. He alone possesses these two attributes combined as He alone is also the Most Gracious (*Rahman*). Anybody could be called merciful (*Raheem*) but none else, from the point of view of faith, is to be described as the most gracious (*Rahman*). The conflict about which word of the two, *Rahman* or *Raheem*, possesses a fuller meaning of mercy does not concern us here, but we only say that the combination of the two attributes includes all aspects and dimensions of mercy. This constitutes the second basic prin-

ciple in the Islamic conception of Godhood. It outlines the relationship between Allah and man as viewed by Islam.

After the commencement comes the attribution of absolute Godhood to Allah and the expression of gratitude to Him—"Praise be to Allah, the Cherisher and Sustainer of the Worlds." This praising of Allah is the feeling inspired in the believer's heart at the moment Allah is mentioned, for his very existence is but an aspect of the Divine Grace that very well arouses gratitude within him. Everywhere, at every instant, the bounties of Allah are being bestowed upon His creatures, especially man. And, hence, praise to Him at the beginning and at the end of every act has been a fundamental basis in Islamic belief. "He is Allah, There is no God but He, To Him be praise at the beginning and at the end (of things). Moreover, the grace of Allah to the believer is abundant. His reward to him for saying "Praise be to Allah" (*Alhamdu lillah*) is beyond measurement. The Messenger of Allah, peace be upon him, told some of his companions—may He be pleased with them—about a man who had said, "O Lord, I praise You as equivalent to the sublimity of Your face and the greatness of Your power." The two angels accompanying him found this too high to evaluate. They went up to Allah and said, "O Lord, somebody said something we could not conceive of." Allah said, already aware of it, "And what did my servant say?" They told Him, and He then said, "Record it as he said it and I will reward him (in my own way) when he returns to me (on the Day of Judgment)."

The last part of the verse—"Cherisher and Sustainer of the Worlds"—represents another fundamental principle of the Islamic concept of God. Absolute universal Godhood is one of the bases of Islamic belief. Allah is the owner of and the only freely independent authority in this universe. He has not created the world to leave it to itself, but rather to guide people to the right way of life and discipline them. All the worlds are cherished and sustained under the care of Allah. The relationship between them and their Creator is permanent and perpetual.

Absolute Godhood is the demarcation line between the clarity of complete universal monotheism and the confusion in thought resulting from the absence of the just-mentioned fact presented in its clearest definite form. People, just before the prophethood of Muhammad, used to believe in Allah as the one Creator, but they also believed in other gods as rulers in actual life. This may sound odd and ridiculous but it is what exists even today. The Qur'an tells of a group of unbelievers who used to say, "We only worship them (the gods) in order that they may bring us nearer to Allah." and another group from the People of the Book

who "have taken their rabbis and priests as gods other than Allah." And when Islam came the whole of human society was thronged with innumerable gods under the domination of various polytheistic ideologies.

The absolute Godhood of Allah, mentioned in this *surah* as perfect and universal, draws a distinction between harmony and chaos in belief. The whole world should turn towards One God, acknowledging His absolute sovereignty over life. It should forsake all other man-made gods in whatever nature and form they may be found in order to live in peace, guarded by the everlasting, ever-powerful protection of Allah—contrary to the celebrated Aristotelian theory that Allah had created the world and being too supreme to be concerned with beings lower than himself, had left it to decide for itself.

Islam at its inception found the whole world full of false beliefs, conceptions, philosophies and illusions. What was right was intermingled with wrong, truth with falsehood, religion with fiction and philosophy with myth. The human conscience, in such a state of affairs, was completely incapable of decision. There existed an endless miasmatic confusion about man's conception of God, His attributes, and relationship with His creatures, the relationship between Him and man in particular. The human mind was unable to come to a conclusive understanding about the physical world, man and life, much less metaphysics comprising religion, God and His attributes.

One does not realise the need for such a stable, firm understanding until one conceives the immensity of nonsensical beliefs, conceptions, myths, philosophies, illusions which Islam had found accumulated upon the human conscience and intellect. And, hence, the first step taken by Islam was to correct humanity's beliefs and introduce a firm and clear picture of the concept of Allah, His attributes and relationship with His creatures. For this reason, the plain, pure, unqualified and comprehensive unity of Allah has been the basis of Islamic faith. It has purified the concept of Allah and striven for its firm establishment within the human mind. With the same clarity and depth it declared the final word about Allah's attributes and His absolute Godhood, for the distortion contained in the prevalent ideas and beliefs arose from ignorance of this latter fact whose effect on the human mind and conduct is so profound.

Whoever studies Islam's tremendous efforts to transform the world without knowledge of the mortally corrupt situations humanity had gone through may not realise the need for such a repeatedly emphasised declaration of absolute oneness of Allah. Such a knowledge will indicate how immensely important is the role this religion has played to liberate the human mind and save man from the strains of living in darkness, myths and illusions.

The beauty, harmony and perfection of this religion and the simplicity of the great truth it represents are also not fully appreciated unless studied against the background of the state of humanity during that age of ignorance. Islam, put into such perspective, would prove to be a great mercy upon humanity, full of beauty, simplicity, clarity, harmony and direct compatibility with human nature.

"Most Gracious, Most Merciful" are attributes that include all meanings, aspects, and forms of mercy—repeated as an independent verse of the *surah*—emphasise absolute Godhood again, and the permanent link between Allah and His creations, the link that is founded upon love and contentment and which inspires within the human heart, as an instinctive response, gratitude and praise to Allah. In Islam, unlike *om* in Greek mythology and the adulterated Old Testament, God is not an enemy of men, hostilely in pursuit of them or vengefully plotting against them. (Read Genesis, v. 11.)

"Master of the Day of Judgment" refers to that great fact whose influence in human life is most profound—the belief in the Hereafter, the time for Judgement. Often, people believed in the Divinity of Allah and His creation of the world but never in the Day of Judgement. The Qur'an relates about some of them who "if indeed you ask them who it was that created the heavens and the earth, they would be sure to say 'Allah' but they wonder that there had to come a warner from among themselves. So the unbelievers say, 'this is incredible. What? When we die and become dust (shall we live again?) That is a (sort of) return (that is) unattainable.'"

The belief in the Day of Judgement is a basic principle of Islam. It is important in turning the hearts of men towards another prospective life so that they are elevated above, and not obsessed by earthly passions. They are never anxious to get, here and now, any reward in return for what they entertain and suffer. They then decide to dedicate their lives to the cause of Allah, insistent on what is right and looking forward to Allah's reward with confidence and certainty whenever He decides to give it—here or in the Hereafter. Hence, this principle belief is a demarcation between the freedom man deserves and the servitude to human passion and evil desires; between elevation to the Divine Law and slavish submission to the conceptions, values and criteria of the world of ignorance; between the humanity of man that Allah prescribed for him in its highest reality and the deficient and erroneous human conceptions of it.

Human life will not comply with the sublime path prescribed by Allah unless this principle is ingrained in the human mind, unless men strongly believe that their lives are limited, that sacrifice for the good and right are needed for the next life and that what they get here is not the last. In the Hereafter believers and unbelievers are not the same, neither in attitudes and morals nor in behaviour and deeds. They are two distinctly dissimilar types of people. Their distinct natures cannot be the same in conduct here, nor can they receive the same treatment in the Hereafter.

"Thee do we worship and Thine aid we seek" is a principle resulting from the previous ones. There is no worship except for Allah and no aid except from Him. Here again is another dividing line distinguishing servitude to earthly powers from complete human freedom. It marks the rebirth of humanity's real liberation—liberation from submission to illusions, earthly systems and regimes. The believing man is free from their tyrannies since Allah alone is to be worshipped and besought for help and protection. The attitudes of a Muslim towards humans and the power of nature call for discussion here.

To a Muslim human powers lie under two categories. One is a righteously-guided power that recognises Allah and follows His path, which a Muslim must support and co-operate with, to bring about goodness, right and success. The other is an ungodly power which rejects Allah's path and which a Muslim must fight and attack regardless of its strength and powerfulness; for being away from Allah, it has lost real power and capability to preserve strength exactly as a planet, separated from a star, soon dies, becomes cold and loses its light and fire, no matter how huge it might be. But even an atom keeps up its powerfulness, heat and light if it remains attached to such a flaming star. As stated in the Qur'an, *"How often by Allah's will has a small force vanquished a big one?"* It was able to do so, of course, by being tied to and fed by the sole owner of power and loftiness.

As for the powers of nature, the Muslim's attitude is one of curiosity and friendship and not of fear or hostility; for human's power and nature's both emanate from, and are governed by, Allah's will and power. In harmony and mutual co-operation they move towards the same destination. Islam teaches man that Allah has created all those powers to be helpful and co-operative friends to him and that contemplation, knowledge of and co-ordinated efforts with those powers is the way to accomplish that friendship. He should turn to the same God who is theirs. It is only man's ignorance of those powers and the laws ruling them that puts him in danger of them. The saying "to conquer nature", used by Westerners who inherited the Roman ignorance of Almighty Allah, in referring to their success in adapting natural powers for human use reveals the ignorant view postulated by an ideology completely connected with Allah and the spirit of the world that responds to His will. The Muslim whose heart is permanently in touch with Allah and whose soul joins the whole universe in praising Him, believes in an opposite relationship—one of peace and friendliness. He believes that Allah has created those powers according to a unified law, to work collectively towards certain aims. They were basically created for man's usage and made easy to discover and unveil. He is grateful to Allah whenever he gains their help as it is He who brings them to him. *"He (Allah) has subjected to you all that is on earth."*

No more then is man deluded or confused about

THE CONTEMPORARY ISLAMIC MOVEMENTS

(Speech delivered at M.S.A. Convention - 1970)

Khurshid Ahmad

Mr. President, Brothers and Sisters, I deem it a great honor to be amongst the workers of Islam in this country this moment. In fact I deem it a real privilege to be here with you and share with you some of my own ideas and reflections and impressions about the theme of this Convention.

The topic of discussion as you all are aware of is "Contemporary Islamic Movements". I have no doubt in suggesting that perhaps the two most important trends that one discerns in the twentieth century are precisely these: First of all we find that the internal conflicts of the Western civilization, whose harmony has been for the last 400 years, have become more manifest during this century. The second important phenomenon that one finds is the reassessment of Islam as a dynamic force in the intellectual, cultural and political trends. What we propose to do this morning and during this Convention is a critical examination of the second phenomenon.

I must start this discussion by making clear as to what I propose to do this morning. I do not propose to present before you a detailed exposition of any or all, of the contemporary Islamic movements. My effort is to present before you in an analytical form an interpretation of the total phenomena of the Islamic movements in the contemporary age. In doing this, I shall try to be honest to myself, to my God and to the facts of the case.

Brothers and sisters, first of all I must define what I mean by an Islamic Movement. Very briefly stated, an Islamic movement is an organized effort to establish Islam as a "Deen", as a way of life, as a code for society; an effort to establish the "deen" as such in its totality, keeping its all-embracing aspects in view. If such an effort is made by an organization that would be treated as an Islamic movement in what follows. But perhaps there is one more point which must be kept in view. The very word "movement" contains within it the elements of activism and dynamism, and I am using the term in that sense as well; an organized effort to re-establish Islam in its totality, in a given situation and in a current environment. It is a kind of creative effort not just to re-create

prototypes, but to re-establish Islam keeping in view the contemporary situation in which a people are breathing. As such when I say contemporary Islamic movement, it means those organized efforts to re-establish "Deen Hag", the "Deen Quayyim" in the contemporary situation.

We have to appreciate an Islamic movement on the criterion of its Islamicity—the ideological aspect, and its historicity—the historical situations in which it enters the arena and tries to play its part. Both these aspects are to be kept in view. By way of a brief digression, may I say that there are at least two major current theories about the Islamic movements, as presented by the Western orientalist or so-called experts on the Middle East and the Muslim world and their counterparts in the Muslim society. One is that the Islamic movements are explosive responses from the Muslim society to a given political situation. To be more precise as Drs. Hitti, Smith, Dodge, and others, have tried to christen them, they are the expressions of protests, protests of anti-westernism and anti-foreignism in the Muslim society, and a protest expressed in an explosive way; different people have given it different names; but this is the substance of their theories. Amongst their counterparts in the Muslim society for example, Dr. Rahman suggests that the Islamic movements are products, not of this phenomena of the presence of imperialism in the Muslim society but the failure of the modernist or the westernizing group within the Muslim society. As they have failed, re-actionism has come to the aspect. I am not entering into a detailed refutation of either these theories, I have just alluded to them so as to point out the approaches which are prevalent in the modern world in respect of the study of these movements. What I am trying to do is to present the positive aspect of the situation and to show what the real motives are, the real forces responsible for shaping the contemporary Islamic movements. According to my submission both these theories are very lame explanation of the situation and betray the ignorance or the vested interest of those who are selling these theories to the Muslim world. I would submit that ideologically

Continued on Page 6

nature's powers. He believes, worships, and seeks the aid of Allah alone. Those powers are of his Lord's creation. So he studies them and discovers their secrets. In turn they respond and expose themselves for his use. In this way he lives with them in a world full of mutual love and real friendship. Wonderful were the messenger's words *"we love this mountain which loves us"*—when looking at the mountain of Uhud. These words bear all the love and responsiveness that existed in the first Muslim's heart for nature in its toughest and roughest forms.

* * *

The actual application of those radical principles of Islamic conception now starts in the *surah* in a form of supplication well-fitting into its themes and atmosphere. *"Show us the right path, the path of those on whom You have bestowed your Grace, those whose portion is not wrath and who go not astray,"* i.e., give us the knowledge of the right way leading to You and help us keep following it; for knowledge and continuous maintenance of the Divine path are aspects of Allah's guidance, care and mercy. To turn to Him for all, that is an advantage of believing in Him as the sole helper and savior. Guidance to the right way of life is a full guarantee for happiness here and in the world to come. And it is, the guidance of human nature to the Divine Law which is bringing

man and the world around him into one harmonious system to head towards Allah, God of all the worlds. Such guidance is the first and greatest thing a believer asks of Allah. The nature of that path is indicated too as the way of the righteously guided, on whom Allah has bestowed favour and not of those upon whom He has sent wrath for their divergence from the right path, and not also of those who were not originally guided to it.

* * *

Finally, this is the *surah* chosen for recitation in every worship (*salaat*) and without which such worship is invalid. Though brief, it contains radical principles of Islamic conception and positive instructions emanating from it. It was authentically related that the Messenger, peace be upon him, said, "Almighty Allah says, 'I have equally shared the worship (*salaat*) with my servant. I get half, he gets the other and whatever he asks for.' If one says, 'Praise be to Allah, Lord of all the worlds, Most Gracious, Most Merciful, Master of the Day of Judgement,' Allah says, 'My servant has praised, thanked and glorified Me.' If one says, 'Thee do we worship and Thine aid do we seek,' Allah says, 'This is between Me and My servant. He gets what he asks for.' And if one says, 'Show us the right path . . .' Allah says, 'This is for My servant and he gets what he asked for.'"

ISLAMUN-ISLAMIT'S YOUR CHOICE

COMPLETE WAY OF LIFE - - - - -	DISJOINTED - UNHARMONIOUS LIFE STYLES (spiritual, socio-political, economic etc.)
ONE GOD - ALLAH - - - - -	MULTI-GODS (JESUS, MAO, SELF, etc.)
UNIVERSAL IDEOLOGY - - - - -	RACIAL, REGIONAL, NATIONAL AND INTERNATIONAL <u>BARRIERS</u>
COMPLETELY PERFECT BOOK - AL-QUR'AN - - - - -	COLLECTED FRAGMENTED THOUGHTS OF MEN
PEACE - STABILITY - - - - -	NEUROTIC INSTABILITY
DIGNITY OF MAN AND WOMAN - - - - -	HUMAN DEGRADATION
BENIGN POLITICAL RULE - - - - -	OPPRESSION
RESPECT FOR WOMEN - - - - -	ABUSE OF WOMANHOOD
NATION BUILDING - - - - -	NATION DREAMING
IDEAL LEADER - PROPHET MUHAMMAD IBN ABDULLAH (PBUH) - - - - -	DECEIVING OPPORTUNISTS

Nixon's continued

this country. Co-operative ventures and various survival programs should be applauded and expanded in the Afro-American community. These particular programs render services to the community without exploiting the needy. It is incumbent upon knowledgeable persons to steer people towards positive services, in an attempt to nullify the effect the exploiters, black or white, have on the community. The need for an infallible ideology becomes necessary simultaneous with the providing of essential commodities. The super-structure, the ideology, should channel the collective efforts into one positive direction, establishing guidelines that rid the people of decadent practices that retard productivity, and destroy unity with the community. It is very evident that the solution to the ills of man is no simple solution. The complexity of man allows for no single ideology, unless it involves every aspect of a man's life, to be the ultimate solution.

The past and contemporary history of Afro-Americans bear witness to the fact that a substantial number of Afro-Americans content themselves by embracing ideologies that do not require a radical change in their life styles until certain phenomena occur, most often social revolutions. A great number of these ideologies fail to recognize the uniqueness of the history of a particular minority group and the history of the geographical area. One common element shared by the majority of the Third World people is that they have all adopted western materialism as their way of life, and have acknowledged that if a solution is found about how to distribute the wealth and values of a society, that all the ills of society will be alleviated. This presumption is far from the truth. It is advantageous for any individual or group of people who possess the wealth to promulgate the idea that the path to success is via the materialistic route. The singleness of purpose, that being to acquire material benefits, of minority individuals, provides an opportunity for the controllers of the wealth to frustrate and misguide their efforts at various levels.

Afro-Americans generally concede that there is a definite need for a change in the value system of this country and the world. However, there exists the necessity for Afro-Americans to become more analytical in their approach to the study of various systems. Wholesale adoption of the philosophies and systems of other Third World people is not scientific, to use a term prevalent among "learned" Afro-Americans. This adoption approach fails to take into consideration the possible misguidance of individuals who are the theoreticians of these philosophies. To refresh our minds as to how some systems developed, it should be mentioned that our African brothers fomented independence movements in their respective countries after they had been exposed primarily to western democracy. Because of their lack of self-created ideologies and political immaturity, these leaders adopted some degree of communism, Marxist-Leninism, as a tactic to throw off the shackles of colonialism.

There are some positive aspects in every system. But if we are to establish a lasting more humane society, we can not permeate our minds and lives with half-truths and imperfections. The concepts of nationalism, pan-Africanism, Nkrumahism, socialism, and others, are not all-pervasive systems in respect to establishing guidelines for our individual functions. Man is a social animal, not economic. His entire life is affected from the moment his parents enter into a social agreement making his conception possible, until the time when concerned individuals congregate at his funeral or similar service. It is only natural then to adopt an ideology that allows for no contradictions in any sphere of our lives. Black leaders who attempt to reform existing systems and disseminate their reformations are doing themselves and their followers a great disservice. A colonized mind is capable of making reforms, but generally unable to create alternative systems.

Man is fallible. Any creation of man, no matter how superficially sound it may appear, will contain the prejudices and fallibilities of man.

It is absolutely necessary for Afro-Americans and other minorities to strive for perfection and, not to become complacent with ideologies in which they are able to see some contradictions and imperfections. The quest for knowledge and perfection is a process that begins in the cradle and should terminate only in the grave.

Islamic Movements continued

speaking Islamic movements are nothing more and nothing less than an honest expression of the Islamic concept of life and the Islamic approach to the world. In fact the very idea of Islam being a "da'wah," a message and a movement is embedded in the essential concept of Islam; it is not something that has been imposed upon it or something which was added as a supplement to it. No, it is a natural expression, the natural flowering of that idea. When I say so I mean that Islam is not merely a belief or faith, Islam is simultaneously a faith, a "deen" and is responsible for creating a community believing in this faith and resolving to live according to this "deen".

In fact, even the concept of faith in Islam includes within it, the idea of believing in Allah and the idea of submitting to His will, submitting to Him spiritually and physically; that is why Islam means submission; not merely acceptance of a thing but submitting to it, making that your total personality. The moment you embrace Islam you are not only related to God, but also to a community and both these actions take place simultaneously. A Muslim is indebted to the "Rabb", the "Khaliq" and the community by accepting "La Ilaha Ill-Allah, Muhammadur Rasulallah". In fact "Muhammadur Rasulallah" means that you are attaching yourself to a physical community which believes the root leadership is in Muhammad. This idea of faith, Islam being a "deen", a code of life, a code of conduct, a system, and attaching yourself to the community, the "Ummah", all these three are inter-twined. They go to make up one integrated entity and this is what Islam is. That is why Islam stands not for life digression but for life affirmation. Iqbal on one occasion refers to a leading Indian mystic who while referring to the important event of "Me'raj" the ascension of the Prophet into heaven (sallallahu alaihi wa sallam), the great sufi reflecting on this event says that Muhammad was a strange man; he went to the heights of the "Sidratul-muntaha" and came back. Had I been in his place I would have never come back. The incident in fact optimizes two different approaches to religion; one is the approach of the mystic who believes in personal salvation and as far as the question of personal salvation is concerned—"when you have reached those heights only a fool would be coming back"—you have what you wanted, that is the end. The other concept, the prophetic concept of religion is different. The Prophet reaches those heights and comes back, re-enters the flow of history and tries to live in the world with the light he has attained. The light is not merely for his personal salvation but for the reconstruction of man and society for reshaping history, and this is the concept of Islam. Islam means this revolutionary reconstructing role. Take this away from Islam and nothing is left.

The idea of an Islamic movement is that Islam being a message, a message to the entire human race, a message which is to transform lives of the individuals and of the society . . . ; the entire fabric of life is to be recreated and rebuilt; a new man is to be created on the basis of a new faith; and these new men are to reconstruct a new society which is universal for all. This is the basic message of Islam, and this basic con-

cept contains within it the idea of "Da'wah" a movement or "Harakah" without which it becomes a lifeless carcass. So it is there, the idea of movement, in the basic concept of Islam.

Reflect upon it from another angle. What has been described in the Quran as the mission of the Prophet? The mission of the Prophet is not merely to recite unto the people the revelation which has been made to him; it is something more than that. He is there to LIVE that revelation, that guidance; to embody it in his example; to convey that to mankind; to be a witness of this truth, to be a witness of this "Haq" to the entire human race and to strive to establish its supremacy upon all other races, to see that God's way prevails in this world. The kingdom of the Prophet is the kingdom of this world. There is no duality between God and Caesar. There is no question of giving to God what is God's and to Caesar what is Caesar's. In fact we give everything to God and nothing is left to be given to Caesar. This is the concept of Islam.

Those who believe, enter the realm of Islam the whole of you with your totalitarian talent, without any reservations, without keeping certain areas and sectors for yourselves. And what is this mission?

And strive in the way of Allah for the sake of this gain of "deen" in such a way that you discharge the "Haq" of it. Addressing the entire "Ummah" it is said that He has selected you Now if you will study the Qur'an, you'll find that the term "Ijtaba" or "Istafa" has been used for the selection of Prophets. Here the same term is being used for the selection of the "Ummah." And this suggests the similarity between the mission of the Prophets and of the Ummah as I just referred to:

فَوَجَّهْتُمْ لَكُمْ وَجْهَكُمْ وَمَا جِئْتُكُمْ بِشَيْءٍ مُّخْتَلَفٍ

And God has not created any difficulty in the path of your faith. This has a continuity in history:

And you have been named as Muslims—those who submit to Allah.

ذُكِرْتُمْ كَمَا ذُكِرْتُمُ الْمُسْلِمُونَ وَمِن شَيْبٍ وَ

This name has been given to you and to your predecessors. This is not something new. This is the thing for which the very creation took place, for which all the Prophets came, and all "Ummah" was raised; and what is that

رَبُّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ لَكُمُ الْيَسْرَةَ فِي دِينِكُمْ

So that the Prophet be the witnesses of "this deen of truth" to you and you be the witnesses of this truth to the entire human race, and then in bearing this witness you lay your life, the highest form of this witness; the person who lays there is called "Shaheed".

All prophets were sent so that they establish the way of life, in its supremacy. God's "deen" is not to play second fiddle to others; it is there to be supreme, to be the order of the day.

مَنْ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ مِنْ تَحْتِهِ أَنْهَارٌ يَجْرِي فِيهَا رِجَالٌ مُسْتَقِيمُونَ

God is He Who has revealed, Who has sent His Prophets with guidance and "deen Hag"

وَرَبِّهِمُ الْحَقِّ

so that they establish the supremacy of this deen on all other ways, however unwelcome this may be for those who make partners with Allah; that is why the Prophets were sent, to establish this way of life.

Now the prophethood has come to an end, but the prophetic mission continues. And to see that the prophetic mission continues, this mission of شَهِيدًا عَلَى النَّاسِ —being witnesses of the truth of "deen" toward mankind—two things have been arranged. The first is that the Qur'an which embodies this guidance has been protected from all intrusions, interference, changes and everything of this kind. The "hidayat" is there intact. So that this beacon of light illumines the life. The guidance brought by the earlier prophets could not be protected. This "hifazat" of the Qur'an, God has undertaken upon Himself and this means that the main spring of light, reform and guidance of mankind is there and is protected. The second provision is that the "Ummah", the Muslims, have been charged with, and assigned the mission of being witnesses of this truth to the entire human race. In fact, the Muslim "Ummah" loses this reason if it ignores this task. That is why the status of this Ummah has been described in the Qur'an to be

And we have made you the people, the Ummah, the nation, the community of the middle path, and you are the witnesses of this truth to the human race, in the same way as the Prophet has been the witness of this truth to you.

What was the prophetic mission vis-a-vis you? The same mission has been assigned to you vis-a-vis the rest of mankind. And that is why it is said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best of the people, not because you are a chosen people but you have been assigned a task to convey the truth to mankind

وَكُنْتُمْ رِبًّا وَمَنْ لَمْ يَكُنْ

It's being said to mankind that you are not just a people like themselves; you are people with a mission; and what is the mission? that you bid good and forbid evil and you are believers in Allah. Prophet Muhammad has said that in my Ummah there will always be a group of people who, whatever be the circumstances, difficulties, and problems, would always continue to convey my message to the people. In fact, toward this very thing there is a reference in the Qur'an that if this Ummah in its totality does not fulfill this duty, then there must at least be one group within it to perform it

وَتَكُنْ مِنْكُمْ فِئَةٌ مَعَهُ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

There must be at least one group to perform this duty, and the Prophet, Muhammad has said that in my Ummah there will always be such a group.

This in fact is the second important arrangement to see that the prophetic mission continues. From the ideological viewpoint the Islamic movement is nothing else but the continuation of this mission. The Islamic movement is the product of the internal athos of Islam, not the product of any external factors connected with imperialism or lack of imperialism, modernism or absence of modernism. It is a perennial phenomena in the Islamic History—it is something built into the system and not supplemented to it.



"ALLAH IS THE LIGHT OF THE HEAVENS AND THE EARTH" (The Qur'an 24:35)

ZIONISM : MENACE TO HUMANITY

To the ordinary people Jews are the most persecuted tribe in the World all-through the ages. But, the fact remains otherwise. If one studies in depth the history of Judaism, especially the movement of ZIONISM and the activities of various Jewish organizations in various countries since the beginning of 20th century, he will be fully convinced how this movement has been dangerous to humanity at large and world peace.

The creation of Israel on the chest of the Arabs and the three wars Israel has waged against Arabs spectacularly demonstrated to the world that this tiny Jewish state is not as it appears to be. It is an international imperialist power in both letter and term.

The Zionists' first major act after the Second World War was to mount the invasion of Palestine by displaced persons of Jewish origin--Jewish refugees of Europe. The center of Zionism was shifted from Western Europe to USA in the early post-war period and it was from there the direction of the world Jews flowed perennially. The Jewish elders painted a pathetic picture of the Jewish refugees under Hitler's regime in Germany. As a matter of fact, all communities suffered at the hands of Hitler. The Zionists elders of America did not want the Displaced Jews of Europe to take up residence in any other country of their choice. Zionist leaders stooped to all kinds of methods. Rabbi Klausner submitted reports to the American Jewish Congress that steady flow of European Jewish refugees to Palestine should be ensured by cutting off their food supplies. He even urged Haganah, the Zionist terrorist organization to "intimidate the Jews" to get world sympathy for them.

By these methods over 500,000 Jewish refugees of various countries of Europe were resettled in Palestine. The invasion of Palestine mounted by Zionists was fundamentally a far reaching imperialist operation directed against the growing patriotic Islamic movements of the Arabs.

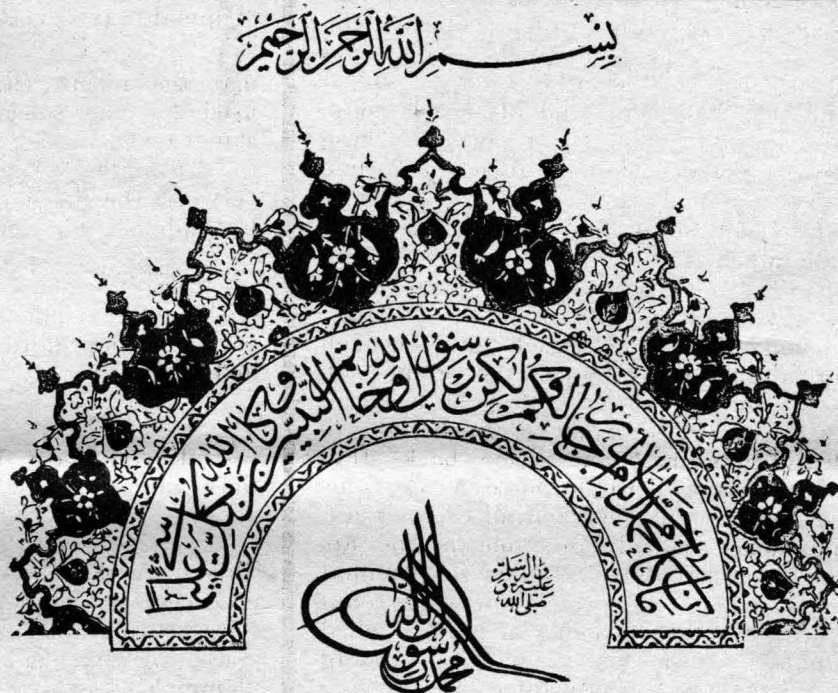
The activities of Zionism from USA were integrated as far as possible with the political, economic and propaganda machine of U.S. administration. The leaders of international Zionism were eager to establish an alliance with U.S. military-industrial complex as that would provide them with opportunities for exerting influence on shaping the domestic and foreign policy of the biggest power in the world. This influence could be clearly seen in the policies and programs of U.S. administration more conspicuously now. The Nixon administration is always at the mercy of Zionists. The recent vetoes in the U.N. Security Council exercised by USA against the overwhelming majority in condemning Israel for naked aggression in Lebanon and merciless killings of innocent people of that country by savage bombings under the pretext of retaliatory measures on Arab Guerrillas for Munich incidents, is a clear proof. The Jews in USA are controlling major industries including banking, insurance and world-wide publications, television companies, etc. Representatives of the Jewish community are Presidents of the three of the biggest U.S. television companies. Three quarters of the editors and prominent columnists on the Washington Post are Jews. The situation is not much different in other mass media in USA. This is the reason that the U.S. Press; Radio and Television have on the whole engaged in a ceaseless wild anti-Arab propaganda campaign and have defended, aided and abetted Israeli aggression against Arabs till this date.

In 1902 Zionists set up a Joint Stock Company known as "The Zionist Colonial Trust". There are many Israeli specialists in Portuguese punitive units and Portuguese military men are being trained in Tel Aviv to fight against freedom fighters in Angola and Mozambique. Israel's aim in Africa is to consolidate its political position on the continent, by ensuring a store of

"good will" in the United Nations and by undermining the African countries' connection with the Arab States, to win advantageous marketing outlets and sources of raw materials.

Zionism has also been extending its international activity in Latin American countries. In Brazil operations are being carried on by one Oracio Clabin, who owns a number of big industrial and commercial companies and travel agencies there. The Clabin family has landed estates on an area larger than the territory of Israel. It is rumoured in the Jewish community there that he owns the town of Cidade Nova, which is sometimes called the Brazilian Tel Aviv. Clabin is not a mere businessman but a clever politician as well. There is a talk of his intention to set up a "Second Jewish homeland" on Brazil's fertile land as a sort of reserve in the event of any complications in the Middle East.

Muslims all over the Universe should realize the peril ahead. Israel and Zionism are out to annihilate Islamic ideology by all means. We have to wake up from the present lethargy for their survival is the greatest menace to humanity at large and world peace. The nations of the world should be vigilant and measures should be taken to counteract this menace at all levels before it is too late.



"Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal (last) of the Prophets. And God has full knowledge of all things" (The Qur'an, 33 : 40)

"There is no prophet after me" (The Prophet Muhammad)

Support Islamic Work

Annual Patron	\$15.00
Zakat	_____
General Donation	_____
Al-Islam (Journal)	_____
Annual Subscription	\$5.00

Name _____
Address _____
_____ (Zip)

Mail your check to: The Islamic Party
c/o Finance Section
101 S Street, N.W.
Washington, D.C. 20001

Agents Needed

Al-Islam is seeking distribution agents in additional cities in the country. Liberal Commissions. CONTACT US.

HOUSES OF ALLAH IN

INDEX

ARIZONA

Islamic Center of Arizona
8317 E. Mackenzie Drive
Scottsdale, Arizona 85251

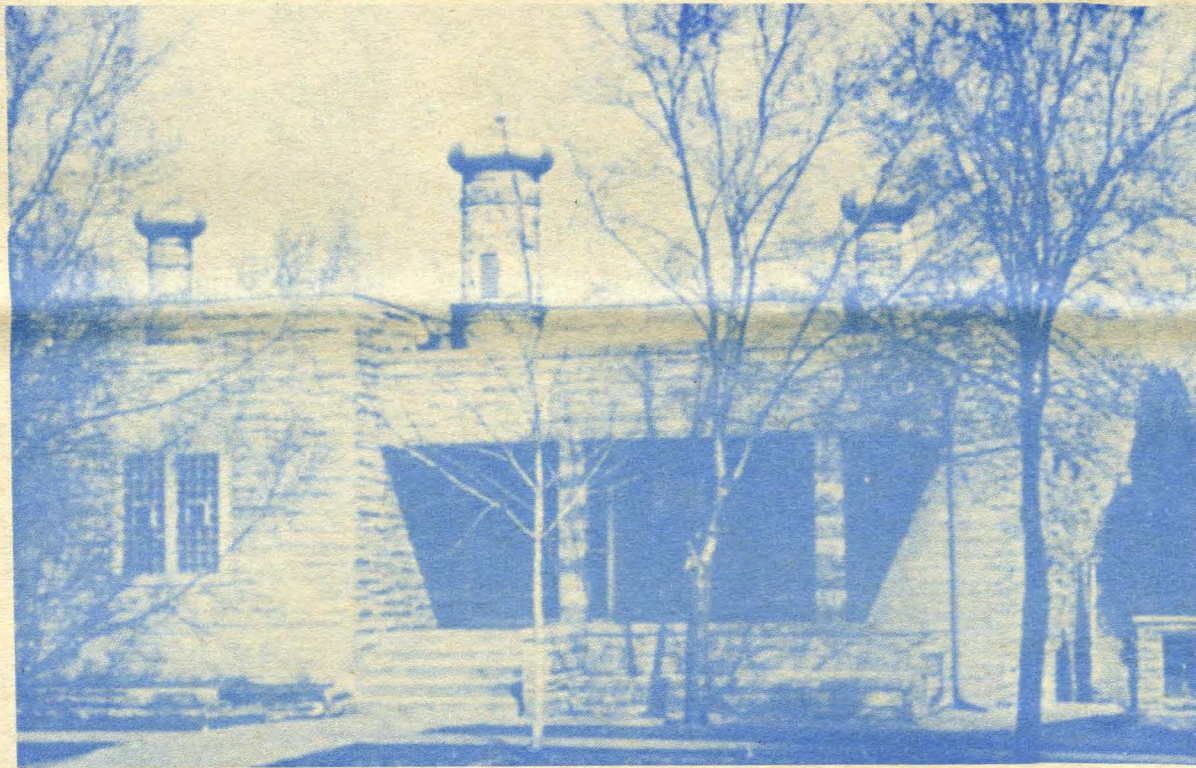
The Islamic Center at Tucson, Inc.
P.O. Box 4172
Tucson, Arizona 85717

CALIFORNIA

The Islamic Society
9392 Weldon Drive
Garden Grove, California 92641

Muslim Mosque
411 "V" Street
Sacramento, California 94818

Islamic Masjid
P. O. Box 1088
San Jose, California 95108



Al-Amin Mosque
3702 W. 11th Ave. - Gary Ind.

Masjid ul- Mujahiddin
210 Hillview Drive
Goleta, California 93017
Islamic Foundation of Southern
California
845 South Street
Andrews Place
Los Angeles, California 90005

Islamic Center of San Francisco
400 Crescent Street
San Francisco, California 94110

FLORIDA

Masjid Awwal Jammi
1518 Hernando Drive
Tallahassee, Florida 30303

GEORGIA

Masjid Talib
9 Forsyth Street N.W.
Atlanta, Ga. 30303

ILLINOIS

Muslim Religious Cultural Home
1800 N. Halsted Street
Chicago, Illinois 60614

Muslim Community Center, Inc.
55 Jeffery Lane
Des Plaines, Illinois 60018

Al-Shaheed Mosque
1400 S. Union
Chicago, Illinois 60607

INDIANA

Masjid Fajr
309 E. 25th Street
Indianapolis, Indiana 46205

IOWA

Cedar Rapids Islamic Center
1335 9th Street N.W.
Cedar Rapids, Iowa 52405

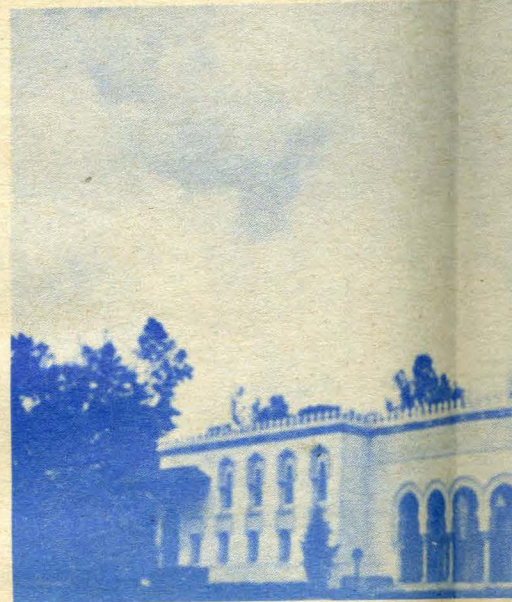
KANSAS

Masjid Ul-Maghrib
1015 E. 13th Street
Wichita, Kansas 67214

Albanian Islamic Center
20426 Country Club
Harper Woods, Michigan

The Islamic Center
15571 Joy Road at Greenfield
Detroit, Michigan 48238

Al Mumineen Mosque
1554 Virginia Park
Detroit, Michigan



THE ISLAMIC CENTER
2551 Mass. Ave., N. W.

NEW JERSEY

Bait ul Quraish
124 Bayview Ave
Newark, New Jersey



The Muslim Commur
1340 West 99th St

The Muslim Mosque, Inc.
32 Chestnut Street
Paterson, New Jersey 07501
Deynu Allah Mosque Inc.
69 VanNess Place
Newark, New Jersey, 07108

Masjid Al Malik
1325 E. 10th Street
Wichita, Kansas 67214

MARYLAND

Masjid Saffat
1335 Myrtle Ave
Baltimore, Maryland

MASSACHUSETTS

Islamic Center of New England
470 South Street
Quincy, Massachusetts 02169

MINNESOTA

Islamic Center of Minnesota
1128 6th Street, S.E.
Minneapolis, Minnesota 55414

MICHIGAN

Islamic Mosque
9945 W. Vernor
Dearbar, Michigan 48120

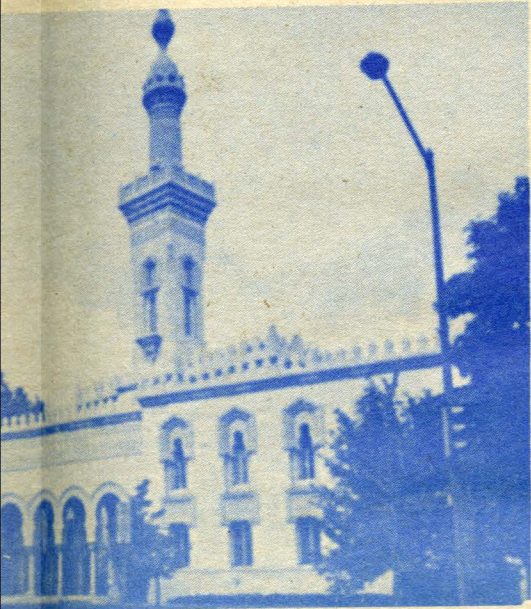
IN NORTH AMERICA

Mosque Foundation of New Jersey
80 Grandview Avenue
N. Caldwell, New Jersey 07647

Masjid Al-Muhaajireen, Inc.
Ezaldeen Village, Dar Ave. Elm
P. O., Hammonton, New Jersey

NEW YORK

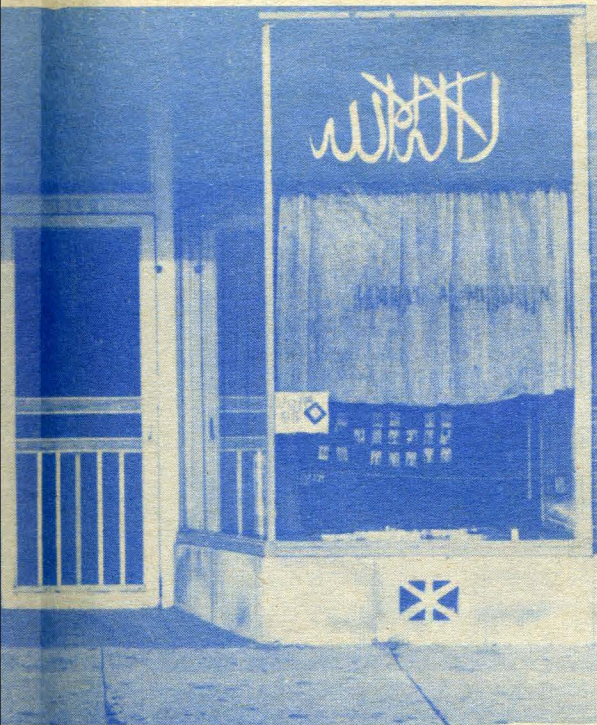
Islamic Mission of America
143 State Street
Brooklyn, New York



R
N. W. - Washington, D. C.

Islamic Center of New York
One Riverside Drive
New York, New York 10023

Ansar of Islam, Inc.
676 St. Marks Avenue
Brooklyn, New York 11216



Community Mosque
th St. - Chicago, Ill.

Yasin Mosque
52 Herkinmer Place
Brooklyn, New York 11216

The Islamic Center of South Tier
370 Main Street
Johnson City, New York 13790

OHIO

Alfalaq Mosque
651 Edgewood 4th Floor
Akron, Ohio 44307

American Muslim Mosque
722 E. Bancroft
Toledo, Ohio 43608

The Islamic Center of Cleveland
9400 Detroit Avenue
Cleveland, Ohio 44120

Mosque Al Mumin
10609 Superior Avenue
Cleveland, Ohio 44108

Islamic Association of Cincinnati
2515 Fairview Avenue
Cincinnati, Ohio 45219

PENNSYLVANIA

Koba Islamic School
4637 Lancaster Avenue
Philadelphia, Pennsylvania

Masjid El Mujahideen
1914 Columbia Avenue
Philadelphia, Pennsylvania 19131

Islamic Ass. of the Maritime
Province of Canada
P. O. Box 116
Dartmouth, N.S., Canada

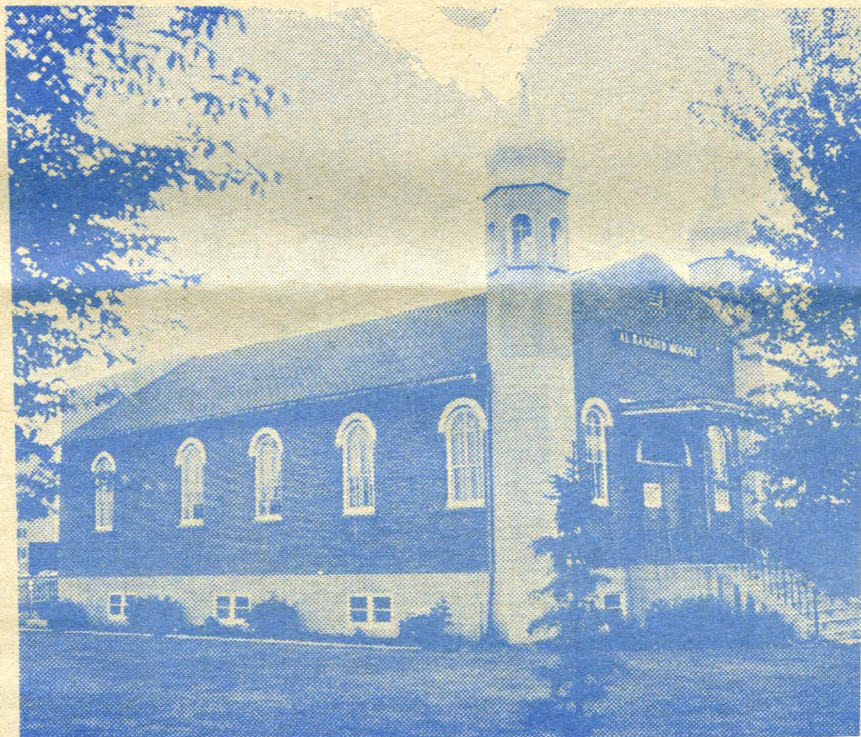
Jami Mosque of Toronto
56 Boustead Avenue
Toronto 3, Ontario

Ottawa Muslim Association
257 Northwestern Avenue
Ottawa, Ontario, Canada

Islamic Center of Quebec
2520 Laval Road, Ville Street
St. Laurent, P.O., Canada

Islamic Foundation
182-184 Rhodes Avenue
Toronto, Ontario, Canada

Islamic Center of B.C.
655 West 8th Avenue
Vancouver 9, B.C., Canada



Al-Rashid Mosque
10205 111th Ave. - Alberta, Canada

TEXAS

The Islamic Society of Greater
Houston
P.O. Box 17174
Houston, Texas

WASHINGTON, D. C.

Masjid Al Muhajir
723 Euclid St. N.W.
Washington, D.C.

CANADA

Canadian Islamic Center
10205 - 111 Avenue
Edmonton, Alberta, Canada

The Muslim Association of Hamilton
1973 Bramton Street
Hamilton 31, Ontario, Canada

London Muslim Mosque
151 Oxford Street
London, Ontario, Canada

Windsor Islamic Mosque
1320 Northwood
Windsor, Ontario, Canada

Note: Please send in all
missing addresses

ISLAM

AND CHRISTIANITY

Lateefa Muhsin

In a previous article, we discussed the Prophet Jesus (pbuh) in the Qur'an, and thereby indicated his human nature as a prophet of Allah. Since Jesus (pbuh) is a cornerstone of the Christian religion, in this article we will delve into some differences between Islam and Christianity. Let's start with just those two words: Islam means complete submission to the will of Allah, and it describes a way of life. Christianity means belief in the divinity of Christ, and describes a religion. A religion primarily deals with the spiritual aspect of man's existence; while a way of life deals with man's political, social, moral, economic, and spiritual existence.

What are the written bases for these beliefs? The bases are the Qur'an for Islam and the Bible for Christianity. (In this article, the biblical quotes are based on the "King James Version" of the Bible.)

From a historical standpoint, the Qur'an was revealed by Allah, through the Prophet Muhammad (pbuh), in sections. Upon revelation, the Prophet's peers committed each section to memory and to writing. Thus when the Qur'an was compiled in book form, there were both oral and written records to cross-check for accuracy. The revelation and final form of the Qur'an were in the same language--Arabic.

The present day Bible is composed of the Old and New Testaments. The former primarily describes events prior to the birth of Jesus (pbuh), and the latter those events during and after his life. The biblical books of Matthew, Mark, Luke, and John, popularly known as "the gospels," purportedly give us a picture of Christ's life. However, even Christian scholars (such as C.J. Cadoux, author of "The Life of Jesus"), acknowledge the fact that these gospels were written at least 40 years after Jesus' death. Not only is there discrepancy among the recorders' portrayals of Jesus (pbuh), but there is also the inaccuracy caused by translation (the recorders wrote in Greek; Jesus (pbuh) spoke Aramaic--a so-called dead language).

The present-day Bible has also been victimized by human interpolation. Many Christians regard Islam as an imposter on the religious scene. They are unaware of the deliberate removal from the Bible of the Gospel of Saint Barnabas. This gospel foretells of the coming of the Prophet Muhammad (pbuh):

"Then said the Priest, 'How shall the Comforter be called, and what signs shall reveal his coming?' Jesus answered, 'The name of the Comforter is Admirable, for God gave him the name when he had created his soul, and placed it in Celestial Splendour. God said: 'Wait Mohammad, for thy sake I will create paradise, the world, and a great multitude of creatures, whereof I make thee a present, in so much

that who so shall bless thee shall be blessed, and whoso shall curse thee shall be cursed. When I shall send thee into the world, I shall send thee as My Messenger of salvation, and thy word shall be true, in so much that heaven and earth shall fail, but thy faith shall never fail.' Mohammad is his blessed name. Then the crowd lifted up their voice saying: O God, send us Thy Messenger. O! Mohammad, come quickly for the salvation of the world." (The Gospel of Saint Barnabas, translated from a manuscript in the Imperial Library at Vienna by Lousdale and Laura Ragg.)

Islam emphasizes the unity of Allah and considers blasphemous the association of anything or anyone in worship with Him. Christianity subscribes to the "trinity"--belief in God the Father, God the Son (Jesus Christ), and God the Holy Ghost. However, nowhere in the Bible is there a statement by Jesus (pbuh) to support the doctrine of a triune god. According to the New Catholic Encyclopedia, the trinitarian doctrine was added to Christian dogma in approximately the fourth century. (What is the basis for the trinitarian concept? One possible basis is pagan mythology where there was frequent description of a god having sexual union with a mortal and the resulting offspring being resurrected after death. One example is the story of Bacchus in Greek mythology.)

The idea of a triune God implies imperfection in God--that three are needed to make the one whole. With simple mathematics, one plus one plus one equals three. However, Christianity demands of its adherents the belief that three equals one. Islam makes no such irrational demands.

Another belief basic to Christianity is the doctrine of original sin. This doctrine states that because of disobedience to God in the Garden of Eden, all mankind is in sin from birth. (Until modern times, this meant that if an infant died without baptism, because of its "inherent sinful nature," some Christian sects would deny it a Christian burial.) According to the Qur'an, Eve and Adam were mutually deceived by Satan:

"So by deceit he brought about their fall: When they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the Garden over their bodies." VII,22

However, the Bible states that Eve was the first to disobey:

"And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Genesis III,12

This concept of original sin is the basis for the historically Christian negativism toward women due to the sexual connotation given to the eating of the forbidden fruit.

Coupled with the fact that Jesus (pbuh) had no wife, the original sin doctrine can be considered a direct contributor to the emphasis on asceticism and monasticism characteristic of Christianity. Unfortunately, the complete sublimation of the sex desire is not natural and therefore has frequently resulted in various warped personality patterns and/or per-

verted sexual practices (i.e., incest and homosexual activity) by its practitioners. One such example is the philosopher Origen who castrated himself on the basis of the following verse attributed to Christ:

"For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the Kingdom of Heaven's sake. He that is able to receive it, let him receive it." Matthew XIX,12

Because the Prophet Jesus (pbuh) did not marry, he could not have the same outlook on, experience with, and advice for maintaining wife and children as was the case with the Prophet Muhammad (pbuh) who enjoyed both. Contrast this biblical quotation:

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple," (Luke XV,26)

with the words of the Prophet Muhammad:

"When a man marries he has fulfilled half of the religion; so let him fear Allah regarding the remaining half."

In Islam, marriage is a civil contract between two willing parties. Divorce is not encouraged, but is allowed if the two parties find it impossible to maintain the marriage. In Christianity, marriage is a sacrament, and woe to those who entertain any idea of divorce before "death do us part":

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Matthew XIX,9

Regarding salvation, each person is responsible for his or her own soul in Islam, and salvation is obtained on the basis of one's own conduct in this life:

"Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so for his own loss: No bearer of burdens can bear the burden of another."

Qur'an XVII,15

In the Christian religion, salvation is obtained vicariously:

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Romans V,19

The "Sermon on the Mount" is a frequently quoted biblical passage attributed to Christ and includes the following:

"Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth." Matthew V, 38

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matthew V,39

Not only is this counsel irrational, and contrary to the natural instinct for self-defense, but the very nature of this pacifism also en-

courages further aggression. (It is noteworthy that none of the so-called Christian nations have used this approach in their politics.) Islam advocates equitable treatment:

"Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors."

Qur'an II,190

and attempts to reform:

"The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah."

Qur'an XLII,40

This brings us to the Christian concept of secularism--the separation of church and state. Emphasis is placed on religion as a personal and private thing which affects one's day to day existence according to individual preference. Hand-in-hand with this idea is the priesthood (priest, minister, etc.) who deal with the religious aspects of life, while the politicians and businessmen (the laity) deal with the secular or worldly aspects of life. In the Catholic church, for example, there is a theocracy in which one man, the Pope, is regarded as the infallible interpreter of faith and doctrine, and is elected by an elitist group called the College of Cardinals. He maintains his position for life. Not so Islam. As opposed to the priesthood, Islam has the institution of imamate (leadership). An imam is selected on the basis of integrity, adulthood, maturity, experience, and knowledge of Islamic sources, and deals with all aspects of life. He is elected by the persons he serves and can be removed from his position if guilty of misconduct. The imam however is not an intermediary between the worshipper and the Creator as is the case with the priest who hears confession, or the minister who by some divine grace is the only one who can administer the sacraments of baptism, marriage, etc. There is no concept of secularism, or separation between church and state in Islam; they are one. One effect of the Christian concept of secularism is societal disintegration and chaos. For example, the Bible contains neither guidelines regarding, nor specific punishment for four societal evils--gambling, interest, intoxicants, and slavery. (Islam provides specific guidance regarding all of them.) Each individual is then a free agent to make his own interpretation. Islam, however gives the individual a complete social order, frees him from uncertainty regarding his purpose in this life, and prescribes punishment for those who transgress certain limits.

It is quite evident that since Jesus (pbuh) is one of Allah's prophets, and had a specific but limited mission to the Jews, that the confusing and irrational portrayal in the present-day Bible neither does him justice nor is it reflective of the original revelation from Allah contained in the real Gospels which are no longer available to us in their complete form. Every prophet received Allah's instruction to enjoin good and forbid evil. The message of Allah through Islam is for all mankind. The Qur'an says:

"Let there be no compulsion in religion: Truth stands out clear from error." II,256

WAR IN ISLAM Series X

Unfortunately the limited vision of the world's leaders has not permitted them to appreciate this high standard of social nobility and morality and this sublime ideal of collective life. Even where they have tried they have stopped far too short of any real achievement. When these people talk of moral duties they find their minds too narrow for any broad concept of humanity. Instead they lump together all collective responsibilities into national and territorial confines. Thus the basis of nationalism and patriotism are laid which soon develop into chauvinism and jingoism. In fact this narrow-mindedness is responsible for the unnatural division of humanity owing to which racial, linguistic and national groups consider all other members of their own species as outcasts from the human family; and far from realizing and fulfilling the rights of these outcasts their very humanity is trampled upon without the slightest qualms of conscience or morality.

By saying ukhrijat lin-nas (sent forth for mankind) the Holy Qur'an has abolished this un-natural division of mankind. It has thus guided the Muslim nation to an exalted objective and purpose far above all distinctions and limitations: the universal service of humanity. According to the Qur'an, the area of nationalism is much too restricted for the followers of Truth who are cognizant of their duties; for them the boundaries of land and ocean and the variations of direction and latitude have no significance as barriers to the fulfilment of responsibility, be it in Asia or Europe, in the East or the West; for they are human beings, all the sons and daughters of Adam and are equal. Hence it is the duty of the Muslim to serve them all by telling them to do good, stopping them from wrong and saving them from evil. The Qur'an has presented this sublime teaching in various potent passages. It has smashed the taboos of narrow-mindedness and opened the way to an extremely broad understanding of the meaning of responsibility. According to one such passage:

"Thus We have appointed you a middle nation (exalted and noble), that ye may be witnesses (of truth) against mankind, and that the messenger may be a witness against you."
(Surah al-Baqarah: 143)

The content of this passage is elaborated and explained thus in Surah al-Hajj:

"And strive for Allah with the jihad (endeavour) which is His due. He has chosen you (for this purpose) and has not laid upon you any difficulty and restriction in the deen (Islamic way). This is the same millat (nation) as that of Ibrahim, your father. He (Allah) named you Muslim (obedient) ages past and also in this book, so that the Messenger may be a witness against you and that ye may be witnesses against mankind. So establish prayer and pay the

purifying sum (zakat), and hold fast to Allah." (al-Hajj: 78)

If these two verses, which explain each other, are read together it will become evident that here too the reference is to the universal service of humanity which is the purpose of the existence of Muslims. Muslims are told that they are the best people who avoid extremes and stay on the path of justice and equipoise. Allah has chosen you to bear witness to justice and right with your words and deeds and to live in the world as examples of probity and truthfulness. In every sphere of life the world should find out the significance of truth, the essence of honesty, the meaning of equity and the nature of good deeds, from your words and actions. This witnessing to the truth is the purpose of your life and for this you have been named Muslims (the group obedient to God). Then we are told that there is no difficulty or restriction in the Islamic way. Its compass is so wide that restrictions of race, colour, language, nationhood or patriotism cannot come in the way of its blessings. There is no question of birth or caste in it, no distinction for the lost sheep of Israel or for the wandering camels of Ismail. Anyone, whatever race nation or country he may belong to who accepts the principles of Islam can enter its fold on a footing of equality. Similarly the duty which has been laid upon you is not restricted in anyway. You have to be a witness of truth and right for the whole of humanity.

This teaching is stated in another way in the Qur'an in these words: "There are the people who, if We give them power in the land, establish prayer and pay the purifying sum (zakat) and enjoin goodness (maruf) and forbid iniquity (munkar)."
(al-Hajj: 41)

Here instead of an-nas (mankind) the word al-aid (the land) has been used and the utility of Muslim strength and power is described as lying in their efforts to enhance obedience to God on earth, their dissemination of good and elimination of wrong-doing. The purpose of the verse is to point out that the work of Muslims is not meant for Arabia and Persia or for Asia or for the East but for the whole world. They should go to each and every part of the earth. In the mountains and forests, over land and sea they should advance with the flag of good and pursue the armies of wrong-doing. Wherever munkar (wrong) persists it must be faced, defeated and replaced by ma'ruf (good). Allah is not related to any particular country or any particular race. He is equally the Creator of all His creatures and in His creativity is equally related to all. Hence His displeasure is caused not by the spread of oppression and aggression in any one particular country but equally by all oppression wherever it may be. Hence the Holy Qur'an nowhere mentions "oppression in Arabia" or "transgression in Iran", but in all cases uses the general term "the land" (al-aid) and refers to oppression, and tyranny in the land (and on sea)¹. Thus the army of Truth and right, that is the Muslim nation, is not restricted to service within national and racial limits. It has been made a mercy and a blessing for all the inhabitants of the earth.

The Nature of "Enjoining Good " and "Forbidding Iniquity"

From the above argument it appears that the reason why the Muslims are the best nation is that they have not been created merely for the service of their own selves but that they have come forth for the service of the whole of humanity. The secret of their nobility lies in being ukrijat lin-nas (sent forth for mankind). They have not appeared in this world to worship their nation or their land but, according to the very nature of Islam they are meant to aid, assist and help mankind.

Now let us see what is the actual significance and meaning of the service and help which is summed up in the comprehensive Quranic terms amr bil ma'ruf and nahi a'n al-munkar.

Ma'ruf, according to the dictionary, is something familiar and early recognizable. As a term it means any action which a sound mind acknowledges, whose quality is understood by and known to a normal, uncorrupted nature, and on seeing it a person's emotions affirm it as a good deed. Opposed to this is the word munkar which according to the Arabic dictionary is spoken of things unfamiliar and strange. As a term it applies to actions which are disliked by a healthy nature, which displeases the ordinary human being and which are labelled "wrong" by the undisturbed mind. Trustworthiness, truthfulness, honesty, abstinence, acceptance of responsibility, supporting the weak, sympathizing with the trouble-stricken, assisting the wronged, providing for the needy, establishing justice and equity. Understanding and fulfilment of the rights of God, of His creatures and of one's self, and all other moral virtues are ma'ruf. Acting on them and persuading others to do them is called amr bil ma'ruf (enjoining good). As opposed to these, breach of trust, lying, dishonesty, fornication, disruption, oppression, mischief-making, injustice, transgression of one's limits, usurpation of the rights of others, support of tyranny and evil, suppression of truth and right, troubling the weak and the helpless and all other actions against humanity, against reason and against nature are munkar. Staying away from them and stopping others from indulging in them is nahi a'n al-munkar (forbidding iniquity)

In the verse quoted above from Surah al-Hajj the words "establish prayer and pay the purifying sum" precede the instruction to "enjoin goodness and forbid iniquity", which shows that goodness and abstinence must begin with one's own self and only then preached to others. However, just as feeding others is a more exalted deed than feeding one's self, spreading goodness and stopping wrong-doing is superior to being good and shunning wrong. One is an act of service to one's brothers in humanity, the other only to one's own self. One is merely human and the other the perfection of humanity. Doing good and shunning wrong at a personal level is undoubtedly a good quality and is the way of a moral and noble person, but the height of virtue and nobility par excellance cannot be achieved by man till he strives to lead others to goodness and to stop iniquity.

AL-JIHAD FIL AL-ISLAM
Sayyid Abdul A'la Maududi

ALCOHOL

The Most Abused Drug in the USA

Alcohol is the most abused drug in the United States, the Health, Education, and Welfare Department told Congress in the Government's annual report on alcohol and health.

There are nine million persons classified as alcoholics or problem drinkers in America--almost 10 percent of the work force--and alcoholism is an epidemic among American Indians, according to the report.

It said the problem causes 28,000 traffic deaths a year and drains the economy of \$15 billion annually.

The report contained these observations by Dr. Merlin K. Duval, former Assistant Secretary for Health and Science at HEW:

"When this nation became concerned about drug use among the young, the public was finally forced to recognize that adult use of alcohol --a central-nervous-system drug which we use as a social beverage--is actually the major drug problem in this country and that young people learn from imitation and identification with adults."

Alcohol does have medicinal value, said Dr. Morris E. Chafetz, director of the National Institute on Alcohol Abuse and Alcoholism, in an introduction. But alcohol abusers shorten their life span by 10 to 12 years, Dr. Duval added. Both he and Dr. Chafetz are medical doctors.

An 11-member task force headed by Dr. Chafetz reported these other findings:

*Among American Indians alcoholism is at an epidemic level, a rate of at least 10 percent of the Indian population and twice as high as the national average.

*Public drunkenness accounts for 2.5 million arrests--one-third of all arrests annually--at a cost of \$100 million just for the arrest and imprisonment proceedings.

*Illnesses associated with alcohol abuse include emotional disorders and chronic progressive diseases of the nervous systems and of the liver, heart, muscles, intestines and other body organs and tissues.

*Many public and private hospitals still refuse to treat alcoholics despite contrary positions taken by the American Medical Association and American Hospital Association.

The report was highly critical of the attitude of the American authorities toward alcoholism.

"Too often," it said "the only community health resource for acutely intoxicated individuals is an emergency facility commonly known as a detoxification center.

"When isolated from other human services, these centers duplicate the 'revolving door' syndrome long associated with repeated incarceration."
Continued on page 14

ABU BAKR-

A SHORT HISTORY

Believing Muslims throughout the world should familiarize themselves with the history of Abu Bakr (May Allah be pleased with him). Abu Bakr's life is highlighted by his profound faith and strict adherence to the Divine guidelines exemplified by the Prophet Muhammad (PBUH).

Abu Bakr was the first and most loyal companion of the Prophet (PBUH). His faith was so great and his submission (to Islam) so complete that the Prophet (PBUH) was astonished and had commented, "Never did I invite anyone to embrace Islam who did not show reluctance, hesitation and anxiety, except Abu Bakr who accepted it without the slightest hesitation when I spoke to him of the faith." (Ibn Ishaq).

The spirit of sacrifice that is one of the hallmarks of Islam was personified in Abu Bakr. On occasion, Umar brought half of his life savings and presented them to the Prophet (PBUH) who replied, "Umar, have you left anything for your family?" He said, "Yes, I have left as much as I gave you". When Abu Bakr presented his offering, the Prophet asked him the same question. Abu Bakr replied, "I have kept my Allah and His Prophet for them (i.e., spiritual favors but no worldly goods.) And there are numerous times when Abu Bakr would acquire money through various trades and make it available to the Prophet's (PBUH) disposal. Years later, the Prophet of Allah admitted, "There is none to whom I owed an obligation and did not repay it, except Abu Bakr, for I owe him too much but Allah will reward him on the Day of Judgment. Nobody's wealth had rendered me greater service than that of Abu Bakr's". (Tirmidhi).

Abu Bakr's complete adherence to Quranic revelations can be illustrated best by matching a few verses of Quran to his personal lifestyle. "And there is the type of man who gives his life to earn the pleasures of Allah; and Allah is full of kindness to (His) devotees. "O ye who believe! Enter into Islam wholeheartedly and follow not the footsteps of the evil one for he is to you an avowed enemy." (II:207-8). Abu Bakr was appointed, rightly so, the first Caliph of the Islamic state to succeed the Prophet (PBUH). He wholeheartedly committed himself to the protection of the faith and the service of humanity as inspired by Muhammad (PBUH). The Quran reminds us that ". . .they (Muslims) can have no (real) faith until they make thee (Prophet Muhammad) judge in all disputes between them, and find in their souls no resistance against their decisions, but accept them with the fullest conviction." (IV:65). The energetic and successful campaign of Caliphate Abu Bakr to perpetuate Islam throughout the world and to battle hypocrites wherever he found them is in perfect accord with the Quranic exhortation:

"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 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) . . ." (IV:95)

As Muslims we should be concerned with the spiritual and mental growth of our din (religion) within ourselves as well as the spread and protection of our faith throughout the lands. An excellent example is Abu Bakr, a converted Muslim, who gave of his whole being to please Allah. Would it not be wise to anchor and nourish the seed of faith in our hearts by a little stricter adherence to the Prophet's sunnah (lifestyle) and Quranic admonitions? We have paradise to lose, nothing to gain.

ADVERTISEMENT

ADVERTISEMENT

FOR THE FIRST TIME ON LP RECORDS, TAPE CASSETTES, AND REGULAR TAPES

1. ENGLISH MEANINGS OF THE HOLY QUR'AN
2. LIFE-HISTORY OF THE PROPHET MUHAMMAD.

The Qur'anic units include the Arabic text recited by Sheikh Mahmoud El-Hosary, in a new method designed for those not familiar with the Arabic language. Verse by verse translation is rendered in contemporary English, and clarifies the meanings of the Holy Qur'an as never achieved before. Subscribers to the Qur'anic units receive one unit each month at \$6.50 per unit.

The Prophet's life-history is presented in 13 short stories made informative and interesting through extensive research with both children and adults. The cost per unit is \$6.50.

Also available on tape cassettes and regular tapes only is PRINCIPLES OF MUSLIM PRAYERS, detailing all aspects of Salat.

SUBSCRIBE NOW TO RECEIVE THESE VALUABLE PRODUCTS BY WRITING:

ISLAMIC PRODUCTIONS INTERNATIONAL

P.O. Box 12202

St. Louis, Mo. 63157

Alcohol continued

tion, rather than providing for the rehabilitation of alcohol abusers and alcoholic persons.

"The most visible victims of alcoholism are inhabitants of Skid Rows across the nation, yet they represent only from 3 to 5 percent of the alcoholic population in the United States."

Among blacks and other minority groups, the report said, heavy drinking "has accentuated or been a response to such hardships as limited access to job opportunities, unequal housing and schooling, and inadequate medical care." Public drunkenness accounts for one-third of all arrests, the report said, and when drunken driving and other drinking offences are added, the percentage rises to almost 50 percent.

Elliot Richardson, former Secretary of Health, Education and Welfare, said, "Alcoholism is one of the most tragic, destructive and costly illnesses in the nation today. Directly or indirectly, alcohol-related problems affect the lives of tens of millions of our men, women and children."

The report found that the heaviest drinkers in the United States are in Washington, the capital.

It also agreed with Shakespeare's assessment of alcohol and sex; drink "provokes the desire but it takes away the performance." (UPI)

BOOK REVIEW

The \$30 Billion Negro
by D. Parke Gibson
The Macmillan Company
\$6.95

D. Parke Gibson's The \$30 Billion Negro proves to be another capitalist effort to further encroach on an already over exploited segment of the American population. Under the guise of making "marketing to Negro consumers more effective," the author cleverly demonstrates techniques by which business interests may take advantage of the historically unique socio-economic condition of Afro-Americans merely for the sake of increasing profits. One could easily be misled to believe that something economically progressive for black folk is being presented unless one is perceptive enough to catch the implications of Gibson's purpose in pointing out "how Negroes act and react in the market-place and what those who would sell goods and services or seek to shape thought and opinion should know about effectively motivating his consumer."

The \$30 Billion Negro gives a cursory historical analysis of Black socio-economic evolution and goes on to indicate "why a Negro market exists," how to identify with it, and how to cash-in on it. D. Parke Gibson Associates has established a number of guidelines and formulas where-by business interests can increase their profits at the expense of the Afro-Americans' search for social and economic security... "Business and industry can achieve a large measure of profits and success when all people are fully able to produce and to prepare themselves better to purchase the goods and services offered."

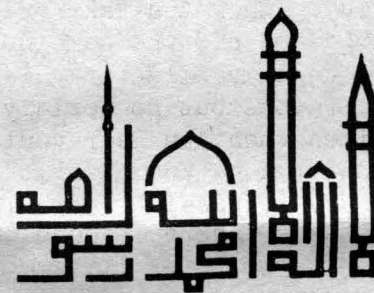
The guidelines devised by Gibson's agency are based on the principle that Black men in America have been conditioned to "think, consider, and respond as Negroes." Hence, various means of psychological inducements have been formulated in order to identify a company or firm with the Black market through advertising, public-relations, and marketing campaigns. While most of the practices have no inherent wrong, if one considers that they are used to create in the mind of a consumer the desire for a product or service when no real need exists, then one can readily understand that these practices are nothing more than plots that exploit the widespread belief that material acquisition is an index of success and progress. In other words, the overall concern is not Black economic development, but rather, the continued rape of the Blackman's pocket book by increasing his consumption. By bringing attention to well placed brotherly feelings and normal attempts at helping black economic endeavors, D. Park Gibson shows how these can be exploited by large business firms by merely using blacks as window dressing. The reader is also told how because of a lack of priorities in moral, social, spiritual and economic life, blacks can be induced into further wasting of their monies.

Though one must agree that a certain level of material prosperity is desirable, the attitude that the moral and social aspects of business

enterprise should always be subordinated to the maximization of material and financial gain, must be strongly condemned. The reason why can be amply illustrated in the area of alcoholic beverage consumption. As stated in Gibson's book, Blacks consume a disproportionately large amount of liquor and beer than the remainder of the population. That over-consumption of alcoholic drinks contributes to social degeneration is an established fact. Yet, in this area several companies made the most effective use of Gibson's marketing techniques.

No one who is sincerely interested in a change in the economic crisis of the Afro-American community can lightly pass over the broad implications of The \$30 Billion Negro. The theories and formulas presented by Gibson for capturing the "Negro Market" are already in practice, and their results can already be seen. The Black community is becoming more tightly interwoven into capitalistic schemes that ignore the decadent life style encouraged by affluence and over-emphasis of leisure activities. The principle of material acquisition continues to prove itself an effective road-block for any group seeking meaningful self-development and progress.

Ibrahim Hanif



There is no god but God
Muhammad is His Messenger

AL ISLAM AGENTS

Masjid Fajr, 309 E. 25th St., Ind., Ind.
611 Peyton St., Apt. 2, Raleigh, N.C.
P.O. Box 17174, Houston, Texas
P.O. Box 4254, Berkeley, California
1340 W. 99th St., Chicago, Illinois
Masjid Al-Falaq, 651 Edgewood Ave., Akron, Ohio
23 Elmhill Park, Boston, Mass. (Roxbury)
658 Newman Lane, Pontiac, Michigan
210 Hillview Dr., Goleta, California 91307
Amherst College, Box 1400, Amherst, Mass.
4321 S. Broadway, Los Angeles, California
P.O. Box 56835, Pittsburgh, Pennsylvania
1554-1556 Virginia Ave., Detroit, Michigan
P.O. Box 11, Lawrence, Kansas (Kansas Univ.)
P.O. Box 2031, Norman, Oklahoma
Mosques of Allah, 464 E. 167th St., Bronx, N.Y.

Can also be had in other cities

-VISIT-

Masjid-Ul-Ummah
The Community Mosque
101 S Street, N.W.
Washington, D.C. 20001
Phone: 202-462-9731

In Chicago, Illinois, visit:
THE MUSLIM COMMUNITY MOSQUE
1340 West 99th Street

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 Islamic Movement has been and is in the forefront of the struggle for human freedom and dignity.

Pillars of Islam - Submission, surrender and obedience to ALLAH

TAUHID - Oneness of ALLAH

SALAT - Regular Prayers

ZAKAT - Annual taxes

SA'UM - Fasting in Ramadan

HAJJ - Pilgrimage to Mecca

MOTTO

ALLAH The One True God IS OUR LORD

MUHAMMAD Ibn Abdullah Peace be upon him IS OUR LEADER

QUR'AN The Word of Allah IS OUR GUIDE.

SUNNAH The Established Way of Prophet Muhammad IS OUR IDEAL

JEHAD All out struggle IS OUR MEANS.

SALVATION Complete Freedom now and forever IS OUR END.



MUSLIM

A MUSLIM is the one who:

- a. Accepts and follows AL-QUR'AN as the word of ALLAH
- b. Accepts and follows Prophet Muhammad ibn Abdullah (Peace be on him - 570-632 A.D.), ALLAH's last Prophet and Messenger for mankind

THE ISLAMIC PARTY IN NORTH AMERICA INVITES YOU TO EMBRACE ISLAM.

AL-ISLAM-THE ISLAMIC MOVEMENT JOURNAL Winter Two - Volume Two 1393 - 1973

Published by ISLAMIC PARTY PUBLICATIONS, THE ISLAMIC PARTY IN NORTH AMERICA - NATIONAL HEADQUARTERS

101 "S" Street Northwest Washington, D. C. 20001

Requests for reprinting material from AL-ISLAM should be directed to the Director.