

# al-islam

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THE ISLAMIC MOVEMENT JOURNAL

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THIS IS NOT A COMMERCIAL PUBLICATION. IT CONTAINS THE DIVINE WORDS OF ALLAH AND SHOULD NOT BE DESTROYED OR LEFT IN INDECENT PLACES.

Introducing

# THE ISLAMIC PARTY IN NORTH AMERICA

## IDEOLOGICAL OUTLOOK

Islam did not come to live under any other order of life. The Holy Quran says: "It is He (Allah) Who has sent His Messenger with the guidance and the true code of life with a view to make it victorious over all other codes. Allah is sufficient as witness to that." (48: 28)

Therefore, if we sincerely and faithfully want to follow Islam, we must strive for its supremacy over all other codes. All prophets were revolutionary leaders in the sense that they worked for the supremacy of Divine Law. None of them were ready to pay allegiance to any man-made system of life. This was the primary cause of conflict between Prophet Ibrahim and Namrud, Prophet Musa and Pharaun, and Prophet Muhammad and the then Arab leaders.

It is but natural that even today there must be the same kind of struggle between those who may strive to establish the Islamic order and those who are ruling or intend to rule according to their own whims or man-made laws.

It will not be irrelevant to mention here that there has seldom been any conflict between the secularists and the leaders of 'mere religion' or organizations whose conception of religion does not extend beyond the performance of a few rituals and who do not bother as to what political and social system governs their lives and the life of the society. The upholders of this type of religion generally oppose rather than assist the struggle for Islamic revolution.

We should remember that THE SUPREMACY OF ISLAM IS NOT POSSIBLE WITHOUT REVOLUTIONARY MOVEMENT, and only brave and devoted persons can launch this kind of struggle. Opportunists and seekers of worldly pleasure, people devoid of moral courage and sacrificing tendency, worshippers of easy life and even ascetics cannot stand the trials of this revolutionary movement no matter how religious they may pretend to be in their personal lives.

## HISTORY

The Islamic Party in North America was organized on January 1, 1972, at Masjid-ul-Ummah (The Community Mosque), Washington, D.C.

Under the initiation of Y. Muzaffaruddin Hamid (Imam of Masjid-ul-Ummah and present Amir of The Islamic Party) a small group of Muslim workers from different cities met at Masjid-ul-Ummah on the weekend of December 31, 1971, to discuss the necessity of forming a national jamaat (party) dedicated full-time to the Islamic movement with a systematic program and a more relevant methodology of work.

The objective was not to quickly amass a large group of people nominally committed to Islam, but rather to develop a core of dedicated workers as a vanguard to spearhead a life-long struggle in the cause of Allah.

## OBJECTIVE

The real objective of Islam is the emancipation of man from the slavery of man, nation from the bondage of nation, humanity from the yoke of humanity, and to turn the whole of mankind into one free brotherhood consisting of the servants of the one God, Allah.

The Islamic conception of freedom is that mankind should be subject to none but Allah Who is their Creator. He alone is their rightful and legal Sovereign. None except Him can legitimately claim lawful rule over mankind, and no creature has the right to flout the authority of his Maker. According to Islam, submission to any law opposed to it or to any other philosophy or way of life is as idolatrous as bowing before idols of clay.

Today man has carved out so many deities in the secular sphere--nation, language, color, economic class, political concepts, etc. Islam aims at breaking off these shackles. It wants to restore dignity to the masses by making them subject to none but the Law of Allah. THIS WAS THE MISSION OF ALL THE MESSENGERS OF ALLAH AND THIS IS THE MISSION WHICH THE ISLAMIC PARTY IS CARRYING ON TO THE BEST OF ITS ABILITY AND RESOURCES.

## METHODOLOGY

Every movement has its own methods and techniques for bringing about the kind of changes it wants in society. THE ISLAMIC MOVEMENT ALSO HAS ITS OWN METHODOLOGY FOR ESTABLISHING THE ISLAMIC NATION.

When we study the Quran and history of Prophet Muhammad (PBUH) we find a particular strategy of preaching, teaching, organizing, and building that was part of the Divine Method. The stage of learning the "theory" of Islam was never separate from the stage of practical organization and work. The Islamic beliefs took shape as a living, active community and movement struggling against the jahili (ignorant) society while also removing the influences of jahili society from its members.

The Islamic Party believes that THE FUTURE OF ISLAM IN THIS COUNTRY LIES WITH THAT MUSLIM GROUP WHICH ADOPTS THIS METHODOLOGY--THE METHODOLOGY OF PROPHET MUHAMMAD (PBUH). They must be able to apply the Prophet's sunnah (example) of social change to today's situations avoiding the corrupting influence of man-made methods and separating themselves from the control of jahili domination.

The Islamic Party (with Allah's Help) is seeking to establish a viable physical expression of Islam--to strike the proper balance between rhetoric (theory) and actual practice, so that people may not only hear about Islam, but actually see it at work.

The major thrust of the Party's efforts is occurring at the national headquarters in Washington, D.C. From cities throughout the country committed workers have migrated with their families to consolidate their energies and resources at The Community Mosque Complex.

As capital of the United States, Washington, D.C. receives constant attention from the American public. The Party intends to use this strategic factor to full advantage in its efforts to capture the attention of the masses.

## PROGRAM AND ACTIVITIES

A proper understanding of Islam and a disciplined character are the first requirements of a Party worker. The Jamaat conducts an intensive ideological training and character-building program. In addition to learning the fundamentals of Islam, the workers carefully study Quran, Hadith, the history of Prophet Muhammad (PBUH), and the writings of leaders in the international Islamic movement such as Shahid Sayyid Qutb and Maulana S. Abul A'la Maudoodi. These studies are not for mere intellectual purposes, but to assist us in living a full, active, and responsible life while sustaining the Islamic struggle in an antagonistic environment.

The Party places heavy emphasis on Dawah (propagation), inviting mankind to the message and mission of Islam. Through the distribution of literature, public lectures, radio programs, and personal contacts, we present the Islamic way of life and movement to the masses.

Closely related to the Dawah is the work of "Islamic Party Publications." Presently, the major work in this department is production of AL-ISLAM - The Islamic Movement Journal, an internationally distributed publication that explains to the masses Islamic solutions to problems of political corruption, economic exploitation, and social, moral, and spiritual degeneration that are so rampant in contemporary society. Among our other publications are booklets and leaflets on various aspects of Islam. This department also coordinates the translation of significant works not available in English.

The Party provides a number of services for the general Muslim community. Facilities are made available for Ramadan, Eid, and special events. A book fund is in operation to send Muslim inmates free literature. Fresh Halal meats are provided at reasonable cost. Counselling services are available for domestic, personal, and other problems related to living in an un-Islamic society. An annual "Feed The Hungry Month" project is conducted during Ramadan to emphasize Islamic concern for the indigent of the Muslim and non-muslim community.

The children of Jamaat members are regarded as the future workers for Islam. To protect them from the un-Islamic influences of the public school system and to give them the proper educational training, the Party maintains its own day school.

## ECONOMIC RESOURCES

The Islamic Party has instituted its own economic mechanisms to provide financial resources for the movement and economic security for the workers. Funds from "Nation Security and Development Bank" are primarily used for the maintenance and development of the Jamaat's physical facilities. The "Survival for Islamic Work Scheme" is a cooperative effort that secures the welfare of full-time Party workers and their families. Under this program the Party presently operates several businesses: a cab association, a bakery, a grocery store, a bookstore, a restaurant/carry-out, a garment factory, a farm, a building repair company, and several housing units.

AS A SELF-SUPPORTING BODY THE ISLAMIC PARTY IS ABLE TO AVOID THE INFLUENCE OF GOVERNMENTS AND SPECIAL INTEREST GROUPS.

## ORGANIZATIONAL STRUCTURE AND MEMBERSHIP

The constitutional principles which form the organizational framework of the Islamic Party are those of the Holy Quran, and Sunnah of Prophet Muhammad (PBUH).

The day-to-day work of the Party is organized into various departments, while overall administration and direction is provided by the Amir, two deputy Amirs, and a consultative body. The Jamaat's membership is divided into functional units for Dawah, internal communication, leadership training, and general efficiency.

The Party stresses the importance of the woman's role inside the home. Within Islamic guidelines, however, there is also room for her involvement in other areas. Women in the Jamaat are organized into a special branch whose work is complementary to that of the men. Their study sessions and service projects are directed by three coordinators who are responsible to the Amir.

MEMBERSHIP IN THE ISLAMIC PARTY IS BASED ON INDIVIDUAL COMMITMENT. WE DEMAND OF MEMBERS NOTHING MORE THAN WHAT ISLAM DEMANDS OF EVERY MUSLIM. We do not add even a dot to the actual demand of Islam, nor do we reduce anything from it. We present Islam in its entirety before every person and ask him to accept the faith with full understanding and consciousness. We ask him to understand its obligations and to fulfill them conscientiously, to expel from his thoughts, words, and deeds everything that is against the Law and spirit of the Faith, and to give testimony to the truth of Islam by all his human actions.

# FORMULA of FAITH

La illaha ilallah, Muhammadan Rasulullah, i.e., "There is no god but Allah, and Muhammad is the Messenger of Allah." With these simple words begin all the practices of Islam, and upon these words is built its entire edifice.

This formula contains only a few words but when one subscribes to it with a firm conviction, he becomes a Muslim, a man of faith, and one loved by Allah. What difference does the repetition of these words produce in a person to cause this transformation? The pronouncement of mere words does not carry their significance deep down to the heart so as to effect a change in the ideals and actions of a person. If a thirsty person merely goes on uttering the word "water" from morning to night, he cannot quench his thirst unless he drinks the water; so is the case with lip professions of beliefs.

What then is the significance of these words? Allah is that Being who is the Creator of the world--its Ruler, its Master, its Sustainer. He gives life and causes death and provides the need of every object. He is the only deity worthy of worship and adoration, and His are the only laws and commandments worthy of enforcement and obedience.

The second part of the formula declares that Muhammad (peace be upon him) is the Messenger of Allah through whom we received Divine instruction in the form of a book called The Quran. The Prophet Muhammad (peace be upon him) not only conveyed the instructions of Allah, but also left for us an abiding example of practical conduct in all affairs. By accepting him as the Messenger of Allah, we agree to follow the way of life he demonstrated. Of course there is no compelling force acting externally to keep us on this course, and hence, it is no doubt easy for us to give it up if we so desire. But Allah's own eyes are constantly keeping a vigil over us and we cannot escape the consequences of straying from this straight path.

In this world of cause and effect everything has a purpose for its existence. Belief in the formula of the unity of Allah also has its own purpose to fulfil, and that is, to help one attain success both in this life and in the next. The relationship of our present life with the life to come, is as the relationship that exists between the cultivated land and its forthcoming crop. Whatever mistakes we commit in plowing the field, sowing the seed, watering the soil, looking after its growth, the effects of the same will become apparent to us at the time of harvesting. If we merely profess a belief in the unity of Allah and in the mission of the Prophet, but neglect to fashion our life according to the commandments given by Allah and His Prophet, we cannot hope to make a success of our life as promised.

Submission to Allah demands that man should refuse to obey any order or command which is not in conformity with the guidance given by Him. One should exclusively become the servant of Allah and not the servant of his own desires, or of his forefathers (ancestry), or of those in authority at the cost of allegiance to Allah. Note what the Quran says of a person who becomes a slave to his own desires:

Seest thou such a one as taketh for his god his own passions (or impulses)?... They are only like cattle--Nay, they are worse astray from the Path. (XXV: 43-44)

The habit of clinging slavishly to the customs and traditions of one's forebearers has been condemned in similar words:

When it is said to them: "Follow what Allah hath revealed," They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers were void of wisdom and guidance? (II: 170)

As for aping seemingly important personalities and groups holding worldly power in preference to Allah's laws, the Quran warns against such actions:

Wert thou to follow the common run of those on earth, they will lead thee astray from the way of Allah. They follow nothing but conjecture: They do nothing but lie.

These are three idols which usurp the authority of Allah in the life of man. They and all others are crushed by the formula: "There is nothing worthy of obedience except Allah, and Muhammad (peace be upon him) is the sure guide to demonstrate how He is to be obeyed."

# The System Propagates Crime

In an address delivered at the national conference of VOLUNTEERS IN PROBATION, Denver, Colorado, October 11, 1973, Mr. Vernon E. Jordan, Jr., Executive Director of the Nation Urban League, Inc. made some timely comments on the social implications of crime and criminal injustice in American life. Excerpts from his address are presented here.

Crime is a serious problem. Our personal freedoms are as threatened by the fear to walk the streets as they are by illegal political activities. Whether it is the type committed by the Watergate cabal or by your neighborhood mugger, crime is a threat to free institutions and free men.

And few Americans feel the full weight of the problem of crime to the degree that black Americans do.

The fear of crime so prevalent in white middle-class areas is a fear that is, at least partly, manufactured by newspaper reports and politician's statements. In the higher income section of a large city, a few burglaries or housebreakings are enough to swamp the police with demands that the area be saturated with patrolmen although it may still have the lowest incidence of crime in the city.

In the black ghetto, however, crime is an ever present danger, a deadly constant that imprisons the elderly behind triple-locked doors, subjects women and children to personal attacks, and makes every man a target of violence. For black people, who are four times as likely as white people to be robbed, twice as likely to be assaulted, and four times as likely to be raped, crime and the fear that accompanies it is a reality, a frightful reality that drains the vitality of our neighborhoods.

This is why black people want the incidence of crime slashed drastically. This is why black people want realistic programs instituted to cut crime. Black people are doubly victimized--first, by the high incidence of crime against us; second, exploitation of the high rates of crime committed by blacks so that we are further isolated and so that this country is even further divided along racial lines.

Because we are the prime victims of crime we cannot afford the luxury of fake solutions to the problem, pseudo-solutions that

promise but do not deliver. It is because of our unique position in this society that we can bring to the discussion of crime and its consequences a more rational and realistic viewpoint. As crime's victims, we know how important it is to control it. As victims of a society that has historically been racist and today is still discriminatory, we know how society can warp individuals and close off constructive avenues to them, thus creating criminals. As a people subjected to the capriciousness of the criminal justice system, we know full well the failures of that system and the way it encourages crime.

The goal of the system of criminal justice in America is punishment instead of rehabilitation, the creation of fear rather than respect, and the deprivation of liberty rather than the creation of opportunities. The system has failed to the extent that it encourages rather than lessens crime: some studies have shown that society is better off if a juvenile delinquent escapes arrest for a crime because, if he is caught up within the bowels of the criminal justice system, he is far more likely to emerge a hardened criminal. It has failed to the extent that it encourages hatred and lessens respect for the law and thus, by extension, lessens respect for all our institutions. That the system is a failure is testified to by policemen, judges, prosecutors, defense lawyers, law-breakers, and, above all, by the ordinary citizen. Its abject failure is self-evident: it solves only a small percentage of crimes; it brings to trial few of those arrested; it rehabilitates almost none of those tried, convicted and imprisoned.

The system discriminates against black people, who are underrepresented in the ranks of law enforcement, the courts, and correction. Black people get longer sentences than whites for the same crimes; in federal courts their sentences are an average of fifteen months longer than whites' sentences.

The system severely punishes crimes most likely committed by poor people while it handles white-collar crime leniently, almost reluctantly. Three out of four car thieves are sent to prison for an average of three years, but persons convicted of securities fraud need not fear jail terms--only one out of six is sentenced to jail, and then for an average term of a year. It is clear that we practice two systems of justice--harsh imprisonment in Atticas for the poor and the black, and a light scolding for the better-off.

The system does not rehabilitate. In most states 95 per cent of prison costs is spent for custodial care--for guards and guns; the leftovers are doled out to counseling and job-training. New York City spends one dollar for youth services and rehabilitation programs for every four dollars it spends on enforcing traffic laws.

If someone set out deliberately to design a system that would provoke rage, encourage recidivism, and throw the legal apparatus of our society into chaos, he could not do much better than our present system of criminal justice.

For a young man, especially a young black man, being caught in the jaws of such a system amounts to a virtual life sentence to crime and punishment. His first brush with the law might be for a minor offense. He may find himself abused by policemen, kept in jail for want of a few hundred dollars bail, inadequately defended by a court-appointed lawyer, sent to a state prison far from his family and friends, brutalized by guards and prisoners alike, rejected for parole without explanation after a five-minute hearing before an all-white parole board, and-ultimately-released. The system has hardened him, has taught him criminal skills absorbed from the men he has been caged with, and has left him full of pent-up anger and hatred that can find release only in acts far more antisocial than the one that first enmeshed him in the system. This is a system for the propagation of crime, not for the administration of justice.

But we cannot afford to turn our eyes away from the basic need to deal with the root causes of crime. Removing inequalities within our society is the best, most effective way to reduce crime. It is in this context that we must become aware of the implications of the continued high minority unemployment rates and the continued gap between blacks' incomes and whites' incomes. It is in the context of fighting crime that we urge a national full employment policy that assures everyone a decent job at a decent wage. It is in this context and not as a demonstration of "bleeding heartism" that we must erase arrest records, change hiring practices that bar ex-convicts from finding employment, and assure every offender a job upon his release from prison.

There are, in this great country of ours, ten million people who can't find work in the course of a year. Another ten million work full time at wages below poverty level. So long as this condition persists we will be subjected to reports of crime waves and to demands for longer prison sentences for still more of our fellow human beings. The criminal justice reforms and alternatives I

have suggested will help moderate the problem, but they must be instituted within the larger framework of forging a more equal, more just society. That will be our last, best hope for sharply reducing crime, for bringing security of person and property into balance with human dignity and fair play.

### *postscript*

Criminal indulgence springs from two factors. One of them is within man, and the other is outside him. The foregoing comments have already alluded to the factor outside of man--a faulty social order. The other factor stems from a faulty materialistic outlook on life which spurs on and strengthens inherent tendencies towards evil conduct. Criminal activity is encouraged by man's excessive and exaggerated love for material gain and sensuous pleasure, but more importantly forgetfulness of Allah (God) to whom he is accountable.

It is quite clear that if a man does not believe in God as the highest authority before whom all human beings are accountable in the hereafter, there remains no reason why he should not let himself loose upon the good things of life by obliterating all moral bounds and by ignoring the finer values of life. He starts thinking in these terms: Why should a man observe moral principles when they lead to self-control, to sacrifice, to material loss and thus keep him deprived of many an enjoyment? The experiences of human conduct leave no doubt about the fact that without belief in the above-stated concepts of religion, there remains no strong incentive for keeping man on the path of virtue and righteousness.

## Want For Your Brother

In response to the hundreds of letters from Muslim inmates requesting free copies of Quran, Hadith, prayer books, and other Islamic literature, The Islamic Party announces the formation of **THE MUSLIM PRISONER BOOK FUND.**

Please send your donations to

THE MUSLIM PRISONER BOOK FUND  
770 Park Road N.W.  
Washington, D.C. 20010

Don't keep YOUR support BEHIND BARS!

# Heretics

## Ruled

### NON-MUSLIM

For over 1400 years Muslims have been united on the fundamental principles and beliefs of Islam. A cornerstone of the Islamic ideology is belief in the fact that Muhammad ibn Abdullah (peace be upon him) of Mecca, Arabia, was the last Prophet and Messenger of Allah (God), and that the Quran is the final revealed word of Allah, completing His instructions to mankind.

During the 1880's, in British occupied India, Mirza Ghulam Ahmad of Qadian, ordained himself a prophet and declared that all Muslims who did not accept him as such were no longer Believers. In earlier days, false claimants to prophethood within the Muslim ummah (nation) were executed. But in this case, Ghulam Ahmad and his followers (known as Ahmadis or Qadianis) were protected by the British colonial masters who received their whole-hearted cooperation against the Muslim effort to crush foreign occupation of India. This dissident sect provided spies, loyal friends, and enthusiastic volunteers to the British government.

When India was partitioned to create the Muslim state of Pakistan, the Ahmadis with the help of British influence situated themselves in the new country and established their headquarters at Rabwah. The Ahmadis (Qadianis) separated themselves from the Muslim community both socially and religiously, utilizing their independence to organize their sect and destroy Islam's principles according to pre-planned methods. Hiding behind Muslim names they penetrated the ranks of the Muslims gaining administrative positions in the government and sowing seeds of division and discord. The Ahmadiyya movement was not merely a threatening religious sect, but an organized conspiracy against Islam, seeking to replace Islam's doctrines with its own. It was only natural that the Muslim majority of Pakistan would desire legal distinction from this corruptive group who neither prayed with them, nor intermarried with them.

In an historic decision on September 7, 1974, the Senate and National Assembly of Pakistan unanimously passed a constitutional amendment that officially declared the Ahmadis (Qadianis) a non-muslim minority community. The major clause of the amendment read:

A person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him) the last of the Prophets or claims to be a prophet in any sense of the word or any description whatsoever, after Muhammad (peace be upon him) or recognizes such a claimant as a prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or law.

As a minority community the Ahmadis are guaranteed certain religious and civil rights by the constitution. However, they will not be allowed to hold sensitive positions in the government.

The amendment has important implications for Muslims in other areas of the world such as the United States where Islam is making significant inroads and where Ahmadis are also present. The September 23 edition of the WASHINGTON POST carried a front page article sympathetic to the Ahmadis and blatantly insulting to the people of Pakistan and Muslims in general. The article singled-out for slanderous remarks, Jamaat-e-Islami (The Islamic Party in Pakistan) who played a significant role in the Ahmadi decision. However, the report neglected to mention that the amendment was supported by the United Democratic Front which included all shades of political opinion in Pakistan. Therefore, The Islamic Party in North America sent a delegation to the WASHINGTON POST offices urging the newspaper to send a representative to talk with the Amir (leader) of Jamaat-e-Islami, Mian Tufail Muhammad, who was visiting IPNA Headquarters in Washington a few days following publication of the article. The POST refused to cooperate and consequently denied the public access to a balanced and objective coverage of the Ahmadi controversy.

The POST article quoted an Ahmadi official who said that it was ironic that in the United States and other countries where Ahmadis are active, they are considered orthodox followers of Islam. Such a blanket statement is a gross misrepresentation of the facts. This is why Muslims in America must gain the necessary authority to maintain a clear distinction between groups that truly represent Islam and those who are exploiting the name of Islam for their own purposes.

**ED. NOTE** -- Two other groups in the United States who hide behind an Islamic label and who follow false prophets must be mentioned here in addition to Ahmadis. These are the Moorish Science Temple of America, and the Chicago-based group popularly known as "Black Muslims." These deceivers seek to direct members of the oppressed communities away from Islam and its true mission.

pardon me,

mr. ford

The manipulators of public opinion have long maintained that America's "democratic" political system represents the best in sound government and leadership. Those persons gullible enough to have believed this folklore are now suffering from a rude awakening since Gerald Ford joined Richard Nixon in the cover-up of Watergate crimes. By his untimely pardon he embraced the very principle Richard Nixon stood for: one set of laws for the average citizen, and another for the king. One newspaper ad retorted, "Gerald Ford's pardon of Richard Nixon is the final Watergate outrage--the ultimate cover-up. It sweeps Richard Nixon's guilt under the rug. It assures that he will never be charged and called to account in a court of law for the crimes he may have committed. And it will permit him to pollute the nation's political bloodstream and its history with self-serving tales of innocence.... Like the Agnew semi-pardon before it, the Nixon pardon mocks the concept of equal justice and asserts the principle that the mighty are above the law."

According to information from the American Civil Liberties Union, the only way to uncover the cover-up and hold Nixon accountable is to continue his impeachment. ACLU says that many people believe that impeachment isn't necessary now that Richard Nixon has resigned, but that isn't true. Impeachment, if followed by conviction in a senate trial, has three results: (1) removal from office; (2) disqualification from future office; (3) ineligibility to receive continued public payments. Resignation only achieves the first result, and prevents full disclosure of the facts. Therefore, the American Civil Liberties Union is campaigning to continue the impeachment process.

### *in a comment*

The recent uproar over the report that the Central Intelligence Agency (CIA) secretly spent millions of dollars to "destablize" the government of the late President Salvador Allende of Chile was quite surprising. The MISSION: IMPOSSIBLE tactics of the CIA have always been employed against governments which Washington does not like. This of course is deemed "in the national interest." But when the U.S. declines to use its influence to dissuade "friendly" regimes from repressive and anti-democratic excesses--this is justified as "non-interference" in another country's internal affairs.

## Sexual Transgression

Americans in general are victims of rapid changes in moral attitudes, especially in relation to sexual behavior. There is open propaganda from certain elements to give promiscuous and unnatural sexual habits a position of public tolerance and legal sanction.

Early this year the American Psychiatric Association officially dropped "homosexuality" from its list of mental disorders as a sexual deviation. The association's list of psychiatric disorders now includes the term "sexual orientation disturbance" describing individuals whose sexual interests are directed primarily towards persons of the same sex and who are either disturbed by or in conflict with that orientation, or persons who wish to change. This diagnostic category, in effect says, homosexuality is not necessarily an abnormal condition, and warrants treatment only if the individual wants to change.

A four year study conducted by The National Institute of Mental Health on public attitudes towards prostitution, masturbation, premarital and extramarital sex, and homosexuality reported that two-thirds of the respondents regarded homosexuality as "very much obscene and vulgar." But less than half were willing to adopt to any extent the statement that homosexuality is a social corruption which can cause the downfall of a civilization.

An elaborate argument is not required to show that homosexuality is a horrible social crime and transgression against the laws of nature. The Creator has made the male and female of every species different and complementary to each other for their reproduction. In the human species, however, the differences between the sexes are not merely for sexual gratification and reproduction, they also bring the two together along with their offspring to form a family--the basis of social organization.

Therefore, the person who satisfies his sexual urge in an unnatural way becomes guilty of several crimes at once. Firstly, such a person wages a war against the natural physical functions of his own organs and those of his partner. This inevitably produces harmful effects on their bodies. Secondly, he is guilty of treachery and dishonesty against his species, for he enjoys the rights of sexual pleasure but does not fulfill the obligation of reproduction attached to it. And lastly, he commits a breach of trust against society in general for he utilizes all the benefits of civilization, but does not take on himself the responsibility of marriage and family life.

# WAR

## IN series XVII

# ISLAM



The exalted Quran and the Hadith deal with political morality in great detail. In brief the sum of these details amounts to the fact that Islam has declared haram (forbidden) all those pleasures of government and power which cause men to be lured to their acquisition. The Islamic ruler is not a being superior to the people he rules. He does not sit on the throne of greatness and grandeur. He cannot make anyone his own subject or make any move against the Just Law. He cannot save his friends or relatives or even himself from the rightful demands of the weakest person. He cannot take even a cent which is not rightfully his or wrongfully seize an inch of land. He is ever afraid that his deeds will be severely checked and if his account shows even a cent of wrongfully acquired wealth, even a square of seized land, a trace of pride and despotism, a particle of oppression or injustice, the slightest tendency of servitude to the self, he will face a severe punishment.

In his speech following his election as the first Caliph, Abu Bakr (with whom Allah is pleased) stated the true attitude and condition of an Islamic ruler towards the responsibilities he carries:

O people! I have been entrusted with your government though I am not better than you. For me the weakest among you is the strongest as long as I have not obtained his right for him. And the strongest among you is the weakest as long as I have not obtained the right from him. O people! I am no more than an ordinary person from among you. If you see me on the right path follow me and if you see me going crooked then set me right.

The second Caliph Umar (with whom Allah is pleased) described his office in a Khutba (sermon) thus: "My relationship to your wealth is the same as that of an orphan's guardian to the child's wealth. If I am well-to-do I will take nothing from it and if I am poor I will only take that which is rightfully due to me for services rendered. You have some rights on me and you

can demand them of me. It is obligatory for me not to obtain any unjust tax from you under the heading of Kharaj (land tax) or from the wealth Allah has given as fay. And it is your right on me that I do not spend of what I obtain in any way not permitted by law."

Thus having removed all the usual attractions of power, the magnificence of despotic authority, lavish use of wealth and all the savor of pleasures and desires, Islam presents its stern concept of government as follows:

If we grant them power and authority on earth they will establish prayer, give zakat, command maruf (good) and forbid munkar (evil).  
(XXII: 41)

This is not merely a claim of Islam. The Messenger of Islam (on whom are peace and blessings) and the Khulafa-e-Rashidin (the rightly-guided caliphs) gave a practical example of this concept. The purpose of this study is the elucidation of law and not the analysis of history, but in passing, a few examples of the Islamic standard of government may be mentioned here.

A respectable woman of the tribe of Makhzum, Fatima bint Asad, was caught for theft and brought before the Messenger of Allah (peace be upon him). The Quraish feared that the Messenger may order that her hand be cut off like that of any ordinary thief. They sent a person whom the Messenger loved and held dear more than anyone else, Usama bin Zayd (with whom Allah is pleased), to intercede for her. The Messenger rejected this request saying that previous nations had been destroyed as they punished less influential people but forgave the nobility and aristocracy. Then the Messenger said passionately: "I swear by Him in whose Hand is my life that even if Muhammad's daughter Fatima had committed theft I would have cut her hand." (Bukhari and Ibn Maja)

In the battle of Badr the Muslims captured various chiefs of the Quraish. Among them was Abul A'as, son-in-law of the Messenger of Allah. He was imprisoned like the other prisoners. As he did not have the goods to pay fidya (ransom) he was ordered to obtain it from his home or remain imprisoned. He sent a message to his wife, that is Hazrat Zainab the daughter of the Messenger of Allah, and received a costly necklace which Hazrat Khadija, the holy Prophet's wife, had given her as a marriage gift. The necklace revived memories in the Prophet's mind of Khadija who had been his wife, friend, and companion in the most difficult years of his mission. He could not control his tears. However, he did not remit the fidya on his own authority. He asked the Muslims for permission, if they so desired, to return the mother's heir-loom to the



daughter. And only when the Muslims as a whole gave this permission was the son-in-law of the Messenger of Allah (peace be upon him) released without fidya. (See Tabari and Abu Dawud.)

At Hudaibiyah, the Prophet of God and the polytheistic Quraish signed a treaty. The terms of peace had been worked out and the treaty was being written down. At that very moment a Muslim, Abu Jandal bin Suhail (with whom Allah is pleased) arrived after escaping the captivity of the Quraish. The fetters still dangled from his feet and his body was covered with bloody signs of whipping. He fell down from exhaustion in front of the Muslims and cried out to them to save him from captivity. The Messenger of Allah had 1400 armed Muslims with him and could have secured Abu Jandal's release with a sign. But he had just agreed with the polytheists' condition for peace that "A person going to the Muslims from among the Quraish will be returned but a person from among the Muslims who goes to Mecca will not be returned." Hence, the Messenger of Allah refused to take him under his protection. The escapee showed his injuries and asked if he would be returned to face the same cruelty but the Prophet said: "O Abu Jandal! Have patience and control yourself. We cannot break our pledge. Allah will bring forth some other way for your release." (Fathal-Bari, Vol.5, Chapter on "requisite conditions of Jihad")

At the time of the battle of Yarmuk the Roman Emperor sent hundreds of thousands of soldiers to fight the Muslims and was determined not only to throw them out of Syria and Palestine but to crush them completely. At that decisive moment the Muslims needed all their finances to nourish their strength. In spite of the situation they called a meeting of the non-Muslim people of Homs and returned the Kharaj tax which they had paid to them saying that now we cannot defend you so you must make your own arrangements. The people of Homs replied "Your justice and equity is dearer to us than the oppression which we previously suffered. We will fight the army of Heraclius under the command of your governor." (Futah al-Buldan by Baladhuri) It should be noted that Heraclius was a Christian ruler and these people who wished to fight him on behalf of the Muslims were Christians and had lived under Roman rule for centuries.

While leaving for the battle of Siffin the fourth Caliph Ali (with whom Allah is pleased) lost his chain mail. When he returned from the war the chain mail was found with a Jew of Medina. The Caliph demanded his chain mail. The Jew claimed that it was his and had always belonged to him. The Caliph recognized his chain mail and knew that the Jew was lying but he did not use his authority and instead filed an appeal, as a helpless claimant, in the court

of the judge Shurih. The Qadi (judge) did not take into consideration the great and noble personality of the Caliph and decided the issue merely on the basis of the Caliph's claim. He asked the Caliph to provide proof that the chain mail belonged to him. The Caliph presented his slave Qunbar and his son Imam Hasan, the grand-son of the Messenger of Allah, as witnesses. The Qadi declared that Imam Hasan's testimony could not be accepted as he was Ali's son, and in a father's claim the son's witness is unacceptable.

aloud "There is no God except Allah and Muhammad is His messenger" and he declared that a faith which has such a standard of justice must be the True Deen (religion).

A governor appointed by Umar, the second Caliph, (with whom Allah is pleased) returned with a large amount of Jizya tax. The Caliph instead of being pleased asked disparagingly, "What is all this." The governor explained "This is Jizya collected from the dhimmis." The Caliph seeing the large amount feared that force might have been used. "I hope you have not ruined the people" he said. The governor swore by God that the gentlest possible methods had been used. "Without binding or beating?" insisted the Caliph. "By Allah! Without beating or binding," replied the governor. Only then was the amount deposited in the state treasury. (See Fath Al-Buldan). Imam Abu Yusuf writes in his Kitab al-Kharaj that when the taxes of Iraq were brought to Umar (with whom Allah is pleased) ten responsible officers each from Kufa and Basra used to attend the Caliph's presence and swear four times according to Shariah that the amount was halal (lawful) and no Muslim or dhimmi (non-muslim under Muslim rule) had been oppressed or treated harshly in its collection.

When Caliph Umar's son Abu Shahma drank liquor he was arrested like any ordinary criminal. Umar (with whom Allah is pleased) took the whip himself and gave 80 stripes to his son. Abu Shahma died of the blows. (See Maarif ibn Qutaiba "mention of the children of Umar"). Abdullah, a son of the governor of Egypt Amru bin A'as (with whom Allah is pleased) beat an ordinary citizen. He filed an appeal with the office of the Caliph, and Umar (with whom Allah is pleased) had Abdullah whipped by the very man whom he had beaten. About Amru bin A'as himself the Caliph heard that he had amassed wealth. Umar (with whom Allah is pleased) wrote to him: "Before becoming Governor you did not have so many goods. From where have you obtained them?" The governor replied: "My province is a fertile area. Hence much is left over after my expenditure." This reply did not satisfy Hazrat Umar. He sent Muhammad bin Muslama (with whom Allah is pleased) with full authority. The investigator checked all the Governor's possessions,

AL-QUR'AN



Al-Baqarah (The Cow): 213

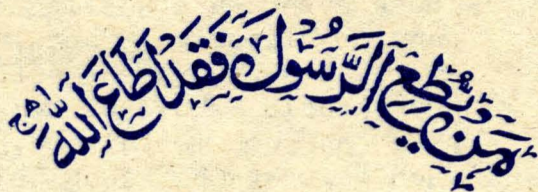
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the beginning all the people followed the same way. (Afterwards there came a change and differences arose.) Then Allah sent Prophets to give good tidings to those who followed the Right Way and warnings to those who swerved from it. And He sent down with them the Book based on the Truth so that it should judge between the people concerning their differences.—(Differences arose not because people were not given the knowledge of the Truth in the beginning, nay,) differences arose between those very people who had been given clear teachings, and (for no other reason than that) they wanted to tyrannize over one another.<sup>230</sup> So Allah, by His leave, guided those who believed in the Prophets to the Truth about which they had differed; Allah guides whomever He pleases to the Right Way.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ  
التَّيِّبِينَ مُبَشِّرِينَ وَنَذِيرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ  
بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ  
مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا  
لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ

230. Here the theory of evolution in religion has been refuted. The so-called scholars say that man began his religious life in the darkness and started with nature-worship and polytheism: then by and by he began to worship God, but associated other gods with Him: this went on for a long time and at last he recognised and accepted the Oneness of God. But the Qur'an contradicts this and says that human life began in full Divine light. When Allah created the first Man, Adam, He revealed the Truth to him and showed him the Right Way. Adam's descendants followed his way for a long time and all of them were members of one and the same community. Then they began to follow new ways and invented new religions. And they did so in spite of the fact that the Truth had been shown to them just because they wanted to misappropriate to themselves more than their own due shares and rights sanctioned by it. In order to prevent the misguided people from this evil, Allah sent His Messengers to invite them to the original Divine Way. They were not sent to found new religious communities after their own names, but to bring those who had swerved from the Right Path to the original religion of mankind and to the same one community which was formed in accordance with the Guidance of Allah, at the time when Man began his life on the earth.

## AL-SUNNAH



*"He who obeys the Apostle assuredly  
obeys Allah" (al-Qur'an)*

# HYPOCRISY CONDEMNED

ABU HURAIRAH REPORTED THAT THE MESSENGER OF ALLAH SAID:  
THE SIGNS OF A HYPOCRITE ARE THREE. WHEN HE TALKS, HE  
SPEAKS FALSEHOOD; AND WHEN HE PROMISES, HE BREAKS; AND  
WHEN HE IS ENTRUSTED, COMMITS TREACHERY.

(Bukhari)

ABU HURAIRAH REPORTED THAT THE MESSENGER OF ALLAH SAID:  
YOU WILL FIND THE WORST OF MEN ON THE RESURRECTION DAY  
HAVING TWO FACES, WHO WILL COME TO SOME WITH ONE FACE  
AND TO SOME WITH ANOTHER FACE.

(Muslim and Bukhari)

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Hypocrisy is a spiritual and moral disease. It is a sickness of the heart that stems from a lack of courage to deny something openly. The hypocrite puts on a false appearance, feigning to be what he actually is not. This duplicity gives rise to falsehood, deceit, unfaithfulness, and dishonesty.

Insincerity in religion is especially contemptable. Hypocrisy in the eyes of Islam is so great that Prophet Muhammad (peace be upon him) was commanded "Strive hard against the Unbelievers and Hypocrites, And be firm against them. Their abode is Hell, an evil refuge indeed."

## WAR (cont.)

calculated his earlier assets, estimated a reasonable payment for the period of governorship, siezed all that was extra and entered it in the state treasury or bait-ul-mal. The governor of Egypt, with full authority on the area extending to Tripoli, saw all this but dared not protest. (See Baladhuri)

A complaint reached the Caliph about Hazrat Mughira bin Sho'ba's, the governor of Basra, illicit relations with a women. Immediately Umar (with whom Allah is pleased) ordered Hazrat Abu Musa Ashari: "The devil has come to roost in Basra. Go and check the government there and send Mughira to Medina along with the witnesses." Mughira was accordingly sent to Medina and the case was presented in the court of Hazrat Umar himself. Under cross-questioning the witnesses broke away from the case. There were severe differences among the testimony of the witnesses and the crime could not be proved. Umar released Hazrat Mughira with the words: "If the witnessing had been complete I would have surely had you stoned." Mughira (with whom Allah is pleased) was a notable companion of the Messenger of Allah and was counted among the four most famous political statesmen of Arabia. He had rendered great services to Islam, politically as well as in the field of battle. But his greatness, his valuable services, his high position as Governor, his fame and honour throughout Arabia were of no use to him and he had to present himself as an ordinary man allegedly guilty of a crime. Worldly governments treat an officer's illicit sex life as his personal problem. Even the laws of the most civilized governments today simply do not consider a relationship based on mutual consent a crime. But in a government whose real purpose was the reform of humanity, on the basis of enjoining good and forbidding evil, there was no place for a person whose personal behavior was not correct.

When the Messenger of Allah (on whom are His peace and blessings) died, Hazrat Abu Bakr Siddiq was elected as the ruler of Arabia. The day after the election Hazrat Umar saw him going towards the market with a bundle of cloth on his head. Hazrat Umar said: "Now you are the Ameer of the Muslims and this work does not suit you." Abu Bakr replied: "Then how should I find food for myself and my family?" Hazrat Umar suggested that Abu Obaidah would do this work for him. Hence it was settled that Abu Obaidah (with whom Allah is pleased) would look after the Caliph's pre-election trade and provide his family with the food of a middle class type of muhajir, and clothes for summer and winter. Then the state treasury fixed a salary of 500 Dirhams (a little more than nine dollars) monthly for the Caliph. When Abu Bakr (with whom Allah is pleased) was near death he asked that the increase in his wealth after becoming Caliph should be calculated and handed over to the

new Caliph. After his death this was done and the additonal wealth turned out to be a female camel, one Zangi slave and an old cloth sheet. (Fath al-Bari, vol. 5, "Book of Trade").

These events are not legends or stories but genuine historical facts. Is there any example of a government better than this? Such people, whose system of government is based on such mental and physical purity, such fear of God, such selflessness and impartiality, such freedom and equality, such justice and equity, such truthfulness, trustworthiness and political honesty, can surely not be denied when they claim that only they have the right to govern, or more correctly, serve the world. If they forced the tyrannical voluptuaries who ruled Persia to vacate the Throne, if they ejected the Roman oppressors from the provinces they had usurped, if they overthrow all the devilish potentates near and far and replaced them with a just government did they do wrong to humanity or served it? How can they be compared to the false claimants of the west for whom purity and spiritual qualities are irrelevant, who have never felt the claims of a solemn pledge, who are totally alienated to concepts of justice, honesty, trustworthiness and who know not any emotions except those of conquest, greed and power?

Admittedly most Muslim governments of later times did not act according to the exemplary polity of Islam. This is not the fault of Islam but of its followers. Islam is a law based on the Quran and the Sunnah of the Prophet. A government which acts according to this Law is an Islamic government while one which acts against it is not an Islamic government. The acts of Muslim Kings are no criterion for us; the Law of Islam is the touch-stone. If any defect can be found in that let it be presented.

Translated from the Urdu of  
Sayyid Maudoodi's Al-Jihad  
fil Islam by: Kaukab Siddique

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## do you know. . . . .

Due to the appearance of resistant strains of gonorrhoea and to difficulties in diagnosis, the medical profession has been losing ground in combating the disease. It is estimated that more than 2½ million cases occurred in the U.S. last year, and it is believed by the center for Disease Control in Atlanta that the number this year will be 3,000,000. But private physicians report only one out of every nine cases that they treat. It is found that one out of every five women contracting the disease develops a pelvic inflammatory infection, and about 25% of these require pelvic surgery, sometimes resulting in sterility.

# A Book of ACTION

The Quran is a Book of Guidance and should be approached as such. Although it deals with aspects of history, geography, socio-economic relations, natural phenomena, etc., the Quran is not a book of history, geography, social or natural science. It is a masterpiece of literature, but it was not revealed because of its literary form and beauty. The Quran was revealed as a Book of Guidance and everything else is ancillary to this role. As such, the Quran should be assigned to play a decisive role in the reconstruction of thought and action, of institutions and society, as was the case when it was revealed to the blessed Prophet Muhammad.

The Quran presents a complete way of life-- a code of conduct and a scheme for the organization of the total gamut of human life. It gives its own world view, and does not divide life into water-tight compartments of material and spiritual. It creates only one supreme loyalty--to Allah--and tries to organize the whole of life in the light of this overriding principle.

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# Is Religion The Opium Of The People

Karl Marx said so . The communist propagandists in the Islamic Orient have not only faithfully repeated this fallacy ever since but they even attempt to apply it to Islam as well.

It might well be said that Karl Marx and other communist pioneers, in view of the peculiar circumstances obtaining in Europe at the time had at least an excuse for revolting against their religion and churchmen. At that time feudalism played a most monstrous role in Europe and particularly in Russia where thousands of people were starved to death every year and millions of people died of consumption and other diseases while cold killed an equal number of people every winter. But the feudal lords still wallowed in the blood of the working people and led a life of licentious luxury enjoying all imaginable kinds of pleasures.

But if the working people ever thought of protesting or even tried to feel the gross injustice to which they were subjected, the clergy would hastily tell them : "Whoever beats you on your right cheek turn the left cheek for him ; whoever takes a part of your garment give him the rest of your clothes."

The churchmen stupefied the people, and tried to divert them from the path of revolution by administering to them dopes of promises of an eternal heaven and paradise where those who bear injustice in this world will live for ever in comfort and pleasure.

If church promises did not work, they would resort to threatening, saying that he who disobeys his feudal lord disobeys God, the Church and the churchmen. It should be remembered that at the time the church itself was the greatest of all feudal lords, with millions of serfs working on its estates. Therefore, it was only natural for the church to join forces with the Tzar and the nobility against the hard working people. They all belonged to the same camp and knew full well that if revolution broke out it would spare no blood-sucker whether he was a nobleman or a churchman.

When both promising and menacing did not work, force was resorted to and punishment was inflicted on the rebels for rebelling against God and religion. That is why religion was regarded as the real enemy of the people there. Hence the remark of Karl Marx : "Religion is the opium of the people."

Communist propagandists often refer to certain verses of the Holy Quran from which they try to extort evidence that Islam calls on people to bear patiently all kinds of injustice and humiliation. They refer to this verse :

*"And do not covet that by which God hath made some of you excel others." (4 : 32).*

and to the following verse :

*"Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them : but the provision of thy Lord is better and more enduring." (20 : 131).*

Interpreters of the Holy Quran say that the former verse was revealed when a woman asked : Why are men privileged with the obligation of fighting in Allah's way while women are deprived of such a privilege ? According to another and more generally accepted interpretation this verse forbids empty longings that are unaccompanied by practical effort ; such longings are apt to make man envious, which represents a morbid state of mind and feelings without any material gains such as humanity may benefit from. This verse exhorts the people to do acts which might gain for them merit and honour instead of merely building castles in the air, desiring benefits but not prone to put in any effort for their realisation.

The second verse calls on people to rise higher than merely material considerations and should not covet or think highly of others simply because they happen to enjoy material prosperity. The verse is believed to have been originally addressed to the Apostle (peace and prayer of God be upon him) to belittle the unfaithful who had been endowed with plenty of materialistic pleasures. The Apostle is more elevated than such people because he has right and truth on his side.

Nevertheless, let us suppose, for the sake of sheer argument that these verses advocate contentment with what we have, forbidding to long for what others have. But the question is as to when should such an injunction be put into effect ? When should it be complied with ?

In this connection it may be pointed out that Islam should either be adopted and applied as a whole or wholly abandoned. As a system of life it can bear fruit only if all its demands and its instructions are followed and complied with in toto. This call on the poor and the deprived ever to be patient and refrain from longing for what the rich people have been given is only one side of the picture. On the other hand, there is another call on the rich people to be selfless and spend their money in the way of God. They are threatened with great punishment in the hereafter in case they should in this world stoop to hateful selfishness. If we view the question in this light, the scales of the balance seem to be in perfect equilibrium.

On the one hand, there is the invitation to spend selflessly and on the other, the invitation to purify the spirit from malice and not to humiliate oneself by coveting what others have been given. In this way Islam makes the community live in spiritual peace which is fully in keeping with the economic justice that demands that wealth should be evenly and fairly distributed among the people without making some people to live in luxury or leaving others to suffer privations. When a society adopts the principles of Islam there will be neither injustice nor economic deprivation which the oppressed are called on to accept and bear in non-Islamic communities. But where the rich people do not fulfil their obligations of spending their money in the way of God or to serve the public interest who would call on the poor and the deprived to accept and bear their deprivation? Surely Islam would not do such a thing. On the contrary, Islam threatens with ill fate in this world as well as in the hereafter all those who submit to injustice or forbear from resisting it. Says the Holy Quran :

*“When angels take the souls of those who die in sin against their souls, they say : “In what (plight) were ye ?” They reply : “weak and oppressed were we in the earth.” They say : “Was not the earth of God spacious enough for you to move yourselves away (from evil) ?” Such men will find their abode in Hell, — What an evil refuge. Except those who are (really) weak and oppressed — men, women and children — who have no means in their power nor (a guide post) to direct their way. For these there is hope that God will forgive : For God doth blot out (sins) and forgive again and again.” (4 : 97-99).*

It is an unforgivable crime to submit to injustice on the excuse that one is weak or oppressed on earth. The Quran uses this term, self-oppressors or sinners against their own souls, in describing people who accept a position less than the honourable one which God wants all people to enjoy and calls on them to work with all their might for its achievement.

The call for migration from places where Islam was being persecuted was revealed on a specific occasion, for migration is not the only means of fighting against injustice. There are many other ways for resisting and struggling against injustice. What

we want to stress here is that Islam deems it very horrible to bear injustice patiently. Even those who are really very weak and oppressed and have no means in their power nor a guiding post to direct their way have been in the above verse promised only a prayer for forgiveness, and not a certain express forgiveness, though their excuse is clear and their weakness is real. The verse does not mean that God would not forgive such weak and oppressed people — as God would not do injustice to His creatures — but stresses the fact that no one with even an iota of strength should forbear struggling against injustice.

As for the Muslims who are really weak and oppressed, they would not be left to themselves. It is the obligation and the duty of the Islamic nation to fight for their sake and liberate them from oppression :

*“And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed) — men, women and children whose cry is : “Our Lord! Rescue us from this town, whose people are oppressors.” (4 : 75).*

God is never satisfied with those who willingly accept and succumb to injustice. They are rather required to struggle against injustice and rescue the oppressed that God may be satisfied with them.

Some people may think that these verses apply to the practice of faith only *i.e.* when Muslims live among infidels who force them to disown God or prevent them from performing their Islamic duties as Muslims.

Islam does not make any distinction between the performance of religious rites and the improvement of social, economic and political life of the people as they are all based on the basic creed of Islam. It makes no difference whether those who prevent the performance of Islamic rites and the establishment of Islamic system are infidels in name and practice or are Muslims in name but infidels in their practical life. Says the Holy Quran : *“Those who do not rule in accordance with what was revealed by God are the unbelievers.” (5 : 44).*

Let us suppose that people will forbear from struggling against social injustice in compliance with the mistaken understanding of the verses : *“And in no wise covet that by which God hath bestowed His gifts more freely on some of you than on others,”* and the verse : *“And strain not thine eyes towards that which we cause some classes among them to enjoy.....”* What would be the outcome of forbearing to fight against social injustice ?

Wealth will be hoarded up in the hands of a particular class of people sharing it among themselves and depriving the majority from it (just as what actually happened under feudalism and capitalism). But this is a monstrous evil ; it violates God's express order that wealth should not be confined to the rich. Another consequence of such a forbearance to fight against social injustice would be that the wealthy people would withhold their wealth or they would spend it on their own selves and indulge in luxury and extravagant pleasures. The former state is an evil one : *“And there are those who hoard gold and silver and spend it not in the way of God : announce unto them a most grievous penalty.” (9 : 34)* In the latter case, there are many verses in the Quran which explicitly prohibit luxury and dub those who live in luxury as impious disbelievers :

## Crucifixion ?

That they said (in boast), "We killed Christ Jesus The Son of Mary, The Apostle of God", But they killed him not, nor crucified him, But so it was made to appear to them, And those who differ therein are full of doubts, with no certain knowledge, But only conjecture to follow, for of a surety they killed him not; Nay, God raised him up unto Himself; and God is Exalted in Power, Wise....

Holy Quran (IV: 157-158)

The crucifixion of Jesus (peace be upon him) cannot be substantiated through historical evidence. Nothing for certain can be said about the history of Jesus and about the period following his "supposed" death for more than 150 years. We can only conjecture by studying the fragments of available surviving records.

The fragments of records relating to the period before 170 C.E. (Christian Era) have been thoroughly examined by experts in history and philology (the study of written records to determine their authenticity and meaning). No common consensus exists between the scholars who undertook this study. In fact, the fragmented nature of the documents leads to opposing interpretations and conclusions.

A few serious questions should arise in the mind of an intelligent observer. The Roman Catholic Church seems to have a fairly detailed record of its history after the period around 170 C.E. How and why was the record prior to this date destroyed? Did the Church take steps to prevent the destruction of these records? Or, was the Church a party to the destruction so that its views, different from those of original Christianity, would not be challenged???

### Genocide?

Interviewing 1,890 black persons, investigators found that 39% of them believed that birth control programs were a plot to eliminate the black race, a researcher told a meeting of the American Public Health Assn. He reported that "The young, lower status, northern black male, the most expressive of genocide fears, has every reason to wonder why white America is pushing family planning in the black community at the same time that it fails to push for equality in education and in occupational opportunity."

### OPIUM (cont.)

"And we sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that which ye bring unto us."<sup>(34:33)</sup> "When we decide to destroy a population, we (first) send a definite order to those among them who are given the good things of this life and yet transgress: so that the word is proved true against them: then (it is) that we destroy them utterly."<sup>(17:16)</sup>

"And those on the left hand: what of those on the left hand? In scorching wind and scalding water and in shadow of black smoke, neither cool nor refreshing. Lo! heretofore they lived in luxury."<sup>(56:41)</sup>

Nothing but evil will result from people's forbearing from struggling against social injustice. How can Islam be accused of calling on people to accept evil for the pleasure of God. When God Himself says, "Curses were pronounced on those among the Children of Israel who rejected faith by the tongue of David and of Jesus, the son of Mary: Because they disobeyed and persisted in excesses. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did."<sup>(5:81-82)</sup> God treats acceptance of inequity and evil and forbearing them as a mark of disbelief that brings down God's wrath, curses and castigation.

The Apostle says, "He who sees evil should prevent it" and he says also that "The greatest (jihad) struggling for the sake of God is a word of justice said before an unjust ruler."

No one of sound mind can accuse Islam of enjoining upon people to cringe before injustice or to accept deprivation. Only those who are prejudiced against it or dominated by their lust and passions can dare utter such a falsehood.

In short the message of Islam is to work actively for the realisation of lawful desires and to accept willingly that which cannot be altered. But where there is injustice that can be prevented, God would not be pleased with people unless they rebel against and do away with such injustice: "To him who fighteth in the cause of God — whether he is slain or gets victory — soon shall we give a reward of great (value)."<sup>(4:74)</sup>

Should there be in the world any religion that can be termed as an opium of the peoples, surely Islam is not that religion, as it disowns all forms of injustice and threatens those who accept it with most grievous chastisement.

Excerpted from

ISLAM THE MISUNDERSTOOD RELIGION

by Muhammad Qutb



On the weekend of September 27-30, The Islamic Party in North America was host to Amir Mian Tufail Muhammad, leader of Jamaat-e-Islami Pakistan (The Islamic Party in Pakistan). The Amir was accompanied by a provincial amir, Bro. Arbab Muhammad Saeed. Jamaat-e-Islami has played a pervasive and influential role in implementing Islam in the social, economic, and political life of Pakistan despite 26 years of opposition from many fronts, including the government.

Our guests were introduced to the program and work of The Islamic Party, here in D.C. They were able to witness the day-to-day operation of our headquarters and training center. They were also taken on a tour of the city for an exposure to the kind of physical and social environment in which I.P.N.A. is conducting its mission.

Amir Tufail led three workshops. Topics discussed included the history and program of Jamaat-e-Islami, the role of women in the Islamic movement, and the politics of Hazbullah (the party of Allah). Lively question and answer periods followed each session.

In addition to valuable instructions, Islamic Party workers gained a better understanding of the Islamic struggle in Muslim countries as opposed to our situation in America where Muslims are relatively few.

Since moving to our new address on Park Road, The Islamic Party has made a strong impact in the neighboring community, and has gained more attention in D.C. in general. We have received numerous inquiries about Islam and the work of the Islamic Party over the telephone, through the mail, and by personal visits. One contributing factor to the increased interest in Islam has been the increased distribution of AL-ISLAM journal which has risen from 7,000 copies per month to 15,000. This brings the Party closer to its objective--making Islam a household word.

I.P.N.A. announces the opening of The Community Mosque Academy, a full-time parochial school for children of affiliated families. Located at 3417 Sherman Avenue, N.W., next door to the central building of The Community Mosque Complex, the Academy has the potential to accommodate students from the pre-school to junior high levels.

As the demand for adequate housing continues to be a pressing problem for many residents of the D.C. area, The Islamic Party is strengthening its ability to guarantee this basic need to its constituency. An apartment building at 300 F Street, N.W., Bait-ul-Ummah, has recently been acquired as additional housing for movement workers and their families.

Most respondents to the call of Islam are from the poor and oppressed communities. In some cases they are supported by Public Assistance. However, no families affiliated with the Islamic Party are allowed to depend on welfare payments for subsistence. This policy was adopted to nurture an attitude of independence and self-reliance that is often discouraged among the poor by the "welfare cycle." A cooperative economic plan, Survival for Islamic Work Scheme, provides financial security for the jamaat's families.

Warm expressions of thanks, blessings, and surprise were characteristic of the elderly citizens who received groceries during the Feed the Hungry Month distribution period. Many of the recipients wanted to give a small donation, and others were on the verge of tears to discover that there were still people whose belief in God (Allah) is practically demonstrated through service to their fellowman. The Islamic Party thanks the agencies who provided us with names and addresses of needy persons, and the people and businesses who donated food and money.

## *marijuana*

Three years ago, when a national campaign was started to control drug abuse, the extent of marijuana smoking and its hazards were largely a matter of opinion. Since then, according to the recently released National Institute of Mental Health Third Annual Report on Marijuana, scientists have uncovered significant new evidence about marijuana. Today, they have a much clearer picture of its use and its effects on health.

Researchers have found that the more complex a task is, the more it is affected by marijuana. In the case of driving, the report warns that even social doses of the drug can impair performance through momentary lapses of attention, delays in reaction time, and increased number of inaccurate responses.

Marijuana interferes with peripheral and central vision to an even greater extent than alcohol, a definite driving handicap particularly at night. There is no evidence, however, that marijuana affects "glare recovery time," the time required to adapt to the lights of oncoming cars.

Marijuana is a definite lung irritant. In one study, the smoke of marijuana cigarettes changed the cells of isolated lung tissue more than the smoke of ordinary cigarettes. Smokers who regularly use marijuana showed a higher incidence of impaired respiratory functions and bronchitis.

# Contract Cohabitation

## An Alternative to Marriage

Author:

Edmund L. Van Deusen

Publisher:

Grove Press  
New York, New York

**FREELANCE WRITER**

LOOKING FOR WOMAN WHO  
WOULD BE INTERESTED IN ROOM.  
BOARD AND \$500. PER MONTH.  
SEND NAME, PHONE NUMBER  
AND PHOTO TO TOM SMITH, BOX  
1251, LAGUNA BEACH, CA. 92652.

The rapidly disintegrating family system has been given another accelerating push by Edmund L. Van Deusen, author of *CONTRACT COHABITATION*. Advertised as a practical, inspiring guide for a fulfilling alternative to traditional marriage, Van Deusen's book is nothing more than a putrid manual shoved on the public by 'a dirty old man' who does not worry about "the fact that after a lifetime of marriage, I am going to bed every night with a woman I hired through a newspaper ad...."

What is Contract Cohabitation? According to the book it is an eating, sleeping and living arrangement, based on a written or unwritten employment contract; it is an employer/employee relationship that can be man-woman or woman-man, depending on the financial strength and personal goals of the individuals involved.

Actually, Contract Cohabitation is a sophisticated form of prostitution. All contract terms are defined by the employer and accepted by the employee in advance...including salary, free hours, annual vacations, social and work activities outside the CC relationship. Sex is permitted, but cannot be demanded or restrained; both parties are free

to be together, apart or with someone else. The employment contract can be cancelled at any time within 30 days by either party--without reason or explanation.

Van Deusen's day-to-day account of how the idea of Contract Cohabitation evolved is sound documentation of an emotionally mal-adjusted man who cannot cope with the demands of a marriage relationship. He speaks openly--without modesty--about his personal escapade through a "world of one-night stands" and passionate, painful love affairs that culminated in a new lifestyle of sex without love--Contract Cohabitation.

Fulfilling a marriage vow quite naturally involves many challenges to the individuality of either partner, but always in light of developing a more secure and meaningful relationship. In Van Deusen's estimation, the conjugal bond forces both the man and woman to smother their own identities for the sake of an ideal, illusory partnership. Hence, he recommends an economic arrangement in which "each party must appreciate, enjoy, and honor what ever the other is, or end the relationship."

This is *Contract Cohabitation*, Van Deusen's personal alternative to morality and human progress--his individual contribution to social decadence.

### AL-ISLAM

The Islamic Movement Journal

FALL ONE VOLUME THREE

Published by ISLAMIC PARTY PUBLICATIONS

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# Features Of Islam

**ISLAM: THE RELIGION OF PEACE** – The word "Islam" literally means: (1) peace; (2) submission. The word signifies complete submission to the Will of Allah, The One True God.

**OBJECT OF THE RELIGION** – Islam provides its followers with a perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

**THE PROPHET OF ISLAM** – Muhammad, popularly known as the Prophet of Islam, was, however, the last of the Prophets. Muslims, i.e., the followers of Islam, accept all such prophets of the world, including Abraham, Moses and Jesus, as revealed by the Will of Allah for the guidance of humanity.

**THE QUR'AN** – The Scripture of the Muslims is the Qur'an. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur'an, the last Book of Allah came as a recapitulation of the former scriptures.

**ARTICLES OF FAITH IN ISLAM** – These are seven in number: Belief in (1) Allah; (2) Angels; (3) Books from Allah; (4) Messengers from Allah; (5) the Hereafter; (6) the Pre-measurement of good and evil; (7) Resurrection after death.

**PILLARS OF ISLAM** – These are five in number: (1) Declaration of faith in the Oneness of Allah, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (5) Pilgrimage to the Holy Ka'aba at Mecca.

**ATTRIBUTES OF ALLAH** – The Muslims worship One God, Allah – the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He

is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

**FAITH AND ACTION** – Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another's sin.

**CAPABILITIES OF MAN IN ISLAM** – The Muslim believes in the inherent sinlessness of man's nature, which, made of the best fibre, is capable of unlimited progress and development.

**EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM** – Islam is the religion of the Unity of Allah and the equality of mankind. Lineage, riches and family honors are accidental things: virtue and the service of humanity are matters of real merit. Distinctions of color, race and creed are unknown in the Principles of Islam.

**KNOWLEDGE** – The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior even to angels.

**SANCTITY OF LABOR** – Every labor which enables man to live honestly is respected. Idleness is deemed a sin.

**CHARITY** – All the faculties of man have been given to him as a trust from Allah for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to Allah. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

## MUSLIM

A MUSLIM is one who:

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



All praise belongs to Allah, Lord of all the Worlds

## MOTTO

ALLAH <sup>The One True God</sup> IS OUR LORD

MUHAMMAD <sup>ibn Abdullah Peace be upon him</sup> IS OUR LEADER

QUR'AN <sup>The Word of Allah</sup> IS OUR GUIDE.

SUNNAH <sup>The Established Way of Prophet Muhammad</sup> IS OUR IDEAL

JEHAD <sup>All out struggle</sup> IS OUR MEANS.

SALVATION <sup>Complete Freedom now and forever</sup> IS OUR END.

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



In the name of Allah, the Beneficent, the Merciful

# THE NATURE OF OUR MOVEMENT

The Islamic Party in North America is an ideological party in the widest sense and not a mere political party, religious, or social reform organization. It is based on the firm conviction that ISLAM is an all-pervading, comprehensive "Order of Life" which it intends to teach and translate into action in all spheres of human life. The Party believes that the root of all man's troubles is his forgetfulness of Allah (God) Almighty, his disregard of Divine Guidance as revealed through the Prophets, and his unconcern for being accountable for his deeds in the Hereafter. No scheme of reform in human affairs can bear fruit unless and until Obedience to Allah, is sincerely and actually made the basis of the entire edifice of human life. Without this fundamental change, every attempt to reform society by materialistic concepts of justice (Racism, Nationalism, Capitalism, Communist-Marxism, etc.) will only result in other injustices.

## AN EIGHT POINT MESSAGE

**1. Our Call is:** La illaha ilallah — There is no god but Allah. Nothing deserves praise besides Him. He is the Creator, Owner, and Master of the Universe. To Him belongs all power, sovereignty, and authority. He alone can legitimately rule and govern the life of man. This is the most revolutionary doctrine on earth. It snatches from the hands of worldly powers their illegitimate authority to govern society, and restores dignity to mankind by making it submissive to nothing but the Law of Allah; requiring him to struggle against every practice and belief contrary to that Law.

**2. We invite the people to ISLAM:** a practical system of belief, behavior, and a movement that brings human beings into submission to Allah, freeing them from servitude to others so that they may devote themselves to the service of the One True God, Allah.

**3. Accept and apply the sources of ISLAM:** These are Al-Quran (the Last Book of Allah) and the Sunnah (established practice) of the Last Messenger, Prophet Muhammad ibn Abdullah. The previous Scriptures from Allah have been corrupted and adulterated, (Torah and the New Testament etc.), they were not intended as universal messages for all generations. Therefore, we have no need to search them to ascertain Allah's will. Further, the Islamic Party represents no sect, division, or school of thought in Islam.

**4. The Islamic Nation can only be established by a group of Believers working with the methodology of the Prophet Muhammad (PBUH) only.** They must be totally free from desire for worldly gain, possessing the program and power to establish good and remove evil. Its leadership must be able to accurately apply the Prophet's established example (sunnah) of social change to today's situations.

**5. We make a clear distinction between an Islamic Society and the Eastern Muslim countries.** These so-called Muslim countries are neither Islamic states, nor are their governments legal according to the Quran, "Those who do not judge according to what Allah has revealed are unbelievers" V:47. The people have relegated the legislative authority of Allah to men, and have submitted to this illegitimate authority.

These societies are filled with the same evils as other atheistic and materialistic societies: dictatorships, political corruption, economic exploitation, social irresponsibility and moral degeneration. The Islamic Revolution is needed in the East as well as in the West.

**6. The Muslim phenomena must be distinguished from the deceivers who seek to misuse the noble name of Islam for personal aggrandizement, or confuse the people about Islam's true nature.** Characterized by racial exclusiveness, the introduction of a false prophet, belief in Allah as a man, and/or the use of Scriptures other than the Quran, these groups neither represent Islam, nor are their members Muslims.

**7. Muslim organizations and individuals must go directly to the Quran and Sunnah to find the real purpose of Islam and how to establish it in its entirety.** They must not mix the Islamic ideology with other ideas and practices; nor must they become a complacent minority in the corrupt American society.

**8. Islam seeks to free the world from oppression and injustice by forging mankind into one brotherhood built on ideological principles that transcend the barriers of race, class, and nation.** Historically, the first respondents to the call of Islam have primarily been the poor and oppressed. This phenomena has continued in this country, and must be addressed accordingly.

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