

AL-ISLAM

THE ISLAMIC
MOVEMENT JOURNAL

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made me
do it!
OR DID HE?

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There is no god
but Allah
and Muhammad is the
messenger of Allah



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I.P.N.A. ASSAULTED

Khalid Abdul Fattah

In the attempt to propagate the teachings of Islam, The Islamic Party in North America utilizes a contemporary application of the methodology (sunnah) of the Prophet Muhammad (PBUH). The execution of the Divine order to spread the message of Islam to all mankind began in Mecca during the pre-establishment phase of the Islamic movement. The Prophet and his companions took advantage of the mobilizing ability of the non-muslims. Consistent with this view, The Islamic Party on May 4 dispatched approximately twenty-five representatives to Malcolm X Park (Washington, D.C.) to carry the message of Truth to a rally sponsored by the Progressive Labor Party, a left wing Socialist coalition of Whites, Blacks, and Puerto Ricans. It is interesting to note that many of the recruits participating in the rally had no prior knowledge of the rally's purpose, but were merely asked by the coordinators if they wanted to take a bus trip to D.C.

As members of The Islamic Party dispersed themselves into the crowd of a thousand or more at Malcolm X Park (preaching to the people and selling copies of AL-ISLAM journal) they were confronted by marshalls of the Progressive Labor Party and informed that they were not wanted there and would not be allowed to sell the journals. Recognizing the "non-authority" on which this demand was made, brothers of The Islamic Party decided to continue their activities as before. The author of this article was then physically assaulted by a member of the Progressive Labor Party causing a brief altercation between two members of The Islamic Party and five or six members of the the Progressive Labor Party.

The verbal and physical harassments of Islamic Party members were not isolated occurrences. Each Muslim brother suffered some type of abuse. AL-ISLAM journals were snatched from some brothers and torn up. Other brothers were shoved or bodily carried out of the park. In addition to having vulgar invectives hurled at us, the Islamic workers were accused of being agents of the United States government sent to disrupt the communist-backed rally. The entire affair was witnessed by "law enforcement officers" who remained passive bystanders.

Members of The Islamic Party regrouped and stationed themselves at the major entrances to the park continuing to invite people to the Islamic Movement. Shortly afterwards, the rally assumed the form of a march to Lafayette Park, directly across the street from the White House. On the march route, Islamic Party members freely circulated among the on-lookers who had gathered on either side of the street, informing them about the mission and message of Islam.

As the rally resumed its program at Lafayette Park the representatives from The Islamic Party were on hand giving Dawah (the call to Islam). The subsequent series of events were quite similar to those at Malcolm X Park. Marshalls of the rally and other supporters locked arms and encircled Muslim brothers forcing them out of the park. The mounted park police also forced brothers out of the park using their horses.

The confrontation between Truth and Falsehood often, as in this case, results in verbal and physical intimidation against the Believers. Nevertheless, the workers in the cause of Allah, showing forbearance and coolness under the greatest provocations, were able to effectively spread the message of Islam without resorting to vindictive retaliations. No one can frustrate the Plan of Allah.

AL-ISLAM

THE ISLAMIC MOVEMENT JOURNAL

THE DEVIL made me do it! or did he?

Ibrahim Hanif

A currently popular American movie, THE EXORCIST, has provided the impetus for a nationwide interest in Devil-worship, Satanism, and Demonology. Unfortunately, the faddish overtones of this preoccupation with the Devil has primarily done nothing more than confuse the public about who the Devil really is and what his role has been in the history of mankind.

Most people (especially those of a religious inclination) accept the existence of a Personality of Evil. According to Christian theology, the Devil (or Satan) is a fallen angel who was banished to hell for his rebellion against God. However, let us approach the subject from the purest source of information.

Allah, the one true God, has not allowed man to roam the earth devoid of guidance and without a proper understanding of the realities of the universe. Through His last messenger, Prophet Muhammad (pbuh), Allah sent His final and completed message to mankind, The Holy Quran.

The Quran narrates in several places the story of man's creation and how the Devil became a part of man's continuing history. Allah announced to the Angels that He was going to create a vicegerent on earth, endowed with knowledge and with a will of his own.

Behold! thy Lord said to the angels: "I am about to create man, from sounding clay, from mud moulded into shape; when I have fashioned him of My Spirit, fall ye down in obeisance unto him."

(XV: 28-29)

... They bowed down, except Iblis. He was one of the Jinns, and he broke the Command of his Lord....

(XVIII: 50)

As indicated in the above, the Devil was known as Iblis, and he was one of the Jinns, a rebellious class of beings, both seen and unseen. When Allah gave the command to prostrate before Adam, Iblis refused and was haughty.

Allah said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he; thou didst create me from fire, and him from clay."

(VII: 12)

Iblis arrogantly rebelled against Allah by not obeying His order. Notice his egotism in putting himself above man, and his falsehood in ignoring the fact that Allah had not merely made man's body from clay, but had "breathed into him of My Spirit", and raised him above the angels.

For his arrogance, disobedience, and rebell-

ion, Satan was rejected and accursed. "Then get thee out from here; for thou art rejected, accursed." However, he was granted respite until the Day of Judgement when the dead are raised. Iblis, nonetheless, suggested that Allah had led him astray, and promised to divert man from the path of Truth and Righteousness.

He said: "Because thou hast sent me astray, verily I will lurk in ambush for them on Thy Right Path. Then I will assault them from before them and behind them, from their right and their left; nor wilt thou find in most of them gratitude for thy mercies."

(VII: 16-17)

This is the promise that determined Satan's role in the universe relative to his involvement with the destiny of mankind. But Allah made one redeeming condition; addressing Iblis:

Allah said: "This (Way of My sincere servants) is indeed a way that leads straight to Me. For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."

(XV: 41-42)

In other words, the Devil's influence could effect only those men who put themselves in a position to be influenced. The first test came when Allah placed Adam and his wife in the Garden to enjoy its good provisions.

"O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression."

(VII: 19)

Allah also warned them about Satan: "O Adam! Verily this is an enemy to thee and thy wife; so let him not get you both out of the Garden...."

Then began Satan to whisper suggestions to them..., he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live forever. And he swore to them both, that he was their sincere adviser. So by deceit he brought about their fall...."

(VII: 20-22)

In the result, they both ate of the tree.... Thus did Adam disobey his Lord, and allow himself to be seduced.

(XX: 121)

Adam and his wife repented of their sin and were forgiven by Allah who turned to them with mercy and guidance; but they were both order-

(continued on page 7)

milestones

BY SAYYID QUTB

REVOLUTIONARY INSTRUCTIONS

In the Islamic Party's effort to make it clear that Islam is a complete way of life and that Islam is not a mere dialectical theology, or philosophy to be mastered and then attempted to be put into practice, the Party is publishing in a special edition of AL-ISLAM, Milestones by Shahid Sayyid Qutb. The author was a leader and worker for the Islamic Movement whose books, organizational work, speeches and analyses gained him world-wide reknown.

While working with the Ikhwan ul-Muslimun, (the Egyptian Islamic Party), Sayyid Qutb was imprisoned by the neo-colonialist Egyptian government for his staunch and unyielding belief in Allah and his work to prevent the Middle East Muslim society from being ruled by any rule except that of Allah. From 1954, Sayyid Qutb suffered rigorous imprisonment for ten years, due primarily to the influence of both the American State Department and the Russian counterpart. The Nasser government, under the prodding and guidance of this foreign influence, embarked on a barbarous and heinous path of decimating the Ikhwan ul-Muslimun. Immediately upon his release in 1964, Sayyid Qutb penned Milestones, depicting the ignorant nature of un-Islamic society, and the necessary steps needed to bring about a true and deep-rooted Islamic revolution. He was again taken into custody and hanged on the gallows giving his life for Islam in 1966. The message of the Book was distinctly clear to the Egyptian tyrants as it is to all unjust rulers: There is no god but Allah and the right to rule and govern belongs to Him alone.

Milestones is a challenge to those who would attempt to avoid the path tread by Muhammad, peace be upon him, in establishing Islam. It is clearly emphasizing the Sunna of social change which must be adhered to as strongly as the Sunna (way) of dress, greeting, and belief. This book, Milestones, calls out the foolishness and unIslamic practice of making Islam a mere theology or cult without simultaneous establishment, it shows to the world the ignorance of seeking to establish Islam by borrowing from man-made philosophies like nationalism and socialism, and seeking to become inspired by them rather than the Quran and the Sunna. This book Milestones blasts away the false concept of attempting to establish Islam first through exclusively racial identification and other incorrect approaches. All such arguments are put to shame and quite justly so. Sayyid Qutb makes it clear as day that there was only one last messenger and only one Quran, therefore there can be but one way of establishing Islam: a revolutionary movement of belief and practice, inspired by the love of Allah, not seeking any gain for itself but the pleasure of Allah and the garden which He has promised to those who believe and work. This is the process he elucidates, moving and striving with the Quran as the guide.

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Understanding The Quran

Quran in the Arabic language literally means reading or recitation. The Quran was revealed to Prophet Muhammad ibn Abdullah via the angel Jibriel (Gabriel). Revelations were sent by Allah as He deemed necessary for a period of twenty-three years. The Prophet memorized the verses and repeated them to his companions to be learned and written down.

The Prophet spent the first thirteen years of his prophetic career at Makkah. Then he was forced to migrate to Madinah where he spent the last ten years of his life. Those Surahs of the Holy Quran which were revealed before the Hijra (migration) are called the Makki Surahs, and they are ninety-two in number, whereas those revealed after the Hijra are called Madani Surahs, and are twenty-two in number. There are, however, certain Makki verses in Madani Surahs and vice versa.

When Prophet Muhammad (PBUH) was commanded to start his mission at Makkah, Allah sent down such instructions as the Messenger needed for his own training for the great work that was entrusted to him. The Quran also imparted the basic knowledge of the Reality (that Allah is the Creator and Controller of the Universe) and gave brief answers to the common misunderstandings that misled people to adopt wrong ways of life, and invited them to accept the basic principles of morality and the right attitude that alone leads to the success and welfare of humanity. These early messages consisted of short concise sentences and were couched in a very fluent and effective language.

The Islamic Movement's initial phase lasted for four years or so and only a few noble men and women accepted the message of Islam. They formed the nucleus of the future Muslim community. For the most part, the majority of the Quraish (the Prophet's tribe) opposed the Movement in their ignorance, because they felt that it conflicted with their beliefs and interest. Moreover, the Quraish were hesitant to abandon the traditions of their fore-fathers.

Then the Movement entered its second stage which continued for nine years or so and a fierce struggle began with the old order. The persecution became so great that most of them had eventually to leave for Madinah. However, in spite of the hardships that were imposed on the Prophet and those who accepted Islam, the Movement went on in its quest to spread the message of Islam.

It was in Madinah that the first Islamic State was founded. The Movement succeeded in converting the whole of Arabia after ten years of hard struggle. Through-out this period, Allah revealed verses to Prophet Muhammad (PBUH). These verses invited the people of the Book (Jews and Christians), the hypocrites, the unbelievers and all men to enter into Islam for the salvation of

their souls--lest they enter hell on the last day.

After the Prophet's death an event occurred that necessitated the compiling of the Quran in book form. Many of the companions who had memorized the Quran were getting old and several had been killed in the Islamic struggle. Umar, a companion of the Prophet, then asked Caliph Abu-Bakr to take the necessary steps that would insure the authenticity of the Quran as it was revealed to the Prophet. Abu-Bakr agreed to see that a written copy of the Quran was made. This Quran was checked and double checked to be sure it was exactly as the Prophet had rehearsed it.

The original language of the Quran was Arabic and it is still in use today. Although there are translations, which are more or less serviceable for those who do not know Arabic. However, it must be remembered that it is in the original language that the Quran has come down to mankind.

For anyone interested in studying the Quran be he Muslim or not, an essential prerequisite for understanding it is to study it with a free mind. However, the best way to understand the meaning of the Quran is to go to the battlefield of life. In other words, to understand it one has to live it. The Quran was intended to instruct mankind; it was intended to be a guide for him and a way of life, and not simply a Book to be read and forgotten.

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THE DEVIL (cont.)

ed to leave the Garden to dwell on earth for an appointed time. "...Therein shall ye live, and therein shall ye die; but from it shall ye be taken out at last." (VII: 25)

Between mankind and Satan, who was also to dwell on earth, there was to be "enmity one to another." However, a promise was made to mankind by Allah: "...But if, as is sure, there comes to you Guidance from Me, who-soever follows My Guidance, will not lose his way, nor fall into misery." (XX:123)

In the same way that Satan used deceit and cunning to beguile Adam and his wife out of the Garden, he has used the same tactics throughout history to make men slaves to false gods. When Allah put His curse on him, Satan retorted:

"...I will take of Thy Servants a portion marked off; I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair nature created by Allah....)
(IV: 119)

The success of Satan depends entirely upon false promises and deception. In order to mislead individuals and communities, he presents charming pictures of his wrong ways to reassure his victims. He tempts some by holding out the promise of pleasure and thrill. He allures others by giving the surety of power and prestige, while others are deluded by prospects of wealth and luxury. He also entices many by assuring them that there is no God and that life ends in death with no further consequences.

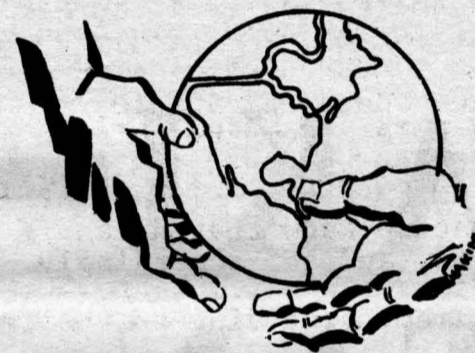
The Devil misleads men to deface and distort "the (fair) nature created by Allah." Such devilish alterations arise from the wrong and improper use of things against human nature and against their natural functions. Hence, all those forms that are adopted as an escape from the design of Nature are the results of the enticement of Satan, e.g., homosexuality, birth control, asceticism, etc.

The only true salvation and the only escape from the evil designs of Satan, is through submission to the Will of the one true God, Allah. Any other alternative will only result in the worst consequences.

"Whoever, forsaking Allah, takes Satan for a friend, hath of a surety suffered a loss that is manifest. Satan makes them promises, and creates in them false desires; but Satan's promises are nothing but deception. They (his dupes) will have their dwelling place in Hell, and from it they will find no way of escape."
(IV: 119-121)

"It is He (Allah) who has sent His Apostle with Guidance And the ideology of Truth, That he may proclaim it Over all ideologies Even though the followers of wrong ideologies may detest it."

**COME
LET US
CHANGE
THIS
WORLD**



Join

The Islamic Party In North America

وَمَنْ يَتَّكِلْ عَلَى اللَّهِ وَرَسُولِهِ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْمُغْلِبُونَ

And whoso taketh Allah and His messenger and those who believe for friend (will know that), lo! the party of Allah, they are the victorious.

إِنَّ حِزْبَ اللَّهِ هُمُ الْمُغْلِبُونَ

"Truly it is the Party of Allah that will be successful"

The Islamic Movement

JAMAAT -E- ISLAMIC PAKISTAN

(The Islamic Party Pakistan)

An Example of Islam
in Action

Kaukab Siddique

Jamaat-e-Islami came into being on Sha'ban 2 1360 (August 26, 1941) when a group of Muslims met at Lahore, Pakistan after reading a series of articles by Maulana Maudoodi in Tarjumanul Quran. In these articles Sayyid Maudoodi explained the comprehensive and revolutionary nature of Islam, criticised the amalgamation of nationalism and a nominal Islam which Muslims were accepting, and stressed the need for a party of ALLAH which would be totally committed to the implementation of Islam in every aspect of Life. Since then the Jamaat-e-Islami has given tremendous sacrifices for the sake of the Is-

lamic way of life and as a result has become the target of a complete spectrum of enemies ranging from the ultra-conservative and sectarian religious scholars, the landlords, capitalists and Qadiyanis on the right, the governments of Pakistan for 26 years with all the strength of the bureaucracy, the corrupt military and the parvenu class in the centre, to the Marxist-Leninists, the Pseudo-socialists and the "Islamic" socialists on the left. It is a great tribute to the Jamaat-e-Islami that it has steadily gained strength and influence and has never retreated inspite of its enemies.

CHARACTERISTICS:

Non-Sectarian. Muslims of all schools of thought who accept the Quran as the final book and Muhammad (peace be upon him) as the last messenger of ALLAH can join the Jamaat. Thus to the dismay of sectarian ulema the Jamaat is collecting the Muslims under the unity of ALLAH's law.

Consultation. The Jamaat's machinery calls for participation and consultation at every level. The "Ameer" (president) of the Jamaat is elected directly by the members through secret ballot for a period of five years. The "Markazi majlis-e-shura" (central consultative committee) is similarly elected for three years. The Jamaats at the provincial, divisional, district, and local levels also have elected Ameers and consultative committees. All important decisions are taken after a full discussion in these bodies and are reached either through consensus or majority vote. The entire organization of the Jamaat works according to a written constitution.

Self-Supporting. The members of the Jamaat come to the organization only after they are fully committed to the struggle. They contribute everything they have to the Jamaat, be it time, ability, finance or goods. Apart from payments made obligatory by Islam, the members voluntarily contribute a considerable percentage of their earnings to the Jamaat. Hence, the Jamaat has never appealed to the general public to obtain funds for itself. Thus it has saved itself from outside influences of the rich classes. Enemies find this amazing and more than once military regimes have siezed the entire accounts of the Jamaat to find "hidden" sources but failed to find anything suspicious.

Discipline. The members want their reward from ALLAH and hence control their nafs (self). Obedience to the Ameer and full acceptance of the decisions arrived at after discussion is taken for a must. The Jamaat has developed a hard core of Arkan (full members) and general members (Muttafiqin). A member has to be a fully practicing Muslim with a source of earning which is permitted under Islamic law. Thus the Jamaat has kept itself clean of

Around The World

capitalists and feudal lords. (The 22 families of capitalists have had someone in every party except the Jamaat-e-Islami). A lot of care is taken before membership is granted; as a result over the last 33 years only a dozen people of the wrong sort reached important positions in the Jamaat and were expelled through the ih-tisab (control criticism) of the members. Otherwise changes at all levels take place according to the needs of the Jamaat and the capacity of its members without any quarrels. (It is the only party in Pakistan in which there are no factions).

Literacy. In a country with 82% illiteracy the Jamaat-e-Islami has almost one hundred percent literacy. The work of the Jamaat is based on a vast literature and its cadres have to absorb the contents of its publications before they can take it to the masses. (In 1973, for example, the Jamaat's workers set-up 476 reading rooms for the public and gave out 124,479 books for reading).

Leadership Without Publicity. The Jamaat has the concept of Ameer at every level and in all walks of life. Sense of responsibility and service without publicity is characteristic of the Jamaat's leaders. With the consultation system, leadership is gradually becoming collective. The Jamaat's ability to work while Maulana Maudoodi spent long periods in prison was a good sign of its ability. The election of Mian Tufail Muhammad as Ameer while Maulana Maudoodi is still there to give advice is a major achievement unique in the history of ideological parties all over the world. The way Maulana Abbasi took over in 1973 when Mr. Bhutto imprisoned Mian Tufail Muhammad shows that the Jamaat has successfully replaced the cult of the individual with ideology.

ACHIEVEMENTS:

Acceptance Of Islamic Thought. The Jamaat has made Islam an essential part of the Pakistani way of thinking. Its vast literature and active cadres have made Islam a pervasive influence. An interesting instance is that of Ayub Khan's "Islamic Ideology council" who were asked by the dictator to give him a blueprint for Islamic reform in the economy. The report they presented was so strongly influenced by the Jamaat's literature that Ayub shelved it and formed a new council. From 1948 till today every government has tried to give Pakistan a secular constitution but has been forced to accept Islam as the bedrock of the constitution. Thus Pakistan presents an amusing sight as even the most rabid leftists try to prove that their system is Islamic.

A New Type Of Youth. Pakistan's educational institutions are today producing thousands of youths devoted to the cause of the Islamic movement. Even in spite of the fact that both the system of education and society as a whole works on materialistic, anti-Islamic lines.

Ability To Endure. Almost every government has persecuted the Jamaat-e-Islami Pakistan. Its leaders have been imprisoned for long periods of time, without trial in some cases. Ayub Khan banned all political parties from 1958-1962 and tried systematically to dismember and disperse the parties with the help of absolute Martial law powers. When he thought he had secured his power he adopted a one-man constitution and lifted the ban on parties on March 1, 1962. Within twenty-four hours the Jamaat's offices all over the country were in full operation. The great struggle which then ensued is part of history. In 1971 the Jamaat had to endure another kind of test when Indian raiders joined hands with Bengali nationalists to destroy East Pakistan. The Jamaat's volunteers, in spite of the hopeless situation created by Yahya Khan, fought the Indians and secured East Pakistan for 8 months. Then the Indian army entered East Pakistan and the Pakistan army suddenly surrendered allowing the Indians to outflank and capture numerous cadres of the Jamaat. Later in the Indian prisoner-of-war camps these men infused the spirit of Islam in the POWs and taught many groups of them Arabic and the Quran. Mr. Bhutto came into power in December 1971 and since then he has tried to destroy the Jamaat, with full support of the Armed Forces top brass and the bureaucracy, but has failed till now.

Social Welfare. Both the organizing ability and the honesty of the Jamaat have become well-known among the people and have given the Jamaat more and more cooperation. At the time of every disaster and calamity the Jamaat has set new records of service. The latest of these was the great flood of 1973 after which the Jamaat collected and distributed relief worth about Rs seventeen million (approx. two million dollars) through 200 relief centers. The Jamaat also runs a number of permanent medical aid centers, mobile dispensaries, industrial homes for poor women and coaching centers for students. (Its schools and colleges have been nationalized by the regime.)

Moral Uplift and Political Consciousness. Though the number of its Muttafiqin is small, 186,769 men and 7509 women, and Arkan even smaller, 2792 men and 60 women, the number of persons influenced by the Jamaat is large and constantly increasing. In the period Oct. 1, 1972 to December 31, 1973, for example, the number of persons individually visited by members of the Jamaat, for the message of the cause, was 632,759. In addition, there were 4006 public meetings, 1250 corner meetings, 1742 meetings with dignitaries, and 11,424 study sessions of Quran and Hadith. Thus, through peaceful means of honesty, teaching, preaching, organization, legal battles, endurance under persecution, self-defense, and self-less service a new revolutionary force has emerged in Pakistan.

Our Ideolo

AL - QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The following verse (from Surah Al-Qasas) is a pledge made by Prophet Musa (Moses) during the time he was a member of Pharaoh's household. One day while visiting the city he came across two men fighting, one an Egyptian, the other a Hebrew. Responding to a cry for assistance from the Hebrew, Prophet Musa accidentally killed the Egyptian. Full of regret, he prayed to Allah for forgiveness. Realizing his involvement in the oppressive Pharaohic rule, Prophet Musa then made a solemn vow to never assist those who commit injustice and sinful deeds.

He said: My Lord!
Forasmuch as Thou hast
favoured me, I will never more
be a supporter of the guilty.

قَالَ رَبِّ إِنَّمَا أَنْعَمْتَ عَلَيَّ فَلَنْ
أَكُونَ ظَهيرًا لِلْمُجْرِمِينَ ۝

This verse is the resolution made by Hazrat Musa. Its meaning is far-reaching. Not only does it imply that a person should not aid the guilty but he should also refrain from cooperating and supporting those who perpetuate injustice and tyranny in the land.

Ibn Jareer and other mufasareen who have given the above explanation are correct in their interpretation because the day Hazrat Musa made this resolution he cut himself off from the Pharaoh and his administration. Pharaoh was perpetuating injustice and tyranny on Allah's land. Hazrat Musa felt that it was not becoming of an honest man to remain part of such an establishment. Because in doing so he would be becoming an instrument in increasing its strength and power.

Scholars are of the opinion that in the light of Hazrat Musa's resolution a believer (Momin) should completely refrain from providing aid and succour to a tyrant--may it be a single person, a group, a government, or an administration.

A man came to Atta Bin Abi Rabah, a "tabii" (tabiin--plural of tabii--were those people who had conversed with the companions of the Prophet Muhammad (PBUH), and inquired that his brother was working as the secretary of a judge of Kufa under the Umayyad rulers, and that he does not pronounce any judgements but only takes dictation from the judge. If he leaves this job he will become penniless. On hearing the man's account Ibn Rabah recited verse 17 of Surah Al-Qasas and said that the man's brother should leave the job because Allah was the provider. (Raziq)

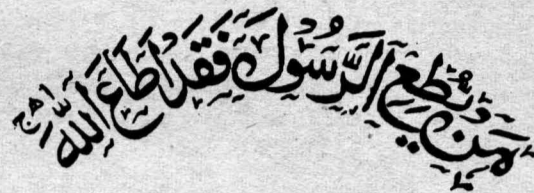
Abdur Rahman Bin Muslim asked Zahak to go to Bukhara and distribute salaries to government servants stationed there. Zahak refused. When his friends asked what the harm was in distributing salaries, he answered that he would not serve the tyrants in any manner. (Rooh-el-Ma'ani vol. 20, p.49)

Amir Shabii was approached by a secretary with a similar problem. He said that he was a mere scribe and made no decisions but only wrote out what the judge dictated. "Tell me," he asked, "is the bread I earn, thus, lawful for me?" Shabii answered, "It may be possible that you may become an instrument in transmitting wrong judgements affecting some innocent man, you may be called upon to write an order for confiscation of an innocent man's property or the destruction order of some innocent man's house." After saying this Imam Shabii recited verse 17 of Surah Al-Qasas. On hearing the ayyat, the man said that his pen would never serve the Umayyads. The Imam then answered that Allah would not deprive him of his sustenance either.

Imam Abu Haneefa advised Hasan Bin Qutba to resign as commander-in-chief of Mansoor's army. Hasan carried out this advice and wrote a letter to Mansoor saying that if he (Ibn Qutba) had served him and in doing so had done it in the service of Allah, then that was enough; and if whatever service he had done was instrumental in perpetuating tyranny, then he did not want to commit further crimes. This incident of Abu Haneefa has been recorded by all his acknowledged biographers: Al Muwaffiq, Al Makki, Ibn Al Bazzaz, Al Kardurry, Mulla Ali Qadri, to name a few.

ological Sources

AL - SUNNAH



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

IBN ABBAS REPORTED THAT THE MESSENGER OF ALLAH SAID:
WHOEVER LEARNS ASTROLOGY LEARNS A BRANCH OF SORCERY.
HE ADDS WHAT HE LIKES.

(Ahmad, Abu Daud, Ibn Majab)

QATABAH REPORTED THAT THE ALMIGHTY ALLAH CREATED THESE
STARS FOR THREE REASONS: HE CREATED THEM AS ADORNMENTS
OF THE SKY, AND AS SHOTS FOR THE DEVILS, AND AS SIGNS TO
TO BE GUIDED THEREWITH. WHOEVER ATTRIBUTES THINGS OTHER
THAN THESE, IS INDEED WRONG AND DESTROYS HIS FORTUNE AND
TAKES TROUBLE FOR WHAT HE KNOWS NOT.

(Bukhari)

Astrology, soothsaying, and fore-telling have long been tools to keep men slaves to false gods and superstitious beliefs. Even today in the scientific western world there is a revived interest in astrology, the pseudo-science that attempts to forecast human affairs according to the influence of the stars.

All forms of fore-telling are unlawful in Islam and have been greatly condemned by our Prophet Muhammad (PBUH). Only Allah Most High has knowledge of the future.

One night the Holy Prophet was sitting with some of his companions when they saw a shooting star. He told them that in the Days of Ignorance whenever the people saw such a thing they would say that a great man had been born or that a great man had died. Explaining further, the Prophet informed the companions that stars were not shot for the birth or death of anyone, but rather, when Allah decrees an affair, the information is passed among the angels until it reaches the lowest level of heaven where devils (jinns) catch a hearing and have flames (stars) thrown at them. The jinns, after mixing in a thousand or more lies, whisper the secrets of heaven into the ears of fore-tellers.

Obviously, one who seeks advice from a fore-teller lacks faith in Allah. In fact, the Holy Prophet has stated that whoever goes to a fore-teller and believes in what he says, has become displeased with what Allah has revealed to Muhammad (PBUH).

STUDY THE SAYINGS AND ACTIONS (HADITH AND SUNNAH)
OF PROPHET MUHAMMAD IBN ABDULLAH (PEACE BE UPON HIM)

WAR IN ISLAM

SERIES XVI

THE PURPOSE OF QITAL (ARMED STRUGGLE) (cont.)

Thus the purpose of Qital in verse 29 of Surah Tauba is to wrest from the forces of evil the liberty to spread fitna and fasaad and to restore a true and life-giving freedom to all aspects of life. Such freedom is essentially circumscribed by moral limits; it is devoid both of undue restrictions and of undue license. The sword of Islam rises only to quell oppression and transgression, fitna and fasaad, and in defence of all its victims be they Muslims or non-Muslims. As long as the powers of oppression do not give up the use of force Islam will always be at war with them. But the moment they desist from this great sin and enter the bounds of justice and equity the blood of every individual in that group becomes haram (forbidden). The defeated enemy's protection becomes the Muslims' duty and in the peace of Islam he can use all lawful means to freely carry on trade and industry and to progress and achieve in all walks of life and to develop his culture, social norms and education. In this respect the extent of freedom Islam grants to those under its protection has no equal in the laws of the world.

It is natural that Islam's law for the Zimmi should have no equal because there is a basic difference between the Islamic point of view and that of the worldly laws. The worldly laws take human despotism as a principle; for them a conquered nation is the property of the conquerors and the life-resources of the conquered are like the state of a feudal lord which can be fully utilized by the conqueror and entirely denied to the conquered on basis of "natural" right of conquest. Whatever liberality or generosity may be used in the implementation of these worldly laws they can never unify the interest of the subject group with that of the ruling group. As a matter of course the interest of the weak has to be sacrificed before the interest of the strong. In modern democracy although the national minorities are, in theory, sharers in the polity, in fact the country belongs to the majority and the minority is either physically murdered into oblivion or pressured in numerous ways to dissolve its entity into the majority.

In contrast Islamic law aims at the well-being of the whole of humanity and is based on this sublime premise. The rulers are related here to the ruled somewhat like a servant to the one he serves. The interest of the ruler in this case lies in his striving

for the advancement of the actual and true interest of the ruled. The very purpose of government is to put an end to the evils which undermine the moral, spiritual and social life of a given society and to utilize its entire strength to nourish and develop the virtues which are the milestones to human perfection. Thus the Islamic ruler prescribes moral limits for the ruled and after that gives him all kinds of freedom. The ruler does not put obstacles in the subjects progress for his own sake or for the sake of his party or his class; he actually helps the subject, in every possible way, to become an exalted human being.

ISLAM AND IMPERIALISM

Unfortunately contemporary world powers too claim that they wage war for the sake of peace, for the advancement of mankind and for the sake of backward nations. As opposed to this claim their actions consist of attempts to deny freedom to weak nations and a systematic eradication of all the characteristics of humanity and decency. This creates the suspicion that perhaps Islam's claim too consists of pious theories advanced to sanctify the use of the sword. This suspicion is strengthened by a superficial resemblance between Islam which advocates a universal struggle for healthy change as the heritage of the Muslims alone, and western imperialisms which consider their "civilizing" mission all over the world as the particular duty of their nation alone.

Although a careful reading of the above discussion of Jihad leaves little chance of such a misunderstanding, but whatever chance remains should be removed through the positive content of clear knowledge.

It is an obvious fact that Imperialism is primarily characteristic of the government of one nation or country. British Imperialism is peculiar to the people of the British isles. German Imperialism is solely the share of the German nation. Italian Imperialism too is a national phenomenon. Just as there is little possibility that other nations of the world will become British, German or Italian. Similarly there is little possibility that other nations will become sharers in their imperialism. Whenever the British go in their "civilizing" mission British nationalism will accompany them. In this mission the throne of power will seat on Englishmen, the trends of politics will be controlled by Englishmen and the source of authority will be British. The people of another race or another nation may steep themselves in British culture but in the British Kingdom it is possible that they hold power and authority. The same is true of the imperialism of other nations. In this kind of system the right of government and authority necessarily becomes the right of the citizens of one country and members of one race, and evidently race and territorial nationalism cannot be acquired by a person's desire. Race and soil is naturally restricted to persons born within it. Hence the system created by imperialism remains closed to persons of an alien race or territory and one nation is barred from participation in the dominion of another simply

because it does not originate within the race of the ruling nation. This fact leads to other disabilities. The subject nation degenerates as a nation. It loses its selfhood and dignity and even if the rulers do not habitually practice tyranny and persecution it develops all the characteristics of corruption and inferiority which are inevitable products of exclusion from independent rule and which are fatal for the spirit of progress.

As opposed to this Islam is not the name of a race or a nation or a territory. It is a law of existence and a system of life open to all. Arabs, Iranians, Africans, Chinese, Indians, Englishmen, all can enter its fold and once they do so they attain equal rights, privileges and positions within its social system. Islam has nothing to do with the race, colour or fatherland of a human being. It addresses man essentially as man and offers him a way of life and a law for the organization of human life which it considers best. Whoever accepts this way and this law becomes a member of the Islamic party, an equal participant in the Islamic government whose personal ability can raise him to position of Caliph or Imam. As in governments of the world the ability to rule is gauged through examinations (like the civil service examination), the government of Islam bases the principle of the criterion of ability to rule, guide and reform on the acceptance of the Islamic system and obedience to its law. Whoever comes up to this standard is elevated to this position irrespective of race or colour. As will be pointed out later in this study, there is no question of "national rule over another nation" or of "national government over one's own nation" in Islam; it presents the principle of the "government of righteousness and virtue" (hakumat-e-saliha) and if Islam considers an Ethiopian slave Salih nothing can stop him from governing the nobility of Arabia. The Arabian Prophet (on whom are Allah's blessings and peace) has given the ruling: "Hear and obey, even though a bald Ethiopian slave be made a ruler over you."

The final call of Islam rose from Arabia. The Arabs were its first standard-bearers, but it never appropriated government and power for Arabia alone. As long as the Arabs retained an element of righteousness they ruled over half the world. When they entirely lost this quality the non-Arab nations became the vanguard of Islam and ruled over Arabia itself. The Turks were violently hostile to Islam but when they entered the fold of Islam more than half the Islamic world accepted them as rulers and their banners proclaimed their rule from Chittagong to Carthage. No doubt there are considerable divisions among the Muslims today based on nationalism and race, but these have nothing to do with Islam. There is no scope for these distinctions and differences in any teaching or law of Islam.

This is the apparent external difference between Islam and Imperialism. The internal qualitative difference is even more evident and amounts to an absolute difference. Imperialism is in reality another name for a nation's desire for territorial expansion and the acquisition of resources and booty. When a nation is not content with the wealth

and authority it has in its own domain it attacks other countries and seizes their wealth, makes slaves and subjects of their inhabitants and develops its own industry and trade at their cost. This has always been done by aberrant nations and is a common feature of history but contemporary western nations have renamed this international banditry and acquisition of territory: they call it "the propagation of culture & civilization" and "the civilizing mission to humanity." The very first clause of the constitution of this "culture & civilization" is that "might is right" and that the weak does not have the right to live in this world. For the spread of "culture" among weak nations the method they have invented is to "enrich" their victims with ignorance, poverty, servility, godlessness and dishonesty. The reality of their "civilizing mission" appears when they pit their brutal might against each other and ruin the peace of the world.

The second teaching of Islam is free of the taint of Imperialism. In sharp contrast it invites mankind to put an end to the power of the oppressors and to establish a just order. Islam claims that government and Kingship belongs to Allah alone. Human beings do not have the right to make the slaves of Allah their slaves. Their duty is that of vicegerents of Allah, to serve and reform the creatures of Allah, and if they obtain power to use it for the prosperity of man and not for the pleasures of their self. The first condition for this "vicegerency" or "inheritance of the earth" is goodly action (Amal-e-Salih):

Allah has promised such of you as believe and do good works that He will make them His Caliphs in the earth even as He made others before them.
(XXIV:55)

And verily in the Zabur We have written after the Reminder: My righteous slaves will inherit the earth. In this is a call to action for nations that are devout & pious.
(XXI:105-106)

Those who are granted this "Caliphate" or "inheritance of the earth" are told in unambiguous terms that the power which they get over the creatures of Allah is a trust from Him. They must not utilise it to obtain selfish pleasures as if it is their personal property. When Dawud (on whom are Allah's blessings) is granted power he is commanded:

O Dawud! We have made you our Caliph on earth; therefore rule among mankind with truth & righteousness and follow not the desire of the self lest it beguile you from the way of Allah. For those who wander from the way of Allah there is an awful doom because they forgot the day of reckoning.
(XXXVIII:26)

The biggest flaw which usually appears in a person after the attainment of power is a sense of pride. He starts thinking of himself as superior to ordinary people, forgets his reality and falls into the mistaken belief that those under his rule were created

(continued on page 17)

ALLAH and Natural Disasters

Zaid Abdur Rahman

The records of history indicate that man has been victimized by natural disasters since time immemorial. Storms, earthquakes, floods, volcanic eruptions, and droughts have ravaged many civilizations and still spread waves of destruction and fear today. Modern man attempts to explain and predict these natural destructive forces with the assistance of scientific analysis. The scientific approach, however, usually neglects the involvement of Allah, the Creator and Sustainer of the universe. Careful investigation of Allah's Book, the Quran, shows that the wind, rain and other elements of nature are only signs of Allah's mercy.

And the earth We have spread out like a carpet; set there on mountains firm and immovable; and produced therein all kinds of things in due balance.

(XV: 19)

And We send the fecundating wind, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not in guardians of its stores.

(XV: 22)

We also find that Allah uses these same forces as a means of chastisement--to seize men for their wrongdoings. For instance, lightning and thunder herald rain-bearing clouds and showers that bring fertility to the sun-burnt earth. However, the same lightning creates fear in the hearts of men as its electrocuting power strikes anything in its path. Even the earth itself can be a vehicle of Allah's wrath. Earthquakes and volcanic eruptions have abruptly put and end to many civilizations.

See they not what is before them and behind them of the sky and earth? If We wished, We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them. Verily in this is a sign for every devotee that turns to Allah in repentance.

(XXXIV: 9)

The Quran relates the stories of various peoples in history who because of their unbelief and rejection of truth were destroyed by natural disasters. The people of Noah

were drowned by the world's most renowned flood. The people of Lot, for their unnatural sex habits, were overtaken by falling brimstone and an earthquake.

Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility. Then We changed their suffering into prosperity.... Behold! We called them to account of a sudden, while they realised not their peril.

(VII: 94-95)

If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (all kinds of) blessings from heaven and earth; but they rejected (the truth) and We brought them to book for their misdeeds.

(VII: 96)

Allah gave them many opportunities, and sent them warners and teachers. But they arrogantly went on in their evil ways, till some dreadful calamity came like a thief in the night and wiped out their traces. When the catastrophe came the people realized their sins, but it was too late.

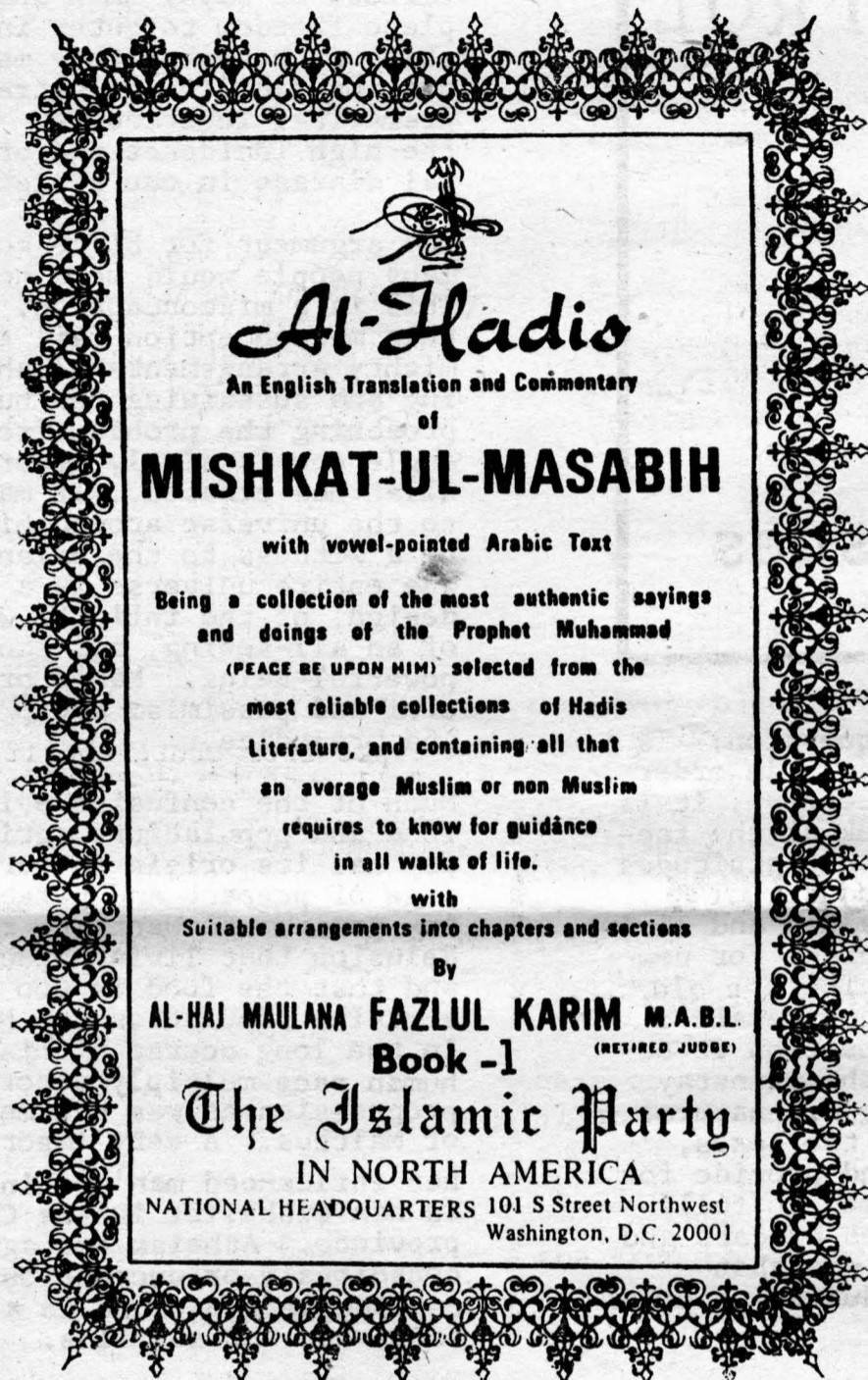
Most people today become skeptical when they read such information as just mentioned. They admit that although the rise and fall of nations is always taking place in the world, this change is of a different nature from that described in the Quran. Obviously the case of a community which does not receive Allah's message directly from a Prophet, such as nations today, do not have chastisements inflicted on the spot as during the time of the Prophets. This is because after the Prophet Muhammad (pbuh) no other prophet has been nor will come.


This does not, however, mean that Allah has totally given up the infliction of chastisements. The fact is that even today He sends disasters by way of warning or punishment on those communities which rebel against him and deviate into error.

For example, consider the Sahel region of Africa, from Mali on the west to Ethiopia on the east. This region has been severely tormented by a catastrophic drought. Only a few centuries ago this same area had a flourishing Islamic civilization that led the world in science, education, government, and other branches of culture. But when the people discarded the guidance of Allah, their civilization ran head-long down the path of destruction like those of the past. Today the Sahel is at the mercy of the rest of the world.

(continued on page 17)

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DISASTERS (cont.)

Even the United States with its technological advancements has not been able to avoid its share of warnings from Allah. The recent wave of floods in the south, tornadoes in the mid-west, and earthquakes in the west, apparently have not awakened the masses to this society's rampant immorality and corruption.

It is a pity that people do not turn their attention toward the real causes of these phenomena--the consequences of their own evil ways. Instead, they look to the geologists and meteorologists who mislead them by ascribing the disasters to only physical laws.

To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor an hour can they advance it in anticipation.

(VII: 34)

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WAR (cont.)

to obey him. Islam has severely warned against this tendency and has based the achievement of salvation on the renunciation of this form of pride:

As for the Abode of the Hereafter We assign it to those who are not proud or oppressive in the earth and seek not fasaad. The Hereafter is for those who ward off evil.

(XXVIII:83)

The first purpose of government is the establishment of justice. This does not merely mean the making of a correct decision in a dispute between two opponents. Real justice is that in his dealings with the ruled the ruler should be righteous and truthful. Even where the ruler's personal gain or governmental dignity is concerned or where he himself or his friends or relatives may suffer a loss he should make the just decision even if he has the power and authority not to do so. This is the justice Islam teaches:

O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or your parents or relatives, whether the case be of a rich man or a poor for Allah is nearer to both than ye are. So follow not passion lest ye lapse from truth and if ye lapse or fall away (from justice) then be assured that Allah is ever Informed of what ye do.

(IV:135)

Further, Islam teaches that even with an enemy nation you must be just:

Let not enmity of any nation seduce you that ye deal not justly. Deal justly because that is nearer to piety.

(V:8)

The possession of force and strength leads a nation to the desire for territorial expansion and for the conquest of weak nations. This greed for territory and wealth is the basic cause of oppression and aggression, and it leads nations to war. Islam severely condemns this greed. It not only teaches abhorrence for the greed which underlies imperialism, it ordains Jihad against those who indulge in this sin. Our discussion and study of Fitna and fasaad, above, underlines that fact. The Hadith narrates that the Prophet (peace be upon him) said:

Whoever obtains even an inch of land unjustly, on the day of Judgment his neck will be bent down by the burden of seven times such land.
(Muslim)

According to another Hadith: "This wealth is a pleasant thing. Whoever obtains it justly and spends it justly where it should be spent, it is a blessing for him. But one who obtains it unjustly is like one who eats but is never satisfied."

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

Book Review

Sadiq Abdullah Jamal

WERE MARX AND ENGELS WHITE RACISTS?

By: CARLOS MOORE

Publisher: INSTITUTE OF POSITIVE
EDUCATION
CHICAGO, ILLINOIS

Author Carlos Moore raises an interesting question in his book Were Marx and Engels White Racists?

"Can an ideology tailored exclusively after a western model, designed to serve exclusively prolet-ARYAN interests, and construed in such a way so as to confirm, approve and extend the basic propositions of white supremacy, act as a guide to that part of mankind most directly subjected to international Aryan supremacy? Can an ideology that incorporates subtle philosophico-racist principles serve as a tool or weapon against racism?"

In addition to the obvious answer, Moore gives an indepth analysis of the inability of Marx and Engels to appreciate the plight of non-europeans in their ideological theories. The current appeal of Marxist-Socialist thought among the people of the "third world" is directly related to a failure to fully overcome a colonialist mentality that directs them to channels of liberation originated by the oppressors themselves.

The author indicates that Marx and Engels were products of the Euro-centric racist outlook of the nineteenth century. The French philosopher Montesquieu, a contemporary of Marx and Engels, exclaimed: "It is almost unthinkable that God who is all goodness itself, could have determined to place a soul--let alone a good soul--in a body so black and repulsive as that of the negro." The slave-dealing Voltaire wrote: "The negro race is a species of men as different from ours as the breed of spaniels is from that of greyhound.... If their understanding is not of a different nature from ours, it is at least greatly inferior...." The theories of Darwin were seized upon to support racist thought as was highlighted in A.J. de Gobineau's The Inequality of the Races, which proposed the idea that all ancient and modern civilizations were a product of the white race.

It is therefore not surprising to find in the writings of Marx and Engels no opposition to the white supremacy theories of their day. In fact, Moore documents that Marx and Engels clearly believed that race was one of the factors acting upon the social evolution of

human societies. Engels affirms: "We regard economic condition as the factor which ultimately determines historical development. But RACE IS ITSELF AN ECONOMIC FACTOR." His book, Capitol, mentions "inborn race characteristics and race peculiarities as agents of social development which can be ascertained through careful analysis."

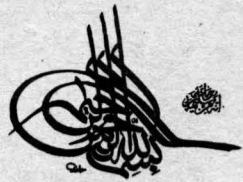
Engels racism was also directed against the non-pure Aryan such as the slavic people of Europe. In a letter to a German friend he wrote: "In all questions of international politics, the sentimental party newspapers of the French and Italians are to be used with utmost mistrust, and we Germans are duty bound to preserve our theoretical superiority."

The founders of Marxist/Socialist thought were ready to justify any form of Western expansion, as long as the result was economic or political benefits for Europe. Engels called the conquest of Algeria by the French "an important and fortunate fact for the progress of civilization." Of the Mexican-American War of 1848 he asked, "Is it a misfortune that the wonderful California was wrested from the lazy Mexicans who did not know what to do with it?"

As for England's racist imperialist role in India, Marx declared, "India has no history at all, at least known history.... England has to fulfill a double mission in India: one destructive, the other regenerating-- the annihilation of an old Asiatic Society and the laying down of the material foundations of western society in Asia."

One crucial point to be learned from Moore's book is that although the theories of Marx and Engels appear to be anti-capitalistic, they are actually new mechanisms for European domination and exploitation. The supporters of the racist/materialist ideas of Marx and Engels will attempt to justify and intellectualize the inherent racism, tyranny, and oppression that was the substance of the Euro-centric thought of Marx and Engels.

An historical corollary to the rise of Marxist-materialist ideology was the denigration of the concept of man's accountability to Allah (The One God). The oppressed people (and the oppressors) are in need of a revolutionary ideology and way of life. They should seriously examine the Islamic way of life. Islam is not a reaction to oppression racism, or injustice. Rather, it is a positive force that emanates from obedience to Allah, the Creator of the universe, showing men how to arrange human affairs in a disciplined, equitable, and dignified manner.



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 Premeasurement 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 ^{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.

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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