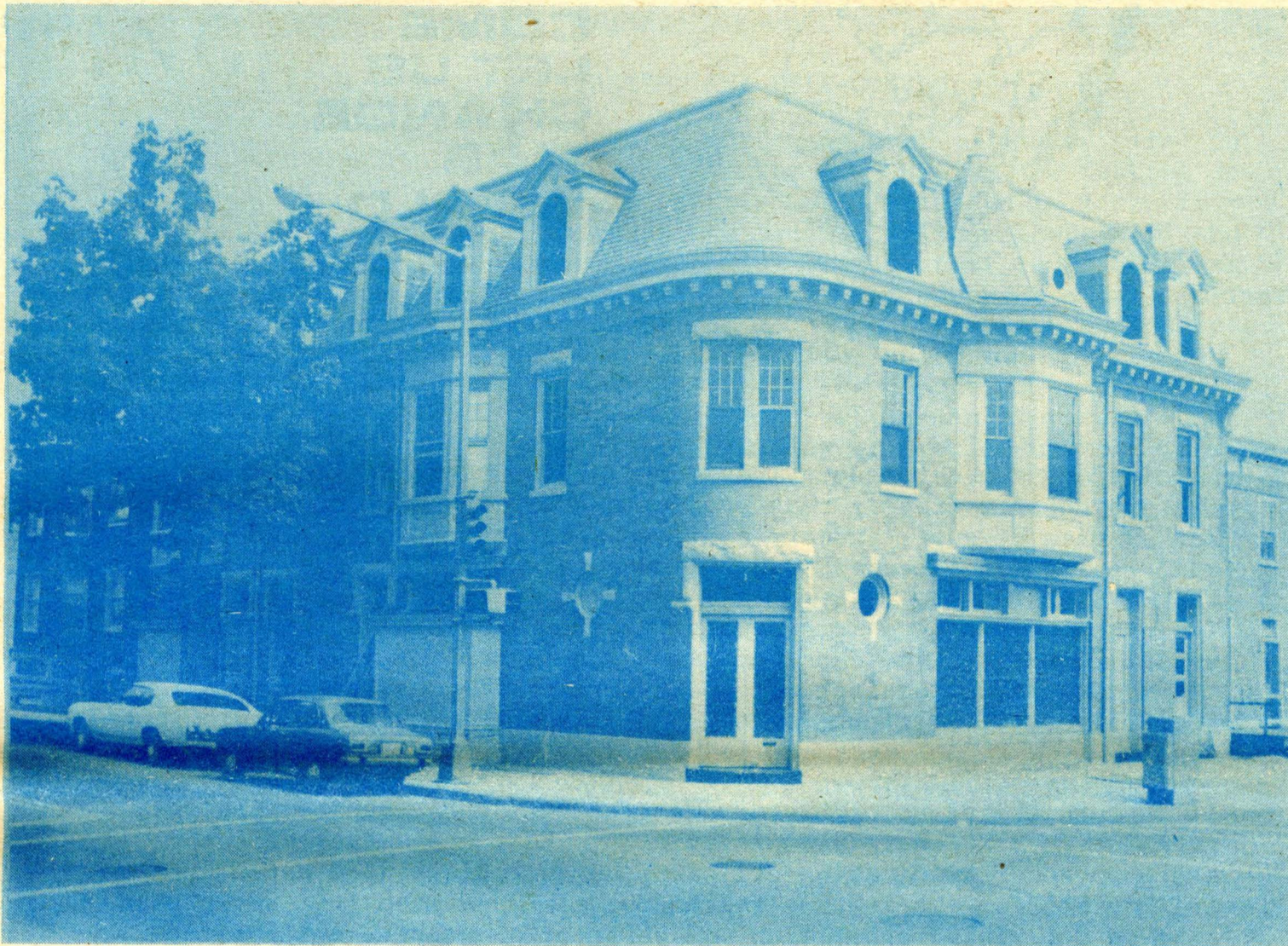


AL-ISLAM

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The Community Mosque Complex

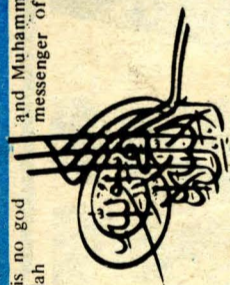
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INSIDE COVERAGE

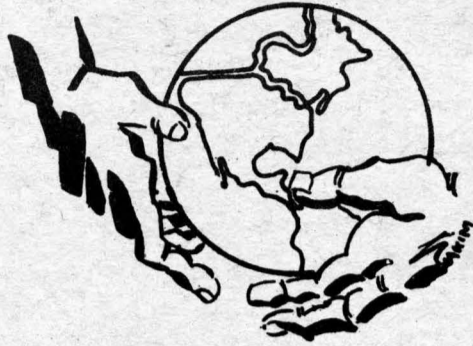
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There is no god but Allah and Muhammad is the messenger of Allah



1894-1974
TWENTY
FIVE
CENTS

SUMMER TWO
VOLUME THREE



**COME
LET US
CHANGE
THIS
WORLD**

Revolutions are not made. They come. Revolutions are as natural as the growth of a tree. Great revolutions are the work of principles rather than of guns, and are achieved first in the moral and spiritual realms and afterwards in the material world.

The urge for a change arises whenever there is moral corruption, social injustice, and class distinctions. In such situations men resolve to revolt against all the tyrannical forces that govern their lives. They fight for the establishment of virtue, truth, and dignity.

If we turn the pages of history we find that the Prophets were the greatest revolutionary personalities of their age. They came for the purpose of eradicating evil from human society, and establishing Divine Law. Their true followers, always a minority, never paid heed to the rising opposition and persecution adopted against them. Their firm conviction and character always kept them upright, and history witnessed their success.

When we look around us, we find morals corrupted, peace raped, and beliefs shattered. But we should not be afraid of the discouraging atmosphere. The trouble mongers have always been large in number, and the workers for righteousness always few. But this minority force cannot be shaken; on the contrary they can move the world.

Come, let us move in a dynamic manner for the establishment of peace, justice, and truth. **COME, LET US CHANGE THIS WORLD!**

Join

The Islamic Party In North America

الْإِسْلَامُ حُزْبُ اللَّهِ هُوَ الْمُفْلِحُونَ

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

AL-ISLAM

THE ISLAMIC MOVEMENT JOURNAL

FASTING, ITS NATURE

One of the numerous moral and spiritual benefits of fasting is that it develops self-discipline in us. To understand this point fully it is necessary that we should be clear about the meaning of self-discipline. After that we should find out what kind of self-discipline Islam enjoins and then examine how fasting creates this moral quality in us.

THE NATURE OF SELF-DISCIPLINE

Self-discipline means that man's moral consciousness or moral-self should exercise full domination over his personality - man's body, his physical powers and the temptations and inducements of the lower-self should be in the grip of the moral consciousness so that they scrupulously follow its dictates. The moral-self is to the human-self what a ruler is to his kingdom. All the bodily and mental powers exist for the service of the moral-self. If the moral-self is so weak that it cannot rule over the body according to its own will and surrenders to the wishes and demands of the lower-self, then man would be made a powerless slave to his passions and would be like a rider who is controlled by his own horse. Such weak persons cannot live a really successful life in this world. They can never put their imprint on human life and history.

Those who have left their impression on the history of mankind were the men who possessed strong self-discipline. They never submitted to the evil wishes of their lower-self and never acted as slaves of their passions; on the contrary they had complete self-command. They possessed strong wills and resolute determination. The self-discipline approved

of by Islam is one wherein man's moral-self submits in humility before Allah. It should seek His pleasure and always follow His commandments. It should always consider itself answerable before Allah; - only such an obedient and faithful moral-self should have ruling authority over the body and its powers and acquire sovereign control over the lower-self and its desires in order to become a force of reform and reconstruction in the world.

FASTING AND SELF-CONTROL

This is the concept of self-discipline in Islam. Let us now examine how fasting develops this moral strength in man. If you assess the demands of your lower self and body you will realize that three of these demands are the most powerful of all. First: the demand for food upon which depends the existence of life; second: sexual demand which is the means of the continuance of species; third: the demand for rest which is necessary for the replacement of working energy. If all these three demands are within their proper limits they are perfectly natural. But the lower-self and the body have often turned these natural urges into three snares which, on getting the slightest opportunity, they use for enslaving the moral personality of man. Each one of these demands multiplies itself into an unending list of cravings and the pressure becomes so overpowering that man is forced to entangle himself in satisfying them even in utter disregard to his life's mission, the principles of morality and the dictates of conscience. When a weak moral-self is overpowered by these appetites then hunger makes him a glutton; the sexual urge depraves him to the lowest level of animalism; and the body's demand for rest deprives him of all strength of action. In such a condition moral-self no longer rules over the body and the flesh but remains subdued by them and obediently carries out their commands by all means, good or bad, lawful or unlawful, moral or immoral. Fasting regulates these three desires of the lower-self and trains the moral-self to control them. There is no police or any outside pressure to enforce compliance. If a person secretly eats or drinks or indulges in sexual satisfaction, there is none to watch him except Allah. All depends upon his ownself. If the moral-self of the Momin (believer) is really obedient to Allah and possesses the necessary strength of will-power to control the lower-self, it will automatically make hunger, sexual desire and the demand for rest observe the regulations which have been prescribed for them as against the normal course of life.

This is not one day's routine. In fact a routine of this nature is hardly sufficient to produce the desired effects in a single day. The moral-self has to observe this training continuously for one full month during Ramadan. This program has been prescribed such that a Muslim should get up

CONTINUED ON PAGE 6

I CAN'T COPE

One of the most serious problems facing modern society is the epidemic of nervous and mental disorders. Paradoxically, the faster science and technology progress and the more economic prosperity experienced by the so-called "advanced" countries of Europe and America, the more psychiatric patients, the more mental hospitals crowded beyond capacity which cause more suicide. It has become increasingly evident to serious thinkers throughout the world that the universal adoption of materialist philosophy is to a very large extent, responsible.

According to the prevailing contemporary philosophy, the creation of the universe and its living creatures was but a mere accident. Through the process of mechanical evolution, the human race gradually evolved over the ages from lower animals. Since the Law of nature is mechanical and impersonal, it has no concern either with the moral law or with the personal life of individuals. As life depends upon organic matter, the soul cannot exist. Consciousness cannot survive without the brain, this life is the only life and nothing can preserve the individual personality beyond the grave. Thus, man created from nothingness, inevitably must return to nothingness as extinct after his death as before his conception. Hence, any concept of the Hereafter is mere wishful thinking. The purpose of the human being is to create conditions of life favorable to his happiness and material welfare without the aid of any supernatural power.

The most outstanding personality of modern times concerned with mental health was Sigmund Freud (1859-1939). The psychological treatment of mental and nervous diseases is to this day, largely determined by his theories. On the authority of Greek myths, Freud maintained that human behaviour is largely the result of compulsive instinctive drives of the unconscious mind, almost entirely sexual in origin. In his view, disorders of the mind were caused by the frustration of sexual urges unacceptable by the civilised society. Even in earliest infancy, Freudian theory maintains that the human mind is filled with passions destructive to one's self and to others, and that all the spiritual and material achievements of the human race were but the sublimation of the sex-drive!! As Freud writes:

It seems not to be true that there is a power in the universe which watches over the well-being of every individual with parental care, bringing all within His fold to a happy ending. On the contrary, the destinies of men are incompatible with any universal principle of justice. It often happens that the violent, crafty and unprincipled seize the desirable goods of this world while the pious go away empty. The concept of Divine justice which according to religion rules the world, seems to have no existence. No attempt to minimize the supremacy of science can alter the fact that it takes into account our dependence on the real, external world while RELIGION IS ONLY A CHILDISH ILLUSION which derives its strength from the coincidence that it happens to satisfy our instinctual desires.

If religion is only a "childish illusion" the materialists are at a loss to explain WHY these "instinctive desires", so universal in the human race at all times and places, MUST BE SATISFIED IF SANITY IS TO BE PRESERVED.

The major causes of mental "breakdowns" are: self-hatred; inability to tolerate misfortune; failure to achieve worldly success; fear and anxiety concerning the future; the delusion that one's life has no ultimate significance. This being the case, without belief in a divine purpose for man's existence and a future life beyond the grave, no wonder people find themselves overwhelmed by adversity.

It is extremely doubtful if the theories of Sigmund Freud or his contemporary followers have contributed anything constructive towards the reduction or alleviation of human suffering. They owe their popularity and influence to the fact that they re-enforce the prevailing trend of materialist philosophy to degrade the human being to the level of an animal. Consequently, for one afflicted with misfortune and grave calamity, who has accepted this mental outlook, is there any alternative for him but to go insane and commit suicide!

Yet there are other people hard-pressed by unfortunate circumstances who radiate an attitude of calmness and contentment. Such an attitude comes only from reposing one's faith implicitly in The Creator and submitting completely to His Will. When any grief comes to God-conscious people they neither fret nor fume, but say:

"...To Allah we belong, and to Him is our return." (2: 156)

FEED THE HUNGRY MONTH

SEPTEMBER 17 - OCTOBER 16

The Islamic Party in North America for the third year declares the upcoming month of Ramadan (annual month of fasting and almsgiving for Muslims worldwide), FEED THE HUNGRY MONTH. In the past two years, members of the Islamic Party distributed bags of groceries and served hot meals to needy persons throughout the District of Columbia. Among the hundreds of recipients were disabled veterans, invalids, elderly couples on fixed incomes, people temporarily out of work, and families on welfare and food-stamps whose allotments were insufficient. This year, beginning Sept. 17, 1974, our theme will be "Feed the Elderly." In this society where undue emphasis is placed on youth, the aged are often neglected and forgotten. During this sacred month, elderly citizens will be brought to the Community Mosque Complex for a healthy meal on a daily basis. In addition, bags of groceries will be delivered to as many indigent and hungry people as possible.

Our goal this year is to raise \$5,000 for the funding of this most worthy project. We hope and pray that other groups and individuals will join with the Party in its effort to demonstrate Islamic concern for the plight of the poor. Anyone interested in donating food or money to buy food for this project should contact the Islamic Party.

The Party has also made arrangements for the collection and proper distribution of Zakat-ul-Fitr (Muslim obligatory fasting tax for the poor to be paid at the end of Ramadan by all adult Muslims and by parents for their children). Ibn Abbas said that Allah's Messenger prescribed the charity, relating to the breaking of the fast, as a purification of the fast from empty and obscene talk and as food for the poor. Please mark all checks either 'Feed the Hungry' or 'Zakat-ul-Fitr' or both. Donations should be sent to:

ISLAMIC CHARITY FUND
IPNA
770 PARK ROAD N.W.
WASHINGTON D.C. 20010.

TELEPHONE 291-2300, 882-9804

Note: THE PARTY STRESSES THAT ALL POOR PEOPLE REGARDLESS OF THEIR RELIGION WILL RECEIVE ATTENTION FROM THE ABOVE PROJECT.

20th Century Gladiators

The American sports world has been able to maintain a public image relatively free of the many problems that permeate the nation's complex social system, particularly those problems relating to racial conflict. However, a revealing article by Harry Edwards, "The Black Athletes: 20th Century Gladiators For White America" (PSYCHOLOGY TODAY, Nov. 1973), pricked this mythical bubble of racial egalitarianism. According to Mr. Edwards arguments, the Afro-American involvement in the world of sports has not been as "progressive" as many observers attempt to project.

I view the participation of blacks in big-time sport from three perspectives. First, far from being a positive force in the development of the black masses, integrated big-time sports in its present form is perhaps a negative influence. Second, despite black domination of few "superstar" categories sport offers little or no opportunity to the masses of black people in terms of social advancement and economic opportunity. And finally, rather than indicating progress toward equality either in the larger society or in the sports world, black domination of some sports indicates a continuation of black oppression in America....

...Given the functions of sport for the fan, the successful black athlete stimulates black people's individual hopes for eventually competing successfully as equals in society. A major consequence, however, is that young blacks are encouraged toward attempts at "making it" through athletic participation, rather than through pursuit of other occupations that hold greater potential for meeting the real political and material needs of both themselves and their people. Athletics, then, stifles the pursuit of rational alternatives by black people. For the black masses, struggling for political and social survival, the ideal of individual achievement must appear after 400 years of racist oppression, to be a treadmill and a "con game." So while sport may reinforce certain values in white fans, it is unlikely that it has anything more, finally, than a sedative effect on blacks, a soporific that keeps them from overcoming the impediments to black achievement..."

Beyond Mr. Edward's analysis looms the larger question of the misplaced values of American society in general. Any group desiring to rid itself of the unhealthy American tendency to overemphasize individual success and personal acquisition must re-evaluate the entire moral and spiritual basis of American society, and seek a new foundation on which to build and grow. We believe that that foundation is Islam.

FASTING... continued from page 3

the last part of the night and take his meals; before dawn all eating and drinking should be stopped; nothing should be eaten throughout the day; at sunset the fast should be broken at the proper time; a portion of the night should be devoted to the additional prayers of Tarawih and after a few hours rest, the same routine has to be followed on the next day. In this manner when for one full month these three most imperative and strongest urges of man are subjected to this vigorous discipline, the moral-self acquires the strength to rule the lower-self and the body in accord with the will of Allah.

The purpose of this regime (fasting) is neither merely that a Momin (believer) should acquire control over hunger, thirst, the sexual instinct and the craving for rest nor that this control over lower-self and body should be exercised only for the duration of Ramadan; in fact the real objective is that having overpowered the three most deep-rooted cravings of the lower-self, the moral-self shall acquire a perennial mastery over all the passions and desire of the body. It shall acquire enough strength to use the body and its powers to discharge all obligations imposed by Allah not only in the month of Ramadan but also during the remaining eleven months of the year. As such, man shall become capable of striving for good deeds which lead to Allah's pleasure and of abstaining from all evil that is disapproved of by Allah. He shall be able to impose upon its passions and desires the discipline ordained by Allah. He should not be over-ruled by the wishes of the lower-self; on the contrary the reins of authority should be in the control of moral-self so that it can satisfy the legitimate demands of man's nature strictly in accordance with the regulations prescribed by Allah. The real purpose of fasting is to develop this power in man. One who does not acquire this moral-strength from fasting has in fact undergone the rigour of hunger, thirst and sleeplessness in vain.

RELIGION: A NEW VIEW

A popular attitude regarding religion is that religion calls for self denial and a rejection of worldly affairs. This concept does not, however, exist in Islam. The world according to Islam is not a torture hall where man is to live for the purgation of his soul. This world with all its resources is a sacred trust which is not to be avoided or rejected, but properly used.

The first thing that Islam impresses on the minds of the people is that this world and all that exists on it have been created not for mere trifling but have been brought into existence with definite aims and purposes.

"We created not the heavens, the earth and all between them merely in (idle sport). We created them not except for just ends; but most of them do not understand."
(44: 38-39)

There is no conflict between the body and soul of man in Islam. Physical urges are an integral part of man's nature; they are God-given forces to be accepted and sensibly used for the spiritual growth of man. Piety in Islam does not consist in suppressing the demands of the body, it aims at co-ordinating them with the demands of the spirit in such a way that life might become full and righteous. Muslims have been asked not to forbid themselves the use of the bounties of the Lord.

"Say: who has forbidden the beautiful gifts of Allah, which he has brought forth for His servants? And the things, clean and pure, which He has provided for sustenance....My Lord forbids only indecencies such of them as are apparent and such as are concealed and sin and high handedness without justice, and that ye associate with Allah that for which He has not sent down any authority and that you say of Allah what you know not."
(7: 32-33)

It means that demands of the body are intimate parts of the human personality and man's spiritual growth is intimately linked up with all other aspects of his nature including urges of the flesh. The denial of the bounties of the Lord in the form of the material world is no virtue in Islam, but the real virtue lies in avoiding and rejecting everything that the Creator has forbidden. Islam does not condemn outright the appetites of man; it justifies them

to the extent that a man can put a restraint upon them and control them according to the proper moral consciousness and thus use them for spiritual development.

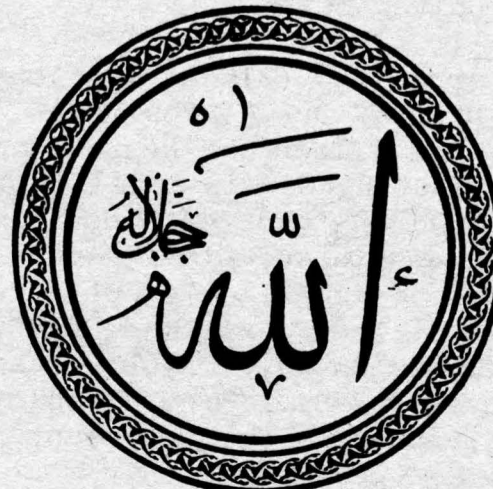
Monasticism, the cult of retirement from the world into solitude only to lead a life of prayer and meditation, is alien to the spirit of Islam.

"But the monasticism which they innovated for themselves, We did not prescribe for them. We commanded only the seeking for the pleasure of Allah, but that they did not foster, as they should have done."
(57: 27)

Allah certainly says that man should renounce the idle pleasures of life and keep his urges and impulses under full control. But that does not mean gloomy life, nor perpetual and formal prayers in isolation. Allah's service is done through pure lives in the turmoil of this world.

Islam is not a religion of self-denial, but that of self assertion within the limits prescribed by Allah. It inspires confidence in man and persuades him to lead his life in a creative manner, and thus strengthen his individuality through active contact with his material and cultural environment. This strong, active personality is however to be dedicated to the service of the Lord. The point that Islam stresses is that when Allah has created both soul and body together, both should submit before Him in unison for their salvation.

It is in the social environment and not in a convent or a cave that one can attain true piety. Islam not only determines man's relationship with Allah, but on the basis of this relationship it determines man's relationship with man, and man's relationship with the entire universe.



THE UNHOLY ALLIANCE

The history of Black people in the United States is pregnant with instances of gullibility and naivety which have allowed them to be manipulated and abused by any group claiming to have their interest and welfare at heart. This has been the state of affairs characteristic of the bonds of alliance between Blacks and Jews, contrary to the opinions of contemporary articulators of the Afro-American experience such as Mr. Baynard Rustin, Executive Director of the A. Philip Randolph Institute, and Dr. Alvin Pouissant, Associate Professor of Psychiatry at Harvard University.

Two recent articles, (Blacks and Jews: An Appeal for Unity," Dr. A. Pouissant, Ebony July 1974), and ("American Negroes and Israel," B. Rustin, Crisis April 1974) have strongly argued in favor of a positive Black-Jewish relationship and Black support for the Zionist state of Israel. Let us attempt to address some of the points made by Dr. Pouissant and Mr. Rustin, and maybe we can dehypnotize some of the victims of Zionist propaganda and trickery. Dr. Pouissant's comment

that the Jewish community "more than any other white group... helped to spearhead and support the civil rights movement" is an understatement of the facts. Jews actually controlled and directed the policies and activities of civil rights organizations through financial contributions and occupation of top decision-making positions.

To illustrate some of the actions by Blacks that have become distressing to Jews, Dr. Pouissant remarks that many black community leaders, "many of whom had earlier been supported by Jewish groups, began to label Jewish merchants and landlords as the chief villain in the black ghettos....Some blacks who refer to "Jewish oppression" of blacks, forget that so-call Christians have been responsible for the origin and perpetuation of Black oppression in America." On the one hand, one must concede that the ghettos are the product of a number of historical factors, but on the other hand, even if Jewish merchants are not the "chief villains" in the black ghetto (maybe they really are) their presence has been considerably less than desirable, especially when one considers who really owns and operates the morally and socially degrading businesses and rackets (bars and liquor stores, gambling establishments, poor-quality food markets, "super-fly" clothing shops, etc,etc,etc.). Hence the argument that "so-called Christians have been responsible for the origin and perpetuation of Black oppression" is not wholly true, and even less so when the documents and records of the early slave era (late 1600's and 1700's) are carefully examined. The evidence clearly shows that Jewish merchants had a direct and initiating hand in the trans-Atlantic slave trade. (Naturally such information would never appear in textbooks, but the Library of Congress has ample historical data to support this statement).

Black support for Israel, as one might expect, would be an area of significance in any discussion on Black-Jewish relationship. The introductory paragraph of Baynard Rustin's article, "American Negroes and Israel," sets the tone for a starting point.

The persistence of the debate over the relationship between black people and the State of Israel is a perplexing and troublesome phenomenon. For one would think that the historic bonds which link blacks to Jews--the common heritage of discrimination and oppression, the cooperation during the protest campaigns of the civil rights movement, and the fact that blacks and Jews occupy pivotal roles within the liberal coalition--would be sufficiently powerful and enduring to preclude serious differences over Israel's fate.

The notion of "historic bonds which link blacks to Jews" (Rustin) and "historic al-

liances between Jews and blacks" (Pouissant) has been highly overplayed to drum-up black support for Israel. The cultural and historical similarities between black people and Jews are more apparent than real. The enslavement and oppression of blacks was the result of a myth of racial inferiority that made them no different from horses and cattle. Even this concept had a basis in Jewish scholarly traditions and folklore supposedly handed down from the time of Moses. According to the Talmud, Ham, one of Noah's sons, was cursed by being turned black, and all his descendants were sinful and degenerate.

The Jews have painted a pitiful picture of the persecution they have suffered at the hands of non-Jews. However, their cries of innocence are many times unfounded. At various times in history Jews have been expelled and banded from many countries, not because of racism, but because of the economic sabotage, political corruption, and moral depravity deceitfully instigated by members of the Jewish community. In this respect, it is significant to note that Jews believe they are unconditionally forgiven on Yom Kippur the following sins: fornication, lying, taking and giving bribes, extortion and usury, false-swearing, embezzlement and stealing and treachery to one's neighbor.

To assert that "... Blacks and Jews occupy pivotal roles within the liberal coalition" (Rustin) of America, is a crude joke. Blacks are still begging for crumbs and hold no real power in any aspect of American social, political, or economic life. On the other hand, the Jews through their Zionist machinery have power over all the agencies and organs of the United States government. They completely control the American press, radio, television, and other information media. They have the unlimited capacity to exercise black-mail and coercion in the national and international affairs of major world powers, especially the United States.

The country's first president, George Washington, took a hard-line stand against Jewish involvement in American life: "They work more effectively against us than the enemy's armies. They are a hundred times more dangerous to our liberties and the great cause we are engaged in.... It is much to be lamented that each state, long ago, has not hunted them down as pests to society and the greatest enemies we have to the happiness of America." Another "Founding Father," Benjamin Franklin, predicted: "There is a great danger for the United States of America. I agree fully with General George Washington that we must protect this young nation from an insidious influence.... That menace, gentlemen, is the Jew. In whatever country they have settled in any great numbers, they have depressed its moral level and depreciated its commercial integrity.... Their ideals are not those of Americans, and will not be, even though they live among us

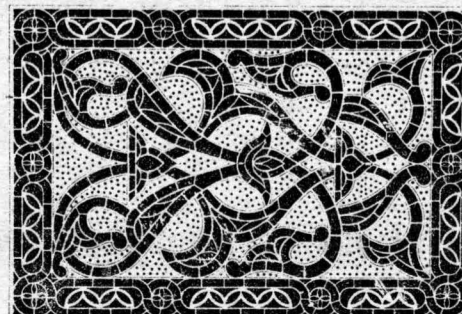
ten generations. A leopard cannot change its spots. Jews are a menace to this country if permitted entrance. They will imperil our institutions. They should be excluded by the constitution."

Mr. Rustin, demonstrating his political naivety, tries to justify Israel's role in Africa, by denouncing the black critics who have attacked Israel's imperialist motives as having "misrepresented Israel's policy towards black African nations." He goes even further and tries to make the Nigerian and Sudanese Civil conflicts look like Arab aggression against black Africans to refute what he calls "the myth of Arab-African brotherhood." However, any enlightened observer knows that these two civil wars, to a large extent, resulted from local problems stirred up and intensified by "third parties" (including Israel) who wanted to extend their spheres of influence and control. Israel provided both the Biafran and South Sudanese rebel forces with arms and training.

Israel's technical assistance to the African countries was the first instrument of penetration. Experts trained in Israel and the U.S. have been provided, often in strategically important positions, to give specialized assistance in military and para-military projects.

Haile Selassie's Ethiopia received support in the attempt to crush the Eritrean liberation forces. The Israeli government also cooperated with the Chad government against revolutionary forces there. In Malawi, Dahomey, Togo, and Ethiopia, Israeli advisors and technicians organized para-military youth organizations. The army school for civic action in the Ivory Coast and a military academy in Sierra Leone were established under Israeli supervision. What is clear is that Israel has become a major element in building counter-revolutionary strength and serving long-run American and Zionist interests in both the Middle East and Africa.

Mr. Rustin's anti-Islamic insinuations, flaring up at several points in his article, are not to go unnoticed. As Islam gains greater inroads into the Afro-American community, one can expect Zionist puppets to become more vocal in their opposition to Islamic influence. But as the truth of the Jewish conspiracy is made more evident, there is a strong possibility that the once unsuspecting Black masses will not be deluded by what Dr. Pouissant calls "potential for even greater coalition..." as both Jews and blacks strive for an equal share of the power and opportunity this nation offers."



OUR IDEOLOGICAL

AL-QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-A'arāf : 26-27

O children of Adam,¹⁵ We have sent down to you clothing in order to cover the shameful parts of your body, and to serve as protection and decoration; and the best garment is the garment of piety. This is one of the signs of Allah; it may be the people learn a lesson from this. O children of Adam, let not Satan seduce you in the same way that he caused your first parents to be driven out of the Garden and stripped them of their garments in order to expose their shameful parts before each other. He and his party see you from where you cannot see them. We have made these satans the guardians of those who do not believe.¹⁶

يٰۤاٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُّوَارِي سَوْاٰتِكَ وَيُزِيْنُهَا
وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّكُمْ يَتَذَكَّرُوْنَ ﴿۲۶﴾ يٰۤاٰدَمُ
اٰدَمُ لَا يَفْتِنَنَّكَ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰبَوَيْكَ مِنَ الْجَنَّةِ يَتَزَوَّدُ عَنْهُمَا
لِبَاسَهُمَا لِيُرِيَهُمَا سَوْاٰتِهِمَا ۗ اِنَّهٗ يَرِيكُمْ هُوَ وَقَبِيْلَهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْ اِنَّا
جَعَلْنَا الشَّيْطٰنَ اَوْلِيَاۤءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ

15. In this passage, the Qurān has used the story of Adam and Eve for the eradication of the evil of nakedness. Satan had seduced the Arabs of the pre-Islamic period into believing that clothing was meant merely for the purpose of decorating and protecting the body from the hardships of weather. Accordingly they totally disregarded its real purpose and paid no heed to cover their shameful parts and did not hesitate to uncover them before others in the open. Above all, they would go round the Ka'abah in perfect nudity during the Haj season, and their women were even more shameless than their men. That was because they considered it a religious act and did this as if it were a virtuous deed.

The whole human race has been addressed because this evil was not confined to the Arabs alone but many people of the world had been (and even today are) guilty of this. Therefore the whole human race has been warned, as if to say, "O children of Adam! Nudity is a clear manifestation of the fact that you have been seduced by Satan. As you have discarded the Guidance of your Lord, and rejected the Message of His Prophets, you have given yourselves up to Satan who has misled you from the way of natural modesty into that shameful state, in which he intended to mislead your first parents. If you consider it seriously, you will come to the inevitable conclusion that you can neither understand rightly the demands of your nature nor fulfil them without the Guidance of the Messengers."

16. This passage brings out clearly the following facts about clothing :

(1) The need of clothing has not been artificially created in man, but it is an important urge of human nature. That is why Allah has not created a natural covering for the human body, as He has done in the case of all other animals. Instead, He has instilled inherently the feelings of modesty and shyness in human nature. Besides this, He has not made his sex organs as merely sex organs, but has also made them shameful organs, which, by his very nature, he does not like to expose before others. Moreover, He has not given man any ready-made covering for hiding the shameful parts, but has ingrained in the human nature that man should hide them with a clothing. This is what v. 26 implies. Allah has inspired man with the urge to hide the shameful parts of the body. Therefore man should understand the nature of this inspired urge and make clothing for himself from the material provided by Him.

(2) The fact that in v. 26 the covering of the shameful parts precedes the protecting and decorating of the body, is a clear proof that more importance has been attached to the moral than the physical function of clothing. Thus it is obvious that the human nature is quite different from the animal nature. That is why Nature has made provision for the protection and decoration of the body of the animals, but has ingrained no urge in them for the covering of their shameful parts. But when the human beings discarded the Guidance of Allah and began to follow the guidance of Satan, they reversed the above order as if to say, "Your clothing is merely to protect and decorate your bodies just as the skins cover the bodies of the animals. As regards the covering of the shameful parts, garments have absolutely no importance, for these are merely sex organs and not shameful organs."

(3) The garments should not only be the means of covering the shameful parts and of protection and decoration but should also enable man to attain piety. The dress should, therefore, be such as to conceal those parts of the body that should be hidden from others; it should neither be too expensive nor too poor with regard to the position of the wearers; it should not smack of haughtiness nor arrogance nor hypocrisy. Moreover, the garment of piety demands that the male should not wear the female dress and *vice versa*, and that the Muslims should not imitate blindly the non-Muslims in dress. It is obvious that only those who believe in the Guidance of Allah and follow it, can attain the desired standard of the garment of piety. But those who discard the Guidance of God and make satans their guides, are misled by them into one error or the other in regard to clothing.

(4) Clothing is one of Allah's many Signs which are spread all over the world and which lead men to the recognition of the Reality, provided that one sincerely seeks it. If one seriously considers the above-mentioned three facts about clothing, one can easily understand how clothing is an important Sign of Allah.

Maulana Sayyid Abul A'la Maudoodi

ICAL SOURCES

AL-SUNNAH



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

Duty Towards The Poor

ABU ZARR reported: My friend (Prophet Muhammad) admonished me with seven things. HE ENJOINED ME TO LOVE THE POOR AND TO BE CLOSE TO THEM; he bade me look towards one who is inferior to me and not to look towards one who is superior to me; he enjoined me to treat well with relatives though they keep back; he enjoined me to beg nothing from anybody; he enjoined me to speak the truth even if it be bitter; he enjoined me not to fear in the cause of Allah the slander of the slanderer; he enjoined me to increase utterance of --There is no power and no strength except in Allah. These words are part of the treasures under the Throne.

(AHMAD)

IBN UMAR reported that the Messenger of Allah said: There is a key for everything and the key of Paradise is LOVE FOR THE POOR.

(DARQUINI)

ANAS reported that the Messenger of Allah said: The best charity is TO SATISFY A HUNGRY BELLY.

(BAIHAQI)

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

RAMADAN: THE HOLY MONTH

Ramadan is the month in which was sent down The Quran, as a guide to mankind, also clear Signs for guidance and judgment between right and wrong. So every one of you who is present at his home during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period should be made up by days later. Allah intends every facility for you; He does not want to put you to difficulties. He wants you to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

(II: 185)

Abu Huraira narrated Allah's Apostle as saying: "When the month of Ramadan starts, the gates of Heaven are opened and the gates of Hell are closed and the devils are chained."

(Bukhari)

Ramadan, the ninth lunar month of the Muslim calendar, is the month in which the Quran was first revealed to Allah's Last Messenger, Prophet Muhammad ibn Abdullah (p.b.u.h.). During this entire month every adult Muslim is obligated to fast from dawn to sunset. Those exempted include the sick, the old, the traveler, and the incapacitated. At the Community Mosque members of the brotherhood gather at sunset to break the daily fast and to share in the blessings of a collective evening meal. Eating is often done Sunnah style, sitting on the floor taking food from a common dish using the fingers instead of knives and forks.

The giving of charity and service to the poor and needy is an important aspect of the Islamic way of life. During Ramadan, concern for the indigent members of the human family is strongly encouraged and sets the tone for the entire year. The Islamic Party's "Feed the Hungry Month" project, in which deserving persons from the D.C. area are given groceries and served hot meals, is a practical example of Islamic concern for the needy.

Muslims normally turn towards their Lord in prayer five times daily. However, for members of the Community Mosque and other Mus-

lims throughout the world, observance of Ramadan means offering extra non-obligatory prayers. Tarawih prayers, in which one thirtieth of the Quran is recited, are made exclusively during Ramadan. These prayers are often led by a Hafiz, someone who has memorized the entire Quran.

Muslims whose circumstances permit spend the last ten days of Ramadan in seclusion in the mosque. This period is known as "Itakaf" and participants engage in prayer, study, and meditation with brief periods of sleep. This regime is interrupted only for physical needs or emergencies.

Highlighting the Ramadan activities is the search for "Lailatul Qadr" (The Night of Power). On this night the Prophet Muhammad (p.b.u.h.) received the first revelation from the Angel Gabriel. Allah says that "The Night of Power" is better than a thousand months. It falls on one of the five odd nights of the last ten nights of Ramadan. Brothers at the Community Mosque keep vigile these five nights seeking the spiritual benefits of "The Night of Power."

The self-denial and moral refinement of Ramadan if followed by the "Feast of the Breaking of the Fast" (Eid-ul-Fitr). This day of festivity and fellowship begins with a special prayer service after sunrise. The rest of the day is filled with feasting and celebration as Muslims enjoy the bounties of their Creator and give praises to Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the name of Allah, the Beneficent, the Merciful

"O YE WHO BELIEVE!
FASTING IS PRESCRIBED TO YOU
AS IT WAS PRESCRIBED TO THOSE
BEFORE YOU!
THAT YE MAY (LEARN) SELF-RESTRAINT."

Qur'an Kareem

May this sacred month of Ramadan be a period devoted to developing the best Taqwa, service to the Miskin, and a period of rededication on our part to continue carrying out our Jihad on all levels in the cause of Allah.

May Allah bless you and Eid Mubarak.

The Islamic Party in North America

OPEN SEPTEMBER 1

THE COMMUNITY MOSQUE COMPLEX

The Islamic Party's continuing growth in membership and expansion of activities created an urgent need for a larger facility with centralized offices and work areas. By the Grace of Allah, we were able to acquire a suitable building on the corner of Sherman Avenue and Park Road in the heart of a populous and active area of northwest Washington, D.C. The location lends itself favorably to the propagation of the message and mission of Islam. By bringing together all aspects of our work under one roof, we hope to have a more efficient operation.



The Community Mosque Complex is a tri-level renovated brick structure that houses the following offices and functions of the Islamic Party in North America:

Administrative, Secretarial, and Departmental Offices

Nation Security and Development Bank

Islamic Party Publications and Home Office of
AL-ISLAM THE ISLAMIC MOVEMENT JOURNAL

Community (Ummah) Services, Inc. (An Economic Development Department
which includes: Building Trades Work Unit, Community Cab Association,
Bakery, Clothing Factory, Grocery Store, and Book Store)

In addition, the new facility features a spacious Masjid, an auditorium, and several apartments. The old building at 101 "S" Street, Northwest now houses The Community Mosque School.

The Islamic Party in North America
National Headquarters
770 Park Road N.W.
Washington, D.C. 20010

TELEPHONE 291-2300, 882-9804

SOCIALISM: A CHAL

A token element of the American intellectual community has nominally identified with socialism and its methods of political and economic change. A new trend, however, is conspicuously developing among the leaders and organizers in the oppressed community. The Black Nationalists and Pan-Africanists who once denounced socialism as another European ideology irrelevant to the needs of Black people are now openly advocating socialism as a universal and natural panacea for the evils of capitalism and racism. The masses of Black people are unfamiliar with the doctrines of socialism, and when disguised behind the rhetoric of black social and political change socialism is dangerously alluring.

There is yet another alternative for those members of the oppressed community who are searching for a truly comprehensive and non-reactionary force to liberate them from the evils of man's lust for power, desire for glory, and unbridled ambition to enslave his fellow-man. This alternative is ISLAM. The following discussion amplifies the superiority of Islam to both socialism and capitalism.

Question: Are Islam and socialism actually two contradictory ideologies? Can the economic concepts of Socialism be said to negate those of Islam?

Answer: Islam and socialism are totally opposed to each other. The basis of Islam is the belief that we belong to One God. And we have faith in the absolute truth of the Guidance in all matters of our life which Allah (God) has provided us through His Prophet (Muhammad ibn Abdullah) and His Book (Holy Quran), and as Muslims we are bound to follow this Guidance. For us the life in this world is subservient to the needs of our life hereafter, and the purpose of life for us is to attain the pleasure of Allah. This is only possible if we follow the Guidance of Allah and His Prophet in this world. Based on this belief Islam gives us a complete moral system and a complete system of worship so that in practice our life may be fully attuned to our basic belief. Along with this Islam gives us comprehensive laws and regulations which encompass the whole of our existence, from family and domestic life to the school, the courts of law, the legislature, the business community, and international relations.

In sharp contrast socialism begins with the idea that we do not need the guidance of Allah (God) or any Prophet and that we ourselves have the right to manufacture a philosophy of life according to the needs of life

in the light of our understanding. On the basis of this idea socialism puts forward its own philosophy of history, adopts a philosophy of economics, and implements it by all means and methods which may involve telling lies, breaking promises or outright violence and bloodshed!

In addition, the social system of Islam is the exact opposite of that of socialism. Islam's social system gives basic importance to man's freedom, spelling out certain limits for it which prevent it from degenerating into license. Islam also gives basic importance to the existence of a good society where individual human capabilities have the chance to develop. Instead of conflict and hate between individuals, groups, and classes there is cooperation, sympathy, trust, and the entire social system tends to suppress evil and wrong by its own initiative. As opposed to this, socialism seems to partake of the Christian view as a beginning point that man is born sinful and his nature is unreliable. Hence, this sinful and unreliable man should not be allowed to become the master of economic means or work according to his preference.

For socialism, in matters of economics, private property and man's freedom to make use of it is the root of all evils. It therefore puts forward a system in which all economic means should be made part of collective property and individuals should be harnessed to this collective machine. But this is a strange and contradictory way of thinking, that an ideology which believes individuals to be unreliable should take for granted that the individuals who will work this collective machine from the center will be angelic in their innocence and faultless above all men, and that under their control and administration the economic means of an entire country will be put to the best uses and wealth distributed justly. The contradiction and basic mistake in this way of thinking can be felt even by those of little thought, but the experience of fifty years has proved it in actual practice. Two great experiments of socialist society have been carried out in Russia and China. In both places an individual was exalted almost to the status of God. At one place this position was given to Stalin and now the whole world is acquainted with its horrible results. At the second place the personality cult of Chairman Mao was cultivated and its results are before us. Thus, ranging from beliefs to the details of actual practice Islam differs from socialism in every aspect.

CHALLENGE TO ISLAM TODAY

Question: If they (Islam and socialism) are opposed to each other then in your opinion what is the solution to the miseries of capitalism?

Answer: The real opponent of capitalism is not socialism but Islam. The enmity which socialism has with capitalism is on the grounds that socialism does not think it correct that a large number of individuals should own land, trade and industry. So it "collects" the capital and land and hands it over to the socialist state. In other words, it concentrates capital even more than before and after doing away with the power of capitalists and landlords whose grip was comparatively not so tight it makes individuals totally helpless before an extra big landlord and capitalist--the state. In this system, the same single organization holding legal, political and military power, also "owns" the entire economy! Thus a dictatorship unequalled by the despotism of any other system comes into being. Islam on the other hand is inimical both to the capitalism, popularly known as Western Capitalism, and to the acute form of capitalism known as Socialism. It envisions a free economy where on the one hand the individual liberty of the people is safeguarded by giving them the right to private property, and on the other by differentiating between the halal (permitted) and haram (forbidden) methods of earning and spending. It then restrains people from earning through prohibited ways and sees to it that they use only approved methods. The Islamic economy prepares the people through education and training to voluntarily help and sympathize with each other, and uses the law to see that wealth does not concentrate in any one class of people but circulates and reaches the weakest segments of society. It has forbidden all kinds of monopolies of the means of production so that permanent privileged classes may not come into being. In life as a whole, Islam provides equality of opportunity so that those who have the ability may progress as much as they wish, but only by permitted methods. It does not create classes through artificial means. Between the classes which do arise, as a result of natural reasons, it creates cooperation and sympathy instead of hate and conflict.

Question: If in Islam there is no class conflict between labor and capital how does it permit class distinctions on the basis of labor and capital?

Answer: If by class distinctions on the basis of capital and labor you mean permanent class distinctions perpetually kept

up with the help of the law and administrative machinery, then in Islam there is no place for such things. But Islam does not try to abolish the class distinctions which arise due to natural reasons since this would mean war with nature. For example, if a person is born in an economically prosperous family or in a developed area he will start his life in good conditions, but if he does not have the ability to retain his station or to develop further, then as a consequence of nature he will fall below the station of his birth. On the other hand, if a person is born in a poor family or in an underdeveloped area he will begin his life according to the situation he is in, but if as a result of his abilities or by the Grace of Allah he can reach a high station, in an Islamic state no obstacle will be put in his progress. These are the natural classes created by Allah and are present in every society and their constituent groups keep on shifting naturally.

Islam's laws and regulations do not allow these classes to become permanent. In addition, Islam makes full provision that there should be no war or hatred between the well-to-do and weak classes produced by the laws of nature, and encourages the well-to-do classes to help make the weaker sections stand on their own feet, making sure no class is not provided the basic necessities of life.

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ARABIC TEXT, ENGLISH TRANSLATION AND
COMMENTARY BY: ALLAMA YUSUF ALI

**MASJID-UL-UMMAH
THE COMMUNITY MOSQUE**

770 Park Road N.W.
Washington, D.C. 20010

MAULANA MAUDOUDI IN AMERICA

The past two issues of AL-ISLAM JOURNAL focused some attention on Maulana Sayyid Abul A'la Maudoodi and the organization he founded, Jamaat-e-Islami Pakistan (The Islamic Party in Pakistan). Maulana Maudoodi has played an important role in showing people the light of Islam in its pristine purity, both in theory and in practice. In Pakistan, in the Middle East, and across the western world his name is synonymous with an untiring sincerity of purpose and honesty of intellect which acknowledges him as a leader of the international Islamic movement.

Maulana Maudoodi has been in the United States on a private visit for reasons of health and for a rest from his onerous duties in Pakistan. But there seems to be no place on earth where the Maulana can get any rest. Even here in the U.S. thousands of people wanted to meet and talk with him. At the request of workers in the Islamic movement the Maulana agreed to meet people on week-ends.


Representatives from The Islamic Party in North America were received by Maulana Maudoodi on May 12. In an informal and relaxed setting the Maulana answered questions about a number of problems and concerns facing Muslims and the Islamic struggle here in America.

In relation to how the Islamic work could best be accomplished in this country, he said that it could best be done by the indigenous Muslims themselves who have been given the necessary understanding of Islam. In reference to immigrant Muslims the Maulana indicated that poisonous results could develop if they plant their roots in American soil instead of returning home after their visits, studies, etc., to continue the Islamic struggle there.

In response to a question about confrontations between Muslim organizations, the Maulana indicated that such a thing should never occur, and that those groups who are not willing to conform to the Islamic methods of Hazbullah (the Party of Allah) should be allowed to go their way. The workers in the movement should move forward thanking Allah for His guidance and praying that others might receive that same light.

For some help in problems relating to Fiqh (Islamic Law) which are arising with the spread of Islam in America, he referred to the need for translation of his book Rasail-o-Masail which contains four volumes of his replies to day-to-day questions that arise from efforts to live an Islamic life in the twentieth century.

Although whatever the Maulana has to say to the new generations of Muslims has been said in his sixty books, he was able to advise enthusiastic workers about many issues, and with the weight of forty years of study and struggle behind him, his words are to be noted with care.



Al-Hadis
An English Translation and Commentary
of
MISHKAT-UL-MASABIH
[4 Volumes]

Being a collection of the most authentic sayings and doings of the Prophet Muhammad (PEACE BE UPON HIM) selected from the most reliable collections of Hadis literature, and containing all that an average Muslim or non Muslim requires to know for guidance in all walks of life.

By
AL-HAJ MAULANA FAZLUL KARIM M.A.B.L.
(RETIRED JUDGE)

The Islamic Party
IN NORTH AMERICA
770 Park Rd. N.W.
Washington D.C. 20010

\$22.00 PER SET

FASHION TRENDS:

WHERE DOES IT END?

The recent trends in dress, particularly among the oppressed communities, is disturbing if not alarming. The novelty and change attitude of the clothing industry is so well ingrained in the mind of the public that anything and everything goes. In fact, for women at least, everything "has gone." The important thing seems to be not what you wear but how much you don't wear.

First, there was the no-bra look; then there was no bra; now, the blouse itself is almost gone. Women expose their breasts, navels, and thighs; and if that doesn't get enough attention, they sport skin-tight pants with a gaudy patch in the crotch to draw special attention to the "private parts" (or, what used to be private, but has now gone public.) To accent the nude-look is a cheap assortment of synthetic wigs from whitehouse blond to firehouse red.

The men's styles are no less alarming than those of the women. In fact, an entire revolution seems to have occurred in men's dress. Traditionally, a man's dress was dictated by simple taste and a masculine disposition. But look at the homosexual inspired fashions of today. Men are in high heels, lace, ruffles, and even costume jewelry. Beauty parlor groomed hair, painted finger nails, and a handbag make the "gentleman's" outfit complete. As stated by one observer, "The tight trousers, high-heeled shoes, and bright colors force the wearer to move in a controlled way, to sit carefully, to use mental energy on the mechanics of protecting the fragility of his outfit. The constriction on the body becomes a constriction of the mind and spirit."

The contemporary fashions reflect more than just a preoccupation with appearance and attention. These styles reflect an enslavement of mind, a limitness of vision, and an artificiality of ideals.

There is yet another dressing phenomena occurring within the oppressed communities which is neither a fad nor a product of the fashion industry. Rather, it is part of a dignified way of life that sharply contrasts with the hollow lifestyles currently in vogue. This dressing trend is the Muslim code of dress.

Muslim women command respect as they pass through the streets in their modest long attire that covers and de-emphasizes all the feminine attributes. They refrain from the frivolous mannerisms and switchy gaits characteristic of "street walkers." Neither do they wear perfume or flashy jewelry in public. The Muslim woman's composure is dominated by moral integrity and social responsibility that enhances the image of womanhood and sets an example for the community.

Muslim men also demonstrate modesty and respect in their attire. The general rule is that men wear loose (pajama-like) pants and long shirts that extend below the "private" area of the body. Special attention is given to personal hygiene and traditionally a beard is worn as a distinctive mark of manhood.

The permanence and stability of Muslim dress is a reflection of the permanent and stable principles on which the Islamic way of life is built. In all areas of human activity Islam provides the proper guidance and direction. Islam is the only force that can bring men out of the pignpens of vulgarity and degradation.

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!

Book Review

LIFE OF MUHAMMAD

Author: ABDUL HAMEED SIDDIQUI

Publisher: ISLAMIC PUBLICATIONS LTD.
LAHORE, PAKISTAN

Mohammed Ahmed

The author's style is lucid and comprehensive, yet precise in nature. He describes the childhood of Muhammad (p.b.u.h.), his youth, his marriage with Khadija, the call as the Prophet of Islam and his early execution of this mission. Not omitting to point out the bitter persecution meted out to Muhammad (p.b.u.h.), the author tells us about his journey of Mi'raj and then takes us along with him to Medina. In this blessed city the Religion of Allah as preached by Muhammad (p.b.u.h.) took hold and from here it spread in the wake of heroic battles and heart-rending sacrifices on the part of its adherents. Muhammad (p.b.u.h.) wages a jihad not only on the battleground but also on the diplomatic, social and moral field. He sent out emissaries, met envoys, and drew out treaties for his budding state. He worked zealously for the social upliftment of his people, earning for them a status never earned by any people at any time in history. He also preached continuously among them exhorting them to shun evil and calling upon them to enjoin good. Because Muhammad (p.b.u.h.) was on the path of Truth Islam eventually triumphed.

With the establishment of Islam, Muhammad's (p.b.u.h.) mission was completed and he retired to his heavenly abode. The author concludes with an account of the last days of Muhammad (p.b.u.h.), after having projected him as a child, as a man, as a missionary, as a statesman and politician, as a soldier, and as a benefactor of the world.

It is virtually impossible to encompass the life of Muhammad (peace be upon him) in just four hundred pages. Volumes have been writ-

ten on the subject but still thirst for more prevails. Abdul Hameed Siddiqui has attempted to present the life of Muhammad (p.b.u.h.) in a nutshell. His undertaking has not been a failure.

Muhammad (p.b.u.h.), of course, was a man. He was a lot more besides. Being the last in the chain of the Prophets (peace be on them all) of Allah, he was sent so that Allah may "perfect for us our religion and complete His favor upon us." Muhammad (p.b.u.h.) was a personification of Islam itself.

The study of the life of Muhammad (p.b.u.h.) is impractical if his personality is divorced from his surroundings. Abdul Hameed Siddiqui starts his LIFE OF MUHAMMAD with a discussion of Pre-Islamic Arabia. After describing the wide-spread moral gloom, he continues: "The brightest day follows the darkest night. So it is in the world of living men. Arabia was plunged in the darkness of evil and superstition. The rest of the world was no better. But after the gloom of ages there appeared in the person of Muhammad (p.b.u.h.) a bright sun on the firmament of human history."

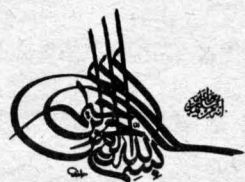
The author's account is adequately rich in quotations. Approximately one-third of the narration is comprised of reproduction of views of different writers. However, the most interesting part of the book are the refutations of the slanders raised against the Prophet by non-muslims. These allegations he refutes in a very scientific, logical and appealing manner. For these refutations alone, LIFE OF MUHAMMAD is a book worth reading.

Public Notice

Dr. Abdul Hakeem Shams ud Deen, former director of Capitol Cities Greater Gospel Angelic Association (incorporated in the District of Columbia in 1970) wishes to inform the public and those concerned that the said incorporation is now dissolved. Dr. Shams ud Deen has embraced Islam, and is now affiliated with The Community Mosque, Inc., Washington, D.C. This notice is in compliance with requirements of law.

To Our Readers

The editorial and publication staff of AL-ISLAM apologizes for the lateness of this issue. All work on the journal was temporarily suspended while The Islamic Party was moving into larger facilities. Our publications department has also been busy reorganizing and expanding. We pray that our efforts will be mirrored in the quality and relevance of future issues of AL-ISLAM.



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 Abdullāh. 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.

THE ISLAMIC PARTY IN NORTH AMERICA
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