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THERE IS NO GOD BUT ALLAH
MUHAMMAD IS HIS MESSENGER

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ECONOMIC SANITY

AT A NEW YORK CONVENTION EARLY THIS YEAR, SEVEN AMERICAN AND EUROPEAN NOBEL PRIZE WINNERS CALLED FOR AN ALTERNATIVE TO CAPITALISM. THEY WARNED THAT THE CURRENT ECONOMIC CRISIS IN THE "ADVANCED INDUSTRIAL DEMOCRACIES" RAISES SERIOUS QUESTIONS ABOUT THE STRUCTURE OF THE ECONOMIC SYSTEMS IN THESE SOCIETIES.

One apparent alternative seems to be socialism. However, it negates not only democratic values, but also, human freedoms. The only practicable alternative is the Islamic economic system. In the following article, excerpted from The Economic System of Islam by M. Umar Chapra (The Islamic Cultural Centre, London), we focus attention on a subject basic to any just and viable economic system--legitimate methods of earning and spending money.

Part One

In the field of economics which is the main concern of this paper, righteousness lies in placing the economic effort on a moral foundation which, in brief, implies deriving income only from rightful sources and spending on just and legitimate pursuits and on rendering assistance to fellow human beings. A well-known hadith put this in proper perspective:

A person will not be able to move on the Day of Judgement until he has been asked four questions: about his knowledge, how much he acted upon it; about his time, how he used

it; about his wealth, how he acquired it and where he spent it; and about his body, how he exhausted it.¹

It is necessary, therefore, to discuss, at least briefly, the moral norms of Islam regulating the earning and spending activity of Muslims.

cont. p.4

¹Abu Yusuf Yaqub bin Ibrahim, Kitab al-Kharaj (Cairo, A.H. 1352), p.4.

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EDITORIAL:

Rescuing Religion from Ruin

Reports from the latest Gallup survey on public attitudes toward religion indicate that fewer people today, than twenty years ago, regard religion as a panacea (cure-all) for contemporary societal problems. If one takes an objective look at religious experience in America, the reasons become apparent as to why the dominant religious beliefs and practices are inadequate for solving the pressing problems of war, poverty, racism, exploitation, crime, and other forms of social and moral decline.

Religion is primarily thought of as a private matter that has little relevance to the worldly conditions that shape our collective lives. The idea that religious principles should determine the character of every social, economic, and political institution in society is practically nonexistent. The concept of 'render unto Caesar what is Caesar's, and render unto God, what is God's' is a dangerous thing. In this kind of atmosphere religious belief becomes purely a thing of the heart, and never a force to undermine injustice and wrong-doing.

The leaders of established religions have destroyed the pillars of Faith that protected man from enslavement by his own uncontrolled passions. They have compromised every moral principle and every spiritual value to maintain large numbers on the roll books. The religious stamp of approval has been put on every filthy and unhealthy trend, be it homosexuality, abortion, gambling, or drinking. The so-called 'men of religion' have stretched the limits of accommodation so far that the very ideals of

culture and civilization are being swept away 'in God's name.'

Only Islam can correct this faulty understanding of man's relationship with his Lord and establish the right criteria and steps needed to develop and maintain a society whose foundations rest on Divine legislation. Islam does not profess to operate in human life in a magical, extraordinary, or incomprehensible manner without regard for human nature or the innate capacities and material realities of human life. The realization of this divinely-ordained path depends on the exertion of men themselves, and the proper utilization of the bounties Allah has placed at their disposal.

Because Islam is a comprehensive code and way of life, it enjoins man to enter its fold wholeheartedly without any reservations and to follow Divine Guidance in all fields of activity. Indeed, it was an unfortunate day in the history of mankind when the scope of religion was confined to the precincts of man's private life alone, and all his other multifarious activities were left to be regimented by the forces of Satan.

Islam, however, emphatically declares that its objectives are, on the one hand, purification of the soul and, on the other, the reformation and reconstruction of society on the eternal and all-embracing principles set forth by Allah (The One God) in the Holy Quran and life example of Prophet Muhammad (peace and blessings be upon him).

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WHO IS ALLAH?

When a Muslim says that he worships Allah, he is saying that he worships the One True God. He is not saying that there is a God of Christianity, a separate God of Judaism, etc., and that the Muslim has his own separate God. No. He is saying that there is only one God whose personal name is Allah. This point was established upon the completion of the revelation of Allah in the Holy Quran.

The first man was Adam (peace be upon him), he was a Muslim, or one who submits willingly to Allah. He was also the first prophet of Allah and he preached to his children and descendants. However, after his death these people began to deviate from Islam and made up strange, confusing concepts about Allah. Originally man believed in one Supreme Being, Allah. However the further from the straight path he went, the stranger and more primitive did his religious beliefs become. Allah could have simply left man wandering in ignorance, but only through His Mercy did he repeatedly send many prophets.

These prophets brought the same message as Adam, and they were Muslim. Just as the descendants of Adam, so did the descendants of Abraham, Moses, Jesus and the other prophets, deviate from Islam. Some of these people, after the death of their prophet, began worshipping other gods or saints or the prophets themselves. It is because of these deviations that Allah (may he be glorified) sent Prophet Muhammad (peace and blessings be upon him) with the final and complete message of Islam. Muhammad came, and with his personal example and book of revelations guided all of mankind back to Islam.

The book he brought was the Holy Quran which urged man to worship Allah and to lead a life of righteousness. This book through its verses taught the true nature of Allah. It is verses like this that tell of Allah's true nature:

Say: He is Allah, the One and Only!
Allah, the Eternal, Absolute. He begets not, nor was He begotten. And there is nothing comparable unto Him.

(CY:II: 1-4)

Allah, there is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him, nor sleep. His are all things in the heavens and on earth.

(II: 255)

It is from this that a Muslim knows that Allah is one. He has no partners, contrary to the foolish ideas people have invented. The Unity and Perfection of the universe gives mute testimony to this fact. How could this universe, with all its different planets, stars and satellites operate in such a rhythmic and harmonious way unless there is only one Creator and Ruler of the universe? It could not!

It is through His attributes that we come to truly know who Allah is. Allah is the Creator of all that is in the heavens and in the earth. He is Merciful to His creation. He is All-Seeing. Even if you move secretly in the midst of night, he sees your good and bad actions. Allah, the All-Knowing, knower of the secrets of the heart, is the Protector of those who sincerely believe in Him, and He is the Abaser of those foolish people who disobey Him.

What ties of relationship does man have to Allah? Allah is the creator of man. But unlike all else in the universe man has a free will, he can choose to follow his own course of life in this world, or he can submit to Allah. Depending upon which path man chooses, the relationship of Allah and man is determined.

To the man who consciously chooses to obey Allah, he finds that life takes on an entirely different view. He sees life as a testing ground of his faith in Allah. Allah fills the believers' heart with peace, and his life is one of contentment, self-esteem, righteousness, and determination.

The rejector of faith goes against his true nature by choosing to disobey Allah. Allah gives him all the benefits of life, -but on receiving these favors he becomes arrogant and refuses to obey Allah. His earthly life will be either one of unending greed, lack of peace, mental instability, or emptiness of purpose. Allah will then draw him to hell on the Day of Judgement.

The choice is for each man. Will he submit to the One True God, Allah or not. This is the most important question in each man's life.

ECONOMICS cont.

High moral standards are advocated by Islam in the pursuit of income and worldly possessions and, as demonstrated above, it is imperative for a Muslim to abide by these. He must, the Prophet exhorted, 'be moderate in this pursuit' which implies, as the Prophet added, 'taking only that which is allowed and refraining from that which is prohibited.'² The Quran and the Sunnah both lay uncompromising stress on this. The following verses of the Quran, and the hadiths will help illustrate this point:

O you who have faith! Devour not the property of any one of you wrongfully, except that it be trading by your mutual consent. (IV: 29)

A true and honest businessman will be with the prophets, the truthful and the martyrs on the Day of Judgement.³

Whoever takes possession of a piece of land without right will be sunk down the depth of seven lands on the Day of Judgement.⁴

It is better for a person to put dust in his mouth rather than eat what is not lawful.⁵

Wrongful methods of earning have been prohibited even if the amount so earned is to be spent on charitable pursuits because 'God is Good and accepts only the good'⁶ and because 'God recognizes not charity unless it be from rightfully earned income.'⁷ To warn against the unlawful methods of earning even more emphatically the Prophet said: 'God does not accept prayers and fasts from a person whose clothing (or analogically anything consumed by him) is from a morally questionable source until he forsakes it.'⁸ Once after reciting the verse 'O you who have faith! Eat of the good things that We have provided you with' (II: 172), the Prophet said in very forceful words that 'a man comes (for pilgrimage) after a long journey, ruffled and dusty, raises his hands towards the sky and says "O God! O God!" when his food, his drink and his dress are all unlawful, and he has fed himself on the unlawful, then how can his prayers be accepted by God.'⁹

So exacting and clear are the demands for ethical business practices that there is no room for a Muslim to feel that 'business is business' and 'religion is religion.' The secular and the spiritual are not two separate watertight compartments having no mutual relationship. Business in a Muslim society must be founded on the high moral standards of Islam and there can be no compromise.

²Muhammad bin Yazid bin Majah al-Qazwini, Sunan Ibn Majah (Cairo, 1952), vol.2, p.725.

³Muhammad bin Isa al-Tirmidhi, al-Jami al-Sahih (Cairo, 1956), vol.3, p.515.

⁴Muhammad bin Ismail al-Bukhari, al-Jami al-Sahih (Cairo, n.d.), vol.3, p.162.

⁵Jalal al-Din al-Suyuti, al-Jami al-Saghir (Cairo, n.d.), vol.2, p.122.

⁶Abu al-Fida Ismail ibn Kathri, Tafsir al-Quran al-Azim (Cairo, n.d.), vol.1, p.205.

⁷al-Bukhari, vol.2, p.128.

It is imperative for a Muslim to fulfill the contracts or promises he has made and the guarantees he has offered in their true spirit, even though an honest fulfillment may involve material loss. A willful neglect of what one has undertaken to do is equivalent to being insincere in one's profession of the faith. The faithful return of money or property to those from whom it was accepted as a trust is also required and the ideal is not to commit breach of trust even with those who have committed breach of trust with you.

O people of faith! Fulfill your contracts (V: 1), and betray not God and His Messenger, nor knowingly betray your trusts (VIII: 27).

God commands you to restore trusts to those to whom they are due (IV: 58).

A hypocrite (insincere Muslim) has three signs: when he speaks, he lies; when he promises, he violates the promise; and when he is entrusted (with something) he cheats.¹⁰

Return the trusts faithfully to those who have entrusted them to you and do not cheat those who have cheated you.¹¹

It is likewise unlawful to derive income from immoral practices, or by spreading moral laxity. Also prohibited is the sale of goods and services which are unlawful or offensive to ethical standards:

Say: My Lord has forbidden indecencies, apparent or concealed, sin, and unjust rebellion (VII: 33).

Those who love to see lewdness spread among those who believe, theirs will be a painful punishment in this world and the Hereafter. (XXIV: 19)

It is immoral to acquire possession of income or wealth by stealing or by cheating and by dishonesty or fraud. Besides it is not only necessary for a Muslim businessman not to make misleading statements, or use tricky language in favor of his goods, or disparage unfairly his competitor's product or service, but it is also necessary for him to inform the purchasers, in a forthright manner, the truth about what is offered and to reveal material facts the deceptive concealment of which might mislead purchasers:

Whoso defrauds shall bring the fruits of his fraud on the Day of Resurrection; then every soul shall be paid in full what it has earned, and they shall not be wronged. (III: 161)

And whoso respects the sacred ordinances of God, it shall be better for him with his Lord....So shun the speaking of falsehood. (XXII: 30)

cont. p. 8

⁸Abd al-Rahman al-Jaziri, Kitab al-Fiqh 'ala al-Madhahib al-Ara'ah (Cairo, 1938), vol.2, p.9.

⁹Ibn Kathri, vol.1, p.205.

¹⁰al-Bukhari, vol.1, p.16.

¹¹Abu Dawud al-Sijistani, Sunan Abu Dawud (Cairo, 1952), vol.2, p.264.

Principles of MUSLIM HYGIENE

Scrupulous standards of personal hygiene and cleanliness are emphasized by Islam. Prophet Muhammad (peace and blessings be upon him) stated that cleanliness is half the Faith, and established healthy guidelines to maintain this principle.

To perform the five daily obligatory prayers, a Muslim must be in a state of ablution which involves rinsing the mouth, douching the nose, washing the hands, face, arms, and feet, cleaning the ears, and wiping over the head and neck. When we examine carefully this and other Islamic practices in the light of present medical knowledge, the wisdom and guidance of Islam can be appreciated.

The frequent washing of the hands as required by Islam, after use of the toilet, before meals, and during ablutions, aids in decreasing the transmission of germs through person-to-person or object-to-person contact as witnessed by the hospital practice of washing the hands before and after handling patients. This is particularly important because of the Muslim social custom of eating with the hands out of a common dish.

Oral hygiene was highly valued by Prophet Muhammad. He instructed his followers to make regular use of the toothbrush and to rinse the mouth after eating in addition to the prescribed times at ablution. Regular cleaning of the mouth helps prevent the accumulation of food particles which lead to tooth-decay and bad breath.

The hairs of the nasal passages trap dust and pollutants from the air; dried nasal secretions stick to the walls inside the nose. Douching with water by snuffing it in and blowing it out is the best way to keep this area clean. This Islamic practice, done upon rising from sleep and making ablutions, reduces the probability of getting upper respiratory tract infections such as colds, sore throats, and ear infections.

Under ordinary circumstances our feet are covered with socks and shoes most of the day. This promotes perspiration which does not readily evaporate in the spaces between the toes. The condition, especially in hot and humid weather, predisposes the feet to the fungal disease, "athletes foot." When a Muslim makes ab-

lution (five times daily) the feet are washed with special attention being given to cleaning the areas between the toes. Not only does this prevent the easy growth of "athletes foot", but also eliminates the bad odor associated with sweaty and unclean feet.

Prophet Muhammad (peace and blessings be upon him) taught Muslims to clean the "private parts" and perineal region (area between the thighs) with water after urination and bowel movements. The use of toilet tissue alone is not enough to properly remove bodily waste as is evident by fecal and urine stains inside underwear worn by people who do not use water. The technique--cleaning with water--is quite effective in combatting urinary tract infections, especially in women.

In addition to their regular baths, Muslims have been enjoined to take a bath at other specific times. When married, a bath is necessary following sexual contact between the two spouses. Women must bathe after menses and childbirth. Men, must take a bath after a nocturnal emission ("wet dream") or a leakage of seminal fluid. A Muslim who prepares a dead body for burial must also take a bath afterwards. Taking a bath, putting on clean clothes, and using scented oils are strongly recommended prior to attending the Friday congregational prayer service. We must note that the Islamic method of taking a bath requires that water flow down the body as in a shower, and includes washing the hair and scalp.

Other aspects of Muslim hygiene and good-grooming practices include regular trimming and combing of the hair, regular clipping of the fingernails, toenails, and nasal hairs, regular cutting of pubic hairs (groin region) and armpit hair, and circumcision for males.

Reflective thinking on the above mentioned principles of personal hygiene should easily demonstrate the universal benefit inherent in the Islamic outlook. Today, the scientific mind tries to understand the significance and inner meaning of every established tradition. Although this can be a healthy attitude, provided one remembers the limitations of human inquisition, a Muslim adopts and carries out the principles of Islam with a sense of conviction and moral obligation even if he does not understand their full significance.

Marriages of the Prophet

Polygamy (plural marriages) has been an established practice of human society since the early days of man's life on earth. The modern man,* as a result of cultural bias, frowns on this social institution whose legitimacy was recognized in most parts of the world. The history of religion clearly shows that there is nothing immoral or degrading in the practice of polygamy, nor is it a concession to human vanity.

By the 7th century, polygamy, through misuse, had degenerated into a tradition of unbridled gratification of sexual lusts. Prophet Muhammad (peace and blessings be upon him) purified this once respectable institution by limiting the concurrent number of wives for one man to four, and enjoining upon those who undertook this heavy responsibility equal treatment to their consorts.

The Prophet himself set the proper example for maintaining both monogamous and polygamous marriages. Muhammad (peace and blessings be upon him) remained a bachelor until the age of 25, when he accepted the hand of a noble and virtuous woman, Khadijah, who was twice widowed and fifteen years his senior. During her lifetime he never took another wife, and for twenty-six years he was married to only this one woman.

When Khadijah died at the age of 65, Prophet Muhammad was filled with grief. He was no longer a young man and had lost a comforting companion who had given him much support in his prophetic mission. Following several months of grief, he married Sauda bint Zama, a widow and early convert to Islam who had suffered many hardships in its cause. She had lost her husband in Abyssinia (Ethiopia) where a group of Muslims had migrated to seek refuge from the persecution of the pagan Arabs. Returning alone to Mecca to face anti-Muslim enmity, she was given shelter by Prophet Muhammad as his wife.

* While cursing polygamy, this same mentality tolerates (and even considers it "a fact of life") a married man having several girl-friends, sometimes with illegitimate children to boot.

Within the same year Prophet Muhammad (peace and blessings be upon him) also took a second wife, Aisha. She was the daughter of his faithful companion Abu Bakr, the first man to embrace Islam and a dedicated follower who gave his wealth to the service of the Islamic cause. By taking his daughter in marriage, Prophet Muhammad honored his loyal friend and enhanced their intimate relationship.

After being married to Sauda and Aisha for over five years, Prophet Muhammad (peace and blessings be upon him), at the age of 56 took nine wives in quick succession during the first four of the last seven years of his life. The circumstances of these marriages deserve careful consideration.

The infant Islamic city-state at Medinah was undergoing a period of severe struggle, and Islam stood in danger of being utterly destroyed by the pagan Arabs and Jewish tribes of the peninsula. Several armed battles took place in which many courageous Muslim warriors fell as martyrs. It was, therefore, the duty of the Holy Prophet and his companions to alleviate the widows and orphans of the deprivation of their husbands and fathers. On these compassionate grounds Prophet Muhammad (peace and blessings be upon him) married three women: Hafsa, whose husband died in the battle of Badr; Zaynab bint Khuzayma, whose husband lost his life in the battle of Uhud; and Umm Salama, whose husband received fatal injuries also in the battle of Uhud, leaving behind a pregnant widow and a daughter.

At least four of Prophet Muhammad's marriages during the period of belligerence against the Muslims had political implications, they also helped suppress enmity towards Islam. By marrying Juwayriya, the daughter of an important Arab chief, an entire clan and its allied tribes were won over. The opposition of a section of the Jews was overcome by the Prophet's marriage to Safiyya, the daughter of a Jewish chief. The marriage to Maymuna was an effective step toward cementing ties of relationship between the Prophet and the influential men of Mecca. Muqauais, the king of Egypt, presented Maryam (a Coptic

MARRIAGES cont.

Christian) to the Prophet as a wife, thereby sealing a significant political alliance. Umm Habiba, while a refuge in Abyssinia, separated from her husband who turned apostate. At the Prophet's request, Negus (king of Ethiopia), presented her to him as a bride, further consolidating the amity between the Islamic state and Abyssinia.

Another marriage of Prophet Muhammad (peace and blessings be upon him) served to destroy a prevalent social custom which had no reasonable explanation and said that the divorced wives of adopted sons were forbidden in marriage to their foster-fathers. The Prophet himself had the responsibility of destroying this old tradition by marrying the divorced wife of his adopted-son Zaid. The Quran says of the incident:

So when Zaid has performed the necessary formality of divorce (from Zaynab), We give her to you in marriage so that (henceforth) there may be no sin for believers in respect of the wives of their adopted sons when the latter have performed the necessary formality (of release) from them. (XXXIII: 37)

The question is often raised as to why Prophet Muhammad (peace and blessings be upon him) married more than four wives, whereas he forbade his followers to exceed that number. The truth of the matter is that the verse, "...marry women of your choice two or three, or four..." (Quran IV: 3), was not revealed until after the Prophet's marriages. Although all other men of the Muslim community had to divorce any wives over the number of four, the Prophet was exempted from this injunction because of his special status. If he had divorced any of his wives, they would have suffered severe psychological torment. Moreover, none of his wives could remarry, even after his death.

Prophet Muhammad (peace and blessings be upon him) was a world teacher. Women needed prophetic guidance, training, and instruction in the same way as the men. The Prophet, therefore, endeavored to create a new leadership among women, which, like its counterpart among men, could by precept and example, help form a new type of womanhood representing the teachings of Islam. This objective was achieved by allowing women of different ages, races, religions, social positions, and temperaments, to enter his household as "Mothers of the Faithful." Mankind owes a deep debt of gratitude to these noble ladies who communicated to us the Islamic ideals as practiced in the Prophet's domestic and personal life.

Muslim Mode of Prayer

If one were to compare the mode of prayer of Muslims to that of Christians (Protestant or Catholic), one would notice striking differences. The Christians have taken the physical humility out of their form of prayer.

When observing the Protestants, one finds that they usually pray in a sitting position in the pews of the church, with their heads lowered. The Catholics go a step further by performing their prayers on the knees, on very comfortable cushions, and the worshipper can rest against the pew in front of him.

Muslims, however, go through a series of body movements which include standing, bowing, prostrating and sitting on the floor. The most instructive of these positions are bowing and prostrating.

A Muslim begins his prayer by standing humbly before his Creator reciting words of supplication. Then he bows his body forward placing his hands on his knees so that the back is parallel with the floor. In this position he repeats words of glory and praise. After standing, he bends down in prostration, with the forehead, nose, hands, knees, and feet touching the floor while repeating words of majesty and adoration. This is the most humble position a Believer can be in. Both his body and his mind are in the highest state of self-surrender and submission that can be realized.

Prostrating before Allah (the One God) is the same form of prayer that was practiced by all His Prophets. Whenever their example is followed, not only in prayer, but in all other areas of life, one can always expect the best consequences.

ECONOMICS cont.

He has no faith who has no honesty.¹²

Whoever acquires something wrongfully cannot enter paradise.¹³

He does not steal, if he has faith when he steals.¹⁴

A Muslim is the brother of another Muslim, and it is not proper for him to sell to his brother something defective until he has informed him of the defect.¹⁵

The Quran has stressed in many places the moral obligation of a Muslim to be scrupulous in the use of weights and measures and has termed a default in this obligation as being analogous to making mischief in the world.

Give full measure and be not of those who give less; weigh with a true balance; withhold not things justly due to others, and act not corruptly in the world, making mischief (XXVI: 181-3).

Woe to the cheaters! Who when they take the measure (of their duties) from men, take it fully; but when they measure out to others or weigh out for them, they give less than is due. Do they think that they will be raised again to a Mighty Day, the Day when mankind will stand before the Lord of the Worlds (LXXXIII: 1-6).¹⁶

Similar is the obligation in terms of quality which must fit the description or be in accordance with the general expectation. Adulteration of foodstuffs is morally wrong and so is the sale of goods the normal use of which would be injurious to public health or welfare.

He who deceives is not one of us.¹⁷

An oath may serve to sell the commodities well but will obliterate the blessing.¹⁸

Cursed is he who hurts a Muslim or deceives him.¹⁹

He who hurts others, God will hurt him, and he who creates hardship for others, God will create hardship for him.²⁰

Those who bribe judges or people in authority to get an advantage in money, position, jobs, or contracts stand just as condemned as those who accept the bribe and those who act as intermediaries. Even the acceptance of gifts from the public by those in authority has been prohibited.

And swallow not up your property among yourselves by false means, nor offer it to judges so as to swallow from other peoples property wrongfully while you know (II: 188).

The Prophet of God cursed the person who gives bribe, the one who accepts it, and the intermediary between the two.²¹

How can a governor I have appointed say, this is for you (the Treasury) and this is a gift for me! Why does not he sit in his parent's home and see if he gets those gifts or not. By God, in Whose Hand is Muhammad's life, anyone of you who takes (unduly) anything from this (what belongs to the Treasury) will have it around his neck on the Day of Judgement. The Prophet then raised his hands and said twice: 'O God! Have I conveyed.'²²

Hoarding, cornering of goods, and monopoly have also been prohibited if these are resorted to with the motive of raising the price of the commodity concerned. Said the Holy Prophet: 'He who hoards with the intention of raising the price for Muslims is a sinner.'²³ This is because, according to the author of al-Hidyyah 'withholding a good from the consumers (hoarding) is equivalent to depriving them of their right and making life difficult for them.' However, he added, if hoarding does not hurt the common interest then it should be considered baneful.²⁴

While defining hoarding, Abu Hanifah confined it to only the hoarding of foodstuffs over a sufficiently long period of time such that it hurts public interest. But his disciple Abu Yusuf extended it to everything the withholding of which from sale would hurt the common interest, regardless of whether the commodity is essential for sustaining life or not.²⁵ An analysis of the discussion of both Abu Hanifah and Abu Yusuf suggests that the main target of both was the safeguard of public interest and both unanimously considered undesirable any acquisition of control over a predominant part of market supply (hoarding or monopoly) of some essential commodity having inelastic demand schedule and withholding it from the market so as to raise the price above what it would otherwise be. Abu Yusuf, however, went further and considered undesirable hoarding or monopoly in all goods irrespective of whether their demand schedule was elastic or inelastic provided that public interest was hurt by it. Abu Hanifah's reluctance to stretch the application of hoarding to all goods probably stems from his greater concern, as shown earlier, for individual freedom which was to be limited only if social interest was hurt.

In the circumstances of the modern world where large-scale business has become common, monopolies which are not natural and do not have economies of scale, should certainly be restricted because of

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¹²al-Suyuti, vol.2, p.128.

¹³Abu Dawud, vol.2, p.120.

¹⁴al-Bukhari, vol.8, p.196.

¹⁵Ibn Maja, vol.2, p.755

¹⁶See also VI: 153; VII: 85; XI: 84-5; XVII: 35; IV: 9 (HOLY QURAN)

¹⁷Abu al-Husayn Muslim al-Nisaburi, Sahih Muslim (Cairo, 1955), vol.1, p.99.

¹⁸al-Bukhari, vol.3, p.74.

¹⁹al-Suyuti, vol.2, p.156.

²⁰Ibid., p.175.

²¹Abd al-Salam ibn Taymiyyah, al-Muntaqa min Akhbar al-Mustafa (Cairo, 1931), vol.2, p.935.

²²Muslim, vol.3, p.1463.

²³al-Muntaqa, vol.2, p.354.

²⁴Abu al-Hasan Ali al-Marghinani, al-Hidayah (Cairo, 1965), vol.4, p.92.

²⁵Ibid., pp.92-3.

ECONOMICS cont.

the harm they do to public interest by their inherent tendency to restrict output below the optimum level, to raise prices above the competitive level, and to refrain from increasing efficiency and from improving the product. However, natural monopolies (e.g. public utilities) and monopolies due to economies of scale should be allowed because this would be in the public interest provided there is sufficient government regulation to see that the output or its distribution is not less than optimum and that a high monopoly price is not charged. Oligopoly, monopsony, and oligopsony may also be viewed in the same light.

In its desire to establish social and economic justice, Islam advocates the elimination of all forms of exploitation of one individual by another--of consumers by producers or middlemen, of employees by employers, of entrepreneurs by capitalists, or vice versa. Everyone is to get only that which is justly due to him, not more not less; says the Quran: 'Withhold not what is justly due to others' (XXVI: 183). In this same spirit of establishing justice and eliminating exploitation, it has prohibited riba (interest)²⁶ or a fixed return on capital without a share in the risks of business, as this conflicts with the Islamic norms of social and economic justice and involves exploitation. A return on capital, is, however, allowed if there is a sharing of both the profits and the losses of business.²⁷

Avoiding the unlawful methods of earning, not all of which have been mentioned above, a Muslim may earn by any kind of 'good' business or profession defined by Jaziri as 'one by which a person benefits without either deceiving others, or committing breach of contract or trust, or defying God.'²⁸ The ideal Muslim businessman would be the one 'whom neither merchandise nor selling diverts from the remembrance of God and the establishment of prayer, and the paying of zakat (XXIV: 37) and 'who is generous when he buys, when he sells and when he demands his due.'²⁹ Greed for affluence, power, and prestige, which drives a person to resort to illegitimate or immoral means of earning, has been condemned by the Prophet who categorically said that greed and faith cannot stay together in a person³⁰ and that 'two wolves let loose in a flock of sheep would not do as much damage to it

²⁶For the prohibition of riba, see II: 275-81; III: 130-31; IV: 161; XXX: 339 (HOLY QURAN)

²⁷This summary treatment of riba though adequate in an enumeration of some of the important moral teachings of Islam related to economics, is certainly not sufficient considering the importance of the subject and the problems involved in freeing a modern economy of riba. A more elaborate treatment is not possible in this brief paper. It may, however, be emphasized that the prohibition of riba is only one of several important values of the Islamic economic system. Therefore, no attempt to enforce the prohibition of riba in isolation of the other Islamic values can be successful or even meaningful. Riba cannot and should not be eliminated without first establishing at least the fundamental values of the Islamic socio-economic system.

²⁸Jaziri, vol.2, p.154.

²⁹al-Bukhari, vol.3, p.71.

as greed for wealth and status would do to a man's faith.'³¹ Abstaining from greed, the Prophet thought that it was wise of a person to better his living conditions, and added that the desire to improve one's living was not equivalent to the love of the world.³²

It is not necessary to go into any further detail of what constitutes 'right' and 'wrong' in the business ethics of Islam. Clear injunctions exist in the Quran and the Sunnah about what constitutes right or wrong. Fiqh literature is also rich in this discussion. However, there may arise problems in business for which the Shariah may not have clear injunctions. In such circumstances, individuals who have a basic understanding of the spirit of the Islamic message can distinguish the right from the wrong by referring to their own conscience as the Prophet suggested in reply to a question from his companion Wabisa:

O Wabisa! Ask your own innerself. Virtue is that which gives you satisfaction and makes you feel comfortable. Vice is that which disturbs you and makes you feel uneasy even though people may call it proper.³³

There may, however, be situations in which a person is not sure of the lawfulness of something. In such situations, the following well-known hadith, which has been considered by the jurists to be among the fundamental moral teachings of the Prophet, should act as a guiding principle:

What is lawful is clear, and what is unlawful is clear; in between are the doubtful matters about which many people have no definite knowledge. So he who guards against the doubtful protects his faith and his honor.³⁴

(Next Issue - PART TWO)

³⁰Yusuf ibn Abd al-Barr al-Qurtubi, Jami Bayan al-Ilm wa Fadluhu (Madinah, n.d.), vol.1, p.171

³¹Wali al-Din al-Tabrizi, Mishkat al-Masabih (Damascus, n.d.), vol.2, p.652.

³²al-Suyuti, vol.2, p.158.

³³Abd-Allah bin Abd al-Rahman al-Darimi, Sunan al-Darimi (Damascus, A.H. 1349), vol.2, p.246.

³⁴Muslim, vol.3, p.1219.

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OUR IDEOLOGICAL

AL-QUR'AN



And, O Prophet, remind the people of the time, when your Lord brought forth from the loins of the Children of Adam, their descendants and made them bear witness about themselves. He asked them, "Am I not your Lord?" They replied, "Most certainly, Thou alone art our Lord; we bear witness to this."¹³⁴ This We did lest you should say on the Day of Resurrection, "We were unaware of this thing," or lest you should say, "Our forefathers started the practice of *shirk* before us and we were born after them to their descendants: dost Thou, then, punish us for the sin that was committed by the wrong-doers?"¹³⁵ Behold, this is how We make Our Signs clear so that these people return to the right way.

134. We learn from several traditions that this thing happened on the occasion of the creation of Adam. At that time the angels were gathered together and commanded to bow down before him and man's appointment as Allah's vicegerent was proclaimed; likewise the whole of mankind that was to be born up to the Day of Resurrection was brought into existence at one and the same time and imbued with common-sense and brought forth in His presence and asked to testify that Allah is their Lord.

A tradition of Ḥaḍrat Ubayy-bin-Ka'ab which is most probably based on the knowledge he received from the Holy Prophet, is the best commentary on this verse. He says:

"Allah gathered the whole of mankind and arranged it into separate groups according to their kinds or periods and gave them human shape and power of speech. Then He took a Covenant from them and made them witnesses concerning themselves and asked, 'Am I not your Lord?' They answered, 'Most certainly, You alone are our Lord.' Then Allah said, 'I ask the earth and the heavens and your father Adam to bear witness to this effect lest you should say on the Day of Resurrection that you had no knowledge of this. So note it well that none other than I am worthy of worship and that there is no other Lord than I. You should not set up any partner with Me. I will send to you My Messengers, who will remind you of this Covenant that you are making with Me; I will also send My Book to you'. At this the whole of mankind replied, 'We bear witness to this: You alone are our Lord and our Deity: we have no other lord or deity than You'".

135. In this verse the object, for which the Covenant was taken from the whole of mankind has been stated: it was to make each and every individual fully and consciously responsible for his deeds so that those who would rebel against their Lord should be held accountable for their guilt. It has been made plain that after this Covenant they could not justify any sin on the ground that they had committed it in ignorance nor could they shift the responsibility for deviation on to their predecessors. Allah warns that by taking this Covenant He has imbued in the heart of

AL-A'ARAF 172-174

وَأِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ
مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ
شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوا إِنَّمَا
أَشْرَكْنَا آبَاءَنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ
الْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نَقُصُّ لَكَ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ

every individual that He alone is his Allah and Lord. Therefore none can absolve himself from the responsibility for a deviation, saying, "I was quite unaware of this", or "I was led astray by my wrong environment."

As to why it has been removed from the memory and the conscious mind the answer is obvious. If the impression of the Covenant had remained fresh in the memory and the conscious mind, then everyone would have automatically observed it, and the trial and test would have become meaningless. Thus the very object for which man has been created would have been rendered meaningless. It has, however, been retained in the subconscious mind as a potentiality, and can be brought into consciousness by intuition and internal factors as in the case of all other branches of subconscious knowledge. The fact is that whatever man has achieved in culture, civilization, morality, sciences and all other aspects of human activities, lay hidden as potentialities and was brought out by external factors and intuition. But it is also a fact that no education, no training, no environment, no external factor, no intuition is capable of creating any other thing than the one that already lies potentially in the subconscious mind. Likewise none of these factors is in any way capable of totally effacing the things that lie hidden potentially in the subconscious proof of the fact that the impress of this Covenant was always present in their minds and will show from the records of their lives how and when they suppressed the voice of this inherent knowledge: how and when their intuitional knowledge rebelled against their deviations, and how often it urged them to respond to the invitation of the inviters to the Truth and how they silenced their inner voice by means of different pretexts. At that time, when all the secrets will be exposed, none will be able to put forward any excuses. Everyone shall have to confess one's guilt in plain and clear words. That is why the Qur'an says that they shall not say, "We had no knowledge of this Covenant," but will have to confess, "We were disbelievers and knowingly denied the Truth". They will stand witness against themselves to the effect that they were disbelievers.

Commentary by Maulana Maudoodi

CAL SOURCES

AL-SUNNAH



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

Abdullah bin Amr reported that the Messenger of Allah said: THE WHOLE WORLD IS A COMMODITY, AND THE BEST OF THE COMMODITIES OF THE WORLD IS A VIRTUOUS WIFE.

--Muslim

Abu Omamah reported from the Messenger of Allah who used to say: NEXT TO FEAR OF ALLAH, THE BELIEVER FINDS NOTHING BETTER FOR HIM THAN A VIRTUOUS WIFE. IF HE BIDS HER, SHE OBEYS HIM; IF HE LOOKS AT HER, SHE GIVES HIM PLEASURE; IF HE GETS FROM HER A PROMISE, SHE FULFILLS IT; AND IF HE IS ABSENT FROM HER, SHE GUARDS HERSELF AND HIS PROPERTY.

--Ibn Majah

Abu Hurairah reported that The Prophet said: A WOMAN IS MARRIED ON ACCOUNT OF FOUR THINGS; HER WEALTH, HER FAMILY STATUS, HER BEAUTY, AND HER VIRTUE. SO GET THE ONE WHO IS VIRTUOUS AND PROSPER.

--Bukhari

Prophet Muhammad (peace and blessings be upon him) has strongly recommended that a man's choice of wife be governed by her moral endowments and nobility of character. This does not mean that a man cannot have preferences of beauty, social status, etc., but it does mean that he should not overlook those finer qualities whose absence will surely destroy a successful relationship.

These sayings of Prophet Muhammad (peace and blessings be upon him) are pregnant with wisdom. It is a pity that most men generally ignore the traits of morality and virtue when choosing a wife, and as a result, enjoy a period of temporary and superficial bliss, but never experience true and lasting happiness.

There are innumerable instances of men marrying women for their beauty, but when their beauty declines, as all beauty must, the unprincipled husband goes in search of lovelier "play things." The same is true in the case of wealth. Money and property are transitory things--here today, gone tomorrow. A wife from a socially prominent family may often display an exaggerated sense of pride and actually drive the husband to the arms of some other woman.

Therefore, a virtuous wife is the best treasure a man can covet. She is a safeguard against sin and makes his home a real haven of peace and consolation.

STUDY THE HADITH (SAYINGS AND ACTIONS) AND SUNNAH (ESTABLISHED PRACTICE) OF PROPHET MUHAMMAD (PEACE AND BLESSINGS BE UPON HIM).

WAR IN ISLAM

Series XIX

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

THE PREACHING OF ISLAM AND THE SWORD

In our delineation of the purposes of Islamic warfare, which was based entirely on the Holy Quran, the Traditions (Hadith) of the Prophet (peace and blessings be upon him) and reliable books of religion, readers must have noted the absence of any command to force non-Muslims into Islam at the point of the sword. In fact, there is no command which could even be interpreted to mean that Islam compels people to accept its Truth by force. The absence of any such command in the Islamic laws of warfare in itself dispells allegations that Islam preaches conversion by force. However, prejudiced writers and their ignorant followers have misled the world to such an extent and have spread so much misunderstanding about this matter that it seems necessary to distinctly state the Islamic principles of warfare and laws related to it.

Where the Quran explains the laws of war and states the purpose and objective of armed struggle it also establishes their limit and forbids advances beyond that limit. The limit is clearly stated not once or twice, but on numerous occasions. In Surah Baqarah, for example, Muslims are ordered to fight:

Fight till persecution is no more and the way of life is for Allah alone.
(II: 193)

The Arabic word for "till" (hatta) draws the limit: as long as persecution continues and obstacles in the Way ordained by Allah remain, the fighting must continue; when these two conditions are eliminated the fighting must be stopped. Hence, the Quranic verse further states:

If they cease (from persecution) then know that punishment is only for the unjust wrong doers.
(II: 193)

Surah Maida even more clearly states the conditions under which human life can be taken:

Whoever kills a human being, for other than having taken someone's life or disruption in the earth, it shall be as if he had killed all mankind. (V: 35)

This shows that a human being can be killed lawfully only in two cases: one, that he has unjustly killed another human being, and secondly, that he has spread disruption in the earth. Killing for any other reason is not only unlawful but is so great a sin that the Lord of the Universe considers it equivalent to the murder of all mankind.

In Surah Tauba the payment of Jizya is described as the limit where war and killing must stop. Allah says:

(Fight them) until they pay the Jizya (tribute) readily, being brought low.
(IX: 29)

This shows that there cannot be any wars with the unbelievers once they have agreed to the issuing of Islamic laws, having paid Jizya. Fighting must cease at this point.

Surah Ash-Shura of the Quran states a comprehensive principle which does not leave any scope for war against people who do not tyrannize humanity and do not violate the rights of others:

And whoso defends himself after he has suffered injustice, for such, there is no way (of blame) against them. The way (of blame) is only against those who oppress mankind, and wrongly transgress in the earth. For such there is a painful doom.
(XLII: 41-42)

Surah Mumtahana stresses the fact that Muslims are hostile only to those unbelievers who are the enemies of the Religion of Truth and of its followers. As for those who are not, there is nothing to prevent Muslims from dealing justly with them and treating them with kindness, generosity and decency:

Allah does not forbid you to show kindness to and deal justly with those who did not fight you on account of your way of life and who did not drive you from your homes, because Allah loves those who deal justly. Allah only forbids you to make friends with those who make war with you on account of your way of life and who drove you from your homes and who helped your enemies to drive you out. Whosoever makes friends of them--(All) such are the unjust wrong doers.
(LX: 8-9)

The meaning of these commands is so clear that there is no need for any clarification. They explicitly show that the real purpose of Islamic warfare is not to make

WAR cont.

people Muslims by force but to stop them from committing injustice, persecution and disruption, and to make them subservient to a Just Law.

The sword of Islam is keen for the necks of those who try to destroy Islam and Muslims or who fill Allah's earth with persecution and injustice--and who can deny the justice of its use in such a cause. But Islam does not touch the lives and property of those who do not tyrannize people, who are not wrong doers, and who do not put obstacles in the path of Allah; those who do not try to destroy or suppress the Just way of life, who do not try to wreck the peace and tranquility of God's creation. For such people, whatever nation they may belong to, the sword of Islam is securely in its sheath and their blood is forbidden (haram).

THERE IS NO COMPULSION IN RELIGION
("LA IKRAHA FID DEEN")

The laying down of these limits to war is in itself decisive. But it is a mark of the superb lucidity of the Book of God that guides us in this problem not only by way of implication but also by very definitely stating that coercion and compulsion have no place in the propagation of Islam.

There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects the forces of falsehood (taghoot) and believes in Allah has grasped a firm handhold which will never break. (II: 256)

The words of this command are very clear, but if one keeps in view the occasion on which it was revealed its purpose is further clarified. It was a custom of the people of Yathrib (the town which came to be known as Medina--Trans.) that if a woman's babies kept dying she would make a vow that if any survived she would make him a Jew. Thus many of the children of the Ansar ("helpers" of the Prophet) were turned into Jews. In the year 4 A.H. when the Messenger of Allah (on whom are Allah's blessings) exiled the Jewish tribe, Bani Nadhir, owing to their activities, they took along with them those children of the Ansar who had been endowed to Judaism. The Ansar said that they would not let their children go away since they had been converted to Judaism when the Jewish religion was considered superior. Now, said the Ansar, that the sun of Islam had risen and they were following a Faith better than all others, they could not permit their

children to remain Jews and would force them into Islam. At that time the verse "la ikraha fid deen" was revealed, which meant: do not force them to become Muslims for there is no compulsion in faith. This incident has been noted with a slight variation of words and structure by Abu Dawud, Nasai, ibn Abi Hatim and ibn Habban. Mujahid, Saeed bin Jabeer, Sho'bi, and Hasan Basri are unanimous in their view that this verse was revealed in connection with this incident. Ibn Jabeer has mentioned it in his Commentary and Ibn Kathir accepts this context of its revelation.

Muhammad Ibn Ishaq has narrated another Tradition (Hadith) from Hazrat Ibn Abbas. According to this a person from among the Ansar had two sons who were Christians. He went to the Messenger of Allah (on whom are His blessings) and stated that my sons are not willing to give up Christianity, can I force them to do so? At this the verse "la ikraha fid deen" was revealed. The two incidents are different but their implication is the same. As Allama Ibn Kathir wrote in his famous and reliable commentary on the Quran, concerning the context in which this verse was revealed, the teaching of Islam is clearly that:

Do not force anyone to enter the fold of Islam because Islam is so clear and evident and its arguments and examples are so vivid that there is no need to force anyone into it. A person who receives guidance from Allah and whose heart is open to truth and whose understanding is enlightened will accept it on his own seeing the signs of its truth; and one whose vision has been sealed will not gain anything even if compelled to accept the true way.

In his Commentary, Kashaaf, Zamakhshari supports this interpretation. He writes:

In this matter of faith, Allah has not permitted coercion and force but has left it to choice and understanding. This statement is further clarified by the Quranic verse 'if your Lord had wished all the peoples of the earth would have believed, will you then force people to accept faith?' If Allah had considered it wise that people be forced to become Muslims He could have Himself forced faith on them. He did not do so but left the entire matter to the choice of the people.

Imam Raazi quotes Abu Muslim Isfahani and Qaffal about this verse:

It means that Allah, the Most Exalted, has based religion not on compulsion and severity but on choice and explanation.

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WAR cont.

Allah Almighty has stated the doctrine of the Oneness of God with such definitive and exhaustive arguments that there is no scope for any excuses. He says that after the delineation of these arguments there is no reason why an unbeliever should stick to his unbelief. If he still does not believe the only alternative left to make him accept is force, but in this world, which is the abode of test and examination, that alternative is not permitted because the use of compulsion in acceptance of Islam negates the purpose of the test. In this connection Allah Almighty's words can be cited, 'Whosoever wishes can believe and whosoever wishes can remain in unbelief.' At another point He says, 'If your Lord had willed all the peoples of the earth would have believed, will you then force people to accept faith?' And in Surah Shu'arah, 'Perhaps your life will melt away in the sorrow that they do not accept faith. If We willed we could send down a sign from heaven which would make them submit but We do not so.'

Imam Raazi himself writes in support of this interpretation:

This statement (that 'there is no compulsion in religion') is further strengthened by the words of Allah which follow it: 'The right direction is henceforth distinct from error.' That is, arguments and examples and proofs have been presented and clearly stated. Only the method of compulsion and coercion remains and that is not permitted as it goes against the concept of responsibility.

There is no doubt that many reservations have also been expressed by some people about this meaning of the verse. For example, some people call it mansukh (abrogated), others say that it applies only to the people of the Book (Christians and Jews), and some have gone to the extent of distorting the word of God in such a spirit of triviality that they say that in religion force does not remain force in the actual sense of the word. They conclude that even if someone accepts Islam at the point of the sword it cannot be said that he has accepted it under compulsion! However these views are limited to books only and except for rare incidents, which do not form a principle, they have never entered the actual world. If, in fact, Islam had taught that people should be forced, by armed action if necessary, to accept Islam, there should have been at least one occasion in the last 1300 years where the Islamic nation forced conversion to Islam. This has never happened. Even in the holy period of government by the blessed Messenger of Allah, who was a living commentary on the teachings of the Quran, or in the glorious era of the Rightly-Guided Caliphate when Islam was present in its original purity, compulsion was never practiced for conversion.

COMMENTARY :

"Scoop's" Scoop

Presidential hopeful Sen. Henry "Scoop" Jackson (D-Washington), has been well-rewarded for his sham morality show over Soviet Jewish emigration. He is not merely aiming at projecting himself as a champion of the oppressed and establishing a strong morality identification for campaign use. More importantly, his aim is to woo the potent Jewish vote which is much more than simply an ethnic ballot bloc, but includes the people who matter in media, money, and government--the vital areas of interest for anyone desirous of living at 1600 Pennsylvania Avenue.

Recently, syndicated columnists, Evans and Novak, revealed that Jackson's "uncompromising advocacy of 'Israel'" has given him a higher priority among Zionist circles in this country. Adding: "Now he has the financing and dedicated followers which make a serious candidacy."

Jackson, who indeed has a strange conscience, told a largely Jewish crowd at a \$250-plate dinner: "All of us have a lot on our conscience for staying still while Hitler sent seven million (Jews) to the ovens. I tell you we can never let that happen again." If his conscience is so disturbed over the misery of oppressed religious minorities, why has he never spoken out on behalf of the Muslims suffering under Communist tyranny in both the Soviet Union and Red China. The reason for Jackson's sudden "guilty" conscience is aptly summed up in the words of Evans and Novak: "That (Jewish) support alone insures Jackson an indispensable base for 1976...."

If perchance Sen. Jackson, the self-styled Zionist gladiator, does get his foot in the White House door, the nation's top executive office will virtually be in perpetual conflict. Jackson will be far too occupied with serving the interests of his Zionist masters which may not necessarily agree with the interests of the American taxpayer.

Warning . . . on the rocks

"Caution: Consumption of alcoholic beverages may be hazardous to your health and may be habit forming." Congressional Representative Wilbur Mills (a confessed alcoholic) did not realize the truth of this message in time to save himself from public disgrace after an episode of shameful frolic with the Argentine stripper "Fanne Foxxe."

At least one lawmaker, however, Senator Strom Thurmond of South Carolina, is convinced that not only is liquor a social menace, but that Congress should require a health warning on liquor bottles similar to the cautionary note on cigarette packages. For the third time in four years he has introduced legislation, without success, to put this law into effect.

Why the United States, which seems so outwardly concerned with health standards, continues to condone the use of alcoholic beverages is probably contained in the fact that millions of dollars in tax revenues are collected annually for the sale of this poison. Actually, the benefits in tax revenues are illusory. Millions of public dollars must be spent to provide health care facilities and services for victims of alcoholism and alcohol related illnesses. National income, based on the production of goods and services, is decreased by the impaired efficiency of half-drunk and "hung-over" workers. Even the administrative functions of the government (at all levels) cannot be properly executed because of "coffeebreak" cocktails.

While the efforts of Senator Thurmond may seem noble in the eyes of some, the magnitude of the problem deserves much more than a token approach. If health warnings on cigarette packs have not prevented nicotine addicts from smoking, we doubt if a liquor-bottle warning will stop drunks from boozing. The best solution is the one prescribed by Islam which outlaws all forms of intoxicants and provides strong penalties for transgressing the limits of the law. By condemning everyone connected with its distillation, distribution, sale, or consumption, Islam strikes at the very root of the alcohol problem.

PARTY LINE

Point Clarified

The Islamic Party in our "Eight Point Message" has attempted to make a clear distinction between a righteous Islamic government and the oppressive, corrupt regimes of most "Muslim" countries. The rulers of these states have no respect for Divine Law and freely transgress it at will. Unfortunately, the American public looks upon these men as representatives of Islam.

President Anwar Sadat of Egypt, for example, showed no hesitancy in breaking all bounds of Islamic morality when President Nixon, his state guest, was entertained by a semi-nude belly dancer. Prime Minister Bhutto of Pakistan, trampling underfoot the Islamic rules of social etiquette which prohibit intermingling of men and women, unabashedly exchanged wives (as dance partners) with President Ford at a White House party. If these men cannot honor the simplest Islamic injunctions of personal and social conduct what can one expect in the fields of political authority and government administration.

The diplomats from the so-called "Muslim" countries are also indulging in pagan activities, and the news media never misses an opportunity to broadcast each incident. According to the Washington Post (Feb. 11) the Iranian envoy to the U.S., a member of the Board of Governors of the Washington Islamic Center, was seen lapping champagne from the cupped hand of automaker, Henry Ford II's wife at the F Street Club. Some time back, this same "Muslim" diplomat, in a Washington interview, stated that for many years his favorite dish was bacon and eggs. It is a sad commentary on the "Muslim" countries who have these kind of men in prominent positions misrepresenting Islam and true Muslims.

The Islam to which The Islamic Party invites our fellowmen is not the sterile heritage of transgression, passed off under the same name by some countries of the East. The Islam that we speak of is that God-given system of life which jolts down corrupt leaders from their proud seats of power making them subject to Divine Law along with other men. This Islam is just as needed today as it was fourteen centuries ago.

Taking the Message

- The Islamic Party presented a well-attended program on "The Process of Islamic Revolution" at the University of Maryland--Eastern Shore. The enlightening presentation was warmly received and the President of the Student Body invited us back to participate in a week of special activities at a later date during the spring.

- A young adults Sunday School class at Mount Olivet Lutheran Church (Washington, D.C.) was host to a representative from The Islamic Party who addressed them on the basic beliefs of Islam, differences between Islam and Christianity, and Islam as a vehicle for social change.

- A committee of Brothers from The Islamic Party held a discussion on the Islamic system of life with a comparative religion study group at the Union Temple Baptist Church (Washington, D.C.).

- A lecture on the relevance of Islam to the development of human progress was delivered by an Islamic Party spokesman to several history classes at Dunbar High School (Washington, D.C.) during Black History Week.

New Office

The Community Mosque Complex has added another building to its facilities. Located at 3421 Sherman Ave. N.W., the building is now the new office of Islamic Party Publications and AL-ISLAM.

Bookstore Opened

The Islamic Party's desire to offer a comprehensive list of books and periodicals to individuals and organizations who want to acquire knowledge of Islam on a broad basis has finally been realized through the opening of The Nation (Al-Ummah) Bookstore at 3211 Georgia Avenue N.W., Washington, D.C. This is the first phase of an information center at the Georgia Ave. site which will also feature a reading room and a social service referral project.

The Nation Bookstore is presently in the process of building an extensive inventory of publications that cover every area of Islamic theory and practice--worship, history, culture, law, etc. Special attention is being given to the literature of the world-wide Islamic movement and the application of Islam to the problems of the twentieth century.

STRUGGLE IN ERITREA

The Eritrean demand for independence from Ethiopia is not a 'secessionist' movement as the newspapers and the Ethiopian military government, have claimed. Historical evidence proves that there has never been any real union in the first place.

Eritrea, whose name comes from "Sinus Eritreus," the ancient Greek name for the Red Sea, was part of the Ottoman (Muslim) Empire until 1885, when it was invaded by the Fascist occupation forces of Italy and made an Italian colony. The Italian occupation continued until 1941 when the Allies invaded the country. The 1946 treaty between Italy and the Allied powers, generally known as the Paris Agreement, authorized the Allies to determine the future of Eritrea. Their divergent views, however, prevented agreement on a solution acceptable to them all. The question was then referred to the U.N. General Assembly which approved an American-sponsored draft resolution establishing a federation between Eritrea and Ethiopia. The implementation of the resolution, which was against the will of the Eritrean people, was followed by the granting of concessions to the U.S. government for the establishment of military bases in Eritrean territory.

The U.N. federal resolution provided for a separate Eritrean government, a separate flag, a democratic constitution, and independent emblems and seals. The resolution gave Eritrea judicial, legislative, and executive powers. The resolution also provided for the setting up of a supreme federal council in which Eritreans and Ethiopians would be represented on equal footing and which would be presided over by the then Ethiopian Emperor, Haile Selassie.

The Ethiopian authorities, instead of carrying out the provisions of the U.N. resolution, used the federation as a means to launch a campaign of humiliation and cultural strangulation on the Muslim people of Eritrea. The teaching of Islam and Arabic were barred. Thousands were converted to the Coptic Christian Church, the state religion of Ethiopia, through forced baptism. The Ethiopian government increased the taxes and paralyzed commercial and industrial activities by encouraging a heavy influx of Ethiopians and giving them job priorities.

In 1962 Ethiopia, in flagrant violation of the federal resolution, annexed Eritrea as a province--a shotgun marriage that triggered massive discontent. Faced with this pressing situation, the Eritrean people, who had never recognized the federal resolution, had no alternative but to pick up arms and declare a revolution against the forces of occupation and colonialism.

In addition to taking control of the country, the Ethiopian government threw open the gates of Eritrea to Israeli infiltration. It granted the Zionist state thousands of acres from the most fertile land of Eritrea for the establishment of agricultural colonies. It also gave the monopoly of buying Eritrean cattle to Israeli companies. Israeli experts in espionage and counter-insurgency assisted the Ethiopian government's effort to liquidate the freedom-fighters of the Eritrean Liberation Front. The Washington Post of April 30, 1968, stated that in the war against Eritrean independence "the Ethiopians are joined and even encouraged by Israel, which sees the Eritrean problem...as part of its own battle with Egypt and Islam."

The United States has also been a major party in the unjust atrocities against the Eritrean people by supplying the Ethiopian military forces with weapons and ammunition. America's concern is over the entire oil-producing region of the Middle East, the fate of Israel, and the strategic water route through the Red Sea by way of the Suez Canal. At Asmara, capital of Eritrea, the U.S. maintains one of its most important military installations officially known as "kagnew." Although not a combat base, it is a vital link in world-wide defense and diplomatic communications. Kagnew is one of five major installations in a belt of relay stations that circle the globe.

Situated at an altitude of 7,600 feet above sea level and only 15 degrees north of the Equator, Kagnew Station occupies a unique position in the field of communications. It can, for example, provide instantaneous connections to the White House for the President wherever he might be flying, over the Eastern Atlantic, Europe, or Africa. It relays military messages from American bases overseas to the Pentagon from Navy ships in the Indian Ocean, and diplomatic messages from U.S. embassies to the State Department. The Station also carries out deep space research and is rumored to be an electronic listening post whose ears extend deep into the Middle East.

Might Makes Right (for America)

The following is the text of a press statement released on January 28 by Maulana Sayyid Maudoodi, founder of Jamaat-i-Islami Pakistan, in response to the American threat to capture Arab oil fields. Although several weeks have passed since its original publication, it is being presented here as a timely and instructive commentary on the guiding principle of American "diplomacy"--Might makes Right.

Some of the recent statements of President Ford and Mr. Kissinger give one the impression that the white people of America have not morally made any advance since the early days of their history. That was the time when they coveted the territory and the resources of the new world. They robbed the native people of their land and felt fully justified in pursuing a predatory course.

Now they covet the oil which belongs to the Arabs and in this last quarter of the twentieth century have put the world on notice without the slightest hesitation or sense of shame, that if the oil producing countries pose any danger to their interests they will use force to capture their oil fields. This threat emanates not from some common person but from the President of the United States of America and his Foreign Minister. And not a single voice of conscience is raised in the United States to condemn their representatives for shamelessly giving expression to their criminal intention to commit an international crime.

The background to these threats is even more disgraceful. The American people, nor their political representatives and rulers, nor even their spiritual and religious thinkers, have betrayed any consciousness of what their governments have been doing in the past. They were a party to the expulsion of the Palestinian Arabs from their country which was converted into a Jewish state and a Zionist center for all the Jews, who for 2,000 years had been wandering in different parts of the world. Having set up an illegitimate Jewish state they proceeded to strengthen and support it with unlimited financial, military and scientific resources.

The natural consequence of this was that the Jews embarked on a course of aggression and expansion at the cost of the Arabs. Instead of restraining the Jews, the United States encouraged them, and in every war of aggression against the Arabs provided them with all kinds of aid, openly and secretly. On the pretext of maintaining the balance of power in the Middle East, the United States built Israel into a military power

capable of frustrating the combined strength of the Arabs.

The Arabs groaned under continuous oppression for a quarter of a century until they were compelled to place some restrictions on the supply of oil to the countries which were supporting and abetting Israel. The Arabs took this step in utter desperation, but the misguided American mind failed to see that the Arabs had adopted this measure as a last resort to secure some justice for their cause.

If the Americans were to abandon their policy of injustice towards the Arabs, they could overcome any difficulties caused by limited oil supplies. But they prefer to threaten the Arabs that if they restrict the supplies of oil, America will use its military might to take over the oil wells which belong to the Arabs. It simply means that the Americans propose to persist in their policy of injustice towards the Arabs. They propose that their protégé, Israel, should be encouraged to grab more Arab territories which it has already occupied through armed aggression. They propose that the Arabs should submit to this exploitation and disgrace and abjectly continue to provide all the oil that the Americans might require. And should the Arabs cause any embarrassment to the Americans, they will hit back with all their might. After all, the United States is a super power who will not countenance any opposition or resistance. One can only pray for such a world that is dominated by a super-power of this character.

ERITREA cont.

This background information gives testimony to the just fight being waged against the blood-thirsty regime in Ethiopia by the freedom-fighters of the Eritrean Liberation Front. The Eritrean ties with Ethiopia did not come in response to a desire for federation. On the contrary, the status was imposed on them by foreign powers led by the United States. The Eritreans are now demanding the normalization of this abnormal situation, that is, the full independence of Eritrea.

MURDER

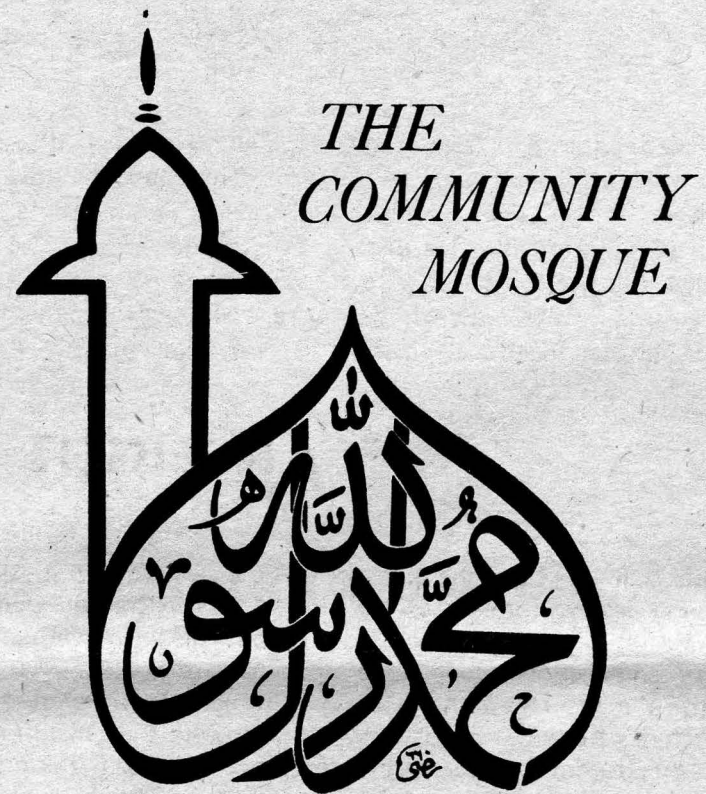
"Murder Among Black People: An Emerging Way of Life." This is how Ebony magazine described the homicide pattern prevailing in the oppressed community where the poor and down-trodden (victims of neglect) are exploited by the vicious society. Violence and murder are the lifeblood of TV and movie dramas, and commands countless hours of viewing time. Aggression against each other is a favorite pastime in the corrupt American lifestyle; ignorant modern gladiators (sports super-stars like Fraizer and Clay) are touted as leaders worthy of emulation by the youth of the oppressed communities. The young have no outlet for their normal aggressiveness, no work, no direction, no sense of purpose. This lack of purpose and direction leads them to waste their time drinking, womanizing, gambling, and hanging on the corner telling jokes. It is no small wonder that in the oppressed community men are actually killed over nickels and dimes.

The apparent motives for murder in the oppressed community have been broken down into several categories: lovers' quarrel, love triangle, domestic disputes, gambling, robberies, altercations, and street arguments. On in-depth examination of these causes one finds that alcohol or intoxicants in general plays a big part in leading the way to murder. In most cases either the victim or perpetrator has been using alcohol.

It is no secret that the brotherhood of "blackness" has not decreased the number of murders in the streets and homes. The government with its nonchalant attitude and programs does not even approach the solution. An enduring answer to this problem lies in a complete change of lifestyle, one that defines their purpose for living and cultivates stable principles of human relationship. A system not dominated by confusion and contradiction but where truth, brotherhood and respect for human life prevail. When people decide to subdue their narrow loyalties and submit themselves only to the Lord of the Worlds, Allah, then and only then will our communities be rid of this disease and truly start on the road to peace and salvation.

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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 ilaha illallah — 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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