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THERE IS NO GOD BUT ALLAH
MUHAMMAD IS HIS MESSENGER

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

Role of the Family

We live in a society where one crisis leads to another, a society whose foundations are being threatened from without and within by political, moral, and social decay. Any objective observer can see that this crisis syndrome is deepening and that the institution of the family is particularly being effected. The integrity of the family is disintegrating, a point born out by the explosion of sex outside of marriage, the rapid rise in divorce, desertion, abortions, illegitimate births, juvenile delinquency, and the displacement of the elderly.

Islam protects the institution of the family because of the necessary functions that it performs in the life of the individual and the society. These functions are not limited to the procreation of the human race, although the preservation and continuation of the race is one of its objectives. Rather, it is the basis of the entire socio-cultural structure and a self-sustaining mechanism to ensure social, ideological, and cultural stability.

Because the natural sex-urge in man lacks a built-in physiological control mechanism, the family is needed in order to apply the necessary controls. The controls and regulations which the family place upon the sex-urge are essential for man's healthy existence on the biological, social, and moral levels. Neither total crushing of the sex-urge nor total freedom of the sex-urge can lead to a stable and healthy existence.

Islam forbids non-marital sex in all its forms. It enjoins marriage to enable men and women to fulfill their natural desires, and to enjoy this aspect of life in such a way that pleasure and responsibility go hand in hand. Sex through marriage acts as a safety-valve for sexual morality, and a guard against loose conduct. Prophet Muhammad (peace and blessings be upon him) has said: "O young men! Those among you who can support a wife should marry, for it restrains the eyes from casting evil glances, and preserves one from immorality."

Another objective of marriage is to ensure psychological, emotional, and spiritual companionship. The relationship in the family between its members, particularly between the husband and wife, is not merely a relationship designed to bring about mutual happiness.

It is a spiritual relationship which sustains and generates love, kindness, mercy, compassion, mutual confidence, and self-sacrifice. Allah has placed mercy and love between the hearts of the husband and wife. They are protectors and guardians of each other; they complement each other. One completes, perfects, and beautifies the other. The Quran explains it in this way:

They are like a garment to you and you are like a garment to them. (2: 187)

And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts. (30: 21)

Children are the future of a nation and if they are not trained and educated properly the nation will be destined to failure. The family is the only institution capable of totally fulfilling this task. Efforts have been made to replace this job by nurseries, schools, and day care centers. However, none of these efforts have been effective in replacing all the functions of the family. Instead, some roles have been partially taken over by these institutions with the result that some other aspects remain totally neglected. These efforts have failed to bring about the integrated personality that the child would develop through the family. It is because of the replacement of this function of the family with inadequate institutions of child-rearing that the youth in today's societies are in such a confused purposeless state.

In the Islamic system of life the family also performs an important function in socio-economic security. The maintenance of the family is a legal duty of the husband, and is brought out in a saying of Prophet Muhammad (peace and blessings be upon him): "When Allah endows you with prosperity, spend first on yourself and your family." This responsibility also extends to a number of relatives, including parents and other needy relatives of either spouse. One of the objectives of marriage and the family is to bind ties with relatives, welding them into a system of socio-economic cohesion and mutual support. The aged are not placed in old folks homes. Orphans are not thrown into orphanages. The poor and unemployed are not forced to survive on public assistance alone, even though the state has a responsibility for solving these problems. These conditions are first addressed within the framework of the family in a way that is more humane and more honorable, because the family provides both emotional and economic needs.

Since Islam is a practical way of life, it recognizes that there may be situations where forced monogamy may lead to moral or social evils. Thus, limited polygamy is

Economic Sanity pt. II

Islam has a distinct economic system based on its own values and guided by its own goals. It stresses economic growth but places the material effort on a moral foundation. This reliance of the Islamic system on spiritual values is the first major difference between Islam, on the one hand, and capitalism and socialism, on the other, because both the latter are either secular or amoral systems and are certainly not inspired by transcendental values. Moreover, Islam propagates a brotherhood in which social equality and economic justice are indispensable parts of its moral teachings. Although the Islamic system stresses equitable distribution of income and wealth and guarantees a minimum standard of living to its masses, it is also committed to individual freedom. However, this freedom is subjected to moral restraints within the framework of a social-welfare program.

The following article (excerpted from The Economic System of Islam by Dr. U. Chapra, The Islamic Cultural Center, London) is the conclusion of a two-part article on the Islamic limits of earning and spending.

Wealth acquired rightfully without resort to unethical practices, being a trust from God, is neither to be hoarded or kept unutilized, nor is it to be squandered on idle pursuits. Leaving wealth or beneficial resources unutilized by burying or hoarding them and not utilizing them for rightful consumption, for fostering the common good, or for investment has been condemned by Islam, because resources are meant to be used for the benefit of one's own self and that of others, thus fulfilling the very purpose of their creation: 'And there are those who bury gold and silver and spend it not in the way of God; announce to them a most grievous penalty' (9: 34). The Prophet disapproved the leaving of one's arable land idle by saying: 'Let him who owns land cultivate it himself; if he does not cultivate it himself, let him have his brother cultivate it.'¹ Caliph 'Umar is also reported to have been used to telling people: 'He who has money let him develop it, and he who has land let him cultivate it.'² Ibn Khaldun, grasping the significance of this teaching of Islam, explained:

And know that wealth does not grow when hoarded and amassed in safes; however, when it is used for the welfare of the subjects, for granting to the people their rights, and for removing their grievances, it grows and purifies itself, greatly benefiting the subjects and strengthening the state....³

With regard to expenditure for consumption, 'moderation' is the core of the Islamic message. Says the Quran: 'Eat and drink but be not extravagant for He (God) loves not the extravagant' (7: 31), and 'When they (the sincere Muslims) spend they are neither extravagant nor niggardly for the right balance is ever between these' (25: 67). Since Islam is not an ascetic religion, the Prophet even urged Muslims to enjoy the wholesome comforts and pleasures that life offers by saying 'you have obligations towards yourself and

your family,'⁴ and 'piety in the world does not lie in depriving yourself of the lawful.'⁵ Caliph 'Umar urged that 'if God has been generous with you, be sure to be generous with yourself.'⁶ However, in keeping with its universal and rational approach to problems, Islam has enunciated only some guiding principles in relation to spending, as personal consumption expenditure through space and time would necessarily be determined by the status and income of an individual and the general wealth and standard of living of the Muslim society. Nevertheless, the expenditure should be befitting to an individual who is morally conscious and humble at heart. A true Muslim, though urged to spend his wealth for his comfort or for increasing his efficiency, is not allowed to spend his resources for conspicuous consumption, displaying pomp and grandeur or arrogance. Said the Prophet: 'God will not look at those who wear clothes expressing arrogance,'⁷ and that 'God has revealed unto me to teach you to be humble so that no one appears superior to another and no one boasts before another.'⁸ Moreover, a Muslim should refrain from spending on drinking or games of chance, or adultery or any kind of pursuit declared to be immoral or undesirable by Islam.⁹

O people of the faith! Intoxicants, and games of chance, and (sacrificing to) stones set up, and (lottery by) arrows are only an uncleanness, the devil's work; so shun it that you may succeed (5: 90)

Say: My Lord has forbidden only indecencies, open or secret, and sin and unjust rebellion (7: 33)

cont. next page

¹Abu al-Husayn Muslim al-Nisaburi, Sahih Muslim (Cairo, 1955), vol.3, p.1176.

²Muhammad Husayn Haykal, al-Faruq Umar (Cairo, 1964), vol.2, p.229.

³Abd al-Rahman ibn Khaldun, Muqaddimah (Cairo, n.d.), p.306.

⁴Muhammad bin Ismail al-Bukhari, al-Jami al-Sahih (Cairo, n.d.), vol.3, p.50.

⁵Muhammad bin Yazid bin Majah al-Qazwini, Sunan Ibn Majah (Cairo, 1952), vol.2, p.1373.

⁶Abu Abd-Allah Malik bin Anas, al-Muwatta (Cairo, 1951), vol.2, p.911.

⁷al-Bukhari, vol.7, p.182.

⁸Abu Dawud al-Sijistani, Sunan Abu Dawud (Cairo, 1952), vol.2, p.572.

⁹See Quran, 24: 2 and 21: 33.

He enjoins them good and forbids them evil,
He makes lawful to them the good and prohib-
its for them impure (7: 157).

To create a society dedicated to justice and brotherhood, Islam emphasizes the need for eliminating the social barriers created between the rich and the poor by gross inequalities of income and wealth. It stresses the rights of fellow human beings (huquq al-ibad) and declares it to be the religious duty of a Muslim who earns more than is necessary for a reasonably comfortable life to help his less fortunate brothers. The Quran proclaims emphatically that 'In their (rich people's) wealth there is a known right for the beggar and the destitute' (70: 24-25), and demands that you 'give them of the wealth of God which He has given you' (24: 33).¹⁰ Caliph 'Umar reflected this same spirit of the Quran when he said: 'Charity is not to be considered as a favor to the poor; it is really the right of the poor in the wealth of the rich.'¹¹ Moreover, the ideal is not merely to give others from the surplus ('afw) of income over expenses but even to sacrifice and forego one's own share if the need of others is more urgent: 'They prefer others over themselves even though they may themselves be poor' (59: 9), and 'you will not attain righteousness unless you spend out of what you love' (3: 92). The Prophet also emphasized:

He does not have faith who loves not for his brother what he loves for himself.¹²

He is not a man of faith who eats his fill when his neighbor is hungry.¹³

Whoever removes the hardship of a Muslim in this world, God will remove his hardship on the Day of Judgement.¹⁴

Islam has stressed that this help to others be rendered with the sole intention of purifying one's own self and gaining 'the goodwill of God,' and without any ulterior motive (92: 17-21).. The Quran particularly condemns the motive of showing off one's generosity and warns against humiliating a person or hurting his feelings by reminding him reproachfully of the assistance rendered to him:

A kind and forgiving word is better than charity followed by injury....O people of the faith! Make not your charity worthless by reproach and injury, like him who spends his money to be seen of men and believes not in God or the Last Day.. (2: 263-264)

To enable Muslims to bring to a fulfillment a society which is like one single family where wealth is equitably distributed and where the essential needs of all deserving individuals are met by mutual help, Islam has instituted a powerful social-security system giving it a religious sanctity which it enjoys nowhere else in the world. It is part of the religious obligations of a Muslim to contribute zakat equal to

two and a half per cent of his net worth to the zakat or social-security fund.¹⁵ Of such great significance is the institutuon of zakat in Islam that whenever the Quran speaks of the obligation to establish prayers it also simultaneously stresses the obligation of Muslims to pay zakat. The Prophet went so far as to declare that 'whoever offers prayers but does not pay zakat, his prayers are in vain.'¹⁶

Islam has preferred the collection on zakat by the state if there exists an Islamic state. This is what was done during the days of the Prophet and of the first two caliphs, Abu Bakr and 'Umar. Abu Bakr even waged war against those who refused to pay zakat to the state. It was 'Uthman, the third caliph, who allowed the payment of zakat directly to the needy. Abu Bakr al-Jassas, the well-known commentator on the Quran, feels that zakat should be paid only to the state and not directly to the needy on the basis of the argument that the Quran commands: 'Take alms out of their assets to cleanse them and purify them thereby' (9: 103).¹⁷ It is not merely zakat, as prescribed, which the Islamic state can collect. If the flow of zakat to the social-security fund of the state is not sufficient to take care of the essential social-security needs of the Muslim society, in addition to the other heads of zakat disbursements, additional amounts may be collected as the Prophet clearly enjoined: 'And in your wealth are also obligations beyond zakat.'¹⁸ Zakat is not to be confused with the normal taxes levied by a modern state, which would be done even in an Islamic state for meeting different state expenditures. Zakat is a special social-security tax on the rich for disbursement to the poor and the needy so as to guarantee a minimum standard of living to all individuals in society and to reduce inequalities of income to a tolerable and healthy level.

The Islamic goal of an equitable distribution of income takes its full course at the death of a person. The will of the deceased is enforceable only on one-third of his estate, the remaining two-thirds must be distributed in accordance with a balanced scheme prescribed by the Quran and the Sunnah for bringing about an equitable distribution of wealth in Muslim society. It is expected that the one-third over which a person has the right of will would also be distributed by him to fulfill the goals of Islam by taking care of those needs and exigencies of certain individuals or of the Muslim society, which have not been and could not be taken care of by the law of inheritance.

By instituting such a system for distribution of income and social security, Islam does not intend to encourage sloth or discourage hard work. 'Umar symbolized the Islamic injunctions for earning one's own livelihood through hard work by saying:

No one of you should stay away from seeking a livelihood and say: 'O God! Give me sustenance,' for the sky will certainly not rain gold and silver.¹⁹

cont. p.11

¹⁰Note the language of the two verses. All wealth really belongs to God; He has given it to human beings, more to some than to others. The rich are, therefore, required to spend it not only on themselves but also on their less fortunate brothers, because the poor have a right in the wealth of the rich.

¹¹Haykal, vol.2, p.255.

¹²al-Bukhari, vol.1, p.11.

¹³Abu Abd-Allah Muhammad bin Ismail al-Bukhari, al-Adab al-Mufrad (Cairo, 1379 A.H.), p.52.

¹⁴Abu Dawud, vol.2, p.584.

¹⁵On certain items, the rate is 10 or 20 per cent. Moreover, zakat funds can be spent, in keeping with the Quranic injunctions, on certain expenditure heads other than social security. Detail has been avoided for the sake of brevity.

¹⁶Abu Ubayd Qasim bin Sallam, Kitab al-Amwal (Cairo, 1353 A.H.), p.354.

¹⁷Abu Bakr al-Jassas, Ahkam al-Quran (Cairo, 1347 A.H.), vol.3, pp.190-192.

¹⁸Abd-Allah bin Abd al-Rahman al-Darimi, Sunan al-Darimi (Damascus, 1349 A.H.), vol.1, p.385.

¹⁹Ali al-Tantawi and Najji al-Tantawi, Akhbaru Umar (Damascus, 1959), p.268.

FAMILY cont.

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permitted in Islam. There are occasions, particularly after war, when the number of women exceeds that of men. In such a situation either some women must become old maids, live in sin, or be absorbed in the family system by polygamy. Islam prefers the latter. Another instance in which forced monogamy could produce hardship or immorality is when a man's wife is suffering from a chronic and debilitating disease. Islam allows him to take a second wife while he continues to provide health care for the first. These examples illustrate how the Islamic family structure can alleviate social imbalances.

From the Islamic perspective the institution of the family is, on the one hand, the means adopted for regulating relations between the sexes and providing the mechanism by which the child's personality is developed, and on the other hand, is the basic unit of society integrating its members within and enabling them to play their ideological and cultural roles in the world. This is the all-embracing significance of the family. If this institution is weakened or destroyed, the future of culture and civilization will be threatened.



IN A COMMENT

"There's a sucker born every minute," exclaimed the famous circus showman, P.T. Barnum, suggesting that people in general have a certain gullibility and naivety that makes them susceptible to fraud and quackery. Whether Mr. Barnum's statement is true or not is open to debate, but it does appear that people experiencing difficulties who seek help from palm readers, fortune-tellers, and psychic mediums, are not aware that they are being conned.

The practitioners of the mystic and occult arts often imply association with some religious organization, and may display pictures of Jesus, the virgin Mary, or crosses. People come to them with problems of love, business, and health. These so-called "spiritual advisors" gladly charge their unsuspecting clients \$5 for a palm reading, \$15 for a crystal gazing, \$30 for an elaborate psychic prediction, and \$20-50 for magic charms and candles.

These superstitious practices have always exploited peoples' misfortunes, and have never presented any real solution to anyone's problem. Only the messages brought by the true Prophets of Allah (God) have provided the surest guidance and understanding to overcome all frustrations and anxieties.



Letter to the *Emperor*

An age-darkened letter written on camel hide is about to be sold in London for a record figure of approximately \$2.5 million. The letter, according to the Washington Post, belongs to the wife of Jordan's former ruler, King Abdullah, and is being purchased by Sheikh Zayed Bin Sultan al Nahayan, president of the United Arab Emirates.

What makes this letter so special is that it is a message written by Prophet Muhammad (peace and blessings be upon him) to Heraclius, the seventh century emperor of the Eastern Roman Empire (Byzantine), urging him to accept Islam. The letter, reaching the Roman leader at Jerusalem while he was returning home from a military campaign against Persia, was only one of a series of communiques dispatched by Prophet Muhammad from Arabia to rulers of neighboring territories inviting them to Islam.

The Holy Prophet was fully aware of the responsibility he had to humanity as the last messenger of Allah (God). Thus, in the atmosphere of general security provided by the consolidation of the Islamic city-state at Medina (Arabia), he turned his attention to the propagation of Islam beyond the confines of Arabia. Islam being a universal ideology, the Prophet addressed his companions: "O ye men! Allah (God) has sent me as a blessing to all mankind. Carry the message of Islam to all corners of the world."

Envoys were chosen by Prophet Muhammad (peace and blessings be upon him) to take letters to the rulers of the Roman (Byzantine) and Persian empires, and to the governors of the various provinces under the domination of these two powers. Letters were also sent to the leaders of Egypt, Abyssinia (Ethiopia), and other smaller kingdoms. Each message took into consideration the peculiar conditions and religious trends of the country to which it was intended.

The Muslim ambassador sent to Heraclius delivered an introductory speech in which he implored the emperor to listen to him attentively and to respond with a sincere heart. Further, he established rapport by appealing to the ruler's Christian beliefs: "O King!

You are well aware of the fact that Jesus, the son of Mary, offered prayers. Then, I invite you to that same Great Lord to whom Jesus offered prayers and prostrated himself. I also invite you to that unlettered Prophet whose advent was foretold by Jesus and Moses, as you are already familiar with this fact. If you accept the message preached by him you will get immense reward in this world and in the world to come."

Then the Prophet's letter was read aloud to the emperor's court:

In the Name of Allah, the Compassionate, the Merciful. This letter is being sent by Muhammad, the Messenger of Allah, to Heraclius, the Emperor of Rome.

Blessed are those who follow true guidance. I invite you to embrace Islam. If you do so, you will be safe and secure. If you come within its fold, Allah will give you double reward; in case you turn your back upon it, then the burden of the sins of your people will fall on your shoulders.

O people of the Book!* Come to the word that is common between us: that we should worship none except Allah, that we should not associate partners with Him, and that we should not elevate men from among ourselves as lords and patrons besides Allah....

The clear-cut exposition of the Islamic message created a tense atmosphere among the clergy present at the reading. Heraclius did not embrace Islam, but the Muslim envoy was returned with the felicitation of the emperor.

Later missionary expeditions, however, sent to territories under Roman control were not similarly respected. Muslim emissaries were attacked and murdered. Converts to Islam were accorded the same treatment. Such was the case of Farwah, the Christian governor of Amamn (Jordan) who adopted Islam and sent Prophet Muhammad gifts. When the Romans (Byzantines) learned of this, they sought to force him to renounce Islam, but he refused. They imprisoned him, and then crucified him at a watering place in Palestine. These kinds of provocations and denials of religious freedom eventually led to war between Islam and Heraclius.

The camel-skin letter to Heraclius, therefore, is much more than a historical relic. It symbolized the forthright call of Islam to all mankind, regardless of a person's status or worldly authority. It also stands as a challenge to the leaders of contemporary Muslim countries. They too, like the Prophet, should approach other world leaders with the message and mission of Islam--submission to the Will of Allah (God) alone. But, obviously before they can do this, they must first take care of business in their own backyards.



*Jews and Christians.

The Islamic Movement Around the World

The Islamic Party Of Egypt — Ikhwan ul Muslimoon

"My Brothers: you are not a benevolent society, nor a political party, nor a local organization having limited purposes. Rather, you are a new soul in the heart of this nation to give it life by means of the Quran; you are a new light which shines to destroy the darkness of materialism through knowing God; and you are the strong voice which rises to recall the message of the Prophet.... You should feel yourselves the bearers of the burden which all others have refused. When asked what it is for which you call, reply that it is Islam, the message of Muhammad, the religion that contains within it government, and has as one of its obligations freedom. If you are told that you are political, answer that Islam admits no such distinction. If you are accused of being revolutionaries, say 'We are voices for right and for peace in which we dearly believe, and of which we are proud. If you rise against us or stand in the path of our message, then we are permitted by God to defend ourselves against your injustice.'... If they insist on pursuing their oppression, say to them, 'Peace be upon you, we will ignore the ignorant.'"

--Hassan al Banna

By the end of World War I the forces of westernization and nationalism had made deep inroads into the Muslim world disrupting the already weakened ties of unity and trust. Nationalist parties flourished and fostered a trend toward atheism and anarchy. Modernist thinkers constantly preached the separation of religion and state, and the Quran itself was attacked as some attempted to raise doubts about its meaning and interpretation. One Arab nationalist was so bold that he declared, "we were Arabs even before Muhammad."

In Egypt, the national scene was one vividly characterized by decay and humiliation. The corruption of the faith was serious enough, worse still, it resulted not only in the disregard of Islamic teachings, but in their replacement by foreign values brought by the European invaders and incompetently resisted by the political, intellectual, and spiritual leaders of the country.

During this dark period of colonial domination and internal turmoil, Hassan al-Banna, who was to become the founder of the celebrated Muslim Brotherhood (Ikhwan ul Muslimoon), was a college student in Cairo. In his memoirs he recalled how much concern and anxiety the conditions of the time caused him and his comrades:

No one but God knows how many nights we spent reviewing the state of affairs of the nation...analyzing the sickness, and thinking of possible remedies. So disturbed were we that we reached the point of tears. How shocked we were when we compared ourselves in our heavily emotional discussions with the complacent and indifferent people who were loafing about the cafes....!

Convinced that Islam was the only force that could liberate his homeland from godlessness and foreign control, Hassan al-Banna dedicated himself to the struggle for Islamic revival. Upon graduation he took a teaching position in the Suez Canal Zone city of Ismailiyya where he became active in the life of the community preaching to the masses and exhorting people to turn to the purified life of Islam. His aspirations and accomplishments reached such proportions that a group of zealous workers in the cause of Islam approached him and requested that he become their leader. Thus was born the Muslim Brotherhood movement in 1928.

The objective of the Muslim Brotherhood was to bring freedom, dignity, and honor to the Egyptian people by rebuilding their faith in Islam and reviving the Islamic social, economic, and governmental systems. So actively did they carry out their work that by 1933, when the center of the movement's activities was transferred from Ismailiyya to Cairo, the movement had spread throughout the entire Suez Canal Zone area. During the next six years the Muslim Brotherhood established a coherent and comprehensive ideology.

Well-organized, the movement entered the political field with a comprehensive platform of religious and social reform as well as a political and constitutional program of its own. By now the Brotherhood had succeeded in gaining ground in intellectual centers and among the students, in professional circles, and in commercial and industrial organizations. By creative work, pure inclinations, and organ-

cont. next page

izing capacity, the movement emerged from a formative stage as a powerful and dynamic force in the country.

In order to propagate their ideals, the Brotherhood was active in the field of publication. They produced newspapers, magazines, pamphlets, and booklets that had a wide circulation not only in Egypt but also in all the Muslim countries of the Middle East and Africa.

While criticizing the other political parties of Egypt, the Brotherhood never aspired to join or replace anyone of them in the formation of a government. On the other hand, they always pressed for the formation of an Islamic order and constitution in the country eschewing resort to force and subversion. Although the Muslim Brotherhood agreed with the Arab nationalists on the necessity of liberating Egypt from foreign rule, to them this was no end in itself but only an opportunity to create a state founded upon the Law of Islam.

The years of World War II were a period of turmoil and frustration for Egypt. The colonial powers began to interfere and exert pressures to have governments of their own liking in Egypt which occupied a strategic position in an important theater of war. Rule by decree became the order of the day, and Egyptian interests were regularly and progressively subordinated to the policies of the western "democracies."

Britain, the colonial authority in Egypt, was inherently opposed to the pan-Islamic appeal of the Muslim Brotherhood which held that Islamic unity could not be subdivided by geographical and national boundaries. Both the colonial power and the secular national government saw the doom of their aspirations in such a theory and program, especially since the Brotherhood traced the decline of Islamic society to the machinations of the European nations, and therefore, advocated the liberation of Palestine, North Africa, and other Muslim countries through armed struggle.

The Muslim Brotherhood by 1947 had become a powerful organization through systematic work and sound policies that appealed to the common man. The movement had two thousand branches in Egypt and supporters and sympathizers in all levels of the society. Branches were also working in Syria, Sudan, Lebanon, Palestine, Jordan, and Iraq. The Brotherhood had even started its own military training camps.

Equipped with popular support, the Brotherhood pressed the Egyptian Prime Minister to end the colonial domination imposed upon the country by Britain. They organized a public protest campaign that infuriated the government who met demonstrators with bloodshed and terror. The whole country was outraged, and public sentiment forced the Prime Minis-

ter to resign.

The established ruling clique began to regard the Brotherhood as a major threat. In December 1948, the government bowed to American and British pressure and outlawed the Muslim Brotherhood, closing their centers, confiscating their properties, and throwing thousands in jail. Scarcely months later on February 1949, Hassan al Banna, the leader of the Brotherhood was fatally shot on a Cairo street by an unknown assassin. In less than a year a new government relaxed the ban on the Brotherhood, and still well organized and strong, the movement resumed its place in the political life of Egypt.

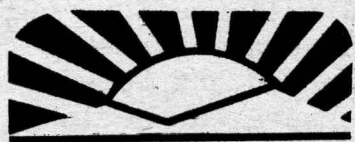
The Revolution of 1952, led by junior military officers including Gemal Abdul Nasser who was a key figure, was to have paved the way for Islamic rule by overthrowing King Farouk. However, the new military government proved in time to be more hostile to the Muslim Brotherhood than its predecessor. Nasser's greed and tyrannical quest for absolute power brought him in conflict with the Brotherhood.

In late December 1954 an attempt was made on the life of Nasser, who had become President and Prime Minister. This provided an ideal pretext for the government to attack the Brotherhood. Thousands of innocent people were arrested, victimized, and tortured. The leaders of the Brotherhood were tried and six were condemned to death and executed despite an outrage and protest throughout the Muslim world.

The Arab socialist doctrines of the Nasserite regime failed to attract the youth and the masses in spite of a strong propaganda machinery. Hence, in 1966 the regime decided to permanently end the Brotherhood's influence and to exterminate them and all supporters as well through military and judicial force. Again thousands of people, including women, were arrested without any means of defence and subjected to brutal torture. Many died in the jails and prisons as a result of the inhuman treatment; others were executed. These barbaric tactics were designed to not only suppress the influence of the Brotherhood, but to stamp out Islam altogether.

Although the Muslim Brotherhood as an organization and movement has been suppressed in its native land, its ideology and methods still live on in the Mid-East, Africa, Asia and even the United States and Europe. As one Islamic worker of Pakistan has commented: "The mere temporary absence of the organization from the scene, because of an artificial situation, is no proof of its elimination. Ideological movements never die this way. Their message goes on spreading. In the intellectual, social, and cultural fields even now the ideology of the movement is progressing and conquering new ground."





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SEX 'n PLANTS

One of the scientific discoveries of the modern age is the existence of sex differences in plants as well as in animals. After the invention of the microscope and the development of refined techniques for studying tissue structure and cell behavior, men were able to better understand and describe sexual roles in plant life. The Holy Quran, over 1400 years ago, disclosed the secret that plants have a male and female gender:

And He (Allah) it is who spread out the earth and placed therein firm hills and flowing streams, and all fruits He placed therein two spouses (male and female).

(XIII: 3)

Glory be to Him who created all the sexual pairs, of that which the earth groweth, and of themselves (humans), and of that which they know not.

(XXXVI: 35)

A flower is the reproductive apparatus of a plant. In most cases the same flower has both male and female reproductive organs, but in some cases these structures are specialized in separate flowers, and in other cases, on separate plants.

The male part of the flower produces pollen grains which contain the male reproductive or germ cells. These must be transferred (usually by wind or insects) to the female structures in order for fertilization to occur. The female reproductive cells (eggs) are enclosed in an ovary, and when united with the male germ cells they develop into seeds.



Duty Towards Neighbours

"And (be good) to the neighbour who is your relative and to the neighbour who is not a relative..." (Qur'an).

ISLAM has great respect for the mutual rights and duties of the neighbours. The Holy Prophet (S.A.W.) has said: "Gabriel always used to advise me to be generous with the neighbours, till I thought that Allah was going to include the neighbours among the heirs of a Muslim".

The rights of neighbours are not meant for Muslim neighbours only. Of course, a Muslim neighbour has one more claim upon us — that of Islamic brotherhood; but so far as the right of neighbours are concerned, all are equal. Explaining it, the Holy Prophet (S.A.W.) said: "Neighbours are of three kinds: (1) that one who has one right upon you; (2) that one who has got two rights upon you; and (3) that one who has got three rights upon you.

"The neighbour having three rights upon you is the one who is also a Muslim and a relative. The neighbour having two rights is the one who is either a non-Muslim relative or a non-relative Muslim.

"The neighbour having one right is the one who is neither a Muslim nor a relative. Still he has got all the claims of neighbourhood-rights upon you."

Here are some more traditions which show the Islamic love towards the neighbours:—

The Holy Prophet (S.A.W.) has said: "That man is not from me who sleeps contentedly while his neighbour sleeps hungry".

ECONOMICS cont.

Seek of the bounty of God and be not a burden on others.²⁰

Even the social and government organizations concerned with social-security disbursement of zakat funds, would be wiser in following the policy of training the poor in good working habits, equipping them with the necessary skills in demand, and helping them find a suitable job for themselves so that they may be able to stand on their own feet as Islam wants them to. A precedent in the life of the Prophet himself stresses the importance of this. When he found an ansari begging, instead of giving him the dole, the Prophet helped the ansari find a suitable way of earning his livelihood and stressed that this way of earning a livelihood was better than begging.²¹ This illustration also brings home the idea that what Islam seeks to encourage is the rendering of assistance to people afflicted with misfortune, such as, unemployment, widowhood, sickness or disability, and old age. The Prophet declared begging unlawful for those who have no real need and who are healthy and able-bodied.²²

Abstinence from conspicuous consumption or aimless expenditure should, in spite of the requirement to spend on social help and solidarity, leave a significant surplus, which, because it is not allowed to be hoarded or left idle, must be invested for producing the socially desired goods and services and for increasing employment opportunities. This could not but help in the fulfillment of the goals of Muslim society by the utilization, through investment, of the God-given resources in the heavens and the earth, for the betterment of mankind by generating full employment and a high rate of economic growth, thus reducing poverty, and bringing about broad-based prosperity and equitable distribution of income. Therefore greater investment through greater saving by checking undesirable consumption could not but be considered a virtuous act as it helps fulfill the goals of Islam. The Prophet particularly discouraged disinvestment by emphasizing: 'He who sells a house but does not invest the proceeds in something similar, God will not bless the proceeds,'²³ and 'He who sells a house without need, God will allow it to be wasted and it will be wasted.'²⁴

We may sum up this section by saying that Islam attaches paramount importance to spiritual values and that its economic system is based on a strong moral foundation. For his ultimate salvation a Muslim must, in his pursuit of wealth, observe the high moral standards set by Islam. Wealth thus acquired should not be left unused but should be spent for his benefit, for the good of others, and for investment so as to foster the economic goals of Muslim society. To bring to a fulfillment this goal of a morally conscious society having also a spirit of fellowship and mutual help, it is necessary to have an educational system that would instill these values in the young. It will therefore be a moral obligation of Muslim society and an indispensable function of the Islamic state to undertake such an educational program seriously and sincerely.



²⁰Yusuf ibn Abd al-Barr al-Qurtubi, Jami Bayan al-Ilm wa Fadluhu (Madinah, n.d.), vol.2, p.15.

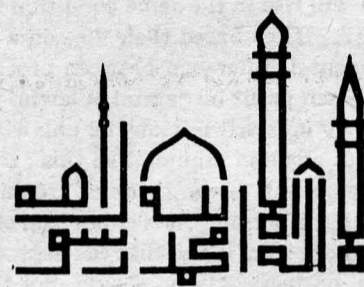
²¹Abu Dawud, vol.1, pp.381-382.

²²Ibn Majah, vol.1, p.589.

²³Jalal al-Din al-Suyuti, al-Jami al-Saghir (Cairo, 1940), vol.2, p.167.

²⁴Ibid

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315. The Arabic word *ribā* literally means "increase in" or "addition to" anything. Technically it was applied to that additional sum which the creditor charged from the debtor at a fixed rate on the principal he lent, that is, interest. At the time of the revelations of the Qurān, interest was charged in several ways. For instance, a person sold something and fixed a time-limit for the payment of its price, and if the buyer failed to pay it within the fixed period, he was allowed more time but had to pay an additional sum. Or a person lent a sum of money and asked the debtor to pay it back together with an agreed additional sum of money within a fixed period. Or a rate of interest was fixed for a specific period and if the principal along with the interest was not paid within that period, the rate of interest was enhanced for the extended period, and so on.

316. The Qurān likens the money-lender to a madman. Just as a madman loses his sense on account of his dis-ordered intellect, in the same way the money-lender is so mad for money-making that he divorces himself from common-sense. He is so senselessly foolish and impudent that he does not mind how his selfishness and greed are cutting at the very root of human love, human brotherhood and fellow-feeling, and destroying the common good of mankind. He does not care a bit that he is gaining prosperity at the expense of many. That is how he behaves like a madman in this world. In the next world he will rise like a madman at the time of Resurrection, for, in the Hereafter a person will rise in the same condition in which he dies here.

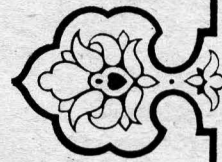
317. They based their vice on a wrong theory and did not see the fundamental difference between profit and interest. They argued like this: When profit on capital is lawful in trade, why should then interest on money invested in loans be unlawful? And the Arab money-lenders were not alone in arguing like this; the bankers and money-lenders of today also put forward similar arguments for charging interest. They argue that a person, who lends a sum of money to another, could himself make profit from it and that the debtor actually does invest it in a profitable business. Why should not the creditor, then, get a portion of that profit from the debtor for his productive credit? However, what they forget is that *there is no business in the whole world where there is a fixed and guaranteed profit without any risk.* In trade, commerce, industry, agriculture etc., one has to spend both labour and capital and at the same time one has to face risks, without any guarantee of a fixed profit. Let us for the present leave aside the case of the debtor who borrows money for consumption and not for production, and also the issue of the rate of interest. Let us compare the case of the money-lender who lends money at a moderate rate of interest for profitable business with the case of those engaged in other kinds of business. They devote their whole time, labour, talent and invest their own capital, etc., and work day and night so that their business may become profitable by virtue of their own efforts. But even then they are not guaranteed any fixed profit, and have to bear all the risks. On the contrary, the money-lender, who lends his capital only, goes on receiving a fixed amount of profit without any risk whatsoever. By what reasoning and on what principles of logic, justice and economics is it right for him to receive a fixed amount of

profit? How can one be justified in lending on a fixed rate of interest to a factory a sum of money today for twenty years, when none can say what rise or fall in price may take place during these twenty years? And how is the subscriber to a war loan justified in charging interest at a fixed rate for a full century, and that too, from his own nation, whereas the whole nation has to face risks, bear losses and make sacrifices?

318. The fundamental difference between profit and interest that produces different moral and economic results is this:—

(1) The settlement of profit between the buyer and the seller is made on equal terms. The buyer purchases the article he needs and the seller gets profit for the time, labour and brains he employs in providing that article to the buyer. In contrast to this, in the case of interest, obviously the debtor cannot settle the transaction on equal terms with the creditor because of his weaker position. As far as the money lender is concerned, he gets that fixed sum of interest which he considers as his profit. If the debtor spends the borrowed money in fulfilling his personal needs, the time factor definitely does not bring any profit at all. And if he invests that money in trade, commerce, industry, agriculture etc., then there are equal chances of profit or loss. Thus lending money at interest might bring a guaranteed and fixed profit to one party and loss to the other, or a guaranteed and fixed profit to one party and an uncertain and indefinite profit to the other.

(2) The trader charges his profit, however high it may be, once for all but the money-lender goes on charging interest over and over again and it goes on increasing with the passage of time. The profit which the debtor makes on the money of the creditor, however large it may be, has after all its own limits, but there is no limit to the interest the creditor may charge on his money. He may, as sometimes actually happens, receive all the earnings of the debtor, nay, may even deprive him of



Meaning of

AL-BAQARAH

Those who spend their wealth secretly and openly by day and night, will have their reward with their Lord, and they have nothing to fear nor to grieve. But those who devour interest³¹⁵ become like the one whom Satan has bewitched and maddened by his touch.³¹⁶ They have been condemned to this condition because they say, "Trade is just like interest"³¹⁷, whereas Allah has made trade lawful and interest unlawful.³¹⁸ Henceforth, if one abstains from taking interest after receiving this admonition from his Lord, no legal action shall be taken against him regarding the interest he had devoured before; his case shall ultimately go to Allah.³¹⁹ But if one repeats the same crime even after this, he shall go to Hell, where he shall abide for ever. Allah deprives interest of all blessing and develops charity;³²⁰ and Allah does not like an ungrateful sinful person.³²¹ As to those who believe and do good deeds, establish *Ṣalat* and pay *Zakāt*, they will most surely have their reward with their Lord and they will have nothing to fear nor to grieve.³²²

all the means of livelihood or of the articles of his personal use and still might have the same amount of debt against him that was at the time of borrowing.

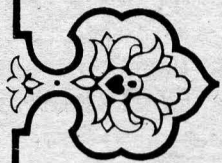
(3) The transaction in trade comes to an end as soon as the article and its price change hands. After this the buyer is not required to return anything to the seller. As regards the rent of furniture, house, land, etc., the lent thing is not itself spent up but is returned to the owner after the term. But in the case of the principal the debtor has to spend it first and then to reproduce it and return it, to the creditor along with its interest. Thus the debtor runs a double risk; he has to reproduce the principal and also to produce its interest.

(4) One engaged in trade, industry, agriculture etc., earns profit by spending time, labour and intelligence but the money-lender becomes the stronger partner in the earnings of the debtor without any risk or labour on his part simply because he invests the money which is over and above his need. He is a partner only to the extent that he is entitled to a fixed guaranteed interest, irrespective of whether there is any profit at all or how much, or whether there is even a loss.

From the above it becomes quite clear that even from the economic point of view, trade helps construct society but interest leads to its ruin. As for the moral point of view, interest, by its very nature, creates parsimony, selfishness, cruelty, hard-heartedness money-worship etc., and kills the spirit of fellow-feeling and co-operation. It is, therefore, ruinous for society both morally and economically. As to the question: What should one do with the money for which one has no use, one may invest it in commerce, industry etc., on the basis of partnership and share profits and losses alike.

319. This allowance applies only to the legal aspect of that interest which had been taken before the revelation of this verse about prohibition and does not mean that the income from that interest had also been made lawful. From the very wording of the verse, it is clear that the case will go to Allah for decision and that it has not been pardoned outright by Allah. In order to avoid endless litigation on this account, it has been declared that no legal demand for its return should be made. But from the moral point of view, it remains unclean and one who has taken it must do his best to cleanse himself of it. He should abstain from spending it on himself and try his best to find out the people from whom he received it and return it to them. In case he is unable to locate or find out anyone of those people, he should spend the unclean and unlawful wealth on social welfare. This is the only way in which he

the Quran



H verses 274 - 277

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْئِيلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۗ الَّذِينَ يَأْكُلُونَ الرِّبَا
لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۗ ذَٰلِكَ
بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا
فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ ۗ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَ
مَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۗ يَمْحَقُ اللَّهُ الرِّبَا
وَيُزِيهِ الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ۗ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَآتَوْا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۗ

can save himself from the punishment of Allah Who will decide his case on the Day of Judgment. As to the person who goes on enjoying this unlawful wealth, he may be liable to punishment even for his money-lending in the past.

320. This is true from the social, economic, moral and spiritual point of view. Though apparently interest enriches and charity impoverishes, it is really just the opposite of it. According to the law of Allah, interest is, in its very nature, a hindrance to the social, economic, moral and spiritual progress and charity (including a loan without interest) helps their development.

If we look at interest from the moral and spiritual points of view, we see clearly that it is based on greed, selfishness, parsimony, narrow-mindedness, hard-heartedness and the like and nurtures the same evils in the money-lender. On the other hand, charity is based on generosity, sympathy, broad-mindedness, large-heartedness and the like and develops the same high qualities. Can anyone deny that these qualities are far better than the former?

From the social point of view, even a little thinking will show that a society can never become strong and stable if its individual members base their mutual dealings on selfishness and if none is willing to help the other without self-interest. If the rich people believe that the poor people exist merely to afford them an opportunity for exploitation, there will be a clash of interests which will result in the disintegration of that society. If other factors also help this evil state of affairs, these will surely produce class struggle. On the other hand, if the individual members of a society base their dealings on mutual sympathy and treat each other with generosity, they will most surely strengthen it. If everyone tries to help the other in need, and if the "haves" treat the "have-nots" with sympathy or at least with justice, mutual love and fellow-feeling will develop in that society and it will become strong and stable. Obviously, its progress will be accelerated by mutual co-operation and fellow-feeling.

Now let us consider interest from the economic point of view. Loans are of two kinds. The consumptive loan is borrowed by the helpless needy persons for their personal needs and the economic loan is taken by businessmen for trade, commerce, industry, agriculture and the like. As to the first kind of loan, everyone knows that interest on it produces ruinous results. In every country the money-lenders and bankers are sucking the blood of the labourers, peasants and the poor people in general, and making their condition miserable. The interest

charges render the payment of debt almost impossible for such people and they have to borrow one loan after the other to get out of this mess. Even after paying interest equal to many times the original principal, the principal still remains as it was before. The major portion of the income of the debtor is taken away by the money-lender and the poor debtor finds himself unable to make both ends meet. Naturally this kills the interest of the labourers in their work. When the fruit of their labour is taken away by others, they cannot put their whole heart into their work. More than that: When worry, anxiety, poor food etc., spoil their health, they cannot afford even to buy the necessary medicine for want of money. Thus money-lending leads to the fattening and battenning of a few at the expense of the bloodsucking of the majority and results in the general deterioration of the nation. The inefficiency caused in this way lowers the quality and standard of national production. In the end the blood-suckers themselves fall a prey to their own iniquity. When the suppressed anger and hatred of the depressed people engendered by the selfishness of the cruel money-lenders, bursts out into a bloody revolution, it sweeps away their honour and lives along with their ill-earned wealth.

As to the fixed interest on economic loans, three out of the many evils are given below:

(1) Those concerns that cannot pay an interest higher than or equal to the market rate cannot draw in capital howsoever useful they may be for the nation. All the available money flows into those channels of commerce and industry which can bring interest equal to or greater than the market rate of interest, howsoever harmful or ruinous they might be from the national point of view.

(2) There is no business—commercial, industrial, agricultural—that can guarantee a fixed and uniform rate of profit, say five, six or ten percent or more under all circumstances. Not to speak of such a guarantee, there cannot be any guarantee against loss in any business. Therefore, the business which borrows capital at a fixed rate of interest can never be free from risk or loss.

(3) As the money-lender himself is not directly a partner in the profit or the loss of the business but keeps in view only his guaranteed fixed interest, he is not interested in its welfare. His only concern is his own interest; therefore he very selfishly tries to withdraw and withhold his money whenever he has even the slightest fear of a slump in the market. In this way he creates panic by his selfishness and paves the way for a further crisis and when there is already a crisis, he accelerates it into a disaster.

The above mentioned three evils of interest are so obvious that they are well known to everyone who knows even the A B C of economics. Can anyone then deny the truth of the Natural law enunciated by Allah that interest decreases the national economic wealth?

Now let us consider charity from the economic point of view. If the well-to-do people of a society spend money liberally in buying their own necessities of life and those of their dependents and distribute a part of their wealth among the needy to enable them to buy their necessities of life, or if they lend it to businessmen without interest or invest it in business on the basis of partnership or lend it without interest to their government for national service, then obviously, commerce, industry, agriculture etc., will thrive to a very high standard. The standard of national prosperity will rise higher and higher and the production of its wealth will become larger as compared with the country where interest is lawful. Thus it is clear that interest hinders the progress of a nation and charity helps its development.

321. The money-lender is no doubt an ungrateful wretch. As a grateful servant of Allah, Who gives him spare cash, the least he ought to do is to lend it to His other servants without interest. And if, instead of this, he uses the bounty of Allah exploiting His other servants who are getting less than he, he becomes not only ungrateful but also cruel and wicked.

322. In this passage Allah has presented two characters for contrast. One is the selfish worshipper of wealth, the Shylock, who, unmindful of Allah and His creatures, is engaged day and night in amassing wealth. The other is the worshipper of Allah, the generous and sympathetic person who observes the rights of Allah and His creatures; who earns wealth and spends it on his ownself and on others and in doing good deeds. Allah disapproves the first type of people because they cannot build any good and stable society: nay, they even make themselves and others miserable in this world, and they shall meet with grief, sorrow and affliction in the Hereafter. In contrast to this, Allah approves of the second type of people for they help build a good and stable society and achieve real success. They have also peace of mind in this world and will be blessed with all kinds of heavenly pleasures in the Hereafter.

WAR IN ISLAM

Series XX

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

The Messenger of Allah (on whom are blessings and peace) obtained power and dominance over non-believers on many occasions. Large groups of them fell into his hands, but he limited himself to washing the filth off their souls with his teaching and never forced them to accept Islam. These missions which were sent out to spread the message of Islam were specifically commanded not to be harsh. Abu Musa Ash'ari and Ma'az bin Jabal (may Allah be pleased with them) were told, when about to be sent to the Yemen, "be gentle not harsh, gladden them and do not cause hatred." When the Blessed Messenger entered Mecca as a conquerer he said to the unbelievers who had been thirsty for his blood:

"There is no blame on you today. Go, you are all free."¹ Of those thus set free (tulaqa in Arabic) two thousand volunteered to join the Islamic army in the battle of Hunain.²

As the historian Ibn Jabir Tabari points out, the groups sent out with the message of Islam to the areas around Mecca were forbidden to indulge in warfare. When Hazrat Khalid attacked the tribe of Bani Jazima, without the Prophet's permission, and killed many of them, the Messenger of Allah openly declared his dissociation from Khalid's actions and paid compensation to the tribe even for its dogs that were killed. Throughout the entire life of the Messenger of Allah (on whom are blessings and peace) there is not a single instance of any person being forced to accept Islam on the threat of death. This is conclusive evidence that the verse la ikraha fid din (there is no compulsion in religion) has the same meaning which its words evidently signify. The Messenger of Allah showed in practice, with actual examples, what the commands of the Holy Quran mean.

Sometimes a Hadith (tradition of the Prophet), narrated by Imam Ahmad from Hazrat Anas, is presented in this connection. This Hadith states that the messenger of Allah said to a person: "Accept Islam." That person replied: "I feel some repulsion and hesitation within me." The messenger said: "Ac-

¹This is probably the greatest instance of forgiveness and mercy in the history of all mankind. For an excellent study of the conquest of Mecca see Naeem Siddiqui's Urdu history Muhsin-e-Insaniyat.--Trans.

²Took place in Shawwal, 8 A.H.--Trans.

cept inspite of the repulsion and hesitation, then Allah will bestow the best of motives and sincerity as well." It is amazing how this Hadith can be presented to support ikrah or compulsion. The word used in it is not mukrahan (forced by external forces against one's own will) but karihan-(repulsion and hesitation within the self which comes near to meaning lack of full inner consent). It certainly does not show or prove that the blessed Messenger forced that person to enter the fold of Islam.

Those commentators who claim that this verse "there is no compulsion in religion" was abrogated have no argument to support their claim except that they cannot properly relate it to the verse which commands war. There is no authentic Hadith (tradition of the Prophet) which supports their claim. Apart from the argument about the kinds of proof which are needed to support the claim that a verse of the Quran was abrogated during the lifetime of the Holy Prophet, we wish to point out that the "abrogation" of this verse is an invention of the times after the era of Prophethood. The great Companions of the Holy Prophet were not aware of any such abrogation. If it had been a fact, a great scholar of the Law like Hazrat Umar (with whom Allah is pleased) would not have permitted his slave Asbaq to refuse the acceptance of Islam. Ibn Abi Hatim's narration is decisive about the claim of abrogation:

Asbaq said 'I was the Christian slave of Umar ibn al-Kitab. He used to invite me to embrace Islam and I used to refuse. At this he (Umar) would say la ikraha fid deen (there is no compulsion in religion), then he would add, O Asbaq if you had accepted Islam we would have taken your help in the affairs of the Muslims.

The statement of Ibn Jabir Tabari about this verse is somewhat different from that of Imam Razi and Ibn Kathir but, after noting all possible statements and references of the early period of Islam, he arrives at this decision:

All this shows that la ikraha fid deen means that if one from whom it is permissible to take jizya (tribute) pays this jizya and accepts the rule of the Islamic government, he will not be forced to accept the faith. Hence, it is meaningless to say that this verse was abrogated by the one which permits fighting. If someone refers us to the Hadith narrated by Ibn Abbas which says that 'this verse was revealed about the Ansars (helpers) who wanted to force their children to accept Islam' and asks what we have to say about that, our reply is as follows: No one denies the authenticity of this Hadith. Surely this verse was revealed with regard to a particular matter, but the commandment it contains covers all those situations which are comparable to the one with regard to which the verse was revealed.

According to the Hadith narrated by Ibn Abbas etc. the people about whom this verse

cont. next page

was revealed had accepted the religion of the people of the Torah before this command was issued. Allah Almighty forbade their being compelled to the way of Islam, but issued the prohibition in words which cover all those religions from whose followers jizya (tribute) can be accepted.

However those who restrict this command only to the "people of the Book" (Jews and Christians) do not have any argument based on the Quran and the Sunnah (established practice of the Prophet) to support their claim. The command "there is no compulsion" is general and comprehensive. The context in which it was revealed does not restrict it only to that particular context, otherwise, as there is no verse in the Holy Quran which does not have a particular context (Shan-e-nuzul), the entire Quran would be particularized and restricted in its application. As for the idea that the verse about jizya restricts the application of the command against compulsion, it is necessary to reflect that the jizya verse, inspite of being particularly for the "people of the Book" has been generalized by the great thinkers of Islam to cover all non-believers and polytheists. Although the Hanafi school of Islamic thought says that the verse about jizya does not apply to polytheists (whose existence in Arabia had come to an end when the verse about jizya was revealed), Imam Malik, Abu Yusuf, Imam Auzai etc. included even idol-worshippers in the mercy of this verse. Owing to this, from the first century of Islam till today, Muslims have accepted all kinds of non-believers under the protection and responsibility of God and the Messenger after taking jizya (tribute) from them.

So when the verse about jizya can be read in a generalized sense, inspite of the particularity of its words, how can it be correctly used, without proof from the Shariah (Islamic Law), to limit the application of a verbally general sense? The acceptance of jizya from all kinds of unbelievers is in itself clear proof that no one, be he of the ahl-al-kitab (Jews and Christians) or any other, can be compelled or coerced into Islam. This is so because following the payment of jizya the negation of compulsion (ikrah) in religion is clearly evident in the law of Islam (Shariah)

THE BASIC PRINCIPLE OF PREACHING AND TEACHING

The fact is that the verse about fighting or the verse about jizya does not interfere with the religious freedom enunciated in the verse which states "there is no compulsion in religion." It only makes the earlier unconditional freedom part of a rule and a principle. In the very beginning when the Muslims were weak they did not have the power to perform the duties which Allah wanted of them as "the nation of the middle path" (ummat-e-wasat) or "the best of nations" (khair al-ummat). Muslims used to say not only "to me

my way to you yours" but also "to me my actions, to you yours." They did not have the strength to rid the world of immorality and to wipe out persecution and oppression.

Hence, at that time "commanding the good" and "forbidding wrong-doing" took only one form. Just as the blessed Messenger called people to accept the oneness of God and the prophets He sent, to believe in life after death, and to establish prayer, he also restricted himself to arouse, verbally, the consciousness of the people against adultery, theft, infanticide, telling lies, cutting off relationships, putting obstacles in the way of Allah etc. When the Muslims emerged from their situation of weakness and obtained the power to give practical shape to their teachings, the principle of religious freedom was retained in its original shape but it was decided that where Muslims had their way there would be no freedom to indulge in wrong-doing and license, fitna (persecution and oppression) and fasaad (disruption of social morality, justice, and political order), and the forbidden actions. At that time the sphere of amr bil maruf (commanding the right) was separated from that of nahi a'n al-munkar (forbidding the wrong). In the sphere of nahi a'n al-munkar the sword joined teaching and preaching and it was decided to purify the world of wrong-doing and oppression whether the world liked it or not. But in the sphere of amr bil maruf the principle of la ikraha fid deen (there is no compulsion in religion) was maintained.

We have stated previously that Islam has two facets, one is that of the Law of Allah, and the second that of call and a message of virtue and God consciousness. The first of these relates to the establishment of peace on earth and the necessity to safeguard it against violation by unjust and mischievous people. The world has to be taught to maintain the limits of morality and humanity and use of a certain force and power for this purpose is axiomatic.

The second facet of Islam includes the healthy development of man's inner being, the purification of the self, the removal of gross animality so that the children of Adam may reach a high level of humanity. In this area, instead of the edge of the sword, the light of guidance is needed. Instead of merely physical obedience, the heart needs to be reclaimed. It is not enough to place limitations on the body, the soul itself needs to be captured. If a person says "there is no God but Allah" when he sees the flashing sword, but his heart continues to worship powers other than Allah, his apparent acceptance is useless, and his entry into the fold of Islam is absurd.

Let alone the Religion of Truth, even ordinary worldly movements with limited goals,

Raising Our Children

The following article is one of a series of messages by the late Prof. Hassan Eshmawi of Egypt on the proper training and education of children. The author was a lawyer and member of the Muslim Brotherhood movement. When the Egyptian government severely persecuted the Brotherhood in 1954, Prof. Eshmawi had to go into exile. During this period he wrote to his wife on how to properly raise their children. These writings have been translated for AL-ISLAM from the Arabic Bimonthly, ASH-SHIHAB (Beirut, Lebanon), by Dr. H. Muhammad Najm, an associate of Islamic Party Publications.

Example is no doubt the first principle of education. If we want to bring up a child correctly, we must first purify our own behaviors of all the blemishes which we want his behavior to be free of, otherwise his criteria for sayings and deeds will be confused when he imitates what he sees, and says what he hears, and finds that his sayings are contradictory to his deeds. The child will become a model of hypocrisy, whose sayings are seemly, and whose deeds are wicked.

We know very well that we, and many of those around us, have some traits which we do not wish our children to imitate. A child is so quick in imitating what he observes because of his thorough attention, and his esteem for grown-ups, just because they are bigger than he. Hence, I need not emphasize to you that our children must not witness falsehood, hypocrisy, slander, backbiting, obscenity, or quick anger being committed by us or by other adults. I will even go to the extent of demanding that we should abstain from committing these bad things, at least for the sake of the children, if not for the sake of morality. Otherwise, if an adult commits an evil act in front of a child, we will have to go through the embarrassment of instructing the child that the act he has just witnessed is evil, although it was committed by someone he respects.

After good example comes mutual understanding, conviction, and participation. By these I mean drawing the child's attention to his mistakes, explaining their evil to him, discussing with him ways of avoiding them, advising him on the right conduct, convincing him of its excellence, and participating with him in drawing the way to it. I have previously talked to you much about these meanings, so I will only remind you briefly of them.

I have firm conviction that education, or drawing the child's attention to his mistakes and guiding him to the right conduct, should be based on kindness and leniency, and be free of any shade of cruelty in speech or treatment. This little, tender plant will not withstand cruelty in correction and education, for its stem will bend and break, or become dry and die. The child is always in need of care, clemency and affection from adults in every utterance and gesture. The

stick and abusive words have never made a virtuous human being. They might create a trained monkey with polite gestures, but we want our children to be human beings not monkeys. I abhor turning human beings, who have been honored by Allah, to be monkeys who do not make mistakes. I say "who do not make mistakes" and not "who do right," because doing right is associated with the heart and the brain which were bestowed on man alone, although they can also make mistakes.

I know that the "goodly word," which is mentioned in the Book (XIV: 24), means all good in general, and that the "evil word" (XIV: 26), means all evil in general. I also believe that clemency in education is a goodly word because it is good, and that cruelty is an evil word because it is evil. Clemency turns a small plant, in the course of time, into a deep-rooted tree with long branches and ripe fruits: "Seest thou not how Allah sets forth a parable? A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens, It brings forth its fruit at all times by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition" (XIV: 24-25). On the other hand, cruelty may produce the image of a tree which has no roots, produce no fruits, and has false green. This is because righteousness has not been deep-rooted in the heart, but instead, has been externally painted with a fast-vanishing paint: "And the parable of an evil word is that of an evil tree: It is torn up by the root from the surface of the earth: It has no stability" (XIV: 26).

However, this does not mean that I totally exclude painful punishment as an element of education and reform. I admit that painful punishment is decisive in curbing and restraining, but I look at it as a hateful thing that must be resorted to only in cases of extreme necessity, and then in a gradual manner. The parable of painful punishment is that of therapeutic poison which is added to the medicine of a sick person. It is added only in prescribed amounts by well trained hands, after proper diagnosis of the disease and careful consideration of the circumstances. Only then does the poison become a useful element in curing the disease. But if it is carelessly used, it becomes lethal, and the one who administered it to the patient

cont. next page

becomes his murderer. In my estimation, killing the personality of the child is no less serious than causing death to him.

Always remember that painful punishment is a lethal poison. If you have to use it, then use it as a physician uses poison to cure a patient. If you keep that in mind, you will be careful in diagnosing the child's mistakes, in estimating the required degree of painful punishment, in not letting any other hand administer the punishment to the child, and in purifying yourself from anger and wrath while administering it. Before resorting to painful punishment, we have to be very patient in diagnosing the case of the child and studying the circumstances that accompanied his offensive behavior. It is only elementary that we must not punish the child for a mistake which he has committed for the first time. We only use painful punishment when the child repeatedly commits the same mistake. However, not every repeated mistake is curable by painful punishment. That is why we should study the situation first before resorting to it. For instance, repetition of the mistake could be due to a misconception or lack of understanding on the part of the child, or due to fear of a certain situation, or due to an evil suggestion from another person, whether that person intended to do so or not. In all these cases painful punishment will be of no avail. On the contrary, it will be very harmful because it will complicate the matter.

If a child misbehaves because he did not understand the proper way of behavior, or if he damages things because he thinks that he is being deprived of his rights or discriminated against, or if he lies because he fears punishment, or if he insists on doing a detestful thing because he saw someone else being rewarded for it, then painful punishment will not stop the child from committing all these mistakes. It will, rather, lead to some form of internal repression that will destroy his personality and bring to him the worst complexes. Therefore, care and deliberation in understanding the motives and the circumstances of each mistake is essential before deciding to add poison to the medicine. This care and deliberation may even be sufficient to diagnose and cure most of the child's repeated mistakes. There will remain only those mistakes which result from the child's indifference towards the feelings and rights of others. This is the only kind of mistake curable by painful punishment.

If after careful deliberation it becomes apparent to us that painful punishment is the only resort, then we must remember that there are many degrees of painful punishment, and that we must not resort to any degree before exhausting all the lower ones. A stern look is painful, and it could be enough. Negligence is painful, and it could be sufficient. If these do not work, we may censure or reproach the child. And finally, at the very end of the chain, we may resort to beating.

But bear in mind that beating the child is a form of cure and reform, and hence you should free yourself from all feelings of anger and spite while administering it to the child, otherwise beating will become a form of revenge and contempt. In other words, it will become a crime rather than a punishment. This will be exactly like the case of a physician who adds poison to the medicine while he is furiously angry. No doubt his trembling hands will put the wrong amount of poison, that is if his entire psyche does not collapse and cause him to intentionally administer more poison to the patient, and thereby murder him.

Since reform by painful punishment requires deliberation in diagnosis, graduation in its undertaking, and equanimity in its administration, then it is essential that only one person be permitted to use it. It is almost impossible for more than one person to follow each other's efforts smoothly on the above-prescribed course. Originally, the right to use painful punishment, with the above conditions, belongs only to the parents. For although they are two persons, they are yet one soul and one heart striving towards one goal in an atmosphere of love and mutual understanding. But since the circumstances have prevented me from being with you, then you are the only person to be allowed to use painful punishment with our children. No other person, no matter how highly you or I esteem him, has the right to reform our children by painful means. This is not because we consider ourselves above him, but because it is the only correct way of reforming children.

Now I hope that you agree with me that painful punishment is a successful means of reform only when the child shows carelessness towards the feelings or the rights of others, especially if those others are careful about his feelings and render to him his rights. Pain in this case is a means of convincing the child of the cruelty of his behavior towards others by depriving him of his right to gentle treatment, and hurting his feelings by cruel punishment. However, beware of punishing the child in the presence of other people. The damage caused to his personality by humiliating him in public far exceeds the gain in his consideration for others' feelings and rights. Painful punishment must be administered only in private, and after making clear to the child why he is going to be punished.

Kindness and leniency in educating the child, however, is different from pampering and coddling him. It simply means calmness and equanimity while drawing the child's attention to his mistake and directing him to the right conduct, with the purpose of building his character and personality. Too much pampering is as harmful to the child's personality as undue cruelty in punishment.

WAR cont.

The penal system is a crime.

It robs men of their dignity.

It kills the human spirit.

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cannot rely on supporters whose sympathy is verbal only and does not come from the heart. No movement has succeeded with the help of half-hearted, insincere and false supporters. No man can dare to enter into any confrontation and hope for success with the help of heaps of flesh totally devoid of the spirit of truth. Reflect then on the case of Islam which aims not only at success in this world but salvation in the hereafter as well, a faith which makes intention and belief the basis of action, a deen (way of life) which values no action without sincerity and truthfulness.

Could such a faith, which works for the moral transformation of mankind in its entirety and which, as a movement, gained greater success in achieving its goals than any other organized force has done, possibly have handed over its message to the speechless sword? Could Islam have possibly given up sincerity and truthfulness to bank on helpless acceptance and coerced obedience? Could it possibly be satisfied with followers whose hearts knew not the fear of God but were full of the terror of the sword? Could it have given any importance to cowardly and spineless men who would accept a belief, whose truth they were not convinced of merely for fear of losing their lives? If all this were so could Islam have achieved that success which in fact it did?

No one can know the nature (fitra) of man better than the Creator (fatir) of that nature. In Allah's profound discourse, the Quran, He has tried to explain at various points, and has conveyed to His messenger in various ways, the correct and most effective way of winning the kingdom of the heart. At one point He says:

(O Messenger) The good deed and the evil are not alike. Repel the evil deed with one which is better, then watch! he who had enmity with you will become your bosom friend. (LXI: 34)

At another place He says:

It was the mercy of Allah that you were made gentle for them (O Muhammad) for if you had been stern and fierce of heart they would have dispersed from around you. (3: 159)

Elsewhere in the Quran the way the message of Islam should be given is stated:

Call to the way of your Lord with wisdom and fine teaching and argue with people in the best way. (XVI: 125)

This gentleness and noble speech is recommended to such an extent that Muslims are told not even to abuse the idols and leaders of the non-believers:

Revile not those to whom they pray besides Allah lest they wrongfully revile Allah on account of their ignorance. (VI: 108)



MUHAMMAD

maker of history

Throughout the world's history there were famous men who came to be known as heroes of their nations. These men are often dubbed "makers of history." The work "maker" implies that these men created independent ways and means of bringing about a comprehensive change in a given society. Few of these men, however, possessed the genius capable of making any deep and lasting impression on more than one or two aspects of human life.

Some of these men were exponents of theories and ideas, but were deficient in practical action. Others were men of action, but suffered from a lack of sound knowledge. Some were renowned as statesmen only; others were masters of strategy and maneuvering. Some concentrated on one aspect of social life while overlooking other aspects. Some used their energies to solve ethical and spiritual problems, but disregarded economics and politics. Others took to economics and politics, but neglected morals and the spiritual side of life. In fact, none of these heroes brought about a solution to all of man's problems, but were limited to only one or two fields of life.

The famous personalities of world history who carry the title "makers of history," are in reality, "products of history." A close look at the lives and circumstances of these leaders who brought about various revolutions will reveal that on each occasion the forces of revolution were already gathering momentum for the destined revolt. These forces were

only waiting for the right time to break out. By harnessing these forces in time for action the reputed "makers of history" merely played the part of actors for whom the stage and roles were set beforehand.

In the entire history of mankind, Prophet Muhammad (peace and blessings be upon him) is the only example of a true "maker of history." Of all revolutionary figures on record, he is the only one who did not rely on pre-existing social forces to bring about a total revolution.

Prophet Muhammad began his movement by addressing one primary and fundamental question of man's existence in the universe, his position in it and his relationship to it, his ultimate goal, and his relationship to the Creator of the universe. This question was initially the central theme of the Prophet's call to his people. His message was that they should bear witness that there is no God except Allah. For thirteen years this question of faith and belief was the subject of his message.

This revolutionary message was greeted by the Arabs with anger and disdain, and they fought against it with vigor. The Arabs knew very well that the call, "there is no God but Allah," was a challenge to all authority. They realized that this message was a call for rebellion against all modes of behavior which have been devised under human authority, and that it was a declaration of war against any authority which legislates laws not permitted by Allah.

While most of the famous reformers of the world are said to be products of their environments, Prophet Muhammad (peace and blessings be upon him) is unique in the sense that his environment seems to have had no part in the making of his movement. At the time of the Prophet's appointment to messengership, the land and wealth of Arabia were being controlled by other people. In the north, Syria was under the rule of the Romans, and in the south, Yemen was under the tutelage of the Persian empire. The Arabs themselves were in control of only a small segment of Arabia. Prophet Muhammad could have used these conditions to start an Arab nationalist movement to rid the nation of foreign imperialism. Since before his prophethood Muhammad was highly respected by his people who called him "Al-Amin As-Sadiq" (The Trustworthy and The Truthful), he could have united the Arabs under his leadership to overthrow the domination of Rome and Persia. Then, he could have used his position to make the Arabs accept the belief in the Oneness of Allah.

The Prophet, however, did not choose the nationalist method to bring about a political revolution. Instead, he openly declared that

PARTY LINE

The Islamic Party has declared 1395 A.H. (1975 C.E.) to be the "Year of the Family." During a community meeting earlier this year, the Amir, Y. Muzaffaruddin Hamid, delivered a comprehensive presentation on domestic life in Islam. He emphasized the importance for Islamic workers to build love and harmony in each family unit, and to strengthen ties with other relatives outside of the immediate family.

As the number of new Muslim families continues to increase, they must find out and strongly adhere to the Islamic laws and principles governing domestic life in order to maintain healthy and stable intra-family relationships. To assist members of The Islamic Party in this area the following ten guidelines have been adopted.

--All payments of dowry should be made as soon as possible. The dowry should never be neglected for this is payment for the husband's marriage rights over the woman and makes her his lawful wife.

--At least once a day the husband and wife should make salat (prayer) together. If children are old enough they should be trained to also participate.

--At least once a week a Quranic reading/study session should be held. A recommended time is at Salatul Fajr (the dawn prayer).

--Once a month each husband should devote twelve to twenty hours exclusively with his wife. The time should be spent doing things they enjoy. Baby-sitting should be arranged for the children.

--The husband and wife should never go to bed angry. One of them must take the initiative to bring any difference to an end. Before going to sleep the couple should reassure each other of their love.

--Postpone all major differences when children are present. Realize that arguing in front of children has an emotional effect upon them. Be extremely aware of this point at all times.

--Dissatisfaction with the other spouse should never cause the man or woman to neglect his or her duties and responsibilities as husband or wife.

--Practice the habit of giving gifts to each other to show love and appreciation.

--At least once a week a family meeting should be held to evaluate all problems. Children should be encouraged to tell their problems and to ask questions about anything.

--Divorce should not be discussed for one full year.

Objective

Clause 4. The objective of The Islamic Party in North America, and the purpose of all its efforts and struggle, is to practically establish the Deen i.e. the Government of Allah, or the Islamic System of Life, and in fact to achieve the Pleasure of Allah and final salvation in the Hereafter.

Interpretation: "Deen," "the Government of Allah," and "the Islamic System of Life," are synonymous in the terminology of The Islamic Party. The Party uses the phrases "the Government of Allah" and "the Islamic System of Life" to convey the meanings contained in the respective Qur'anic terms, "Hukmullah" (Surah 60:10) and "Deenullah" (Surah 3:83). For the Islamic Party the three terms, "Deen," "the Government of Allah," and "the Islamic System of Life" mean the same thing and that is: In the sphere of life in which man has been granted authority he should of his own will and desire accept the jurisdiction of Allah in the same way that every single particle of matter in the universe is bound to accept the natural laws of Allah. The system which emerges when the jurisdiction of Allah is willingly accepted is "Al-Deen," "the Government of Allah," or "the Islamic System of Life." When we say we want to establish the system of Islam we do not refer to any one aspect of this system, but to the system in its entirety. This applies to both individual and social life - to prayers, fasting, the pilgrimage and the purifying tax, as well as to the economy and the society, the culture and the politics. No aspect of Islam is unimportant. The whole of Islam is essential. It is the work of the true believer to struggle for the establishment of Islam in its entirety without any divisions or deletions. Those areas of Islam which are related to the individual's personal life should become a part of the true believer's existence, and those which cannot be established without collective effort should be striven for by the believers through group organization and effort. Although the true believer's real purpose in life is to attain acceptance by Allah and salvation in the Hereafter, this purpose cannot be attained without making an effort to establish the way shown by Allah in this world. Hence, the true believer's objective in practical terms is the establishment of the Deen (Islamic system of life) and his real objective in ultimate terms is that acceptance by Allah which results from the effort to establish the Deen.

(Excerpted from I.P.N.A. Constitution)

(The following remarks are reflections by a senior worker in the Party on the factors that contributed to his migration to Washington, D.C. and his application for membership in the Islamic Party.)

I accepted the "religion" of Islam in July 1971 in New York City. The Muslim community that I became associated with was one of the older "established" communities in that city. Even in my infancy as a Muslim, I felt that this jamaat (organized group) had incorporated and seemed to suffer from the same ills that are common to all big cities. The lack of the true spirit of brotherhood, pronounced individualism, empty ritualism, and an air of exclusivism lead me to look elsewhere for a better understanding of my "religion."

My next organizational experience occurred in New Jersey. Although my previous experience had left me full of anxieties, I thought that with the new family of Believers I had finally found a place where I could grow and understand Islam. Due to my newness in the faith and my passionate enthusiasm for want-

cont. next page

ing a true understanding of this "religion," I did not realize that I was being fed a diet of mysticism, nationalism, and an over-emphasis on economics. I sincerely thought that I was experiencing those lofty principles and ideals which our Prophet Muhammad, (peace and blessings be upon him) had taught, although what I actually was experiencing were the centuries of ignorance and confusion that had brought about the downfall of Islam after the death of the Prophet and the four righteous Caliphs.

One day, by the mercy of Allah, I happened to discover a copy of AL-ISLAM journal. Immediately after reading it, I experienced an awakening of my social consciousness and could see the relevance of Islam to the reality of the corruption and ignorance that I found myself surrounded by. This caused me to realize that I had been cheated of the true spirit of Islam by mystical and metaphysical interpretations which left me totally unable to apply these vague concepts to the practical problems daily faced by people in this society.

Not long after my initial exposure to AL-ISLAM, I found myself in Washington, D.C. making application to The Islamic Party in North America. This took place in February 1972. By coming to D.C. and applying for membership in I.P.N.A. I took my first step down a road not covered with the vagueness of mysticism, the darkness of nationalism, or the emptiness of ritualism.

For me The Islamic Party became an expression of my faith, not a faith of idleness and theory, but a living faith that expressed itself in actions and deeds. The Islamic Party for me is a brotherhood, not a brotherhood of loose impersonal relationships, but a brotherhood based on sacrifice, love, ideological direction, and close fellowship. Lastly, The Islamic Party became for me a vehicle whereby I could work for the establishment of a nation built on the divine principles of Islam, striving along the same path treaded by Prophet Muhammad (peace and blessings be upon him).

After three years of struggling for the Islamic cause through the program of The Islamic Party, I realize that my work and sacrifice has just began. I am firmly convinced of the correctness of our direction and the effectiveness of our methods. As a result, "for me the Islamic movement is the very purpose of my life. My life is dedicated to it and my death should also be in pursuit of this purpose. Others may follow it or may not. In all circumstances this shall be my course and I will give my life for it. Even if not a single individual steps forward, I will yet do so, and if none accompanies me I will walk alone. If the entire world unites to oppose me, I will contend with it single-handed, undaunted."

viewpoint

Juvenile Delinquency

Juvenile delinquency is a family affair, according to psychologist James Alexander of the University of Utah. To prevent it or to cope with it the roles and relationships of all the family members must be re-shaped to correct the negative family patterns.

Troubled families, Alexander says, communicate defensively. Members are indifferent to the needs and feelings of others. This makes it difficult for parents and adolescents to work out their differences, and fosters delinquency.

Healthy families, in contrast, communicate supportively. They have a genuine exchange of information, spontaneously help each other solve problems, and show understanding. In these families, parents help children make the difficult adjustment from submissive pre-teen to near-independent teenager without losing the parent-child relationship.

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MUHAMMAD cont.

there is no deity but Allah. His mission was not to free the earth from Roman and Persian tyranny in order to replace it with Arab tyranny. His mission was to abolish the illegitimate authority of one man over another, as all authority in all respects belongs to Allah.

There were yet other factors in Arab society that the Prophet could have used to launch his movement. Arab society was devoid of justice and proper distribution of wealth. A small group monopolized all the wealth and commerce, which increased through usury. The majority of the people were poor and deprived. The wealthy were regarded as noble and distinguished, and the common people were not only deprived of wealth, but also of dignity and honor. It can easily be seen how Prophet Muhammad (peace and blessings be upon him) could have started a social movement, declaring war against the class of nobles and the wealthy. Surely the majority of the people would have supported such a movement. Afterwards, the Prophet could have used his power and position to impose belief in Islam. The Prophet, however, did not follow this course. He knew that true social justice could come to a society only after all affairs have been submitted to the laws of Allah.

The moral level of Arab society at the time of Prophet Muhammad's appointment to messengership was extremely low. Drinking and gambling were traditions of which people were proud. Fornication and other sexual indecencies were commonplace. Hence, the Prophet was capable of starting a movement for moral reform. As is the case with every reformer, he would have found some people who were also unhappy about the moral degeneration of their society. The reformist group, because of its moral purity and spiritual fortitude, could have easily been induced to accept belief in Allah. This was not the proper way to carry out the process of Islamic revolution either. The Prophet knew that morality can only be built on faith--a faith that provides correct values and defines the source from which these values are to be derived.

From these examples, one can see that it was possible for Prophet Muhammad (peace and blessings be upon him) to launch a nationalist movement, a social movement, or a moral reform movement. Instead, he stood completely independent of his environment. He initiated his revolution with the call, "there is no God but Allah," a call which actually transcends all limitations of time and circumstances. With this call he established a new society in which men were uplifted in all areas--politics, social relations, and morals. A zenith of perfection was reached which had never been attained before and which can not be attained again except through Islam.

Movie Commentary

Prophethood Hollywood Style

Hollywood has traditionally been the home of dreams and drama, where historical events and personalities have been romanticized and where fact, fiction, and fancy have been commercialized for the purpose of mass entertainment. Every decade or so the movie-makers release a new religious flick that brings thousands to the movie houses and puts millions in the producers' pockets. The same movie producers, however, who make The Ten Commandments, The Robe, and The Greatest Story Ever Told, also make Bonnie and Clyde, Midnight Cowboy, and Last Tango in Paris. Obviously, their intentions are not to genuinely satisfy the spiritual consciousness of the movie-going public, but rather, to amass greater personal gain.

The films depicting the lives of the Prophets (Moses, Jesus etc.) have always been aimed at the unsuspecting religionists who are not concerned with the true facts or historical authenticity, but are only emotionally attached to the Prophets. Taking advantage of this the movie industry has trivialized the lives and missions of these great messengers of God who called men to the recognition of and obedience to the Almighty.

In recent months the life of Prophet Muhammad (peace and blessings be upon him) has become the object of movieland's attention. Despite protests heard from all quarters of the Muslim world, the film, Muhammad, Rasul Allah, has proceeded on ahead of schedule. Like its predecessors, the movie is given to distortion of the facts and dramatization instead of historical documentary. In this film, as in others on the Prophets, the role of Jewish opposition to the Faith has been conveniently deleted. Someone was apparently afraid of antagonizing the Jews, who incidently control the film industry from the script to the box office.

Since drama, whether on screen or on stage, calls for adding, subtracting and blending of elements, the full purpose and implications of Prophet Muhammad's movement will not and cannot be presented. As such, the cause of Islam certainly will not be furthered by this movie regardless of the producer's intention to do so.



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.

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.

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.

- *Only complete way of life for the betterment of mankind*
- *Only total unifying force man has ever known*
- *A proven system of social justice for all people and societies*
- *Only system implementing purity, cleanliness, justice, and excellence in moral, spiritual, social, economical, and political affairs on an equitable basis*
- *The only Revolutionary Doctrine that is based on the soundest sources and has withstood the centuries of failure and obsolescence*

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.

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.

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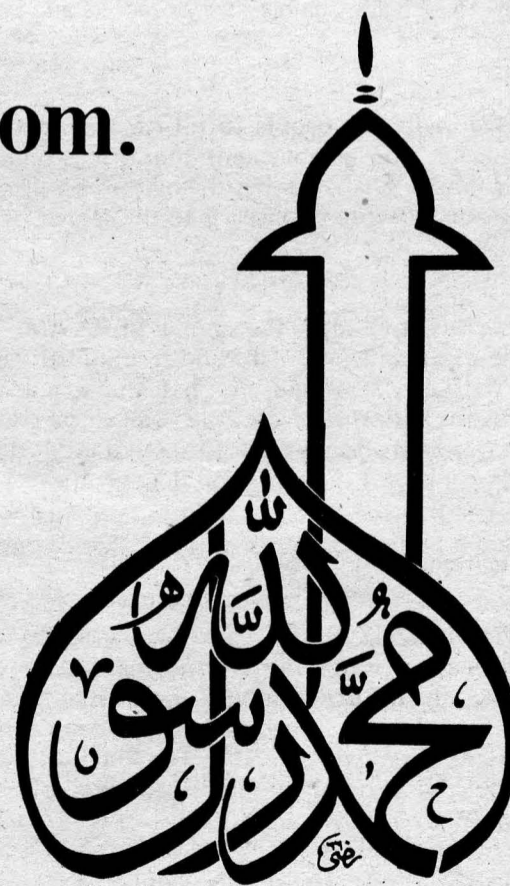
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In the name of Allah, the Beneficent, the Merciful

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 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.

THE ISLAMIC PARTY IN NORTH AMERICA
National Headquarters, Masjid ul-Ummah (The Community Mosque)
770 Park Road N.W., Washington, D.C. 20010 • (202) 291-2300