



al-islam

THE ISLAMIC MOVEMENT JOURNAL

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***** EDITORIAL *****

changes, changes, changes...

The Black Nationalist/Pan-Africanist movement of the past decade has always been on an unstable ideological footing. Primarily an emotional reaction to white racism and oppression, it never developed a systematic or practical approach to the problems facing Black Americans. Recent indications show that this movement is rapidly losing momentum. Internal conflicts over methodology and ideological emphasis are signaling a suicidal death knell.

LeRoi Jones (alias, Imamu Amiri Baraka), a major activist/intellectual of the Black Nationalist/Pan-Africanist movement, has recently repudiated his earlier theories and now advocates the scientific socialism of Marx and Lenin. He has launched an attack on Black nationalist thought, and now admits that much of it was racist and chauvinistic.

Baraka's sudden philosophical shift to the Marxist-Leninist perspective illustrates a noteworthy point about so-called Black leaders. They are just as misguided as their followers. Unfortunately for Mr. Baraka (and others who take the same course), the doctrines of scientific socialism will only lead him down another blind alley.

The real salvation of Black people (and the rest of humanity) cannot be found in a materialistic-atheistic approach to life. Only a proven system based on spiritual and moral principles as well as political and economic considerations can liberate mankind from the centuries of failure and confusion. That system is ISLAM, the one Mr. Baraka refuses to acknowledge.

by any means...

In a yearend interview with Business Week magazine the Zionist in America's Jewish Secretary of State, Henry Kissinger, unmasked itself. Kissinger told Business Week that he did not rule out the use of force in the Middle East to prevent "strangulation of the industrialized world" by Arab oil producers. He further indicated that "the only chance to bring oil prices down immediately would be massive political warfare against countries like Saudi Arabia and Iran to make them risk their political stability and maybe their security if they did not cooperate." With the U.S. record of overt and covert political activity against other nations in the name of national security, talk of "massive political warfare" needs no translation.

During the past several months, the Zionist dominated communications media has portrayed Kissinger as an almost divine trouble-shooter. However, in recent weeks his political trickery in the Middle East has been retarded by the refusal of the Arabs to capitulate before the Zionist occupants of Palestine.

The threat to take over foreign oil sources through force and intrigue will certainly bring plaudits from a brainwashed public, and yet greater applause from the Zionists whose ultimate aim is to extend their strangle-hold over Mecca and Medina (the holiest cities in Islam). Kissinger's threat reeks of this ultimate Zionist objective, and therefore, is a cause of concern for every Muslim. Perhaps, this will be another graphic reminder to the Arabs to return to the path of Islam, for Allah has promised victory only to the righteous.

Origin of the PILGRIMAGE

The term "mecca" is popularly used to describe a place or attraction visited by many people. Its usage is actually derived from an Islamic institution known as Hajj, or Pilgrimage to the Holy Kaaba at Mecca, Arabia. The origin of Hajj is intimately tied up with the history of Prophet Abraham (peace be upon him) and his mission.

After Noah, Abraham was the first Prophet who was appointed by Allah to spread the universal message of Islam (submission to the Will of God). He began his mission in his own country, Iraq, in the valley between the Tigris and Euphrates rivers. In the midst of idol-worshippers he preached the unity of God and had to undergo severe persecution at the hands of the monarch, Nimrod. Forced to leave his homeland, he traveled to Syria, Palestine, Egypt, and Arabia to propagate his mission in order to establish the worship of one God. Wherever he went he found paganism as the cult of the land and he had difficulty finding a permanent place to settle and establish his religion.

Abraham's life was a series of sacrifices in the cause of Truth. The most monumental sacrifice requested of Abraham was to sacrifice the life of his only son Ishmael. (Isaac, his second son had not yet been born.)

"O my Lord! grant me a righteous son!" So We gave him the good news of a boy ready to suffer and forbear. Then, when the son reached the age of serious work with him, he said, "O my son! I see in vision that I offer you in sacrifice: now see what is your view!" The son said: "O my father! do as you are commanded. You will find me, if God so wills, one practicing patience and constancy." So when they both submitted their wills to God, and he had laid him prostrate on his forehead for sacrifice, We called out to him, "O Abraham! you have already fulfilled the vision!"--thus indeed do We reward those who do right. For this obviously was a trial--and We ransomed him with a momentous sacrifice.

(XXXVII: 100-107)

Although this event occurred many centuries ago, it has a very clear and direct meaning for men today. The significance of Abraham's willingness to sacrifice his son (who was dearer to him than anything else in the world) at God's command, is a vivid demonstration that to him obedience to God was more important than any earthly possession or relationship, no matter how precious it might be.

Because Abraham surrendered himself to Allah, and exerted his utmost to propagate the knowledge (guidance) he received to all the people, he was made the leader of all men and forerunner of the universal Islamic movement.

And remember that Abraham was tried by his Lord with certain Commands; when he carried them out most faithfully, He said: "I am going to make you the leader of mankind."

(II: 124)

To carry out his mission Abraham was in need of men who could act as his deputies. He selected three men for this purpose. He deputed his nephew Lot to the city of Sodom in Trans-Jordan, and settled his younger son, Isaac, in Palestine between Syria and Egypt. Abraham placed his eldest son, Ishmael, at Mecca on the Arabian Peninsula. It was here that father and son were commanded by Allah to construct a house of worship which is called Kaaba, and to make it the center of their mission with the objective of attracting people from distant regions who believed in one God to gather there to celebrate His praises. This gathering was given the name Hajj.

Behold! We gave the site of the Sacred House to Abraham, saying: "Associate not anything in worship with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves therein in prayer. And proclaim the Pilgrimage among men; they will come to thee on foot and mounted on every kind of camel, lean on account of journeys through deep and distant mountain highways.... Then let them complete the rites prescribed for them, perform their vows, and again circumambulate the Ancient House."

(XXII: 26-29)

In the course of time, however, the belief in the Oneness of God, the concept of submission to Him, and the spiritual significance of Hajj faded out of the peoples' minds. Within a few centuries the Arabs abandoned the ways and traditions of their forefathers (Abraham and Ishmael) and adopted the beliefs, customs, and superstitions that were prevalent among the pagans. They set up 360 idols in the Kaaba, and the institution of Hajj (Pilgrimage) turned into an annual fair at which the tribes and clans from all over Arabia gathered to compete with one another in eulogizing their heroes, vying with one another in pretentious exhi-

man, sex & society

Like all other species of higher animals, man has been created as male and female, each possessing a strong natural attraction for the other. The study of animal species other than man indicates that their sexual urge has been confined to the function of propagation of that particular species. Moreover, this instinctive urge has been so delicately controlled that they never sexually transgress the limits set for their natures. Contrary to this, man has been endowed with sexual inclinations in a liberal, unparalleled measure. Man and woman have a perpetual appeal for each other. They have been endowed with a powerful urge for sexual love, with an unlimited capacity to attract and be attracted sexually. Their physical constitution, its proportions, even its touch, have a strange spell for the opposite sex. Their voice, their gait, their manner and appearance, each has a magnetic power. In addition, the world around them abounds in factors that perpetually arouse their sexual impulses and make one inclined to the other. The soft murmuring breeze, the babbling brook, the sweet smell of flowers, the chirping of birds, the charms of a moonlit night, in short, all the beauties of nature, stimulate directly or indirectly the sexual urge between the male and the female.

Why has nature endowed man with such an extraordinary inclination to sex and filled his environment with stimuli which arouse and excite him continuously? Is it merely for the propagation of the species? Or, has this all been arranged for the pleasure and enjoyment of man? The answer to both questions is no. Although reproduction and physical gratification are conspicuous results of sexual activity, nature wants the sexual urge between man and woman to accomplish something more lofty. It wants to bind them together in an enduring fellowship, to make this fellowship the basis of family life, to knit families together by the love of blood relationships and co-operation, and finally, to create a society and system of community life.

The problem of man and woman's mutual relationship is indeed the most fundamental problem of civilization, and on its right and rational solution depends the stability and prosperity of man's community life on earth. In this regard, the primary consideration necessary for a clean community life is preventing the sexual urge from running wild--to moderate and regulate it. The social system should, on the one hand, curb motives that lead to abnormal and promiscuous ten-

dencies. On the other hand, it should establish means for the legitimate satisfaction of the normal sexual needs in accordance with the requirements of nature.

Sexual lust is an anti-social monster which tends to produce selfishness, egotism, and anarchy. It lacks stability and sense of responsibility and urges man to temporary pleasure only. It is, therefore, no easy task to subdue it and press it into service for community life, which demands patience, perseverance, devotion, and sacrifice, and constant toil and responsible behavior. The Prophets of Allah (God) understood the real objective of nature, and hence, devised marriage as the right form of relationship between man and woman for sexual as well as social purposes. It was under the influence of their teachings and guidance that marriage became an institution among all nations of the world.

Besides providing the institution of marriage and family life, it is also necessary that society should strictly prohibit people from satisfying their sexual desires outside the conjugal bond. For without such a measure the objective of nature cannot be fulfilled.

Like the former ungodly people, perverted people of modern times also look upon fornication as a natural act and regard marriage as an unnecessary innovation of civilization. They seem to think that just as nature has created every ewe for every ram, so it has created every woman for every man. This mentality considers it perfectly natural that whenever one feels the urge, whenever one finds the opportunity, and whenever two members of the opposite sexes mutually agree, sexual intercourse should take place, just as it takes place between two dogs. Hence, when they talk of nature they always mean the animal and not the human nature.

Fornication seems to fulfill at least the demands of man's animal nature, because the object of the propagation of the species is achieved simply by consummating the sexual act, whether it is performed inside marriage or outside of it. But if men and women do not fulfill the requirements of human nature--forming a firm, enduring relationship so that both parents may bring up the child jointly--they in fact are also refusing to fulfil the demands of their animal nature. For they do not aim at procreation during the sexual act, but only at seeking maximum pleasure and gratifying their sexual desire.

FREEMASONS EXPOSED

Freemasonry refers to an international fraternity whose members are known as "Freemasons" or simply "Masons." It has local societies in many parts of the world called "lodges" and its membership is divided into categories called "degrees." The roots of this organization go back to medieval times to skilled artisans (craftsmen) called masons who worked in stone. The abilities of these masons made them a privileged class, free to travel in search of employment or further experience. Because much of their work was carried out in remote areas of the country, the municipal craft guilds were not a suitable form of organization for all masons. So, in order to be accredited with each other as craftsmen, a system of passwords and signs was adopted which enabled each to prove to the others that he had been regularly taught his trade, and was not a pretender. These ancient masons had their regulations by which a young man was admitted as an apprentice, taught his work and became entitled to practice his trade. They easily fell into the custom of meeting in lodges. The lodge was often connected to the building on which they were employed, and was not only a workshop, but also a place for exchange of news, airing of grievances, and discussion of matters relating to the trade. After a time ceremonies for receiving members were adopted and a ritual was formulated.

Early in the eighteenth century masons ("operative" masons) began to admit into their lodges gentlemen who were distinguished in other professions, and who they desired to honor. The non-masons admitted as a mark of honor were known as "accepted" masons, and they were only admitted to the lower degrees.

Dissatisfaction grew among the "accepted" masons of England until they were able to influence the majority of members in four lodges to unite in the organization of a Grand Lodge, and to adopt a new system of regulations and ceremonies. The London Grand Body is the parent of contemporary Freemasonry.

Today, the major threat from the Freemason movement is that this fraternity is ruled by an invisible, secret hierarchy. The visible component (the lodge) trains and orients its innocent victims to be used at will by this hidden center. The identity of this covert force has been revealed in a document named The Protocols of the Learned Elders of Zion. In pursuance of their objective to dominate the world, Zion-

ist brains held several special meetings from 1897 to 1905 and laid down principles and a program for bringing about revolution in the entire world and to virtually enslave non-Jews. The details of their policy, the tactics to be used, were all reduced to writing and compiled. Its circulation was intended to be restricted to a very limited number of select Zionists. But somehow these documents leaked out at different times and fell into non-Jewish hands who published them in the early years of this century. This document is known as The Protocols of the Learned Elders of Zion, and it has some very revealing facts about Freemasonry.

Who and what is in a position to overthrow an invisible force? And this is precisely what our force is. Gentile Masonry serves as a screen for us and our objects, but the plan of action of our force, even its very abiding place, remains for the whole people an unknown mystery.

For entry into each degree of Freemasonry, there are peculiar rules, regulations, and specific requirements, and a person belonging to a particular degree can fraternize with members of the same degree only. This categorization is so strictly observed that a man belonging to one degree can never learn the objects, purposes, and secret designs of other degrees unless he is inducted into it. The objectives of the higher categories are treated as secret--hidden from the rank and file of the Masons.

The organizational techniques and method of work is so secret that lodge proceedings and relevant affairs are kept tightly closed. Members communicate with each other in secret codes, and they recognize each other through a system of signs and passwords. In social gatherings they recognize each other without any difficulty or speaking a word, simply through gestures and movements of the hands and bodies.

Unfortunately many people join the Masons assuming it to be an ordinary club. They, in the initial stages, may be absolutely innocent, and may not even know how they are being exploited. The Protocols says of them:

The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general people, mostly light-minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us....

SEX cont.

To permit individuals to indulge in illicit relationships is tantamount to committing a crime against society; it is, rather, an attempt to annihilate society. Men and women who have a strong inclination for fornication are left with little ability to live an organized matrimonial life. The impurity of thought, the fickleness of sentiment, and the lack of self-control that generally characterizes promiscuous behavior, are the very antithesis of the qualities required for establishing stable social relationships. As a matter of principle, marriage and illicit relationships cannot co-exist in the same social system. If people are allowed to satisfy their sexual desires without having to shoulder the responsibilities thereof, it is meaningless to force the marriage system upon society. It is just like considering a trip by bus without a ticket permissible and at the same time establishing a system of purchasing a ticket for the trip. Obviously, either the ticket system should be abolished, or if it is retained, travelling without tickets should be regarded as an offense. Likewise, it is unreasonable to admit a dual policy with regard to marriage and illicit relationships. If the marriage system is essential for the proper growth of social life, as has already been established, it is also essential that fornication and adultery be held as offenses.

Some people have been misled into thinking that young people should be allowed to have some opportunities to satisfy their sexual desires before marriage. According to this view, it is difficult to control the sexual impulse in youth and it cannot be curbed without impairing health. But the premises from which this inference has been drawn are invalid. The presence of irrepressible emotions actually reflects the presence of an abnormal environment. Normal human beings become abnormal because a wrong social system excites them continuously. X-rated movies, sexist literature, stimulating music, and the unlimited opportunities for men and women to intermingle, are the causes which render normal human beings sexually abnormal.

In a peaceful and calm environment, normal men and women cannot become so excited sexually that they cannot hold in check their emotions by moral and spiritual training. Moreover, the argument that abstaining from the sexual act in youth impairs the health, is based on sheer falsehood. What is really necessary for the protection of health is to change the ill-conceived system of life and the wrong standards of happiness under which marriage has become difficult and illicit relationships have become easy.

FREEMASONS cont.

The goyim (non-Jew) enters the Lodges out of curiosity or in the hope by their means to get a nibble at the public pie, and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies; they thirst for the emotion of success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth, for that insensibly disposes them to assimilate our suggestions without being on their guard against them....

Freemasonry prefers to take into its fold high officials and distinguished citizens. There is no bar of color, religion, or nationality. The Protocols declare:

...We shall create and multiply free Masonic Lodges in all countries of the world, absorb into them all who may become or who are prominent in public activity, for in these Lodges we shall find our principal intelligence office and means of influence. All these Lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders.

The Masonic brotherhood by design is well suited to be an instrument of Zionist power. Its members rarely discover what ulterior motives are being fulfilled through them. And if perchance they do discover them, according to The Protocols, there is still no route of escape.

Death is the inevitable end for all. It is better to bring that end nearer to those who hinder our affairs than to ourselves, the founders of this affair. We execute Masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves of our death sentence; they all die when required as if from a normal kind of illness.... Knowing this, even the brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of Masonry the very root of protest against our disposition. While preaching liberalism to the goyim (non-Jew) we, at the same time, keep our own people and our agents in a state of unquestioning submission.

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The Miraculous Birth

Many people are not aware of the love and reverence given to Jesus (peace and blessings be upon him) by Muslims, nor of the many references about his birth and mission as presented in the Holy Quran (last revealed Scriptures). Unlike contemporary Christianity, however, the mythology and folklore that has developed around the life of Jesus is non-existent in Islam.

The story of the miraculous birth of Jesus (peace be upon him) unfolds in the third chapter of the Quran preceded by the stories of the birth of Mary (the mother of Jesus) and John The Baptist (traditionally regarded as the cousin of Jesus). The family of Imran (the father of Moses) was of that branch of humanity that God had distinguished as bearers of His divine message. A certain righteous woman (traditionally known as Hannah) of the descendants of Imran prayed the following to God during her pregnancy: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service; so accept this of me, for Thou hearest and knowest all things." It is clear that she had expected the birth of a son so that he could enter into the service of the temple, as only males could do so under Mosaic law.

However, Hannah was not disappointed in the birth of a female child because she had faith and knew that God's plan was far superior to any wishes she might carry in her heart. Her faith was further reflected in her prayer after delivering the baby, when she said: "I have named her Mary, and I commend her and her offspring to Thy protection from Satan, the accursed."

Mary was assigned to the care of Zachariah who was probably the husband of her maternal aunt and one of the keepers of the Temple. Under God's special protection, she grew in purity and beauty. Whenever Zachariah entered her chamber (one of the cells adjoining the Temple for those who retire for worship in seclusion), he found her supplied with good things to eat. He would inquire, "O Mary, whence comes this to you?" She would reply, "From God, for God provides sustenance to whom He pleases, without measure."

Zachariah and his wife, both long past the years of parenthood, were without children. Seeing Mary grow up under God's special protection, Zachariah began to cherish the hope that God would bestow upon him a child even in his old age--a child with the virtuous qualities exhibited by the young girl Mary. He also wanted an heir to carry on the godly work in which he was engaged. He was fully aware of the religious corruption among the Israelites and was anxious to find a successor to continue the true spirit of service to God and man. Offering this prayer to God, he said: "O my Lord! Grant unto me from Thee a progeny that is pure; for Thou art He that heareth prayers." To Zachariah's surprise, as he stood in prayer, Angels called out to him and announced the birth of a holy son, Yahya (John the Baptist), who would be a prophet and the herald of Jesus, and would be among the righteous. Zachariah responded by asking, "How shall I have a son, seeing that I am very old and my wife is barren." The answer was: "Thus will it be... God does whatever He wills." The birth of John the Baptist to parents who under normal biological circumstances were incapable of producing children can be regarded as an appropriate preface to the birth of Jesus to a virgin mother.

While Mary was in a state of seclusion, devoting herself to prayer and worship, an angel appeared before her in the shape of a man. Frightened by this sudden invasion of her privacy, Mary called out to him: "I seek refuge from thee to God, Most Gracious; come not near if thou dost fear God." To this the angel replied: "Nay, I am only a messenger from thy Lord, to announce to thee the gift of a holy son." But Mary inquired: "How shall I have a son, seeing that no man has touched me..." The angel answered that such a matter was quite easy for God, whenever He decrees a thing He simply commands it to "Be," and it is.

Behold! the angels said: "O Mary! God giveth thee glad tidings of a Word from Him; his name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter and of the company of those nearest to God; he shall speak to the people in childhood and in maturity. And he shall be of the company of the righteous." (III: 45-46)

"And God will teach him the Book and Wisdom, the Law and the Gospel, and appoint him an apostle to the Children of Israel...." (III: 48-49)

Note that Jesus has been referred to as "a Word from God," because his birth was brought about miraculously by an extraordinary command from God. Unfortunately Christians have attempted to make Jesus worthy of worship by calling him the Son of God simply because of his unusual birth without a

BIRTH cont.

father. But Jesus was sent as a Prophet to the children of Israel to uphold the Law of Moses and to abolish the religious excesses that had developed among the Jews. This point of fact is even supported by the existing "Gospels." Jesus is reported to have said in the Sermon on the Mount: "Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill. (Matthew 5: 17) And once when a woman of Canaan approached him concerning her sick daughter, Jesus is reported to have remarked: "I am not sent but unto the lost sheep of the house of Israel." (Matthew 16: 24) If Jesus is to be regarded as the Son of God because of his birth without the involvement of a father, then Adam has an even greater right to be the Son of God, since he had neither father nor mother.

When Mary had conceived the baby "she retired with him to a remote place." Being only human, the peculiar circumstances of her pregnancy made seclusion quite desirable to avoid ridicule from the Jews. As the time of delivery came near, the young expectant mother was without anyone to attend her.

And the pains of childbirth drove her to the trunk of a palm tree; she cried in her anguish: "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!" But a voice cried to her from beneath the palm tree: "Grieve not! for thy Lord hath provided a stream beneath thee; and shake towards thyself the trunk of the palm tree: it will let fall fresh ripe dates upon thee. So eat and drink and cool thine eye. (XIX: 23-26)

Just as Mary had grown up under God's special protection, again Divine providence guaranteed that she should not suffer from thirst nor from hunger, and that she could take comfort in the fact that a remarkable infant had been born to her. When Mary finally brought the baby before her people they were shocked and amazed, knowing Mary to be a pure and virtuous young woman. They addressed her: "O Mary! Truly an amazing thing hast thou brought!... thy father was not a man of evil, nor thy mother a woman unchaste!" Finding it difficult to give an explanation, she merely pointed to the infant Jesus who surprised them by responding to their interrogation in these words: "I am indeed a servant of God: He hath given me revelation and made me a prophet; and He hath made me blessed wheresoever I be..."

And so the Quranic dissertation on the birth of Jesus concludes by rejecting the divinity of Jesus and re-asserting the Oneness and Glory of God:

It is not befitting to the Majesty of God that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be," and it is. (XIX: 35)

PILGRIMAGE cont.

bitions of hospitality and show, and reveling in orgies and other kinds of obscenities. Men and women circumambulated the Kaaba completely nude, and the blood of sacrificed animals was sprinkled on its walls. The sacred months which were appointed for the safe travel of pilgrims were changed to suit their internecine wars.

This state of affairs continued for two thousand years until the advent of Prophet Muhammad (peace and blessings be upon him) who revived the monotheistic traditions of his ancestors Abraham and Ishmael, and after a strenuous and persistent struggle of twenty-one years was able to re-establish the Kaaba as the center for worshippers of the One God. In this way Hajj in its original form was re-established and all the barbaric customs and traditions that had crept into it during the past centuries were abolished and the proper way to adore God and show devotion to Him was re-inculcated.

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WAR IN ISLAM

SERIES xviii

THE OBJECTIVE OF ISLAMIC CONQUESTS

Before proceeding to further discussion it is necessary to clarify a moot point. This study has mentioned, and will note in the following pages, Islam's definite prohibition of the use of armed force for territorial conquests. The question arises that if such action is forbidden (haram), what explanation can there be for the attacks launched by the companions of the Prophet and the Rightly-Guided Caliphs on Iraq, Syria, Iran, Armenia, Egypt, and North Africa. This objection has been presented by the opponents of Islam with great intensity and has been answered in detail by Muslim historians and writers. But no one has paid attention to the acute difference of perspective between Islam and the non-Muslims. That is why writers who have made concessions to the non-Muslim point of view have misinterpreted Islam; while the replies of those who have ignored the entire perspective have created further doubts and misgivings.

In fact, in matters of government Islam does not discriminate on the basis of "national" and "foreign". The distinctions it makes are based on "justice" and "oppression". If a country's government is in the hands of its own people but these rulers are wrongdoers, oppressors, self-seekers and forgetful of God, from the Islamic view they are as detestable as the corrupt government administrated by foreigners. In contrast if a non-Arab rules Arabia and bases his government on justice, trust, honesty, and God-consciousness; supports the oppressed, restores the rights of the wronged, and does not express pride and arrogance; abstains from selfish pleasures and self-worship, and does not use his powers except for improving the conditions in which the people are living; such a non-Arab ruler, according to Islam, is better than an Arab ruler devoid of these qualities. The idea that a tyrant Arab is better for the Arabs than a just Persian, and that the Iraqis cannot accept a Turk however virtuous or upright he may be merely because he is a Turk, is fundamentally and totally rejected by Islam whose point of view does not relate to "nation" or "fatherland" but to "humanity." Islam prefers a morally upright person to a corrupt one, and where human qualities are concerned discrimination on the basis of native and stranger, national and foreign, Indian or Iraqi, African or

English, Black or White is sheer blind prejudice.

According to this Islamic belief, the criterion of good government is not that it is national and independent, or of bad government that it is foreign (colonial) and non-independent. The real question is this: Is the government just in all its departments, and does it uphold the right? If it does not, Islam considers the abolition of an oppressive regime and its replacement by a truly just system of government a foremost duty. Islam does not deal positively or negatively with the question of "national" or "foreign", which means that the quality of government is not to be stated on the basis of its being national or foreign. It is quite another matter that non-national governments are usually tyrannical and oppressive because the very purpose of the imposition of one nation's rule on another is to enslave and exploit it while a national government has greater potential for healthy reform. However, in spite of this, it is not necessarily true that a national government would be better in every case and a non-national government would always be unjust. It is quite possible that the most mischievous elements in a nation may become its satanic leaders enslaving it to their personal desires and bringing about its ruin and destruction. Similarly, it is possible that a nation may be freed from the chains of oppression and set on the way to moral and material progress by virtuous and selfless, but non-national, reformers. Hence, the real criterion for declaring the existence of good government is its essential justice and virtue, and the measure for bad government is its injustice and lack of virtue.

This should not be construed to mean that Islam is inimical to national government. It accepts the right of every nation to improve its own conditions. But when a nation's rulers are corrupt, its moral condition is decadent and the people follow the lead of the most mischievous people into the depths of dishonor and shame, Islam does not give that nation the right to follow its independent course, and other people who are comparatively more virtuous get the right to rule over such a nation. The Quran warns wayward and wrong-doing nations again and again:

○ People! If Allah wishes He can remove you and bring a different people in your place. (IV: 133)

If you do not go forth for Jihad, Allah will involve you in severe tribulation and will bring forth another nation in your stead and you will be able to do it no harm. (IX: 39)

If you turn away from justice Allah will bring forth another nation instead of you and they will not be like you.

(XLVII: 38)

OUR IDEOLOGIC

AL-QUR'AN



Enjoining
Right

Forbidding
Wrong

AL-IMRAM 110

You are the best community raised up for the guidance of mankind; you enjoin what is right and forbid what is wrong, and believe in Allah....

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

In this ayat (verse) Allah is addressing the entire Muslim community. He has described them as the best community among mankind, not merely because they believe in Him, but also because they carry out a fundamental duty to the rest of humanity--enjoining the good and forbidding the evil. Unless this duty is maintained the world will be filled with crime and corruption.

As a group, the Muslim community has abandoned this essential obligation, the divine mission of establishing right and removing wrong. They act as passive agents while the world dangles on the precipice of destruction, and are often themselves engrossed in the same degeneration. Allah, however, has not left mankind without a proper example of the "best community." Within the Muslim nation a group has been raised up to discharge this important responsibility--the Islamic parties worldwide.

The Islamic parties have examined the implications of the above verse (as well as the entire Quran) and have organized themselves to carry out this mission--encouraging honesty, integrity, and decency, condemning excesses against nature and humanity, and promoting adherence to the injunctions of Allah. Their challenge is a double one; for not only must they address the non-believers, they must also show contemporary Muslim societies the correct way to live.

ICAL SOURCES

AL-SUNNAH



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

To Overcome Evil

ABU SAYEED AL-KHODRI REPORTED THAT THE MESSENGER OF ALLAH SAID: IF ANY OF YOU SEE SOMETHING OBJECTION-ABLE, LET HIM CHANGE IT WITH HIS HAND; IF HE IS NOT ABLE, THEN WITH HIS TONGUE; AND THEN IF HE IS NOT ABLE, HE SHOULD ABHOR IT IN HIS HEART, AND THAT IS THE WEAKEST FORM OF FAITH.

(Muslim)

With these words Prophet Muhammad (peace and blessings be upon him) has made direct action on behalf of virtue the standard by which injustice and wrongdoing are to be eradicated. Islam does not encourage passive tolerance of criminal and evil activities, but instructs the believer(s) to overcome wrong with force--to "set it right with his hand...." This has been declared the best form of Faith.

To merely speak out against oppression, or to simply feel repulsed by tyranny is not enough to uproot these abominations from society; they and similar crimes must be crushed with the power of an established righteous authority. The idea of "turning the other cheek" to such injustices is non-existent in the teachings of Islam.

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

WAR cont.

Such verses are numerous in the Quran and their implication is that government and rule are conditional with ability. A nation which acquires the ability gains the right with it. This ability is not synonymous with power and strength. It is essentially the characteristic of those who worship Allah. They put an end to evil deeds, command all that is good, are ever ready to carry out virtuous action, and are sure that one day they will have to account for all their deeds. (See Surah Al-e-Imran of the Quran, verse 114)

These virtuous people are not the property of any one nation or any one country. They belong to the whole world and to the entire human race. All the children of Adam have the right to gain from their ability, and if they, unnecessarily, limit their services to any one group or territory, they decidedly do wrong to humanity. Islam has not fixed any limitations of color or race, or territory for them, but has unreservedly made the entire world the beneficiary of their abilities. Hence, Allah emphatically declares in the Sublime Quran:

We have written in the Zabur (Psalms),
after the teaching and instruction,
that my righteous slaves will inherit
the earth. (XXI: 105)

This is the real spirit of Islamic teachings about government and rule. If one understands it then the cause of the victorious actions undertaken by the Companions of the Prophet can be easily understood and one can realize why they demolished the kingdoms of Caesar and Chosroes and swept aside the magic of power based on injustice and untruth. Having transformed their own country they looked at the outside world and found their neighboring countries groaning under the oppression of tyrannical kings and despotic lords. The strong had enslaved the weak, the rich had bought the poor. Man had become the God of men. Justice, equity, and law were non-existent. The slightest whims and caprices of kings and rulers led to the spoliation of the people's rights, the rape of their honor, the destruction of their homes and the judgement of the future of entire civilizations. The hard-earned savings of a lifetime collected by the poor toiling people were plundered by the rich and squandered in their jaded pleasures. The rulers were lost in the extremes of fornication, lust and wrong-doing. As a result of their habits all sorts of evils had spread among their subjects; wine, adultery, and gambling were open to all.

Bribery and breach-of-trust had become a part of the market. The mischief of the self had broken all the bonds of morality and humanity. Animal desires left man incapable of recognizing any limits and his moral degradation had reached such depths that if the drapery of civilization and

splendor were lifted the scene revealed would, in its savagery, put animals to shame.¹

Seeing a segment of the human brotherhood in such depths of degradation, that fearless group of the Righteous decided to correct and purify it. First they used preaching and teaching and invited the Persian Chosroes, the Roman emperor, and the Egyptian Muqawqis to adopt the Islamic law of justice and right-doing. When they rejected this invitation they were urged to hand over power and authority to those who had its capacity. This demand too was rejected and the rulers presented the sword in reply. Then this Jamaat (organized group), few in numbers and poorly armed, stood up and overthrew two great empires simultaneously, and suddenly released the masses of oppressed people all the way from the borders of India to North Africa.

You can call it imperialism or aggression if you are determined to, but you cannot deny the witness of history that the government of these liberators freed these nations from the pit of degradation and took them to the apogee of material, moral and spiritual progress. Thus the countries which had lost contact with civilization and culture received new powers of development and growth, so that even today mankind enjoys some of the fragrance from their lost garden. The religion of nationalism might decide that even if Iran and Byzantium had been wiped out, Arabia should not have attacked them. But the religion of Truth says that a great service was done to mankind, and it was in fact the misfortune of the rest of the world that it was not similarly served by this Jamaat which was more virtuous (salih) than any the sun has shone on on the face of the earth.

¹ History books are full of the degraded political, moral and religious conditions of Iran, Byzantium, Egypt, etc. at that time. In sexual immorality the distinctions of father and daughter, brother and sister were forgotten. Even religious leaders indulged in the worst crimes against morality. In Iran the religion of Mazdak had shredded the entire fabric of society. In Byzantium the appetites of lords and nobles had taken morality into the abyss of degradation. The enslavement of Egypt and Africa by the Romans had made them a odd mixture of the worst characteristics. The influence of these two empires had brought a storm of immorality even to Iraq and Syria. For details, instead of Islamic history books, I would recommend the writings of Sir John Malcolm and Edward Gibbon. Lecky's History of European Morals describes the moral condition of contemporary Byzantium.

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

The Islamic Movement Around the World

The Noorsi Movement of Turkey

Al-Ustad Badee-uz-Zaman Said Noorsi of Turkey lived from 1873 until 1960. A gifted Muslim scholar, his life was a continuous struggle to strengthen the faith of his fellow countrymen, and to protect them from the moral and cultural strangulation of the West.

One day Said Noorsi's attention was attracted to a shocking statement by the British Minister of Colonies, which read: "As long as the Muslims have this book, we will never be able to dominate them. Either we must take the Quran from them or make them lose their love for it." This prompted him to dedicate his life to the cause of the Quran, and to declare its truth to the world.

The Revolution of 1908, in which the Young Turks overthrew the government of Sultan Abdul Hamid II, ushered in a political organization called the Committee of Union and Progress. This group, masquerading behind a religious front, was in reality manipulated by the Freemasons (an instrument of Zionism). Noorsi countered their challenge by organizing the Ittihad-i-Muhammadee (Unity of the Followers of Muhammad). They implored the people not to abandon the path ordained by the Holy Quran, warning them that the only alternative to the Islamic way of life would be the acceptance of slavery by the West.

The CUP's leadership could not tolerate Noorsi's activities; so they had him arrested and executed nineteen of his followers. After passing the death sentence upon another fifteen, the judge turned towards Said Noorsi and enquired: "Do you also want the implementation of Islamic Laws?" He replied, "If I had a thousand lives, I would gladly sacrifice them all for the cause of Islam. Anything foreign to Islam is not acceptable to me." Although Noorsi was tried, the ruling junta had to free him because of public pressure.

When Mustafa Kemal Ataturk came to power in 1920, he tried to appease Noorsi and take advantage of his influence by offering him a comfortable, prestigious government position. Not only did he reject Ataturk's proposal, but he admonished him in these words: "...The daily prayers are the first sign through which a Muslim is recognized, and that you refuse. He who rejects this is a rebel against Allah, and hence, your rule cannot be accepted."

Exiled by the government to a remote province for eight years, Said Noorsi instructed the young men of the area in the secrets of the Quran and the powers within the grasp of human potential. These discourses were written in the form of essays, and were issued as pamphlets entitled Risala-i-Noor (The Message of Light). Thousands of these inspirational works filtered throughout the country among all levels of society.

Eventually the Ataturk regime had Noorsi and his disciples arrested for an alleged conspiracy to overthrow the government. Arguing his defense, Said Noorsi spoke out fearlessly, "...There is a difference between possibility and actuality. It is possible to think that someone may be capable of killing many people, but is it justifiable to put such a person on trial for the act of murder? It is possible that a match could burn a house into ashes; should all match sticks therefore be done away with because of such a possibility?... My argument is that the possibility of any movement being successful does not mean that the movement has actually succeeded and that the government has been overthrown... To speak the truth, I do not want to take the government in my hands but to guide the people to Allah's path... You say that what I do is not sanctioned by the government, that there is a department for such work and that I should obtain a license from the government for the same. To take out a license to obey God!... Is it not disgraceful that the Freemasons should be allowed to denounce Islam and encourage drinking, gambling, and adultery as part of the official campaign to popularize European culture, while I and my comrades should be debarred from spreading the message of the Holy Quran and serving the cause of Allah? I am labeled as a rebel against democracy while I have been its champion from my very boyhood." The charges were disproved, but later he was again taken into custody for the same "crime."

The secularist regime of Ataturk wanted to deprive Noorsi of his freedom and obstruct the progress of his movement. Until the end of his life in 1960, Said Noorsi and his followers were a constant object of persecution by the Turkish government. Although

Party _____ Line

New Constitution

In the course of every nation's development the ratification of a constitution marks a point in its development of ideological clarity and organizational stability. The Islamic Party, by the grace of Allah, adopted its constitution at a meeting of its membership on Nov. 24, 1974, in Washington, D.C. This Constitution is a milestone in the history of Muslims in this hemisphere, and is destined to play a significant role in the future course of the Islamic movement in North America. The Islamic Party's understanding of Islam and the practical methods adopted by it are now available in one document for general evaluation and consideration.

Muslims as a body have a mission, and that mission is to establish the rule of the one God--Allah. The job is an onerous one that demands clarity of purpose, soundness of methodology, and realism in priorities. The Islamic Party has always realized that a rhetorical and unspecific allegiance to the Quran and Sunnah is not enough; rather, what is needed is a practical and specific understanding and application of the Quran and Sunnah. Unlike some Muslim organizations in North America who are dominated by a clubhouse mentality, or who are governed by "Roberts' Rules of Order," IPNA is a movement/community, and its constitution is another tool to assist in its ultimate objective: "...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." (clause 4)

Eid Celebration

On December 24, 1974 (Zul-Hijjah 10, 1394) The Islamic Party celebrated Eid-ul Adha (Festival of the Sacrifice), a day which marked the end of the Hajj (Pilgrimage to Mecca) and commemorated the historical sacrifice of Prophet Abraham. (See "Origin of the Pilgrimage" in this issue.)

This year Islamic Party workers in the D.C. area sacrificed twenty lambs which together weighed over 1000 pounds. There was plenty of fresh halal meat for friends, relatives, and the needy.

The Eid kutba (sermon), delivered by Y. Muzaffaruddin Hamid (Amir of IPNA), emphasized the theme of submission to Allah. Just as the sacrificial animals submitted to the knife that cut their throats, Mus-

lims (and all men) must also submit their lives to the service of Allah, not however in passive resignation, but in active struggle to establish the Divine Will in the life of human society.

IPNA Exonerated

In the early morning hours of December 25, Marshall H. Fields, son of a deceased U.S. State Department official, crashed his automobile through the west gates of the White House and paraded in front of the executive mansion for four hours with his body wired with what was presumed to be explosives. Unfortunately, the name of The Islamic Party was implicated in this distasteful incident.

The Amir of The Islamic Party called a news conference the following day to clarify our relationship with Marshall Fields and to disassociate ourselves from the act committed by him. The representatives of the news media attending the conference were quite fair in their coverage. Washington, D.C. television stations WMAL-7(ABC) and WRC-4(NBC) gave substantial reports on their evening and night news broadcasts, and the Washington Post newspaper published an objective and informative article. Through their cooperation The Islamic Party was able to preserve its respectable image and prevent false speculation by directly informing the public of the true state of affairs.

Fields was not a member of IPNA although he made his declaration of Faith (formally became a Muslim) at the Community Mosque on October 8, 1974 and was regularly attending religious classes until the end of November when his involvement abruptly stopped. When the Amir received a letter from him (post-marked December 13) in which he claimed to be the "Messiah" (return of Jesus), his application to The Islamic Party was officially rejected. This same letter was also received by several news agencies in the D.C. area who eventually turned it over to government authorities.

Publicity of The Islamic Party's name in connection with irresponsible acts makes no beneficial contribution to our efforts to bring moral dignity and spiritual enrichment to the community. We have no use for sensationalist tactics or methods used by clandestine and secret movements or individuals seeking "headline" attention. The membership requirements for admission to

PARTY cont.

The Islamic Party are necessarily selective and aim at producing a disciplined, refined, and morally responsible Islamic worker. In Mr. Fields case, his ambitions for personal glory conflicted with our requirements.

Prayer Breakfast

On January 2, 1975, The District of Columbia celebrated its first inauguration of elected city officials in over one-hundred years. The city has been a "stepchild" of the federal government since its inception, and only in the past year has "Home Rule" made any symbolic progress.

In order to get the new mayor and city council off to a grand start, an "Inaugural Prayer Breakfast" was held at the Shoreham Americana Hotel. The Islamic Party was invited to attend, and decided to take advantage of the gathering to take the message of Islam to the "social elites" who are not usually reached in our daily Dawah (propagation) efforts.

Twelve IPNA representatives, led by the Amir, attended the "Prayer Breakfast," and immediately following the benediction distributed several hundred brochures introducing Islam and The Islamic Party to the society matrons, young aspiring politicians, and other guests in attendance (including the mayor and members of the city council).

Of the many religious leaders on the platform who invoked blessings for the new government, none challenged these officials to break with the atheistic tradition of government and to incorporate the teachings and principles of Divine Authority in the performance of their administrative and legislative duties.

Mayor Walter Washington, in the official booklet of the inaugural events, remarked: "It is up to each of us individually and collectively to move this city toward the day when the needs of all our people will be met. This task will be accomplished when we develop a unity of purpose and cooperatively use our energies to achieve this common goal." The Islamic Party, however declares that unless and until the city's residents hold themselves accountable to their Creator, and the city's officials employ His criteria in enacting social, political, and economic policies, the future of the District of Columbia will be relatively no better under present partial Home Rule than it was under Congressional rule.

Dismissals and Discipline

Two or three times in its history, The Islamic Party has had to dismiss individuals who were unwilling to govern themselves according to the Jamaat's rules of conduct. No organized movement can function properly without discipline, but within the ranks of an Islamic party disregard for principles can never be tolerated.

Daily opportunities are provided for members of IPNA to express any concerns about administrative decisions and policies or methods adopted by The Islamic Party in general. However, in order to maintain dignified and responsible behavior, the Constitution has defined limits of criticism and differences of opinion.

Every member of the Jamaat must be a true well-wisher not only of the organization as a whole, but also of each individual in it. Ill-feelings against the group, or the harboring of any grudges, hate, jealousy, suspicion, or the desire to cause physical harm, are crimes which Allah and His Prophet have condemned as incompatible with true Faith. The greatest service to the Jamaat is to nip in the bud the spread of wrong ideas or the emergence of any faction, to eradicate those seeds of disruption which ultimately bring about the disintegration of any organization.

In light of these considerations, any person contemplating membership in The Islamic Party or any person who was dismissed and as a result of sincere self-evaluation wishes to re-apply, should carefully study the Constitution of The Islamic Party to ascertain if he can conform to the discipline of the Jamaat and work for its healthy growth.

NOORSI cont.

many of his years were spent in exile or in prison, Noorsi gallantly continued to spread the message of Risala-i-Noor and the Holy Quran.

The mission of Al-Ustad Badee-uz-Zaman Noorsi did not end with his death. His followers, in spite of cruel opposition, worked for a peaceful revival of Islam in Turkey by publishing and publicizing his books everywhere. Today, the Talaba-an-Noor (students of the Noorsi movement) has grown into thousands. They are conducting their activities in Germany, Italy, France, Belgium, Lebanon, Saudi Arabia, the United States, and other countries, taking the call of Noor (Light of Islam) to a spiritually bankrupt humanity.

For further information, contact:
TALABA-AN-NOOR
925 West Burnham Street
Milwaukee, Wisconsin 53204

Letter to the Editor

IPNA accused of racism

Dear Sir: Over the past few months, I have observed a very pronounced tendency toward racist expression in the material published, and I view with alarm that this could be so. Of course we have come to expect this type of writing when the publications are produced by the "Black Muslims" and other extremist and militant groups. However, it is surely strange to find it so prominent in a publication which otherwise professes to represent Islam in all its purity, as represented by Quran, Sunnah, and Hadith.

I am very much aware that Islam is meeting with some interest and success in the United States, and I realize that a significant portion of this acceptance is among the Afro-American community. This is very much as it should be, considering the totally color-blind position of Genuine Islam.

Yet, it is to be expected that any organization such as IPNA would inevitably appeal to certain groups, and that by its nature it is ideally suited to be an effective sounding board for Black-Racist expression and propaganda. To consider some of the statements printed in *Al-Islam*, we can only conclude that IPNA has, to some degree, been infiltrated by agents of the racist groups, or at the very least, it has attracted some "Muslims" who would put race ahead somewhat of their respect for their religion.

As Muslims are known to point out, Islam is Unique in being free of any trace of racism in its Doctrine and in its Practice. With this in mind, it seems incumbent upon us that we keep our Religion well removed from contemporary racial problems and unrest. We must be vigilant that Islam is not used to further polarize the conflicting factions of the racial madness which seems to be upon us. We should realize that, ultimately, the races are going to have to find a basis for their co-existence on this earth, and we should not artificially create yet another impediment to this solution by further arousing emotions and fanning the flames of destruction.

We who interest ourselves in Islam should insure that our Religion is not allowed to be used in a way which could contribute towards yet further misunderstanding and violence. If Islam is to have any place at all in the activities involved in the racial problem, it can only be as a refuge for those of us who have not been responsible in any way for the development of serious

Editorial Response

Careful consideration of the points presented in the letter shows that the author's accusations are without foundation, and that his recommendations in regard to the "racial issue" and The Islamic Party's attitude towards the American government and way of life, neither show a prudent evaluation, nor the best solution in light of the Quran and the example of Prophet Muhammad. Let us proceed point by point in order to get a clear understanding of the issues at stake.

To state that The Islamic Party "by its nature...is ideally suited to be an effective sounding-board for Black-Racist expression and propaganda" reveals an obvious lack of familiarity with the "nature" of The Islamic Party and its program. The Islamic Party is founded on the belief that only Allah (God) should dictate the kind of life for men to live, and that as servants of Allah it is our duty to struggle to implement His Will in society using the methods and example of Prophet Muhammad (peace and blessings be upon him). Not only has IPNA not been "infiltrated by agents of the racist group," but our philosophy and program is highly unattractive to proponents of Black nationalism and racism. In fact, the Black nationalist element of the Afro-American community has been a staunch opponent of the Party's pan-humanist platform.

Contrary to the contentions proposed by the letter's author, *Al-Islam* has merely tried to graphically show Black Americans (and all others) the relevance of Islam to their lives (both present and hereafter). A survey of articles from past issues of our journal will illustrate this fact.

The article "Black Consciousness and Self-Concept" (Winter Three--Vol. I) quite lucidly exposed the futility of projecting "Black consciousness" as a mechanism by which Blacks could evaluate their worth as individuals and as a group. The article explained:

The problem of self-concept is solved immediately for the man or woman that becomes Muslim. For Islam is that ideology which brings one's mind back to his real self--self in terms of his creation, worth, and purpose of existence. Islam teaches that man was created to be the vicegerent, the representative of Allah (God)....

Arguing against Muslim support of Black nationalism (the idea that all people of

RACISM cont.

troubles between the races. In order that this could be possible, it is first necessary to insure that Islam is not identified with any one side or viewpoint in the problem, and for this reason it is necessary that you insist that only responsible and conservative opinion is represented in your publication. Islamic neutrality must be preserved.

Furthermore, while I do not wish to unduly champion American socio-political institutions, I would like to point out that Al-Islam often and decidedly abuses our traditional American "Freedom of Speech" by frequent expressions of anti-American sentiment. While I do not suggest for a moment that American society is not prone to some criticism, I would point out that we Moslems are certainly not above being unfavorably commented upon by others. Many statements and expressions have been printed which I, and many other Americans, can only classify as "subversive," and with very good reasons for doing so.

As representatives of Islam, we enjoy, as American citizens or residents, considerably more possibility to function, as an Islamic institution, than we could conceivably find anywhere in Asia, Africa, or Eastern Europe. Where on this earth could we find a better place to print and distribute, freely and openly, an endeavor such as Al-Islam, than we have in the United States? Where else on earth today could we establish such a thing as "The Islamic Party of Anywhere" more meaningfully than as has been done in the United States?

While we have the unquestioned right to point out and discuss some of our host country's shortcomings and failures, what does it gain us to attach undue significance to them, and why must we so compulsively stress American weaknesses while ignoring so completely the remaining strengths which are so important to us as Muslims and Islamic organizations?

Until a larger portion of the American population accepts Islam as their guide in establishing social and political opinion, we shall continue to be a "guest" in the United States, even though as individuals we may be United States citizens. I think it makes sense to make sure that we're good guests at least until we are considerably more influential as a group than we are at the moment.

There is no suggestion that we present a personality of meekness or apology, yet we must emphasize the cooperative, reasonable, trustworthy, and sincere parts of our character, and at least for the time being, keep tight reign over our instincts toward revolution and anarchy, bloodshed and violence,

RESPONSE cont.

African descent form one nation and the affairs of this Black nation take precedence over purely ideological principles), the article "Nationalism--the Antithesis of Islam" (Summer Two--Vol.I), clearly pointed out that "Prophet Muhammad (peace and blessings be upon him) had no racial or ethnic prerogatives associated with Allah's message" and "condemned acting out of racial pride and racial chauvinism."

Another article, "To Whom it May Concern," (Summer One--Vol.I), challenged anyone of African descent who might want to give a racial orientation to Islam in these words:

It is a known fact that the West African ancestors of the Black American had a prestigious Islamic history.... Their pigmentation, their color chromosomes, their blackness had nothing to do with their great cultural, intellectual, scientific and religious achievements. All people who accepted Islam faithfully, whatever their race or color, were moved to accomplish deeds of great benefit to mankind.

We agree with the writer that "Islam is unique in being free of any trace of racism in its doctrine and in its practice." However, to suggest that Islam should be a "refuge for those of us who have not been responsible in any way for the development of serious troubles between the races" and to insist that "we keep our Religion well removed from racial problems and unrest" is exactly the opposite of what ought to be done. Islam never takes an escapist approach when it comes to solving human problems. Is not the very purpose of Islam the eradication of the tyranny of man over man, including the tyranny of racism? What are people of color to do in face of the continuing institutional racism of America? If the statement, "the races are going to have to find a basis for their co-existence on this earth" is true (and it is), then certainly Islam is the force that can give a permanent and successful solution to the problem.

According to the writer "many statements and expressions have been printed" in Al-Islam which he "and many other Americans, can only consider subversive." But if pointing out the deficiencies and injustices of the American socio-political system is "subversive" then all the big fuss about freedom of speech is nothing more than a big lie. In fact, when does mere expression of anti-American sentiment equate with the misuse of the freedom of speech? To merely express a view is to exercise that freedom, not to abuse it. Furthermore, the statements and expressions of Prophet Muhammad (peace and blessings be upon him) were

Book Review

INTRODUCTION TO ISLAM

Author: MUHAMMAD HAMIDULLAH

Publisher: CENTRE CULTUREL
ISLAMIQUE, PARIS

New Muslims and non-Muslims who are searching for a book that presents a panoramic view of the teachings and history of Islam will find their needs adequately fulfilled in Introduction to Islam, by Muhammad Hamidullah of the Centre Cultural Islamique, Paris.

The book opens with a short biography of Prophet Muhammad (peace and blessings be upon him). It highlights the more outstanding events of his life that marked stages of development in his mission and the founding of the Islamic nation. Then Mr. Hamidullah explains methods of preservation and transmission of the sources of Islam. He handles this often touchy subject in a most scholarly and confident manner.

Before unfolding the details of Muslim devotional life and religious practices, Introduction to Islam carefully outlines the basic concepts that form the foundation of the Islamic lifestyle. A discussion of the spiritual and moral qualities of Muslim society introduces an analysis of the Islamic political, judiciary, and economic systems.

Special treatment is given to topics that are generally misunderstood by people of the western world--the position of women in Islam and the status of non-Muslims in an Islamic territory. In the concluding portions of his book, the author notes contributions of Muslims to the sciences and arts, and traces Muslim history from the period immediately following the Prophet's death to the present age.

Mr. Hamidullah has added several features which give his book a distinctive flavor. Firstly, he has consecutively numbered each paragraph for quick reference. Secondly, he has punctuated his work with maps, charts, and illustrations. And lastly, he has added an appendix with the Arabic text, translation, and transliteration of the daily prayers. This timely work will continue to be a useful handbook for years to come.

RACISM cont.

and persecution and retribution. Who knows? Perhaps by conducting ourselves like responsible and desirable citizens of the world, we might even one day wake up to find that that is what we've actually become!

In any event, I am sure that we can only lose if we continue to jeopardize our best interests in the sake of publicizing our complaints and contentions, whether real or imagined. In modern idiom, I suggest that we "Cool It."

Sincerely,
M.W.C.
Tripoli, Libya



RESPONSE cont.

considered subversive by the Arab leaders of his day, but he was not ready to compromise his position even at the risk of his life.

The Islamic Party is quite aware, as has been pointed out, that in America we have "more possibility to function" than in most countries (including so-called Muslim countries). This, however, does not mean that we should be less active; it means we should be more active. Our thanks goes to Allah our Sustainer, not to America. We are also aware that we will not "always enjoy the indulgence of Western society," but we are not interested in becoming another complacent minority ("good guests" as the letter calls it) in the corrupt American scheme of life. Allah has demanded that we (and all Muslims) struggle in His cause regardless of the consequences. Why? Because Our goal is Paradise, not an earthly reward.

As far as "instincts toward revolution and anarchy, bloodshed and violence, and persecution and retribution" are concerned, we don't recognize the existence of such instincts on our part. In fact, we have always assumed that we conduct ourselves "like responsible and desirable citizens of the world."

The final suggestion to "Cool it" is somewhat humorous. The very reason tyranny and atheism are so rampant throughout human society today is because those who have been entrusted with the mission of Truth have forsaken the struggle and prefer to "Cool it."

Features Of Islam

- *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*

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

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

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

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

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

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

ATTRIBUTES OF ALLAH – The Muslims worship One God, Allah – the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION – Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own

personal accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another's sin.

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

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

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

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

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

MOTTO

ALLAH The One True God **IS OUR LORD**

MUHAMMAD Ibn Abdullah
Peace be upon him **IS OUR LEADER**

QUR'AN The Word of Allah **IS OUR GUIDE.**

SUNNAH The Established Way of Prophet Muhammad **IS OUR IDEAL**

JEHAD All out struggle **IS OUR MEANS.**

SALVATION Complete Freedom now and forever **IS OUR END.**

**THE ISLAMIC PARTY IN NORTH AMERICA
INVITES YOU TO ATTEND A LECTURE/
DISCUSSION ON ISLAM AT:**

The Community Mosque Complex
770 Park Road N.W.
Washington, D.C.

EVERY SUNDAY AT 2:00 P.M.

MUSLIM

A MUSLIM is one who:

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

Muharram/Safar 1395

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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 Abdullāh. The previous Scriptures from Allah have been corrupted and adulterated, (Torah and the New Testament etc.), they were not intended as universal messages for all generations. Therefore, we have no need to search them to ascertain Allah's will. Further, the Islamic Party represents no sect, division, or school of thought in Islam.

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

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

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

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

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

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

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