

THERE IS NO GOD BUT ALLAH  
MUHAMMAD IS HIS MESSENGER

# al-islam

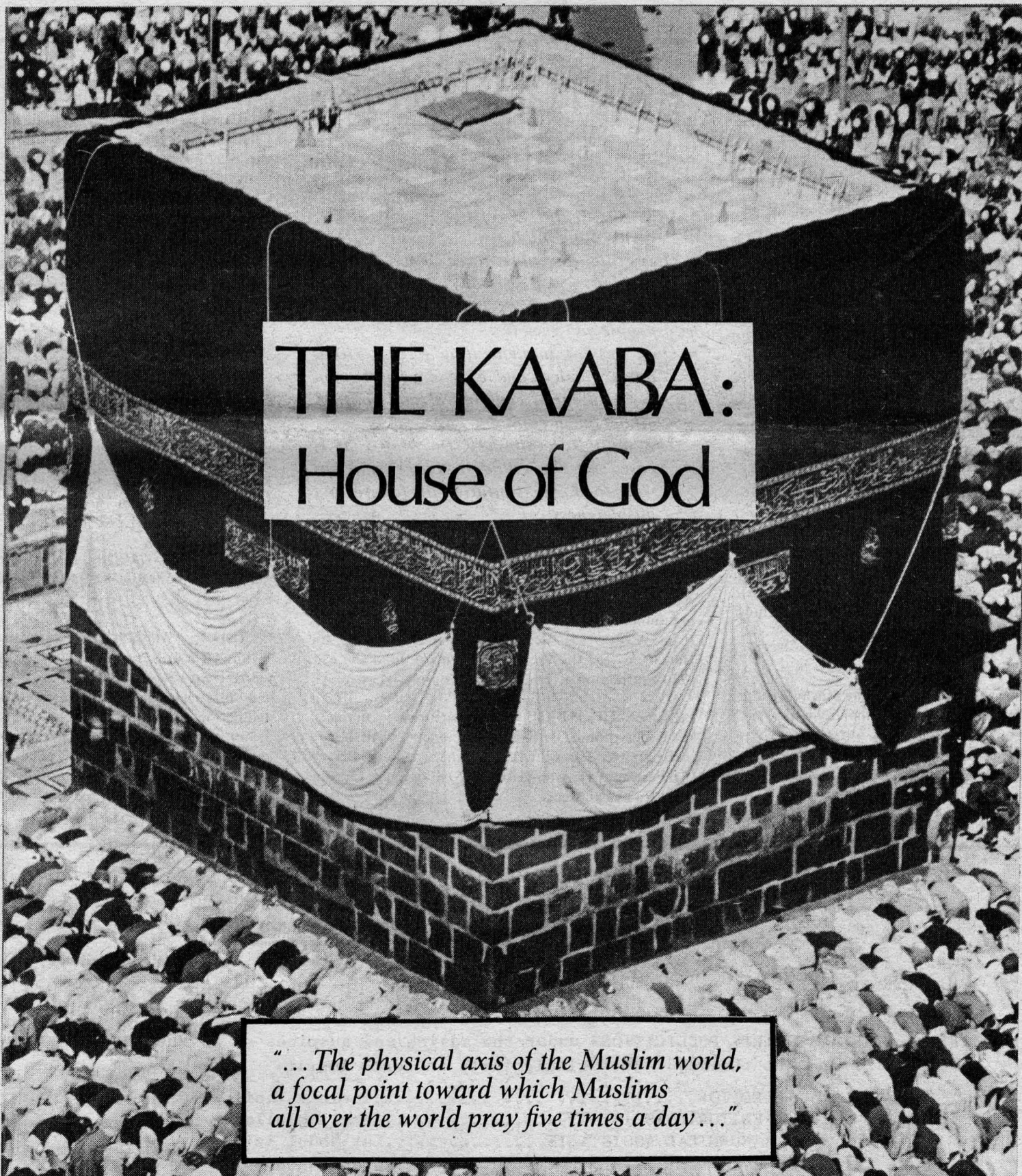
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## THE KAABA: House of God

*"... The physical axis of the Muslim world,  
a focal point toward which Muslims  
all over the world pray five times a day ..."*

(SEE STORY ON PAGE 9)

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

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**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.

## 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*

**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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# LIFE, Is it so cheap?

"More Americans were murdered from 1970 through 1974 than were killed during the entire Vietnam War." This is only one among many tidbits of information and theories about the current murder epidemic that is breaking all previous records as discussed by a Stanford University psychiatrist, Dr. Donald Lunde, in his book Murder and Madness. The realness of this epidemic is becoming more apparent each day as reflected in a recent Washington Post headline, "Area Police Baffled by Spurt in Slayings, 29 Killings, 6 Self-inflicted, Reported in 2 Weeks!" It has been estimated that in 1975 one out of every 10,000 Americans will be murdered.

Many reasons for this problem have been cited: economic depression, lack of gun control laws, abuse of alcohol, even the change witnessed in child-rearing practices have been given as contributing factors to this epidemic. But because there are so many different kinds of murders none of these areas can be pinpointed as the sole cause of the problem. Few people, however, look at the murder epidemic from the perspective of morality. And as a result little attention is focused on two important considerations that certainly play a decisive role in murder and violent crime in general. They are: (1) a general lack of sanctity for human life, and (2) a negative attitude towards capital punishment.

Obviously in a society where there are no universal moral standards to govern and direct human behavior or where there is no inner restraining factor, it is easy for someone to commit an act of homicide. One of the main problems facing any society is the safeguarding of the lives and the individual security of its members. But individual security cannot become a reality, in the social sense, unless there is agreement within the community as to the social rights and obligations of its members.

It is essential for the preservation of individual and collective freedom that each and everyone should regard the life of the other person as sacred and help to protect it. The person who takes the life of another without a just cause, does not just commit injustice to that one person alone, but in reality he commits injustice to the whole human race, because if every individual suffered from the same kind of uncaring coldness, the whole human race would eventually kill itself off.

The deeds that a person performs, whether good or bad and however insignificant, leave a lasting effect upon the society. A good deed creates healthy effects which benefit not only the person who introduces it but subsequently all those who follow his noble example. Similarly, evil undermines the moral health of society and, therefore, all persons who are responsible for committing evil are laden with the burden of not only their own sins but also the sins of the many people who are induced to cruelty by seeing these bad precedents. This point is made even clearer by a statement of Prophet Muhammad (peace and blessings be upon him): "For every person who kills unjustly, a share of his offence shall fall upon the first son of Adam, for he was the first to introduce killing." Allah has mentioned this tragic event in the following verses from the Quran:

And relate unto them, setting forth the truth, the story of the sons of Adam (Cain and Abel) when they offered a sacrifice, and it was accepted from one of them, whereas it was not accepted from the other. And he (Cain) said: "I will surely slay thee!" (Abel) replied: "Behold, Allah accepts only from those who are conscious of Him, even if thou lay thy hand on me to slay me, I shall not lay my hand on thee to slay thee. Behold, I fear Allah, the Sustainer of all the worlds, I wish, indeed, that you bear the sins done by me, as well as thy sins, (but) then thou would be destined for the Fire, since that is the requital of the wrong-doers." But the other's passion drove him to slaying his brother and he slew him. Because of this We ordained unto the children of Israel that if anyone slays a human being--unless it be (in punishment) for murder or for spreading corruption on earth--it shall be as though he had slain all of mankind; whereas if anyone saves a life, it shall be as though he had saved all of mankind." (V: 30-35)

As stated in the verses above, the man who sheds the blood of another person shall have to suffer the torment of Hell, and the killing of one man will be counted as the wholesale slaughter of humanity. The Prophet has said: "The first thing that will be decided among people on the Day of Judgement will pertain to bloodshed."

## LIFE (cont.)

It cannot be denied that the attitude towards the persons who commit murder, and the punishments rewarded them for their crimes has a direct relationship to prevention of the crime itself. One of the causes for the murder epidemic may be that in the American criminal justice system the use of capital punishment has been outlawed in most states, and the punishments for murder are not effectively applied; thus the fear of being punished for committing this crime is eliminated. There is a lack of practical laws which can help to govern the behavior of the individual within the society and which would mold the society's attitude towards the individual and his actions. This is the reason why legislation plays so great a role within the faith of Islam, and why the Holy Quran consistently intertwines its moral and spiritual exhortations with ordinances relating to practical aspects of social life.

In cases of murder Islam prescribes the Law of Retribution, which is the return of life for life. In the Holy Quran the Law of Retribution has been described in the following verses:

O Believers, the law of retribution has been prescribed for you in cases of murder, if a free man commits a murder, the free man shall be punished for it and a slave for a slave; likewise if a woman is guilty of murder the same shall be accountable for it. But in case the injured brother is willing to show leniency to the murderer, the blood money should be decided in accordance with the common law and the murderer should pay it in a genuine way. This is an allowance and mercy from your Lord. Now there shall be a painful torment for anyone who transgresses the limits after this. O men of understanding, there is security of life for you in the law of retribution. It is expected that you will refrain from breaking this law." (II: 178-179)

These verses bring out the great value Islam places on human life. According to the Islamic penal code murder is an offence that carries capital punishment. If one commits deliberate murder, his life should be taken for his crime; however, Islam allows the relatives of the victim the right to pardon the murderer. If the relatives of the victim in this case chose to remit the death penalty the court cannot insist on enforcing it. Also compensation money can be demanded from the murderer, if so he must pay it in a friendly and agreeable manner, and with a feeling of gratitude. In this way Islam seeks to heal the wounds and maintain the bonds of brotherhood among those who remain alive.

These verses also show the broad-mindedness of Islam, its knowledge of the nature and tendencies of man, and its taking of human incentives into consideration when legislating for mankind. Anger for the death of a close relative is inherent in human nature, so Islam responds to it by ordaining the Law of Retribution. Strict justice absorbs the fury of the soul and quenches the spite in the heart. It also curbs the guilty and restrains him from persisting in committing evil. On the other hand, Islam encourages forgiveness, opens the doors to it and prescribes its limits. The fact that the verses invite to forgiveness after stating the just punishment for murder suggest that forgiveness is voluntary on the family of the victim. It is not an obligation that suppresses the nature of man or lays on it an unbearable burden.

In these verses Allah clearly refutes those people who advocate total abolition of capital punishment. It is, no doubt, inhuman to insist on retaliation without paying any heed to all other considerations, and it is equally inhuman to encourage murder by totally abolishing capital punishment, as has been done in this society. That is why Allah declares that there is life in the Law of Retribution. Life in the Law of Retribution emanates from deterring would-be murderers. When it becomes evident that one should pay his own life as a punishment for killing others, one will hesitate and think several times before committing murder.

There is also life in the Law of Retribution in a broader and more general sense. As stated earlier, aggression against the life of an individual is actually an aggression against all life, and against every living human being who shares with the victim the characteristic of having life. So when the Law of Retribution deters a would-be murderer, it actually deters him from infringing upon the concept of life itself. Furthermore, this injunction induces men to reflect upon the Justice and Wisdom of the Creator, and thus to fear Him.

"Taqwa" is the foremost and most effective element in deterring criminals and preserving life. Sensitivity of the heart, its feeling of the fear of Allah, its worry about His anger and its eagerness to please Him are all ingredients of "Taqwa" which restrains the souls from aggression. Without "Taqwa" and fear of Allah no statute can be established, no law can be successful and no prisoner can be deterred. Any system of law that does not depend on the peoples' sensitiveness, fear and hope in a Power beyond their powers, is just not enough. Thus, if a society does not pay due regard to the sanctity of life and tries to protect a murderer, it will only increase the spread of murder and will put in danger the lives of many innocent people.

# *Liberating Fatherhood :*

## *New Lessons for An Old Institution*

Over 10 percent--about 8 million--of the children in this country live in fatherless homes at any one time, and three times that many are fatherless for a significant part of their childhood. In some ghettos over 50 percent of the children are fatherless. These are father-absent children. The most widespread problem though, is the chronic neglect of children by fathers who are living with their families, that is, father-deprived children. This neglect is pervasive; it is not just present in the homes of the poor where the father has lost self-respect, or the homes of the affluent where the father is out chasing the buck. The majority of fathers in the various strata of our society have very little close, regular contact with their children.

--FATHER POWER by Henry Biller (Ph.D.) and Dennis Meredith

Although the mother is regarded by popular acclaim to be the primary parent, historically all societies recognize the responsibility of some male to be involved with a family's children--to teach them, act as a model for them, and introduce them into society. This paternal function--a set of rules obligating fathers to assist mothers and to provide for infants and children--is required for a human type family system. The father actually plays a vital role in the overall socialization and psychological-emotional development of children.

The most obvious obligation of a father is that of survival which includes material support. Father engages in a number of activities on behalf of the survival of his family and, ultimately, on behalf of society itself. The typical man must reproduce and, as father, help sustain the life of his offspring during their dependency. He teaches his children basic skills for survival, models for them his unique means of accommodating to life, and copes with a variety of real or potential family crises.

Father is the male adult whom the children see most often; he is more likely than anyone else to symbolize manhood to them, and at least as likely as mother to be a model for simply being human. As an object of identification, none of the father's imitable habits go undetected by the children, and they become like father by the nature of the intimate and repetitive interaction between man and child. But the authority of father extends beyond the identification process, and because it does, he can exercise control in situations where the child's wisdom is inadequate. Father serves in the capacity of teacher, censor, and promoter, not simply because he is vested with authority, but because he is usually in a strategic position to make decisions affecting the welfare of his children.

A strong bond between father and child helps the child learn to accept more responsibility for his own behavior. Father-child closeness also enables the father to more profoundly teach the child what society (or

religion and culture) expects of him in the way of responsible behavior. The effects of father deprivation on criminal activity, for example, has especially been noted by social scientists. They have noticed that groups in which the father is absent or uninvolved have higher rates of theft and personal crimes. Although high crime rates cannot be solely attributed to the lack of father involvement, many inducements could be better resisted if every child had a warm, competent father. One theory suggests that the major cause of delinquency-related problems in young people is not so much father absence, but the present but uninvolved father.

Many men who are active and dynamic on the job or in the community are duds as fathers, because they have the incorrect feeling that being a father or family man is not a proper masculine role. They leave all family decisions to their wives, spend their time at home satisfying their own needs, and leave their children almost totally without a masculine model. Unfortunately, many men believe they should express the parenting function toward their children only by protecting them from outside dangers or by economically providing for the family and not through a personal, tender relationship.

Ideally, fathering should feature a whole host of physical and non-physical demonstrations of love and regard for one's child. A father should be able to comfortably hug and kiss his child, take him to a wide range of places, patiently demonstrate things to the child, verbally communicate to the child that he is loved, and give him credit for his achievements. A warm relationship fosters independence because it gives the child a solid base upon which to build. It makes discipline easier to maintain, because the child will be more likely to accept the father's explanations of why the discipline is necessary. It also promotes sex-role security by allowing the children to identify with the father--the son will strive to be like him and value his maleness, and the daughter will more likely feel accepted as a female by seeing the father as a proving ground for her feminine behavior.

# SCIENCE & RELIGION

## RESOLVING THE CONFLICT

The scope of science has extended and covered horizons that were far beyond the conception of our ancestors. Today, science has uncovered mysteries that were considered metaphysical, or matters of religion and magic in older times: to men of the past, religion was a matter of God and benevolent spirits, while magic was a matter of demons and evil spirits. Now, however, science has broadened our understanding of many facts about the sun, the moon, the stars, the wind, the rain, and the plant and animal kingdoms; it has explained to us the phenomena of the meteors, earthquakes, volcanoes, tornadoes, and diseases; and in addition, has followed all these discoveries with spectacular inventions that were never dreamed of by men before us.

No doubt science is advancing in fast strides and its scope is ever expanding at such a rate that we cannot imagine what it will achieve in the age of our children. However, we are certain about one thing: That man will never comprehend the nature of God (may He be exalted) nor His ability to create from nothing or raise the dead. This was the beginning of the traditional conflict over spheres of influence between science and religion, or more precisely, between the clergy and men of secular learning. This unfortunate conflict has resulted in the burial of genius potential, suppression of beneficial ideas, destruction of useful machines, and the murder or imprisonment of able scientists in the name of protecting religion from unbelief and apostasy.

Then as time passed, people witnessed churches being burnt and mosques being abandoned while moral values were violated in the name of protecting science from the superstitions and intoxication of religion. However, in spite of all these tragedies, the scope of science did not diminish in the face of persecution, and faith remained firm in the hearts of the people. Even apostates and those who worshipped the thoughts and achievements of men had faith concealed in their hearts that manifested itself at the crucial times in their lives.

The survival of faith in the hearts of all men is a direct effect of man's innate nature which is expressed in the Quran through the testimony given by all mankind, to the absolute lordship of Allah:

Behold! Thy Lord drew forth from the children of Adam--from their loins--their descendants, and made them testify concerning themselves, saying: "Am I not your Lord?" They said: "Yea! We do testify." This, lest you should say on the Day of Judgement: "Of this we were never mindful." (VII: 172)

The soundness and benevolence of man's nature assures that the extension of the scientific sphere and interest in scientific theories pose no danger to faith, so long as faith is firmly established in the peoples' hearts. Islam concealed nothing from man except two things: the identity of Allah (God), and His ability to create and resurrect. Beyond that, everything has been made accessible to man's knowledge, and he is encouraged to discover, study, and utilize everything on earth for his own benefit. The situation is best illustrated by an old symbolic Chinese story.

One day a monkey sat in the hand of Buddha and began to argue with him. In our case, the monkey represents human thought, while Buddha symbolizes the power of the Creator. The monkey assured Buddha that he could leap to extremely high horizons. When Buddha permitted him to demonstrate his ability, the monkey leaped and rose higher and higher until he reached a huge edifice with five branches. He was so impressed by his achievement that before he descended he made a mark under one of the five branches to prove that he had reached that place. Then the monkey leaped down and returned to the hand of Buddha. When he told Buddha about his trek, Buddha asked him to look under one of his (Buddha's) five fingers. When the monkey did so he found the mark that he had made. The horizons conquered by the monkey were no farther than the finger of Buddha. Hence, no matter how far human knowledge may go, it is always within the limits of the Power of Allah (God).

Man has managed to discover the laws of gravity and relativity, the cycles of celestial bodies, the destructibility of the atom, the ability to enhance the fall of rain by artificial means, and many other secrets of nature. He has utilized all this sometimes to his advantage and sometimes to his disadvantage. But man will never be able to create a new law; he can only discover the existing laws of nature and utilize them, but it is impossible for him to alter the system of the universe: "But it is Allah that causeth the sun to rise from the east; do thou then cause it to rise from the west? Thus was he confounded who in arrogance rejected faith." (II: 258) This is because he was unable to originate a law of astronomy.

(CONT. p.7)

## SCIENCE &amp; RELIGION (cont.)

Man has managed to discover the causes of many diseases, to devise cures for them, and even make substitutes for lost limbs, but he continues to stand helpless in the face of death. This is because death is the first step in the process of resurrection and the secret of resurrection is known only to Allah.

Man has managed to produce mixed breeds of plants and animals, but he cannot produce a single ovum or a single sperm. He will always stand confounded in face of one puzzling secret: the Power of Allah to create from nothing. And once we acknowledge Allah's ability to create from nothing, we cannot but believe in His ability to resurrect the dead: "Of your partners, can any originate creation and repeat it? Say: 'It is Allah who originates creation and repeats it.' How far you are deluded away from the truth!" (X: 34)

Actually, the traditional conflict between religion and science did not result from a contrast between faith and acquisition of secular knowledge. It was rather the result of contention between the clergy and men of secular learning regarding their respective spheres of influence. And what helped develop and intensify the situation was people's tendency to preserve their environment and keep the things which they are use to: "We found our fathers following a certain system, and we will certainly follow in their footsteps." (XLIII: 23) People have always done that throughout history until Allah inspired one of them (a prophet) to break the rule and lead them forward on the right path.

Islam calls upon people to think and investigate in order to discover the secrets of the universe, and considers that to be a way which leads them to Allah and infuses in their hearts fear of Him. This can be illustrated by giving two examples out of the many examples in the Book of Allah (the Holy Quran):

(1) In chapter Baqarah (the Cow), Allah responds to the Muslims' enquiries about the crescents--their formation, their rising and setting, and the reason for their change--by turning them away from their original question and telling them that the crescents were created that way in order to help people determine the time. That is, instead of explaining the phenomenon to the Muslims, Allah indicated to them its benefits. This means that the proper way of discovering the secrets of the universe is to think, investigate, and explore, and not to rely on divine

revelation. The purpose of divine revelation is to reform man, help him establish a happy society, and inform him of his duties toward his Creator.

Therefore, the one who tries to know the secrets of the universe through divine revelation is like the one who tries to enter a house through its back door. Righteousness, peace of mind, and fear of Allah can all be achieved by following the proper course and exerting the necessary effort. And this is the way to success and achievement of one's goals:

They ask thee concerning the crescents.  
Say: "They are but signs to mark fixed periods of time in the affairs of men, and for pilgrimage. It is no virtue if you enter the houses from the back, but it is virtue if you fear Allah. Enter the houses through their proper doors and fear Allah that you may prosper." (II: 189)

2- In chapter Fatir (the Originator of Creation), man's attention is drawn to the variations of crops and to the differences of people, animals, and minerals; man is called upon to ponder over the splendor of Allah's creation. Following that, the verses praise men of knowledge and describe them as the ones who really fear Allah because man's mind is sometimes stricken with conceit and suspicion, Allah concludes the verses by asserting that He is Exalted in Might, Oft-Forgiving. That is, no matter how far man's mind goes astray because of its conceit and suspicion, Allah remains Exalted beyond all that is wrongly ascribed to Him. And when man misses the right conclusion after effort to realize the truth, Allah will forgive him because He is Most Merciful, Oft-Forgiving:

Seest thou not that Allah sends down rain from the sky? With it We bring out produce of various colors. And in the mountains are tracts white and red, of various colors, and black intense in hue. And so amongst men and crawling creatures and cattle, are they of various colors. Those who truly fear Allah, among His servants, are the ones who have knowledge. And Allah is Exalted in Might, Oft-Forgiving. (XXXV: 27-28)

The purpose of these two examples was to initiate an alternative approach towards science, and to correct any misconceptions that might exist as a result of modern science's onslaught on religion. Men of science, especially in non-Muslim countries, are retaliating upon the church for the injuries and persecutions of the past. But this situation cannot last long. A time will come when man will realize that religion and science are the two pillars of prosperity and happiness, in this world and the next. Without religion, science turns into evil and misery, and without science, religion turns into misconceptions and superstitions.

# Meaning of the Quran

## EXPLANATION OF CLEAR AND ALLEGORICAL VERSES

### CHAPTER 3, VERSES 5-9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Nothing in the Earth or in the Heavens is hidden from Allah. It is He who shapes you in the wombs of your mothers as He wills. There is no deity but He, the Almighty, the All-Wise. It is He who has sent down this Book to you. There are two kinds of verses in this Book: the Muhkamats (which are precise in meaning) are the essence of the Book; the other kind are the Mutashabihat (which are allegorical). Those, who are perverse of heart always go after the mutashabihat in pursuit of mischief and try to interpret them

arbitrarily, whereas in fact, none save Allah knows their real meanings. In contrast to them, those who possess sound knowledge, say, "We believe in them because all of them are from our Lord." And the fact is that only people of insight can learn lessons from such things. They pray to Allah "Our Lord, let not our hearts become perverse after Thou hast once guided us aright; bestow upon us mercy from Thyself for Thou art the real Benefactor. Lord, Thou wilt surely gather all mankind together on a Day which is inevitable; for Thou never failest to fulfil Thy promise."

The Muhkamats verses are those which have been worded to make their meanings definite and precise leaving little room for misinterpretation. These constitute the fundamental principles of the Book, i.e., they determine the aim and object for which the Quran has been sent down. They invite the world to Islam, teach morals and give warnings. They refute wrong beliefs and practices and in turn expound the correct ones. They make commands, give instructions, prescribe prohibitions, and lay down the rules and guidelines for the right way of living.

The words used in these verses are those which have been invented in human language for the very things which form the subject matter of these verses, and can therefore be explained intelligibly. An effort to determine their meanings is possible as well as permissible, and even desirable according to Islamic Law, in so far as it is necessary for understanding the meaning of the Quran and receiving guidance therefrom. For such an effort to be fruitful, it must be conditioned by one provision: that it be made in good faith with the intention of seeking guidance. It should also be done according to those reasonable and universally accepted methods adopted for determining the real meaning and intention of any statement, and not with a view to molding it to one's own desires and views.

The Mutashabihat or allegorical verses are not verses about which there is some doubt as to their meaning, but are rather, verses in which there is a possibility of more than one meaning. They relate to those metaphysical and supernatural realities which man cannot experience or observe in this life. For this reason, no human language possesses

words specifically suited for the expression or description of these realities. Hence, the Quran uses terminology which is familiar to human beings to give them some indication of these realities; however, the terminology is ambiguous or allegorical and gives rise to more than one meaning. To grasp a thorough and complete conception of these imperceptible realities is impossible. That is why the Quran warns man not to waste his time trying to give philosophic and specific meanings to the Mutashabihat verses. The more one tries to determine their precise meanings, the more one gets involved in doubts and ambiguities. Therefore, the person who seeks after the Truth rests content with the simple ideas he gets from the allegorical verses. On the other hand, those who love superfluities and seek after mischief, spend their time and energies giving arbitrary interpretations to the allegorical verses.

This might give rise to a question: how can one believe in the truth of the allegorical verses, if one does not know their precise meanings? The answer is that a study of the precise verses, and not the different interpretations of the allegorical verses, confirms a man's belief that the Quran is the Word of Allah. After one is convinced that the Book is really from Allah, then the allegorical verses do not create any doubts or confusion in his mind and he accepts the simple meanings which are within his comprehension and leaves alone any complexities if and when they appear. Instead of probing into them, he believes in the Word of Allah as a whole and turns his attention to more useful things.





# HAJJ: THE LURE OF MECCA

The Hajj--the Pilgrimage to Mecca--is essentially a series of rites performed in and near Mecca, the holiest of the three holy cities of Islam--Mecca, Medina, and Jerusalem. All believers, if they can afford it and are healthy enough, must make this Pilgrimage at least once in their life. The Hajj must be made between the eighth and 13th days of the last month (called Zul-Hijja) of the Muslim lunar year.

In a general sense, the Pilgrimage begins with the donning of the Ihram, a white seamless garment which is a symbol of the pilgrims' search for purity and their renunciation of worldly pleasures. For men this garment consists of two lengths of white cloth, one covering the body from waist to ankle, the other thrown over the shoulder. For women it is customarily a simple white gown and a headcovering without a veil.

At the moment of donning the Ihram the pilgrims enter a state of grace and purity in which they may not wear jewelry or other personal adornment, engage in any disputes, commit any violent acts, or indulge in sexual activities. They make a formal declaration of Pilgrimage and pronounce a devotional saying called the Talbiyah: "Here I am at your service, O God, here I am," a phrase which they will repeat frequently during the Pilgrimage as an indication that they have responded to Allah's call to make Pilgrimage.

After donning the Ihram the pilgrims may enter the Haram, or Sanctuary. The Haram is a geographical area which surrounds Mecca and is considered a sacred precinct within which men, undomesticated plants, birds, and beasts need fear no molestation, as all violence, even the plucking of a wild flower, is forbidden. For the duration of the Hajj, Mecca and the Sanctuary that surrounds it have a special status.

The most important structure in the Sanctuary, and in Mecca itself, is the Kaaba. In purely physical terms, the Kaaba is a stone structure about 50 feet high, roughly cubical in shape, which sits in the middle of the vast courtyard of the Sacred Mosque in Mecca. Along the northwestern wall of the Kaaba is an open area--the Hajar--enclosed by a semicircular wall and containing the traditional sites of the tombs of Hagar, wife of Abraham, and Ishmael, their son. Inside the structure there is an empty chamber and in the southeastern corner of the exterior wall there is, embedded in the wall in a silver frame, a fragment of polished black stone called simply the Hajar al-Aswad, the Black Stone.\*

After the rise of Islam it became customary to cover the Kaaba with a cloth, the color of which varied with the color of the banner of the reigning caliph. Now it is draped with a black cloth--the Kiswah--on which are embroidered verses from the Quran in gold thread. Renewed each year, the Kiswahs were formerly made in Egypt and sent to Mecca with the annual Egyptian caravan. Now they are woven in a special factory in Mecca itself.

In comparison with the architectural extravagance of Christian cathedrals and basilicas, the simple construction and relatively modest dimensions of the Kaaba might strike some observers as unimpressive. Yet its very simplicity is its incomparable glory, for the Kaaba--"the House of God"--is not a temple, not a church, not a shrine. It is rather the physical axis of the Muslim world, a focal point toward which Muslims all over the world pray five times a day and around which pilgrims to Mecca must perform the Tawaf, or Circling. It is a symbol, as Muhammad Asad wrote, "of God's oneness; and the pilgrim's bodily movement around it is a symbolic expression of human activity, implying that not only our thoughts and feelings--all that is comprised in the term 'inner life'--but also our outward, active life, our doings and practical endeavors must have God as their center."

The Quran calls the Kaaba "the first house of worship appointed for men," meaning that it is the first building ever consecrated to the worship of God. The Kaaba is also called "Bait-al-Atiq" (the Ancient House), "Bait-al-Haram" (the Sacred House), and "Bait-Allah" (the House of God). The significance of the Kaaba is fundamental--as Chapter 2, verse 125 of the Quran makes clear: "Remember We made the House a place of assembly for men and a place of safety; and take ye the Place of Abraham as a place of prayer; and We covenanted with Abraham and Ishmael that they should sanctify my House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves therein in prayer."



(Adapted from ARAMCO WORLD MAGAZINE)

\*While circling the Kaaba the pilgrims should, if they can, kiss or touch the Black Stone. Kissing the Stone is a ritual that is performed ONLY because the Prophet did it and NOT because of any powers or symbolism attached to the Stone per se. As the Caliph Umar said, "I know that you are a stone, incapable of doing good or harm. Had I not seen the Messenger of Allah kissing you, I would not have done so."

# Islamic Worker's Response To *Bilalian News*

## NO COMPROMISE ON ISLAM

The following article is an open letter written as a reply to an article published in the November 14, 1975 issue of the BILALIAN NEWS (formerly MUHAMMAD SPEAKS) which was entitled "Islamic Missionary's Response to AL-ISLAM." The BILALIAN NEWS article was written by Muhammad Abdullah, editor and publisher of the BULLETIN (Hayward, California), and was addressed to the editor of AL-ISLAM as a defense of the late Elijah Muhammad and the organization he founded.

Dear Brother in Islam,

Assalaamu Alaikum. This concerns your letter published under the heading "Islamic Missionary's Response to AL-ISLAM" in the BILALIAN NEWS of November 14, 1975. I have read the AL-ISLAM article to which you refer and I feel that your response has only tried to confuse the issue. If you are working as a missionary of Islam I am sure you would agree that Muslims must not compromise on the basic beliefs and fundamentals of Islam. The AL-ISLAM article, with the help of references and page numbers from the writings of Elijah (Poole) Muhammad showed that his beliefs were the antithesis of Islam. Like the Christians he believed that God appeared as a man. He taught his own Prophethood and denied physical resurrection in the Hereafter.

The AL-ISLAM article pointed out that according to the Quran and Sunnah, the followers of Elijah are not Muslims. Instead of disproving the AL-ISLAM article with any evidence from the publications of Elijah's movement, you have brought in matters totally irrelevant to the issue. I am sure you will agree with me that for a Muslim, the Quran and Sunnah are enough to decide any issue. Hence I ask you to re-examine your position as a Muslim. May Allah help you to stop supporting such people in spite of the clear teachings of His Book and His Prophet (peace be upon him).

Let us examine the arguments you have provided in defense of Elijah Muhammad. (1) You gave the example of Sir Agha Khan. This example is meaningless for two reasons. Firstly, it is not correct to prove matters of faith and belief by ignoring the sources of Islam and by merely referring to a recent Muslim personality. The methodology of Islam, according to Prophet Muhammad (peace be upon him) is that in all issues you must

first seek guidance in the Quran and then in the Sunnah. Only after these two have been checked should you use your reasoning.

Secondly, your example is factually incorrect. The Ismaili Muslims are a sub-sect of the Shia school of Islamic thought. They have never claimed that Agha Khan or anyone else was a Prophet after Prophet Muhammad (peace be upon him). To compare Agha Khan to Elijah Muhammad, who claimed Prophethood, is totally misleading and incorrect. It is also incorrect that the followers of Agha Khan were first known as Ismailis and are now known as Ismaili Muslims. They have always been known as Muslim followers of Ismail. In any case, Agha Khan is not known as "one of the great Muslim leaders in the world." His followers are a very small and insignificant section of the world of Islam and are the most westernized among the Muslim peoples of the world. Agha Khan has no influence on the Islamic movement in Pakistan or in any other part of the world.

(2) You claim that Elijah Muhammad was "not against the five pillars of Islam." This goes against his published writings and speeches and needs more concrete proof if it is to be accepted. However, here we must not forget the basic issue: Did Elijah accept the finality of Prophethood in the mission of Muhammad ibn Abdullah (peace be upon him)? Clearly the answer is no. Elijah considered himself a Prophet of God! All schools of Islamic Law for the last 1400 years, be they Sunni or Shia or Ismaili, are unanimous in their opinion that Prophethood was completed with Muhammad (peace be upon him) and anyone who claims to be a Prophet after him, in any context or with any qualifications, is outside the fold of Islam. This ruling is based upon Prophet Muhammad's condemnation of all such claimants, beginning with Musallama.

(CONT. p.12)

## Further Clarification

# Elijah and Fard Must Go!

The Islamic Party would like to see all people, including the members of the "Nation of Islam," become sincere, devoted Muslims. However, it is both a contradiction and a compromise of the faith for anyone trying to be Muslim to give credibility, honor, and recognition to a false prophet, someone who has uttered blasphemous lies against Almighty God, Allah.

Wallace Muhammad (Chief Minister of "N.O.I.") and his followers continue to accord Elijah Muhammad and Fard Muhammad a status of reverence and esteem. In fact, the personal spokesman of Wallace Muhammad, Abdul Haleem Farrakhan, boldly remarked during an address at Howard University's Crampton Auditorium on October 9, 1975 that he would never renounce Elijah Muhammad.

Let us draw from Elijah Muhammad's own words to accurately determine who he claimed to be and who he claimed Fard Muhammad to be. All of the quotes below are selected from Elijah's book, MESSAGE TO THE BLACKMAN IN AMERICA. Note carefully that he specifically indicates that he is aware of his contrary teachings in regard to the beliefs of Orthodox Muslims.

Allah came to us from the Holy City Mecca, Arabia, in 1930. He used the name Wallace D. Fard, often signing it W.D. Muhammad, in the third year (1933). He signed his name W.F. Muhammad which stands for Wallace Fard Muhammad. (p.16)

I asked him, "Who are you, and what is your real name?" He said, "I am the one that the world has been expecting for the past 2,000 years." I said to Him again, "What is your name?" He said, "My name is Mahdi; I am God, I came to guide you into the right path that you may be successful and see the hereafter." (p.17)

...It shall be binding upon them to serve and obey One God: Fard Muhammad the Great Mahdi, or Allah in Person. (p.142)

...Allah's using Fard as His name here on His coming teaches us that if we expect to be successful, we must bow in submission to the will of Master Fard Muhammad; the All Wise God in Person who is worthy to be praised and praised much. (pp. 146-147)

Many of the Orthodox Muslims do not want to believe that Allah has appeared in the Person of Master Fard Muhammad or that He has made manifest the truth that has been hidden from their religious scientists--the truth of God and of the devil as revealed to me. Though they do have the Holy Quran, many of them do not understand the meaning of it, and some of them believe everything that is prophesied in the Bible and Holy Quran about a last Messenger or Prophet being or referring to Muhammad of 1,400 years ago. (p.187)

If Allah would warn America and the poor slaves who have been blinded and made deaf and dumb by their masters, should not that messenger be one of the so-called Negroes instead of a so-called Negro trying to learn from what Muhammad said to the Arabs nearly 1,400 years ago. (p.251)

My mission is to give life to the dead. What I teach brings them out of death and into life. My mission, as the Messenger, is to bring the truth to the world before the world is destroyed. There will be no other Messenger. I am the last and after me will come God Himself. (p.306)

To stop the teaching that I have received from Allah to give to the American so-called Negroes is not in the power of any Orthodox Muslim or non-believer. But in answer to such attempt, I will say that neither Jeddah nor Mecca have sent me! I am sent from Allah and not from the Secretary General of the Muslim League. There is no Muslim in Arabia that has authority to stop me from delivering this message that I have been assigned to by Allah.... I am not taking orders from them, I am taking orders from Allah (God) Himself. (p.329)

These statements alone are enough to convince any sensible person who is familiar with the true teachings of Islam, that Elijah Muhammad and Fard Muhammad are two personalities who would never be given credibility, honor, or respect by any group that considers itself Muslim. In fact, Allah has categorically classified such people as the most despicable in the human race: "Who can be more wicked than one who inventeth a lie against Allah, or saith, 'I have received inspiration,' when he hath received none," (VI: 93) and "Who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge?" (VI: 144)

## ISLAMIC WORKER'S RESPONSE (cont.)

As you know, last year the Ulema\* of all schools of thought in Pakistan unitedly forced the government of Pakistan to declare the Ahmadiyya (Qadiani) movement non-Muslim and outside the fold of Islam. I am sure you know that the Ahmadis (Qadianis) believe in a man named Mirza Ghulam Ahmad of Qadian, India. They present him in various ways, as a Prophet of God, follower-Prophet, companion-Prophet, shadow of the Prophet, and the Promised Messiah. All the Ulema of Pakistan have declared that Mirza Ghulam and his followers are non-Muslims because they believe in a Prophet after Muhammad (peace be upon him). It might interest you to know that the Ahmadis recite the Kalima and pray and fast like Muslims but because their basic belief about the Messenger of Allah is wrong they are not considered Muslims.

Brother, today Islam is a fact of American life. Owing to the grace of Allah and to the dedicated efforts of groups like The Islamic Party and the supporters of Orthodox Muslims like the Ikhwan, the Jamaat-e-Islami, the Talaba-e-Noor and many others, Orthodox Islam has made a place for itself among the oppressed peoples of all American cities. At this time many non-Muslims are moving towards Islam. Among them are many Christians, atheists and agnostics. From among Elijah's followers too there will be those who will accept Islam or are already moving towards it. The Islamic movement is waiting to embrace these brothers and sisters.

When somebody recites the Kalima he in effect denounces and renounces his false gods, just as the people of Mecca and Medina did when they accepted the teachings of Muhammad (peace be upon him). There must be a clear break with Shirk or other false beliefs of the past. If Mr. Wallace Muhammad and his followers claim that they are Muslims, they must give up their false prophet, Elijah, and their false god, Fard.

The Nov. 14, 1975 issue of BILALIAN NEWS in which your letter has been published contains a signed article by Mr. Wallace Muhammad which shows that he has not given up Elijah's ideology. On page 20 Mr. Wallace, at two places, refers to Elijah as "Master Elijah Muhammad (peace be upon Him)." There are also several extremely respectful references to "Master Fard Muhammad." In the same article there is a reference to "Prophet Muhammad ibn Abdullah (peace be upon Him)." Thus there can be no doubt that like the Ahmadis (Qadianis) Mr. Wallace places his own ideology and that of Islam in the same scale of values. He evidently has no realization that he must give up one if he wishes to accept the other.

\*Ulema are recognized learned leaders among the Muslims.

It is my opinion that the ideology of Elijah remains an obstacle in the way of Islam. It is basically racial in its attitudes and purposes. Unfortunately the word "Bilalian" has added to this racialism instead of decreasing it. Islam is a God-oriented way of life. Racial ways of thinking are totally alien to it. The "Black Muslims" made a serious mistake when they chose the name "Bilalian" for themselves. Hazrat Bilal (with whom Allah is pleased) would have been extremely offended if he had been told that somebody identifies with him owing to the color of his skin. Bilal (with whom Allah is pleased) would have hated anyone who tried to project racialism into Islam by using his name. Muslims do not even like to be called "Muhammedans" after the Prophet because their Master and Lord is Allah and no man.

If the "Black Muslims" are desirous of becoming Muslims, they should call themselves "Muslims" instead of "Bilalians." Allah Himself has chosen the name "Muslim" for His followers, and no other name signifying belief or ideology is permitted to a believer in Allah and His Prophet. Also Bilal (with whom Allah is pleased), though a great companion of the Messenger of Allah, is not the only companion whom we should take as an example. (The best example, of course, is that of the Messenger of Allah, himself). We should look to all the Companions whom Allah praises in the Quran, the leading among them being the first four Caliphs, Abu Bakr, Umar, Uthman, and Ali (all with whom Allah is pleased).

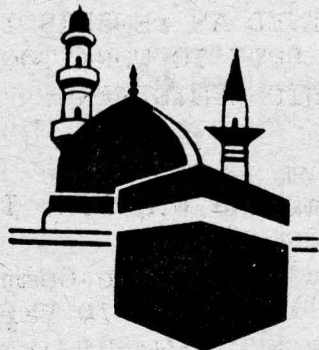
If we continue to think in terms of the racial backgrounds of the Sahaba (companions of the Prophet), we will move away from Islam instead of moving towards it. Race and color-oriented thought is the disease of western materialistic civilization. If we start projecting this disease into Islam we will never become true Muslims. May Allah help us to strive in His way as is His due.

Yours in Islam,

A Worker in the Islamic Movement

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## *The Islamic Party Line*

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### Sheikh Gazzaz Visits I.P.N.A.

The Islamic Party was honored to have the Secretary-General of the Muslim World League, Sheikh Muhammad Saleh al-Gazzaz, as a guest at its national headquarters on Sunday morning, November 2. Sheikh Gazzaz and his personal representative in the United States met with the leader of I.P.N.A., Y. Muzaffarudin Hamid, members of the Guidance Council, and key members of the Islamic Party's Washington, D.C. area support group. They discussed the program and activities of I.P.N.A., especially its efforts to present the message of Islam to the American people and the function of the Community Mosque Academy. Sheik Gazzaz also briefly addressed a larger gathering of Islamic Party workers before departing.

#### N.A.A.M. Conference

Representatives of Muslim communities and organizations in the United States and Canada attended a weekend conference in Montreal on October 10-12. The conference had its origins at an impromptu gathering of indigenous American Muslims during a 1974 convention that was primarily oriented towards the interests of immigrant Muslims. They selected a committee to organize a conference where healthy discussions and planning could be initiated on the needs and problems of the indigenous Muslim population in North America.

The conference was held at the University of Montreal after a year's preparation. Areas of discussion included education, economics, communications, dawah, application of Islamic Law, and the role of women. Resolutions were adopted in each area, and the organization, N.A.A.M. (North American Association of Masjids) was formalized. The governing committee, consisting of all Imams of member mosques, made plans to meet and develop a program and structure to enact the resolutions adopted at the conference.

#### Transgressing Limits for SADAT

On Monday afternoon, October 27, the Islamic Center of Washington, D.C. locked the doors to its mosque and denied worshippers the right to enter for prayers. No one was admitted except those "lucky" few who had a "letter of admission." Such a move, unprecedented in the history and example of Prophet Muhammad (peace and blessings be upon him), was done to accommodate the visit of M. Anwar Sadat, President of Egypt.

Although the admittance letter stated that Pres. Sadat would be present for Salat ul Asr, he did not arrive until after sunset. However, no azan was called for Salat ul Maghrib, and no one performed prayers except Sadat who made two rakats alone. The Egyptian president then briefly addressed the audience on his continued support of "Arab" (not Muslim) interests in the Middle East.

Members of the Islamic Party took advantage of the occasion to distribute copies of AL-ISLAM to the entering guests and curious onlookers who lined the nearby sidewalks.

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### AN OPEN INVITATION

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ALL ORGANIZED MUSLIM COMMUNITIES (MOSQUES) IN NORTH AMERICA ARE ENCOURAGED TO BECOME ACTIVELY INVOLVED AS MEMBERS IN N.A.A.M. (NORTH AMERICAN ASSOCIATION OF MASJIDS). IT IS OUR DUTY TO WORK TOGETHER TO INSURE THE INTEGRITY AND PROPAGATION OF ISLAM IN THIS HEMISPHERE. MAY ALLAH HELP US TO BE SUCCESSFUL IN THIS MISSION.

Pending the formation of a N.A.A.M. Information Office, inquiries may be sent to:

The Community Mosque  
770 Park Road N.W.  
Washington, D.C. 20010

## Islamic Revolution Needed in the East as well as the West

The Eight Point Message on the back page of our journal includes a clarification about the nature of an Islamic state. The purpose is not to say that there are no sincere Muslims in the Muslim countries, but rather that the governments in most of these countries have categorically defined themselves as secular states with secular objectives. These same governments have persecuted, tortured, imprisoned, and executed many men and women who have worked untiringly for the just rule of Almighty God, Allah.

In past issues of AL-ISLAM JOURNAL, we have highlighted three movements--The Muslim Brotherhood (Egypt), The Noorsi Movement (Turkey), and The Jamaat-e-Islami (Pakistan)--whose work illustrated the need for Islamic struggle even in countries whose citizens are called Muslims. Below is a statement by a well-known Muslim leader, Imam R. M. Khomai, who has been exiled from his native country Iran, where the Shah (king) insists on reviving "Persian" civilization and destroying Islamic influence. His reply to a question regarding the newly organized Single National Party in Iran, is another example of why the Islamic Party says, "THE ISLAMIC REVOLUTION IS NEEDED IN THE EAST AS WELL AS THE WEST."

The fact that the Single National Party (SNP) is contradictory to Islam and Iranian Muslims' welfare, prohibits Muslims from participating in it. The SNP is propagating the injustice and extreme poverty of the Muslims. Disagreeing with SNP is part of forbidding what is wrong.

The suggestion to establish this deceitful organization came from the Shah and his plunderer advisers to brainwash and break the resistance of those who oppose his Satanic purposes. It is my duty to give further explanation to Muslims to resist and disagree with the Shah's dangerous plans. Obviously, by establishing SNP, the Shah is acknowledging that the people did not support his illegal plans, his "White Revolution." The Shah has been claiming for ten years that Iran agrees with the so-called "White Revolution." He has called it "The King and the Nation's Revolution," and now he forces and threatens Iranians to join SNP. If the Revolution is the Shah's and the Nation's, then there is no need to force people to join it.

The SNP is against the constitution of the country. Iran is the only country that has a party which came into existence by the command of "His Majesty." People must join the party or be imprisoned, tortured, exiled, and deprived of their rights. They must tolerate the "Kingdom" which is condemned in Islam. Every day the regime has a new plan to attack Islamic rules and practices. If the regime gets a chance, it will even destroy the Holy Quran also.

Iranian Muslims must not obey a king whose thirst is not quenched with the blood of the Islamic leaders, and who is proud of selling

the last drop of oil to the capitalists. Instead of using the money to improve the life of barefoot and poverty-stricken people, the Shah either lends the money or buys arms to protect and support the neo-colonialist murderers and counterinsurgency agents who inevitably stop any Islamic and anti-colonial movements.

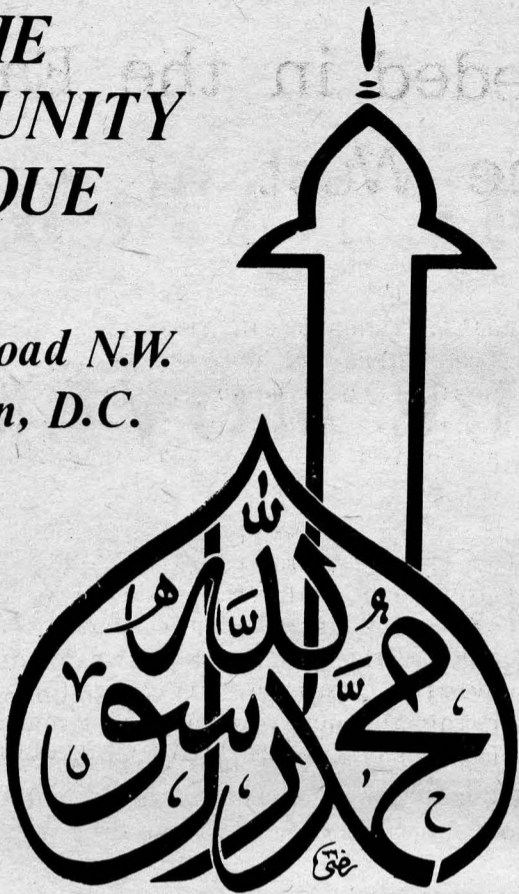
For more than ten years, the Shah has spread propaganda regarding the progress in Iran. However, the majority of people are struggling in misery and poverty. The Shah spends the nation's money to build multi-story buildings for his relatives and agents. In the villages, however, where the majority of the people live, they are not given the basic necessities of life.... It is the Islamic leaders duty to advise all the people not to join the party. It is also the obligation of all social classes, especially the preachers, students, workers, farmers and businessmen, to destroy the base of such a party by their resistance.

I assure you, this regime will be overthrown and you will be victorious in the end. The Shah and his agents are the true enemies of Islam and the Muslims. Though they are trying to brainwash simple-minded people by reprinting and publishing the Holy Quran, and having prayers and religious ceremonies on the television and radio, the learned people know that the Islamic rules are disregarded by the Shah. I am suffering so much in this corner of exile in Nejed (Iraq) hearing about the terrible situation in Iran. I wish I was among my brothers and sisters and could help them closely in this holy struggle to save Islam and Iran. I pray to Allah, the Almighty, to help the Muslims to expel the enemies and their agents.

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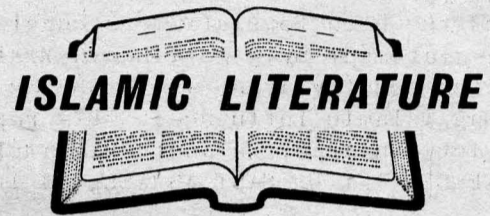
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In the name of Allah, the Beneficent, the Merciful

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

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

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

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

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

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

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

THE ISLAMIC PARTY IN NORTH AMERICA  
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770 Park Road N.W., Washington, D.C. 20010 • (202) 291-2300