



THERE IS NO GOD BUT ALLAH
MUHAMMAD IS THE MESSENGER OF ALLAH

al-islam

THE ISLAMIC MOVEMENT JOURNAL

September-October 1976

Vol.5, No.5

Ramadan-Shawwal 1396

FIRST STEP TO SOCIAL JUSTICE

Safeguarding Individual Freedom

Personal freedom in Islam is considered a sacred value. It is the duty of the community and its leadership to strive to achieve freedom for each individual. The successors of Prophet Muhammad (peace and blessings be upon him) made it their duty to impress upon the individual Muslim the value of this sacred gift. Addressing the individual Muslim, Ali, the fourth ruler of the Islamic State, said, "Do not be a slave when Allah has created you free."

The freedom that Islam offers the individual is broad and comprehensive. Islam begins by freeing the human conscience from servitude to anyone except Allah, and from submission to anyone besides Him. Allah is the Supreme authority; everything depends on Him for its existence. There are no intermediaries between man and Allah; each individual can make his own practical relationship with the Creator.

This direct relationship between the individual and his Lord is stressed in the Quran: "And when My servants ask thee about Me, verily I am near to them. I listen to the prayer of every suppliant when he calls on Me. So let them listen to My call, and believe in Me, that they may walk in the right way." (II: 186)

By freeing man from servitude to others besides Allah, Islam also frees him from fear--the fear of life,

livelihood, and of one's status in life. Fear lowers the individual's estimation of himself, makes him accept submission, dishonor, and the loss of many of his rights. However, Islam insists strongly that honor and dignity are the rights of man. Therefore, it is particularly anxious to oppose the instinct of fear, whether of life, livelihood, or status.

Life is in the hands of Allah, and no human has the power to shorten or lengthen life, nor can he inflict the slightest injury to anyone, outside the will of Allah. "But it is not given to any soul to die, except by permission of Allah." (III: 145) "Say: Nothing will come upon us except what Allah has prescribed for us; He is our Protector." (IX: 51)

The Quran states that the fear of poverty is inspired by the Devil in order to weaken our trust in Allah. "The Evil One threatens you with poverty and bids you to indecency, but Allah promises you His forgiveness and bounty, and Allah careth for all and He knoweth all things." (II: 268) There is no reason for man to be troubled by anxiety about his livelihood, for his provision is in the hands of Allah. No man has the power to withhold or cut off the provisions of others.

This belief is not intended to forbid trade and commerce, but to strengthen the heart and enforce the con-

science. It sets the poor man, who is anxious over his livelihood, on a level with the man who thinks that his welfare is in his own hands. The feeling of fear does not, then, keep the poor man from seeking his due or from taking pride in himself; it means that he does not have to give up any of his rights or compromise his honor in order to ensure his welfare.

Fear for one's position or status in life is often akin to fear of death, injury, or poverty, and Islam is insistent that the individual be freed from this fear also. "To Allah belongs all honor, and to His Messenger, and to the Believers." (LXIII: 8)

After completing these stages of freedom--false worship and fear of life, livelihood, and status--man enters the stage of becoming free from desires and passions. "Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight--are dearer to you than Allah, or His Apostle, or the striving in His cause; then wait until Allah brings about His decision, and Allah guides not the rebellious." (IX: 24)

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The Islamic Party Line

NEWS, VIEWS & COMMENTS ON AFFAIRS AND ISSUES OF THE MUSLIM COMMUNITY

September-October 1976

Vol.5, No.5

Ramadan-Shawwal 1396

International Forum in Libya

ZIONISM & RACISM CONDEMNED

The Libyan Bar Association hosted an international Symposium on Zionism and Racism. The forum, held at the Liberation Theatre in Tripoli, Libya, examined the November 1975 United Nations resolution equating Zionism with racism and racial discrimination. The 250 conference delegates included scholars, diplomats, religious and political leaders from Europe, Asia, Africa, the Americas, and Oceania. About 50 journalists also attended. Indigenous American Muslim presence was represented by delegates from the Islamic Party in North America.

The political climate of the July 24-28 meeting was as warm as the Mediterranean climate of the Libyan countryside. Forty learned speakers delivered papers that systematically dismantled racist philosophies and condemned the collusion between international racist forces.

Calling racism a menace to human dignity and international peace, Dr. Anis Al-Qasim, vice-chairman of the symposium, stressed that the conference was part of the worldwide opposition to racism. He added that as a victim of racism he felt the symposium was not merely rhetorical but was a means of bringing an end to this crime against the world's people.

One of the first topics to be discussed was the common misunderstanding of the terms "zionism" and "racism." Rev. Humphrey Walz, a former Oxford scholar and a Middle East expert from Minnesota, said that North Americans do not often understand these terms as applied to contemporary issues. To many Americans "Zion" is seen from a purely religious perspective, and "race" is generally associated with Black people/White people only. Rev. Walz, clarifying the matter, explained that Zionism is a racist philosophy because it denies non-Jews certain human rights and pri-



vileges on the basis of race and nationality.

Rabbi Neuberger, one of the many anti-Zionist Jews present, pointed out that the Zionist political machine had no connection with traditional beliefs and practices of the Jewish faith. After emphasizing the religious opposition to the Zionists' political exploitation of Judaism, he said that the Jews cannot return to the "promised land" until the coming of their Messiah, and then only by the Will of God, not by Zionism or any other secular method. In Rabbi Neuberger's view the Arabs had a clear right to not be forcibly ejected from Palestine by Zionists, for this is contrary to the Jewish religion.

Another rabbi told of the centuries that Jews had lived among Arabs without problems. Then the Zionists agitated hard feelings, causing pain and, eventually, death. He also related the story of how Zionists had murdered the leader of an anti-Zionist Jewish organization to which he belonged.

Dr. Alfred Lillienthal, the American Jewish author of *THE OTHER SIDE OF THE COIN*, who is opposed to Zionism, discussed the Zionist methods used to force Jews into Palestine. He recounted the false rumors and planned attacks on non-Zionist Jews to pressure them to leave their home countries and migrate to Palestine against their wills.

The intimate historical relationship between Israel and South Africa was outlined by Dr. Richard

Stevens, a Professor of Political Science at Lincoln University in Pennsylvania. He talked about early Zionist activity in South Africa (prior to the occupation of Palestine) and the collaboration between Zionist and Apartheid policy-makers to serve their mutual racist-colonialist interests. That Israel and South Africa are sister states is evidenced by Dr. Stevens quote of Mr. Verwoerd, former prime minister of South Africa: "The Jews took Israel from the Arabs after the Arabs lived there for a thousand years. In that I agree with them, Israel, like South Africa, is an Apartheid state."

Other speakers identified Israel and South Africa as the bastions of Western racist influence in Africa and called for renewed efforts to rid the area of this unsavory influence. Mr. Okoyo, a representative from Nigeria, accused these two countries not only of supporting Western racist philosophies, but supporting neo-colonialism in Africa as well.

Dr. Fayez Sayegh, one of the architects of the U.N. resolution equating Zionism with racism, described the three cardinal principles of racism as "racial superiority, racial segregation, and racial discrimination." He concluded by showing how Nazism, Apartheid, and Zionism were guilty of all three.

The highlight of the symposium was on the third day when President Muammar Al-Qathafi made an unexpected visit to the conference hall. Greeted by thunderous applause, he was requested to address the gathering by the symposium's chairman, Bro. Sharafuddin. Contrary to the image of an irrational, illogical

(CONTINUED ON PAGE S-2)

Who should rule: GOD or the people?

(CONCLUSION - from last issue)

As noted earlier, according to Islam the absolute right to rule belongs to God alone. The right to act as God's agent belongs to all human beings and is not the exclusive right of any one person, family, class, sect, or race. But such a responsibility implies recognition of God as the Supreme Authority. Only those persons who submit to the Divine Will have the right to rule over the earth and govern it under the laws of God.

The significance of law is that it decides between the true and the false, the right and the wrong, the just and the unjust; it decides what liberties a man has and what liberties he does not have. When we pose the question "Who should rule, God or the people," we are really asking on what authority should laws be made and by what standard are such laws to be judged.

Obviously this is an important question because no nation can exist without rules and guidelines to organize its activities and direct its affairs. If a divine standard is not used to determine the correctness or appropriateness of laws, then the people are left victims of their own shifting desires, or they fall victims to the schemes of those in authority.

Therefore, the purpose of government under Islam is not to enforce the will of the people; the government, as well as the people, must enforce the Will of God. Political power must be used to

create conditions in which the masses will be assured of social justice. Elected officials and general citizens will both be equally subject to the same civil, criminal, and moral laws.

Islam demands that the government base its politics

on justice, truth, and honesty. Under no circumstances can it tolerate fraud, falsehood, and discrimination for the sake of administrative or national expediency. Power is to be regarded as a trust from God, and its correct use is a sacred obligation.

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AL-ISLAM, THE ISLAMIC MOVEMENT JOURNAL

September-October 1976

Vol.5, No.5

Ramadan-Shawwal 1396

Published by ISLAMIC PARTY PUBLICATIONS under the auspices and advice of Y. Muzaffaruddin Hamid, Amir (leader) of The Islamic Party in North America.

EDITOR.....Ibrahim Hanif
EDITORIAL ASSISTANT.....Jamal Abdullah
TECHNICAL ASSISTANTS.....Mujahid Abdus Samad
Lut Abdul Aziz

Requests for reprinting material from AL-ISLAM should be sent to the Director of Islamic Party Publications, 770 Park Road N.W., Washington, D.C. 20010



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firebrand, as he is portrayed in the American news media, the Libyan President gave powerful, intelligent arguments for the policies of his country's government.

After thanking the delegates for attending the forum, Col. Qathafi immediately turned to the topic of the symposium: "I would say that the issue of Zionism as a form of racism is conclusive.... The nations of the world in this international organization /United Nations/ admitted this, and the Israelis have nothing to do but be haughty and defy the international will as they have defied many U.N. resolutions."

Col. Qathafi said that the symposium was Libya's way of supporting the U.N. decision that equated Zionism with racism. He stated that because of the resolution "when we fight Zionism, we do not fight it on the strength of a decision taken by an Arab state or a commando organization, but by the whole world...." Characterizing the U.N. resolution, he called it "a splendid moral victory for humanity over the forms of racism topped by Zionism." "This implies," he continued, "an unlimited support, at least from the moral aspect, for the Palestinian people.../who/ paid the price of victory of racist Zionism in one of the regions of the world...."

Elaborating on the condition of the displaced Palestinians, the Libyan President commented: "This tragedy is unacceptable to the world, and it is the right and obligation of this people inflicted with the tragedy to carry firearms to defend its existence and return to the homeland from which it was displaced." He also showed a basis on which the Africans and Arabs have a common struggle by linking the role of the Zionists in Palestine to the role of racists in South Africa.

"This means that racism has one foot here and another foot there," Col. Qathafi explained, "and if either regime is destroyed, racism will stand on one leg."

The United States was indicted by Col. Qathafi as "the protector of racism in the world and all crimes committed against humanity by racists...." As a "big power," the United States "should take a neutral stance and support just and humanitarian causes. But the U.S. has politically degenerated to a level which makes her a protector of racists in the world, not to mention her persecution of her own citizens because of their black skins, and this is ultra-backwardness, reactionism, and barbarism. This is the reason which makes the peoples now

stand against the U.S. and hate her. The reason is genuine and strong, and the peoples have a right to join hands against America...."

Aware of the Zionist propaganda against him and his country, the Libyan head of state refuted the allegations of the Israelis who "have mobilized all their information media in the West against the Libyan Arab Republic." "They wanted to convince the world that the L.A.R. is encouraging terrorism or adopts stances indicating the encouragement of terrorism," he declared.

"The reason is that the L.A.R. is combating racism /and/ indefinitely supports the Palestinian armed struggle....If the struggle for repatriation of a poor people driven out from their lands in 1948 and currently living in tents provided by /the United Nations/ is regarded as terrorism, we accept this terrorism....When the word 'terrorism' means legal struggle against colonialism, legal struggle against racism, legal struggle against aggressors, then we are not worried about the word 'terrorism.'"

The Libyan leader concluded his talk by saying that to solve the problem of Palestine all the Jews who migrated there since the occupation should return to their home countries and leave the land to its original inhabitants, the Oriental Jews and Palestinian Arabs. He said that even Arab Jews should return to the countries from whence they came, including Libya. "We are still waiting at the gate of peace," Col. Qathafi told the delegates, "...the Israelis are rejecting the repatriation of the Palestinian people and refusing to return to their own countries," which means "they are calling for war."

One outcome of the symposium was a permanent commission to provide information on and work for the elimination of Zionism and racism. In the closing session of the conference, resolutions were proposed by delegates and speakers. One of the resolutions adopted was submitted by the Chairman of the Islamic Party in North America, Y. Muzaffaruddin Hamid. He called for a condemnation of the United States for subjecting its Black citizens to 200 years of racism.

Held without fanfare, the symposium, although boycotted by the traditional Western press, was successful in discrediting all philosophical, semantic, and ideological arguments in favor of Zionism and racism. Now that the issue is clear beyond question, humanity must step forward and oppose these evils in every way.

no compromise with IGNORANCE

We are not inviting people to Islam to obtain some reward from them; we do not desire anything at all for ourselves, nor is our accounting and reward with the people. Indeed, we invite people to Islam because we love them and we wish them well, although they may torture us. This is a characteristic of the caller to Islam, and this is his motivation. The people are entitled to learn from us the nature of Islam and the nature of the obligations it imposes on them as well as the great blessing which it bestows on them. They are also entitled to know that the nature of what they are now doing is nothing but Ignorance.

There is nothing in our Islam of which we are ashamed or anxious about defending. There is nothing in it to be smuggled to the people with deception, nor do we muffle the loud truth which it proclaims. A person who feels the need of defense, justification, and apology is not capable of presenting Islam to people. Indeed, he is a person who lives the life of Ignorance, hollow and full of contradictions, defects, and evils, and intends to provide justification for the Ignorance he is in. These are the offenders against Islam, and they distract some sincere persons. They confuse Islam's true nature by their defense, as if Islam were something accused, standing on trial, anxious for its own defense.

The foremost duty of Islam in this world is to depose Ignorance from the leadership of man, and to take the leadership into its own hands. The purpose of this rightly-guided leadership is the good and success of mankind, the good which proceeds from returning to the Creator and the success which comes from being in harmony with the rest of the universe.

Islam cannot accept any mixing with Ignorance, either in its concept or in the modes of living which are derived from this concept. Either Islam will remain, or Ignorance; Islam cannot accept or agree to a situation which is half-Islam and half-Ignorance. In this respect Islam's stand is very clear. It says that the truth is one and cannot be divided; if it is not the truth, then it must be falsehood. The mixing and co-existence of the truth and falsehood is impossible.

(CONTINUED FROM PAGE 1)

Here, in one verse of the Quran, are gathered all the attractions, longings, and desires--all the weak points of man; they are placed on one side of the balance. On the other side are placed the love of Allah and His Messenger, and the love for struggle in Allah's cause. The contrast is striking, and it provides an escape from strangling desires. Thus, man can rise above necessities, can control the direction of his life, and can seek after things which are greater and further-reaching than his short-lived pleasures.

This is not an attempt to neglect the good things of life; this is simply a call to freedom and independence from the weakness of desires and passions. Accordingly, there can be no harm in the enjoyment of the good things in life, so long as man can control them, rather than they controlling him. These are a few of the individual freedoms a person must acquire within himself before he can obtain his freedom in society.

Over fourteen centuries ago aspects of the individual freedom which are stressed in society today were stressed and emphasized by Islam. Personal freedom, expressed in the right of the individual to move and travel as he pleases, and in his immunity to imprisonment and punishment without due process of law, have been known since the early days of Islam.

The freedom from unreasonable entry, search, and seizure of homes is one of the principles that the Quran explicitly provides for. When Umar, the second ruler of the Islamic State, caught some people drinking wine in their house, they argued that his entry was unlawful since he did not heed the Quranic injunction "enter the houses from their doors." Umar admitted he acted wrongfully

and did not impose upon them the punishment for drinking. This was the first reported instance in the history of procedural law where the concept of wrongful search and seizure was implemented, and it took place 1400 years ago.

The right to work is another freedom that Islam stresses and does not limit except when the interest of the community is impaired, such as in the case of monopoly. The freedom to work is a duty and begging is forbidden in Islam. Once a man came to the Prophet begging; the Prophet gave him an ax and told him to cut some wood and sell it rather than beg.

Freedom of speech and expression is not only protected, but encouraged in Islam. Islamic history is filled with incidents where this particular freedom was practised faithfully and courageously by individual Muslims. While giving a sermon one day, Umar told the Muslims: "If you see any evil thing in me, then set it right." Whereupon one of the members of the Muslim community answered him: "If we had found any evil thing in you we would have set it right with the edge of our swords." From that time, Umar used to say: "Praise be to Allah that He has given Umar one citizen who would set him right with his sword."

Freedom of belief is one of the fundamental principles in Islam. Belief is arrived at by intellect and understanding. The Quran states: "Let there be no compulsion in religion; truth stands out clear from falsehood." (II: 256) "Invite all to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious; for thy Lord knoweth best who have strayed from His path, and who received guidance." (XVI: 125)

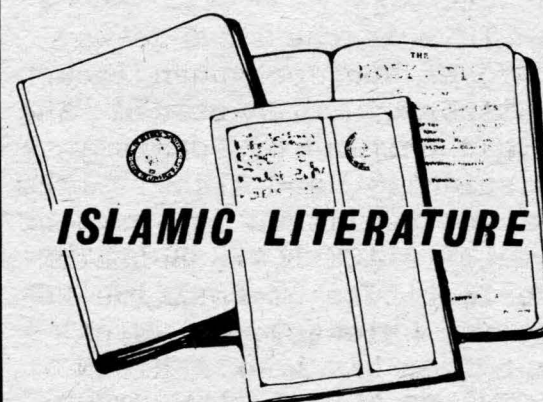
Freedom of education, on which today's society prides itself, is made a religious obligation in Islam by the Prophet's statement: "The

pursuit of education is an obligation on every male and female Muslim." He once stated that Muslims should seek knowledge from the cradle to the grave, pursuing it even to China. Islam requires the state or community to provide education for its members.

Thus Islam approaches the question of individual freedom from every angle and from all points of view. It does not deal only with spiritual values, or only with social values, but with both of them. It recognizes the practical, as well as the spiritual, aspects of life. It attempts to bring about, first, a complete freedom of conscience. Without the complete freedom that Islam provides, man cannot prevail against the forces of humiliation and submissiveness. Individual freedom is, therefore, the corner-stone for building social justice in Islam.

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Declaration of the International Forum on Zionism and Racism



HELD IN TRIPOLI FROM JULY 24-28
AT THE INVITATION OF THE BAR ASSOCIATION OF THE LYBIAN ARAB REPUBLIC

Racism diminishes man. It denies some men and women equal dignity, equal rights, and equal human status. To others, it attributes greater dignity, assigns a higher status, and grants superior rights and special privileges. The borderline between the privileged and the deprived is determined not by individual merit but by group identity; the distinction is based on race, as defined by the United Nations--(in article I of the International Convention on the Elimination of All Forms of Racial Discrimination, which was adopted unanimously by the General Assembly on December 21, 1965)--to embrace "race, color, descent, or national or ethnic origin."

Whatever diminishes some, diminishes all. All mankind, therefore, has a stake in the racism and ethno-centrism which continue to be brazenly proclaimed and ruthlessly practiced in some areas of the world.

Racist ethno-centrism is inescapably self-centered; it is particular. Anti-racism is universal; its concern ranges over the entire earth, wherever racism holds sway and whatever form it takes.

The cause of anti-racism has therefore come to be espoused by the international community as a whole. It is no longer viewed as the cause of the immediate victims of a particular racist system alone.

Just as the triumph over a particular racist system is not a triumph for its victims alone but for all mankind, so too must the struggle against the remaining outposts of racism be in every respect a world struggle.

We welcome the adoption by the General Assembly of the United Nations of Resolution 3379 (XXX) of November 10, 1975, in which that supreme organ of the organized international community determined that "Zionism is a form of racism and racial discrimination." That pronouncement gave formal expression to the growing recognition throughout the world of the racist character of Zionism, its dogma, its program, and its practices.

The ruthless campaign of vilification to which the United Nations has been subjected, by Zionism and

its racist and imperialist allies, in response to its principled and courageous adoption of the aforementioned resolution reveals the desperation and isolation of the forces of racism and Zionism in today's world.

Nothing is more dishonest than the slogan--unleashed by the United States and Israel as the principled weapon in their campaign against the decision of the United Nations--that anti-Zionism is anti-Semitism. This dishonest slogan is predicated on the false equation of Judaism with Zionism, and the equally false equation of Jews with Zionists.

It should be remembered that the first opposition to political Zionism was forcefully voiced by Jewish spiritual leaders, who stressed that Zionism's ethnic, nationalistic, and territorial priorities were incompatible with the beliefs and moral precepts of the Jewish faith. The essence of "Zion," they insisted, was a spiritual yearning; its fulfillment lay in obedience to the Commandments of God and not in a political nationalism which sought normalization along ethno-territorial lines. This spiritual opposition continues until today.

Other prominent Jews have opposed the exclusivist nature of Zionism, its ethno-centrism, and the racial injustice it has perpetrated on moral, humanistic and universalistic grounds.

Moreover, most Jews throughout the world look upon themselves as citizens of their respective countries rather than as "exiles" or as temporary sojourners of those countries destined sooner or later to migrate and settle in an exclusivist Judenstaat. The vast majority of Jews have thus resisted the insistent call of Zionism to perform the first duty of all Zionists: to migrate to Israel. Only a small fraction of world Jewry has responded to that call in the eight decades which have elapsed since the inauguration of the Zionist movement, including the twenty eight years which have passed since the creation of the Judenstaat. Of Jews who do emigrate from their countries, many seek destinations other than Israel. And, of the Jews who have emigrated to

Israel, hundreds of thousands have subsequently expressed their disillusionment with Zionism by emigrating from Israel.

In short, the base charge that anti-Zionism is anti-Semitism is belied by the fact that the most forceful opposition to Zionism has come from Jews; by the fact that Judaism is clearly distinguishable from (and, in the considered judgment of many Jews, incompatible with) Zionism; and by the fact that the majority of Jews have refused to join the Zionist organizations, to identify themselves with Zionism, or to perform the first obligation of Zionism, namely, migration to Israel.

It is redundant to state that we deplore anti-Semitism as forcefully as we deplore any and every other form of racism.

Zionism is rooted in and derives principally from nineteenth century European imperialism. From the beginning its designs upon Palestine were formulated and undertaken in the manner common to the European colonial settlement of Africa, Asia, Australia and the Americas. Israel itself could not have been carved out of Palestine without the active and indeed central role of European and United States colonial imperialism. The actual inhabitants of Palestine were either condemned to be non-existent or, as their treatment by the Zionists was later to show, they were treated as racially inferior. The methods of Zionism were designed first to ignore, then to isolate, then finally to dispossess, evict, and if possible exterminate the native non-Jewish inhabitants of Palestine.

Zionism thus is not only a systematic ideology; it is also a systematic body of racial discrimination against non-Jews. As the political philosophy on which Israel was founded, and as the basis of Israel's present and past political practice, Zionism is institutionalized, state-consecrated racism.

(CONTINUED ON PAGE S-4)

No, Dr. ben Jochannan**The Roots of Islam
are not in Africa**

An enduring result of the Black Nationalism of the 1960's is a renewed interest in the history and culture of Africa. Naturally, this has done much to boost the level of self-respect and self-worth among Americans of African descent.

The surge to uncover and glorify the African contribution to human civilization has also meant some racial ego-tripping. Just as white men tried desperately to prove that every great or important belief, achievement, or institution had its origin in European history, some Black men are trying to do the same with African history.

That many ideas and concepts of ancient Africa found their way into the cultures of other peoples cannot be denied. This should not, however, lead us to believe that because a particular cultural or religious system has common ideas with an African system, these ideas were borrowed from Africa, even if the two systems had been in close contact.

This is the strange way Dr. Yosef ben Jochannan looks at history in his article "The African Origins of Judaism, Christianity, and Islam." The article, published in a recent issue of BLACK BOOKS BULLETIN (The Institute of Positive Education, Chicago), is an excerpt from his book AFRICAN ORIGINS OF THE MAJOR WESTERN RELIGIONS.

Although Dr. ben Jochannan's research into Africa's neglected past is considered valuable by some, he makes the same mistake other historians make when writing about Islam. He forms conclusions based on false assumptions about Islam's view of history and the world.

"To speak of an 'Almighty God' in the context used by Jews, Christians, and Moslems is impossible without going back to the roots of said belief," says Dr. ben Jochannan in his article. "In doing so," he continues, "one has to delve beyond the origin of Judaism (the Hebrew religion and peoples)--the parent of the three religions mentioned, Christianity--the child, and Islam--the grandchild. All eyes have to be centered on the indigenous African religions of the Nile Valley from whence all three derived...."

Using quotes primarily from the Egyptian BOOK OF THE DEAD, Dr. ben Jochannan argues that belief in One God and belief in Life After Death existed in Africa (at least, in the Nile Valley) "thousands of years before the existence of the Hebrew God Yahweh (Jehovah), and of course thousands more before the creation of the Christian and Moslem Gods, Jesus Christ and Allah." He further suggests a list of books that will supposedly give additional support to his contention that Africa is the birthplace "of the basic religious concepts most Jews, Christians, and Muslims still believe originated with the so-called 'inspired men of God' theory...."

If Dr. ben Jochannan had been more diligent in his research, he probably would have found concepts similar to Islamic beliefs not only in the ancient religions of the Nile Valley, but also in the ancient religions of all nations. This is because Islam does not claim to be a new religion founded by Prophet Muhammad.

According to Islam there has always been only one true

religion, and all men originally belonged to one religious community. But as time passed and men migrated over the earth, they corrupted the true message and began to follow deviant lifestyles. Allah (God) then raised prophets among every people to restore the true religion.

Mankind was one nation, and Allah sent unto them prophets with glad tidings and warnings, and with them He sent the Scripture to judge between people in matters wherein they differed.

(II: 213)

For We assuredly sent among every people a messenger with the command: "Serve Allah, and shun evil." Of the people were some whom Allah guided, and some on whom error inevitably became established. (XVI: 36)

The revelations given to the prophets contained the same basic religious truths, but they also contained guidance, directions, commandments, and prohibitions which were designed for the needs of the people to whom the revelations were sent. In the course of time these revelations were lost, forgotten, or polluted with false teachings.

Prophet Muhammad is regarded as the last in a long chain of prophets. The revelations given to him, unlike the previous ones, are for all people and are God's final instructions. They are embodied in the Holy Quran and reaffirm all the fundamental and universal truths of the earlier revelations.

Unto you have We revealed the Scripture with the Truth, confirming the Scripture that came before it, and guarding it in safety. So judge between them by what Allah has revealed, and follow not their vain desires, diverging from the Truth that has come to you.... (V: 51)

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Zionism preached and Israel implemented the expulsion of non-Jews (Muslim and Christian Palestinian Arabs) from their ancestral homeland. According to Zionism, every Jew anywhere, regardless of country of birth, citizenship and nationality, must immigrate to Israel; and according to the so-called Law of Return, which is one of the Fundamental Laws of Israel, any Jew has the right to do so (although, in practice, the immigration of Black Jews is subjected to severe restrictions). Thus, on the one hand, Zionism is an ideology of eviction of non-Jews; on the other, it is a philosophy of settler colonialism by and for Jews. It is an ideology of segregation--separating Jews from their respective countries and segregating them in one land, evicting the indigenous non-Jewish inhabitants of that land.

Across the whole land of Palestine, including the territories occupied and settled upon illegally since 1967, Zionism casts a net of juridical racism, held firmly in place by police and army, that brutally regulates the lives of non-Jews and denies them their inalienable human and civil rights.

Racial discrimination is practiced against the majority of Palestinians by preventing them from exercising their rights to return and self-determination; and it is practiced against the minority of Palestinians, living in Israel, by denying them equal status and equal rights.

It is also practiced against Oriental Jews and Black Jews, whose under-privileged situation has only recently been brought to the attention of the outside world. We condemn the discrimination practiced by the Zionist state against Oriental and Black Jews no less forcefully than we condemn the discrimination practiced against the native non-Jews, the Arab people of Palestine.

The Zionist state has in recent years openly cultivated and expanded its links with the other surviving bastion of racism and settler-colonialism: South Africa. The more the international community has tried to tighten the noose of punitive isolation around the neck of the racist apartheid regime, the more has its natural ally, Israel, endeavored to frustrate that purpose.

Israel's collaboration with, and assistance to, the reactionary

and anti-liberation forces is a manifestation of the organic link joining imperialism, settler-colonialism, racism and reaction. Israel's inherent hostility to national liberation and anti-racist movements, on behalf of its own interests and in the service of the interests of imperialism, has been demonstrated most recently in Angola and Lebanon.

The declarations of recent years that Zionism constitutes a national liberation movement would have sounded preposterous and grotesque to the ears of the founders and early leaders of Zionism, who looked upon themselves as pioneers in a movement of settler-colonialism in western Asia and openly described themselves as such. It was not until 1968--seventy one years after the launching of the Zionist movement--that Zionism, at the Twenty seventh World Zionist Congress, officially pinned on itself the label of a national liberation movement.

No movement which seeks the liberation of its people through the displacement of another people from its ancestral homeland can validly claim to be an authentic national liberation movement.

The antithesis of racism is the recognition that the common humanity of all men transcends differences in race, color, descent, or national or ethnic origin. From that common humanity emanates the equality of rights, dignity and status of all human beings.

Justice cannot be restored in Palestine without the elimination of Zionist racism from the Holy Land. The injustices perpetrated by Zionist racism must be redressed by the return of the uprooted Palestinians and their exercise of their inalienable right to self-determination through full and free participation in the national life of New Palestine. The answer to the racist exclusivism established by Zionism in Palestine is the creation of a pluralistic society of equal and free human beings--a state to which Muslims, Christians and Jews equally belong and which equally belongs to them all.

This is the proclaimed goal of the Palestine Liberation Organization, the sole legitimate representative of the Palestinian Arab people. It clearly distinguishes between the racism and the ideology and the regime, against which the Palestinian people wage their just struggle, and the human beings involved, with whom Palestinians are willing to live in a pluralistic democratic, secular Palestine.

To this noble anti-racist, humanistic goal, we give our wholehearted support.

feed the hungry month

August 27 - September 24

The Islamic Party in North America, for the fifth consecutive year, declares Ramadan (annual month of fasting and almsgiving for Muslims worldwide) FEED THE HUNGRY MONTH. In the past four years, members of the Islamic Party distributed bags of groceries and served hot meals to needy persons throughout the District of Columbia.

This year, beginning Sept. 15, the Islamic Party will be joined by numerous Muslim as well as non-Muslim organizations and businesses in delivering bags of groceries to as many elderly, indigent, and hungry people as possible. Also, on Sunday, September 19th at 2:00 p.m. in the Community Mosque Auditorium, there will be a symposium on hunger, including films, lectures, and a panel discussion.

Our goal this year is to raise \$5,000.00 to fund this most worthy project. Anyone interested in donating food or money or anyone who knows a needy person in the Washington area, should contact the Islamic Party. We have also made arrangements for the collection and proper distribution of Zakat-ul-Fitr (Muslim obligatory fasting tax to be paid at the end of Ramadan by all adult Muslims and by parents for their children).

Please make all checks payable to the Community Mosque, and mark all checks either "Feed the Hungry" or "Zakat-ul-Fitr" or both. Donations should be sent to:

ISLAMIC CHARITY FUND

The Islamic Party
770 Park Road, N.W.
Washington, D.C. 20010
(202) 291-2300

The Islamic Heritage Of Jerusalem



Since June 1967 Jerusalem has been under military occupation by Israeli forces. Muslim concern about the fate of Jerusalem is based not only on political and historical factors, but on spiritual reasons as well. Jerusalem is sacred to Muslims for many of the same reasons that it is sacred to Christians and Jews. The city is linked with the lives of great men of God such as Abraham, Isaac, David, Solomon, Zacharias, John the Baptist, and Jesus. All these men are accepted by Muslims as prophets and held in high regard.

There are also other reasons why Jerusalem is looked upon as a holy city by Muslims. The site of Solomon's Temple, it was the first direction toward which Muslims prayed in the early days of Islam. Later, the direction of prayers was changed to Mecca (in Arabia), the site of the Holy Kaaba which was built by Abraham.

During Prophet Muhammad's lifetime, he was summoned by Allah (God) through the Angel Gabriel to go from Mecca to

Jerusalem to a large rock on top of Mount Moriah. From there he ascended through the different stages of Heaven, meeting various prophets (including Abraham, Moses, and Jesus), until he came before the Throne of God. After receiving some instructions he returned to Mount Moriah where he led the prophets in prayer.

Today the place of Prophet Muhammad's Ascension is part of a 34-acre compound known as al-Haram ash-Sharif, The Noble Sanctuary. The compound has two beautiful mosques, The Dome of the Rock and Al-Aqsa. Muslims have traditionally made pilgrimages to pray at The Noble Sanctuary because of the special sanctity assigned to it by Prophet Muhammad.

For almost 1300 years Jerusalem was under the continuous custody of the Muslims, with a break of about 90 years when it was in the hands of the Crusaders. It was then not a Jewish city but a Christian city, for the Christians had expelled the Jews from its precincts. When

the city was recovered by the Muslims, the Jews were welcomed back, and Jerusalem again became a city of religious tolerance. During the period of Muslim custody all shrines and holy places were safeguarded. Above all, the religious character of the city was maintained.

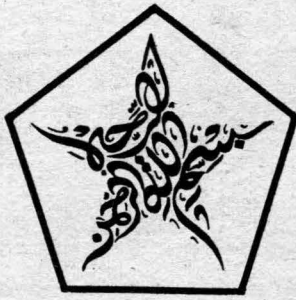
Since the occupation of the Holy City by the Zionists in 1969, the religious character of Jerusalem is being undermined. Under the guise of modernization, all kind of unethical activities are being introduced. No longer are Muslims from all over the world able to worship in the Dome of the Rock as they have been for hundreds of years. Only last year, an Israeli court legalized the partial conversion of the Al-Aqsa Mosque into a Synagogue.

Some Zionists have openly called for the destruction of the Muslim shrines so that what they believe to be the ruins of the wall of the ancient Jewish Temple can be uncovered. Already, diggings around the wall of the Noble Sanctuary have caused cracks in the foundations of several Muslim buildings that are hundreds of years old. Ignoring the criticisms of international cultural bodies, the Israelis have proceeded with their program to demolish more and more of the Old City and drive out Palestinians whose families have lived for centuries close to the sacred shrines.

(CONTINUED FROM PAGE 4)

Islam, however, is much more than a reaffirmation of the previous scriptures. It is a complete system of life that wants to overthrow and remove the ungodly and false systems that now prevail over the earth. It wants to elevate humanity from ignorance

and confusion and construct a new order based on morality and righteousness. Above all, it wants to lift the veils of false belief and racial conceit that keep men like Dr. ben Jochannan blinded to the true direction.



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 is not a political party, a religious movement, or a social reform organization in the sense that these terms are commonly understood. 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 Islamic 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 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 all men by making them submissive to nothing but the Law of Allah and requiring them to struggle against every practice and belief contrary to that Law.

2. We invite the people to ISLAM: a practical system of belief and behavior, and a movement that frees them from servitude to other men so that they may devote themselves totally to the service of the One True God, Allah.

3. Accept and apply the sources of Islam. These sources are the Holy Quran (the Last Book of Allah) and the Sunnah (established practice) of the Last Messenger, Prophet Muhammad ibn Abdullah (peace and blessings be upon him). The previous scriptures from Allah (the Torah, Gospel, and others) have been corrupted and adulterated, nor were they 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 according to the methodology of Prophet Muhammad (peace and blessings be upon him) only. Such a group must be free of the desire for worldly gain and must possess the program and power to establish good and remove evil. Its leadership must be able to accurately apply the Prophet's established example of social change to today's situations.

5. We make a clear distinction between an Islamic society and a Muslim country. Even though a country may have many devoted Muslims, if its government is not based on the Shariah (Islamic Law), such a government is un-Islamic and illegal. According to the Holy Quran, "Those who do not judge according to what Allah has revealed are unbelievers." (V: 47)

A society that is Muslim in name only will be filled with the same evils as atheistic and materialistic societies: political tyranny, economic exploitation, social injustices, and moral degeneration. This is why we say that the Islamic revolution is needed in the East as well as the West.

6. The Muslim phenomena in America must be distinguished from the deceivers who are misusing and misrepresenting the noble name of Islam. Such deceiving groups are characterized by the following traits: acceptance of or identification with a false prophet, encouraging racial conceit, use of scriptures other than the Holy Quran for guidance, rejection of Prophet Muhammad's example as the criterion for practicing Islam, and giving interpretations to Islamic teachings that are contrary to the Holy Quran and explanations of Prophet Muhammad.

7. Muslim organizations and individuals must go directly to the Holy 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 system.

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

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

Message from the Holy Quran

WHO ARE GOD'S SERVANTS?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Those who walk on the earth in humility, and when the ignorant address them, they say: "Peace!";

Those who spend the night in adoration of their Lord prostrate and standing;

Those who say: "Our Lord! Avert from us the wrath of Hell, for its wrath is indeed an affliction grievous--evil indeed is it as an abode and as a place to rest in";

Those who, when they spend, are not extravagant and not niggardly, but hold a just balance between those extremes;

Those who invoke not with Allah any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication--any that does this not only meets punishment, but the penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy, unless he repents, believes, and works righteous deeds, for

Allah will change the evil of such persons into good, and Allah is Oft-forgiving, Most Merciful, and whoever repents and does good has truly turned to Allah with an acceptable conversion;

Those who witness no falsehood, and if they pass by futility, they pass by it with honorable avoidance;

Those who, when they are admonished with the signs of their Lord, droop not down at them as if they were deaf or blind;

Those who pray: "Our Lord! Grant unto us wives and children who will be the comfort of our eyes, and give us the grace to lead the righteous."

Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy; therein shall they be met with salutations and peace, dwelling therein--how beautiful and abode and place of rest!

Movie Commentary: "Muhammad, the Messenger of God"

A Powerful Heart-Toucher

Recently while traveling in the Middle East I had the pleasure of seeing a monumental movie, "Muhammad, the Messenger of God." Prior to seeing it I had adopted a skeptical attitude about it after reading several critical reports. However, I can now definitely say that, as far as I am concerned, the movie is so good and important, that everyone should see it. Regardless of the criticisms, the movie is a must for Muslims and non-Muslims alike.

The movie opens with an explanation that no one is cast in the role of Prophet Muhammad, and then the story, which begins and ends in Mecca, starts to unfold. The initial scenes characterize pre-Islamic Arabia with all the trimmings. As the plot develops (quite consistent with the generally accepted written history) the scenes change to the activities of the early days of Prophet Muhammad and his core of believers.

The setting--the society, scenery, and lifestyle--is exactly as one would imagine from reading history books on the life of Muhammad. The action intensifies as young men and women, the poor, the oppressed, and slaves begin to accept the new faith. The town fathers oppose the new religion because it threatens the city's commerce, which is built on the idol-worship of the pre-Islamic Arabs.

The movie is free of the glaring jingoism and commercialism that usually mar movies on the lives of other prophets. By not portraying the Prophet or even his voice, the movie spends most of its time on the message brought

by Muhammad, which is a big plus that gives it simple dignity.

Unlike Biblical movie spectacles, the three-hour production shows no Red Sea openings, healing of lepers, or raising of the dead. There are, however, many heart rending scenes on the opposition and deprivation suffered by the Prophet and his companions only because they want to make Islam known. By focusing on the contrast between the bestiality of the pagans and the patient suffering of the Muslims, the movie shows a unique realistic humanism. The Hijra (migration) and subsequent development of the city-state at Medina are included as well as the Battles of Badr and Uhud.

The film climaxes when the Muslims conquer Mecca. The sight of the hundreds of thousands of Muslims entering Mecca, after their rejection and expulsion, warms the heart. The movie's photography makes one feel he is part of the action. As I looked about during intermission the eyes of many were filled with tears, and the reverence for the subject was evident on the faces of the many non-Muslim and Muslim viewers.

My congratulations are to the director, Brother Mustafa Akkad, for his fine production of a useful and meaningful film. The film is a success because of its internal character and strong story line rather than supernaturalism, cliches, and superstars.

When I returned from the Middle East, I surprisingly discovered that several Muslim groups had organized an international protest against the film. They argue that the

Prophet cannot be portrayed. Since he is not, what is the problem? Other arguments against the film are also weak. For example, the ulema (learned circles) of Saudi Arabia and Egypt have declared the movie to be Haram (forbidden), but they have presented no clear Quranic or Sunnic (traditional) injunction against movies. Some persons object to companions of the Prophet being portrayed, but a scriptural basis for such opposition is lacking.

Perhaps opposition to the film is primarily political since the Saudi Arabian and Egyptian governments are at odds with the Libyan government, one of the film's backers. Other critics from Muslim countries want to claim that "Muhammad, the Messenger of God" is analogous to an attempt by pornographic-minded producers to portray the sex-life of Jesus. I ask, is this a reason? Some very old sheikhs and scholars are exerting their influence to prevent the showing of a film on Islam, yet "Deep Throat" and "Superfly" show nightly in their own capital cities.

Others claim that the movie has errors of historical detail. The director, however, has given assurances that if such errors can be proven, a revised edition of the film can be produced. But instead of help, he has received nothing but rebuke. This puts the burden of responsibility on the critics. We must then judge their sincerity.

The real issue boils down to this: Can the cinema be used to aid in the spread of Islam and establish good, or must it only be used to further the immorality and indecency of Western society?

My message to all Muslims and non-Muslims, critics, and supporters is this: leave the legal battle to the scholars, but don't miss the movie by any means.

ISLAMIC REVOLUTION:

A Divine Obligation

Ramadan, the month of fasting, is the high point of the Muslim year. It is a period in which Muslims strive to purify their faith. It is also a period in which Muslims ought to remind each other of their social obligations to the Muslim community and to humanity in general. In this spirit the Amir (leader) of The Islamic Party, in the first Friday sermon of Ramadan, called for an Islamic revolution to end oppression.

The Amir, Brother Y. Muzaffaruddin Hamid, referred to the last 200 years as a reign of oppression and exploitation against Muslims and non-Muslims alike. Emphasizing the role of Islamic forces in aiding and directing the struggles taking place in Africa against foreign and settler colonialism, he said that the political and military responses to oppressive systems were "natural" and consistent with Islam.

"There are facts," he noted with force, "that demand that the Islamic Party in North America be an Islamic revolutionary liberation party." Of the many facts he enumerated were the nature of Islam itself, the exploitation of the community by capitalism, the dehumanization caused by the racism of the dominant society, and the efforts to destroy religion and faith in God. He challenged the Muslims in the United States to make their positions clear, to say whether they are "standing for true liberation, which can only come through an Islamic liberation struggle," or "to fear men and join the forces that are responsible for the tyranny."

Brother Hamid, explaining the Islamic Party's position, mentioned that from its inception I.P.N.A. had been dedicated to the revolutionary process of building an Islamic state. "Our objective was clearly stated when we adopted our constitution...it hasn't changed," he told the congregation.

Three Quranic verses quoted by the Amir clarified the need to fight against oppression:

Fighting is enjoined on you though it is disliked by you and it may be that you dislike the thing that is good for you, and it may be that you love a thing while it is evil for you. And Allah knows while you know not. (II: 216)

Why should you not fight in the way of Allah for those men, women and children who have been oppressed because they are weak, and have called 'Our Lord, take us out of this place whose people are oppressors and raise for us an ally and send for us a helper. (IV:75)

Those who believe fight in the cause of Allah, while those who do not, fight in the cause of tyranny. Then fight against the friends of Satan, indeed the strategy of Satan is weak. (IV: 76)

The implications of these verses are far-reaching, but Brother Hamid captured their power when he said: "We get the definite impression from the beginning of these verses that if it were left up to human nature, people would not fight; they would accept flagrant abuse, they would accept oppression,...they would find it inconvenient to overthrow the shackles that keep the human spirit from being free. But because Allah did not create man to be dominated by another, He sent him specific guidance that when he finds himself oppressed and dominated he has to struggle against that oppression....This is not a philosophical problem; rather it is a problem which has to do with might and arms and organized effort."

The Islamic Party's leader also dispelled the idea that religious duties interfere with fighting oppression. This false notion is strongly entrenched among ritual-minded Muslims. The Amir said that when the idea of a conflict between worship and struggle rose among the early Muslims, Allah revealed this verse:

They ask thee about fighting in the sacred months, say: "Fighting in them is a great sin, but to prevent people from the way of Allah and to reject Allah, and to stop people from visiting the Sacred Mosque and to expell people from their homes, are much greater sins and oppression is worse than killing. (II: 217)

He said that unless Muslims become involved in the struggle for liberation and worked to end oppression, they might suddenly find their personal religious practices interfered with as noted in the above verse.

The Islamic movement, as the brother discussed in his talk, is concerned with all people and is opposed to all forms of oppression. The revolutionary liberation struggle that The Islamic Party represents is not purely a racial struggle against the White man or the Black man, but it is a just and humanistic struggle for freedom, justice, and dignity.

The Amir, describing the nature of Islam, said that it had a different process and scope than the narrow ideologies of Communism and Capitalism. Unlike socialistic and nationalistic movements, that are based purely on materialistic analysis, the Islamic movement is based on the divine word of Allah. He said that the Islamic Party is not basing its revolutionary efforts on "supposition, maybe's, or experiments," but in the truth of the Creator.

Hence, there is no reason to doubt the inevitable success of the Islamic Revolution, the revolution that knows no truce and seeks total change--change in belief, morality, politics, and economics. It is in this context that the Amir declared the Islamic Party to be an Islamic revolutionary liberation party.

The complete text of the Khutba (sermon) on "Islamic Revolution" is available from The Islamic Party. Write us.

Ramadan
Kareem
and
Eid
Mubarak

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BOOK REVIEW:

A SILENT TRAGEDY

Child Abuse in the Community

PETER and JUDITH DeCOURCY (Alfred Publishing Co., Inc.)

One evening while visiting a neighbor's house for dinner, a warm, normally affectionate man, terrified his three-year-old son by joking, "If you don't cut that out, I'll throw you out the window." Perhaps you too have heard parents screaming at their children out of anger, frustration, or desperation, "Sit down, or I'll break your neck," "Shut up, or I'll put my fist down your throat." Most parents don't really mean these things. Some do.

Somewhere a child is crying. Look down any street. Look any day. You will, without knowing it, see a father or a mother--a parent with a normal outer face--who smiles at passersby and goes home to brutalize a child. Which one is it? It is not one, but many.

Peter and Judith DeCourcy's telling book, *A SILENT TRAGEDY*, is about the many--the many parents, guardians, and custodians who misuse children and the many children who are the objects of misuse. *A SILENT TRAGEDY* is a conscience pricker. It doesn't try to answer all the questions or propose all the solutions, but it does give us a broad, yet simple, understanding of an unpleasant problem.

Child abuse, sometimes called child battering, is the deliberate and willful injury

of a child by a caretaker--hitting with the fists, beating with a belt, slamming against a wall, burning with cigarettes, scalding with hot water, torturing, and even killing.

When the young victims are brought into hospitals (if they are brought at all), the parents create fantastic tales to explain the wounds covering their children's bodies: they fell out of chairs, they slipped on rugs, they tripped and hit their heads against walls, they bumped into things, they leaned against hot stoves, they skidded down the front steps, they caught their legs in the bars of their cribs, they fell into a bathtub of steaming water, and anyway, they are "accident prone" and bruise easily.

Related to child abuse is child neglect, which can be just as harmful. Child neglect occurs when a parent or guardian shows a lack of care and interest in the child, including not feeding, not clothing, not looking after, and not giving affection.

What kind of parents do such inhuman things to their children? There is no simple answer. "The forces that impel parents to torture,

(CONTINUED ON PAGE 11)

(CONTINUED FROM PAGE 10)

neglect, or abuse their children," comments the DeCourcy's in A SILENT TRAGEDY, "are exceedingly complex." Of course, in some cases the parents are drunkards, addicts, or mentally ill. In general, however, most child battering is done by apparently "normal" people who are overwhelmed by their life circumstances.

It may be their long-standing isolation from friends or sympathetic relatives, serious marriage problems, financial hardship, and other stresses and strains that make them lash out at their children. Another factor is that children, to a large extent, are thought of as little creatures having no rights or privileges other than that of being born. They are assumed to be pieces of property, to be treated or disposed of at the parents' will.

Although the care and management of an infant or child is a complex, often frustrating, matter, "anyone can become a parent," declares the DeCourcys. "In other areas of life, ability, competence, and integrity are not taken for granted. People are investigated regularly. When they apply for a job, they are often tested, their references are checked, their honesty and emotional stability are questioned. If they appear stupid, incompetent, undependable, or insane, they are not hired...."

"But no investigations are made before an adult becomes a parent. Our society assumes parental love and competence, and unless some untoward event occurs, this assumption is not challenged. It is as if we believe that

any woman will naturally be a loving mother and any man a good father. Obviously, this is not always true."

Most abusive parents can be helped through special counseling: a father who sees his first baby as an intruder who has disturbed the marriage by monopolizing the mother's time, conversation, and attention, or a step-mother who begins to think the care of her stepchildren is too high a price for the privilege of marrying a man she loves. The abusive parents who usually cannot be helped are said to have "personality disorders." Their destructive behavior is so deeply ingrained that nothing can be done to change them.

When child battering gained attention a few years ago, some studies showed that abuse and neglect tended to occur most often in large families of low income, low education, and low status. The authors of A SILENT TRAGEDY, however, see maltreatment of children as a widespread phenomenon that is not confined to underprivileged groups. All the cases described in their book occurred in two communities: one, "an affluent bedroom suburb in a large metropolitan area," and the other, "a medium-sized city which is relatively prosperous, free of the rotten core of slums that characterizes most urban areas, and which has a small nonwhite population."

"All of the parents described in the case histories were American-born and of northern or western European ancestry. None of the parents or stepparents had less than 10 years of education and several had completed college. Nearly all of the men were employed--some as executives, others in sales or clerical

occupations, and others in skilled or semi-skilled trades. Most of the parents attended church fairly regularly and expressed preference for some Christian denomination. In most instances they would appear outwardly to be a representative sample of average, middle-class Americans."

There are serious shortcomings in the juvenile court system, the public welfare system, and other social service agencies in handling child neglect cases. Consequently, children are either shuttled into foster-care institutions or are returned to parents who misuse them again. A SILENT TRAGEDY makes some practical recommendations that will benefit "any community where people become aware of the system and insist that it be changed."

In brief, these include improving investigation and reports of child abuse complaints, appointing lawyers to represent the abused child, determining questions of fact by a jury, finding better qualified persons to be juvenile court judges, re-examining assumptions about rights of parents, and exploring alternate types of placement for abused children.

Although these recommendations may have untold benefits if implemented, there are yet two broader social issues that must also be addressed if child abuse is to be curtailed. They are the rising false beliefs that people should not have babies because of over-population and that children prevent couples from enjoying life. These two attitudes create an anti-children atmosphere which thereby increases the likelihood of child abuse, especially if an unplanned and unwanted baby should come.

IMAGINE THE AWFUL FEAR AND ANGUISH OF A CHILD WHOSE PARENTS ARE HIS ENEMIES, OF A CHILD WHO HAS BEEN BURNT AND BEATEN AND KNOWS THAT HE WILL BE BURNT AND BEATEN AGAIN. WHETHER IT IS WORSE TO LONG FOR A LOVING TOUCH AND NEVER RECEIVE IT OR TO CRINGE BEFORE A RAISED FIST, I DO NOT KNOW. (Vincent J. Fontana, M.D.)

Features of Islam

- *Only complete way of life for the betterment of mankind*
- *Only total unifying force man has ever known*
- *Only system implementing purity, cleanliness, justice, and excellence in moral, spiritual, social, economical, and political affairs on an equitable basis*
- *A proven system of social justice for all people and societies*
- *Most relevant ideology for the struggling racial and ethnic minorities*
- *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.

THE ISLAMIC PARTY IN NORTH AMERICA

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THE ISLAMIC MOVEMENT JOURNAL

September-October 1976

Vol.5, No.5

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