

al-islam

THE ISLAMIC MOVEMENT JOURNAL

March - April 1976

Vol. 5, No. 2

Rabi 1 - Rabi 2 1396

EMOTIONALITY vs REALITY

Assessing Modern Marriages

The more than one-half million divorces and annulments which occur annually in our society along with the popular trend toward "free love" arrangements are a measure of the declining status of marriage. Disenchantment and loss of affection among married couples is becoming widespread and young people in general are losing confidence in the marriage institution. The ineffectiveness of marriage, however, is not due to the concept of marriage or its functions; the problem lies in the failure of courtship practices and the disruptive social changes our society is experiencing.

The mass media has promoted a distorted image of love and romance that encourages totally unrealistic demands and expectations in marriage and family life. Romantic love, a sort of socially approved temporary insanity, makes it extremely difficult to choose a marriage mate wisely. Provided one is a good marriage risk, there are probably thousands of people with whom the individual could establish a good marriage relationship.

But according to a tenet of the romantic cult there is one and only one individual for each of us. Presumably, destiny has decreed that eventually we will meet the perfect boy or girl. This fantasy minimizes the need for couples to adjust to each other's differences. If they

must adjust, there is the dangerous implication that they were wrong for each other in the first place.

Another unhealthy aspect of the romantic cult is the belief in love at first sight, which emphasizes physical rather than character attributes. From all that is known about successful marriages, character and personality traits and similarity of cultural and social background are clearly more important to a good marriage than physical attraction alone.

The recreational nature of courtship also creates the tendency during courtship for couples to exhibit a juvenile behavior pattern of "fun and games" without any serious communication concerning such questions as where they will live, whether or not the prospective wife will work outside the home, and attitudes towards child rearing. When dating, couples go places and do things that are exciting, and they create exotic expectations about their lives that are difficult to match in the long run marriage. The marriage may be seen as a failure if it does not preserve all the ecstasy and thrill of courtship.

The disaffective values resulting from rapid social change have lessened the ability of marriage to be psychologically supporting

(cont. p.2)

*From the
Editor's Desk*

"Oppression is Worse than Death"

Since its beginning, The Islamic Party has been concerned about the conditions of people who are treated unjustly and are deprived of their rights, regardless of their religious or ideological persuasions. As part of our continuing organizational development to show the practical implications of the Islamic movement, we recently resolved to activate our Department of Oppressed Peoples Affairs. This department, as defined in the Party's constitution, is "responsible for keeping abreast of the affairs that affect the lives of minorities, indigent, and oppressed people, and recommending steps The Islamic Party can take to render assistance."

American Muslims in general have given most of their attention to building a movement and organization for the ultimate establishment of Islam as a way of life. Much of the emphasis on internal development of the Muslim community has probably fostered the misunderstanding that Muslims are not interested in the struggles of the oppressed peoples outside their ranks. This, however, is not the case, for one of the objectives of the Islamic movement is to bring about a system based on social justice and equity in human affairs.

Allah in the Holy Quran has addressed Muslims on behalf of the suffering masses: "And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated and oppressed?" (IV: 75)

(cont. p.2)

The Islamic Party Line

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

March - April 1976

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Muslim-Christian Historic Meeting

As a pioneering effort to open new horizons of bilateral cooperation between the Muslim and Christian worlds, the Seminar on Islamic-Christian Dialogue between the Libyan Arab Republic and the Vatican State represents an historical milestone in interfaith communications. The seminar, held in Tripoli, Libya from February 1-5, was called by the MEDITERRANEAN NEWS "a positive step forward and a genuine attempt on the part of the Libyan Arab Republic to heal at least some of the wounds fourteen hundred years of mistrust and misunderstanding must have inflicted on both religions."

Reflecting the views of the Libyan government, Mr. Ahmed Shahati, Secretary of Foreign Affairs in the Arab Socialist Union, said in a newspaper interview: "We want the Muslim and Christian worlds to adopt a positive stand towards human causes, so as to create better conditions for peaceful co-existence and cooperation among people and safeguard world peace in a spirit of responsibility."

In a pre-seminar announcement, the newsletter of the Libyan Embassy in Washington, PROGRESSIVE LIBYA, also explained the significance of the talks: "We...realize that colonialism sowed the seeds of division between Muslims and Christians. As we desire to open a new chapter with the Christian world, we look forward to find all possible means of mutual cooperation

against atheistic trends that permeate our world, and against political trends promoted by World Zionism in its attempt to gain the Christian public opinion..." The newsletter noted further, "A seminar such as this will provide us with a unique opportunity to present the true image of Islam, as advocated by the Libyan Arab Republic, in its progressive and humanistic concept..."

The framework for the seminar was developed by a joint Libyan-Vatican committee. Four areas of discussion were agreed upon: (1) Can religion be an ideology of life?; (2) Social justice--an outcome of belief in God; (3) Common bases of belief in Islam and Christianity and areas of agreement in all aspect of life; (4) How can we remove the prejudices and lack of

cont. p.2 Supplement

IPNA Head Meets With QATHAFI

While attending the Islamic-Christian Seminar in Tripoli, Libya as the national head of a grass-roots Islamic movement whose members are primarily former Christians, the Amir of The Islamic Party, Y. Muzaffaruddin Hamid, held a second meeting with the Libyan president, Col. Muammar al-Qathafi, at the headquarters of the Revolutionary Command Council. The first meeting was held in November, 1972.

The Amir gave a report on the efforts of Muslims in the United States to solidify their ranks and make meaningful lives for themselves in an unIslamic environment. He also acknowledged the new edition of the English translation of the Holy Quran distributed by the Libyan government

and applauded the support Col. Qathafi has given Muslim liberation struggles in the Middle East and Africa.

Col. Qathafi, who heads the Revolutionary Command Council, reaffirmed his concern for the Muslims in the United States and the problems of oppressed people in general. The two leaders agreed that continued communications should exist between the Libyan government and The Islamic Party in North America.

The Amir's trip to Libya was highlighted in interviews by Tripoli's two daily newspapers, AL-FAJR AL-JADID and AL-JIHAD, and the weekly journal, AL-HAWAR. He answered questions about Islamic activities in the United States and the history and program of The Islamic Party.

MARRIAGE ...Cont. from p.1

and socially gratifying. In an atmosphere that urges individuality rather than collective achievement within the family, one can only expect marriages to be plagued by personality conflicts, disputes over finances, conflicts over preferences in life-style, and tensions over relationships with in-laws. Without a clear definition of marital roles and mutual encouragement, marriage will naturally be less able to adequately meet the personal needs of the spouses.

THE ISLAMIC PERSPECTIVE

Marriage is a universal institution that fulfills a variety of personal and social needs. It allows individual sexual gratification while regulating the social function of sexual behavior. It legitimizes the children that are produced by a mating couple.

Such legitimation is necessary for the operation of any system of rights and obligations concerning inheritance and care for the young and the aged. Marriage also establishes a socially significant relationship between the respective relatives of the spouses.

Whatever meanings people assign to marriage, the values and purposes of wedlock take on a special meaning when they are intertwined with the idea of God and conceived as religious commitments. The objectives of marriage in Islam can be classified under three broad categories: multiplication and perpetuation of the human race, preservation of morals and chastity, and development of love and service.

Because Islam considers marriage a very serious commitment, it has prescribed certain measures to make the marital bond as permanent as humanly possible. With piety as the basis of mate selection, the parties must strive to meet the conditions of proper age, general compatibility, free consent, and honorable intentions. The relationship

between husband and wife is described as that of a garment and its wearer. The Quran says that a wife is raiment for the husband, and the husband is raiment for the wife (2:188). A garment provides protection, comfort, and ornament. It is the closest thing to a person besides his or her own self. A husband and wife bound together by the "love and tenderness" (XXX:21) that Allah has put between them are surely garments for each other.

However, Islam goes much further than this by setting a course of behavior for husbands and wives. The consummation of marriage creates new roles for the parties concerned. Each role is a set of equitable, proportionate rights and obligations. The husband has the responsibility for the full maintenance of the wife, a duty which he must discharge cheerfully, without reproach, injury, or condescension. He is also commanded to show her kindness, respect

(cont. p.10)

OPPRESSION...cont. from p.1

At another place He declares that oppression is "worse than death." (II: 217) Prophet Muhammad (peace and blessings be upon him) instructed his followers to correct injustice and wrong-doing with force, but if that was not possible to speak out again against it, and that was not possible to at least hate it in their hearts. Hence, the sincere believer

Hence, the sincere believers have a divine obligation to struggle against social and political tyranny wherever it is found, whether in Africa, Asia, Middle East, Europe, Latin America, or North America. Similarly, they are obliged to cooperate with others in removing the corrupt and exploitative forces that dominate the lives of people.

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AL-ISLAM, THE ISLAMIC MOVEMENT JOURNAL

March - April 1976 Vol.5, No.2 Rabi 1 - Rabi 2 1396

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

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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.

MEETING

...cont. from p.1 Supplement

trust which continue to separate us? Each side, represented by a team of twelve scholars from their respective religious communities, delivered research papers on each subject.

The Islamic delegation was headed by the Libyan Minister of Education, Dr. M. Ahmed Ash-Sharif, and the Christian delegation was led by Cardinal Sergio Begnodoli, President of the Vatican's Secretariat for Non-Christians. In the opening address in which he welcomed the seminar's participants, Dr. Sharif noted that the dialogue was being held "on the soil where the September Revolution was staged to restore the glory of Islam and to liberate humanity from all forms of injustice and servitude. This revolution," he said, "has stressed, in its humanitarian goals the immortal spiritual values which safeguard the dignity of man wherever he is and respects his right to freedom, justice, and peace."

Cardinal Begnodoli told the gathering in his opening remarks, "We admire the efforts of the Libyan Arab Republic in making the seminar a reality." Calling for a continuation of the dialogue between Islam and Christianity he emphasized: "We should act now so that the coming generations may follow us to help make justice and peace dominate the world."

Delegations attending the seminar included scholars and clergymen from the United States, Yemen, The United Arab Emirates, Afghanistan, Algeria, Guinea, Japan, Denmark, Iran, Malta, Palestine, Syria, Switzerland, Yugoslavia, Portugal, Romania, The Vatican, Turkey, Egypt, Iraq, Nigeria, Togo, The Soviet Union, Morocco, and Lebanon. A large number of observers, journalists, and other invited guests were also in attendance representing forty-five countries throughout the world.

Some of the observers from the United States were Y. Muzaffaruddin Hamid (The Islamic Party in North America), Dr. Muhammad Abdul Rauf (The Islamic Center, Washington, D.C.), Dr. Jamal al-Barzinji (National Muslim Coordinating Council), and Iqbal Yunus (The Muslim Students' Association of the U.S. and Canada).

During a discussion session in which questions and comments were entertained from the audience, Y. Muzaffaruddin Hamid of The Islamic Party took the opportunity to raise some concerns about the problems new Muslims face in America trying to live an Islamic life. He particularly drew attention to the religious discrimination and injustices against Muslim prisoners and government employees, and requested a resolution by the conference to request U.S. authorities to give total religious freedom to the Muslims as is done for Christians and Jews.

On the second day of the seminar, Col. Muammar al-Qathafi, Chairman of the Revolutionary Command Council and President of the Libyan Arab Republic, addressed the assembly. He discussed several subjects on Islam and interreligious relationships "not from the Muslims' point of view, but from my own." The Libyan leader commented: "Had the Muslims fully comprehended the Quran, had the Christians fully comprehended the Bible, and Jews fully comprehended the Old Testament, they would have discovered no basic difference necessitating war."

At the close of the seminar, the two parties issued a twenty-four point statement of resolutions and recommendations that reflected a mutual attempt to erase causes of enmity and misunderstanding. Two paragraphs of the joint declaration created an uproar in pro-Zionist circles around the world. The WASHINGTON POST described the repercussions of the statements as a "setback" in "the Vatican's

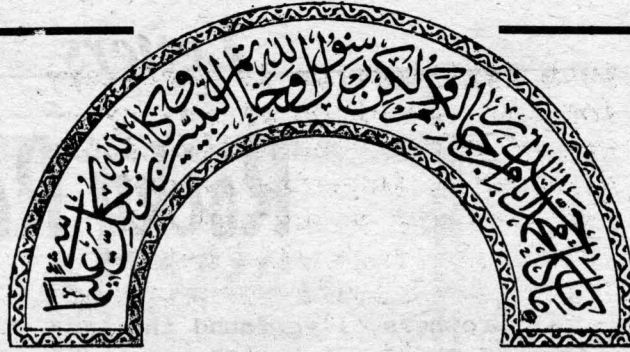
carefully cultivated relations with Jews and Muslims."

The first statement (point 20) agreed to "distinguish between Judaism and Zionism," calling the latter "a racial aggressive movement, foreign to Palestine and the entire Eastern region." The other statement (point 21) reaffirmed the right of the Palestinian people to return to their homeland; rejected Judaization, partition, and internationalization of Jerusalem; denounced violation of sacred shrines; requested freedom of all detainees in occupied Palestine; and demanded liberation of all occupied territories.

The Vatican, in its daily newspaper L'OSSERVATORE ROMANO said that it could not accept the two statements "since their contents does not correspond in essential points with the position, well known to all, of the Holy See itself." However, the resolutions were jointly prepared and all four Christian members of the drafting committee spoke Arabic fluently. In fact, one of the Christian committeemen, Father Francois Abou Mokh, was an Arab. A National Catholic News Service report said that Father Abou Mokh "signed each page of the joint statement" and "was sympathetic to the views expressed in the controversial paragraphs but recognized that there was a difference between his own views and the public position of the Church."

In another resolution (point 17) the wording gives the wrong impression that both parties have agreed that Muslims should not call Christians to Islam and vice versa. Actually, the recommendation is calling for a cessation of deceptive means of conversion as was discussed during the conference proceedings. One example was a Christian missionary group establishing a school or hospital in a Muslim village, and then allowing access to these institutions only to persons who convert to Christianity.

Maulid An-Nabi
12 Rabi 1 1396



Birthday of the
Prophet
March 13, 1976

"Muhammad is not the father of any of your men, but he is the Messenger of God and the last of the Prophets. And God has full knowledge of all things"
(The Qur'an, 33 : 40)

"There is no prophet after me" (The Prophet Muhammad)

The Benefactor of Humanity: A Commemoration

The foremost thing advocated by Prophet Muhammad (peace and blessings be upon him) was that all men should acknowledge Allah as their only Lord and Master, the only deity worthy of worship, and the only Sovereign. They should offer worship to none other, not only in matters generally regarded as strictly falling within the realm of religion, but in all others as well--even in what are regarded as purely worldly matters--only the law laid down by Allah should be followed, recognizing Him as the only source of legislation.

The other thing taught by the Holy Prophet was that man's mistaken beliefs that he is independent of Divine Guidance and is not accountable for his actions should be ended. Every single individual should regard himself as accountable to Allah for all his actions, and in the same way all human organizations, whether family, class, nation, or government, should also be made aware of their collective accountability to Allah. The very conception of man's status and role on earth, which the Holy Prophet propounded, was none other than man being Allah's vicegerent (deputy). All of man's authority is delegated and he is not sovereign, but is answerable to Allah in regard to the manner in which he exercises this authority.

The two concepts--Sovereignty over the universe being vested in Allah alone, and man being Allah's vicegerent on earth--provided a basis for

human unity and fraternity, the like of which cannot be furnished by other means. No doubt men do organize themselves on the basis of race, language, color, country, economic interest, or some other basis, but all these by their very nature divide humanity into groups with conflicting outlooks and interests.

Even if there is at any time some unanimity of thought or action among such groups, it is only temporary and for selfish purposes. Conflict and confrontation are integral elements of such groupings and their logical result is injustice. The only way to do away with that injustice is that the whole of mankind should be made to agree to give its worship to Allah alone, and by developing the consciousness of ultimate accountability to Him should be brought to the path of justice and fairness.

The Holy Prophet provided a solid moral base for a universal human brotherhood which he founded on the twin concepts of Divine Sovereignty and human vicegerency. He made family and personal life, art and literature, business and trade, politics and administration, domestic and international relations, war and peace--in short, all human activities--subject to moral principles and absolutely denied the validity of any aspect of life to be exempted from moral obligation or restraint.

These were the main principles of the reforms carried out by Prophet Muhammad (peace and blessings be upon him). The practical method he adop-

ted for putting them into action was to begin with the reform of individuals.

He was aware of the fact that social reform ultimately boils down to individual reform and that even the best systems cannot be successfully administered by men of weak and unreliable character. The harm done to any system by the personal weaknesses of its adherents can never be stopped by paper reforms. No matter how fine any scheme of reforms may look on paper, when it comes to the question of carrying them out one has to depend on individual workers. If they should happen to be susceptible to human weakness, selfishness, and prejudices, and lack true faith and firmness of character, then no amount of precaution can prevent corruption from setting in, coming from directions which one would never even think of in most cases.

It was for this very reason that Prophet Muhammad (peace and blessings be upon him) devoted all his efforts to the preparation of such individuals who could best carry out the intended reforms in accordance with his program. These men had the fear of Allah inculcated in them and could therefore abstain from evil under all circumstances. When given positions of authority they could be trusted to be impartial and just. If they entered into any business transactions with others they

(cont. p.4)

BEWARE!

BILALIAN NEWS
MARCH 5, 1976

This knowledge and the ever unfolding events themselves prove that Chief Minister Muhammad is the answer to the prophesy of the return of Christ (the Crusher or evil), or the long - awaited Messiah of the Christians and Jews, and the Mahdi of the Muslims — the One who is to renew and revive religion and bring about a universal Government of Peace.

What is taking place today actually has no real parallel in history, but it is hinted at in the history of the rise of Islam under the leadership of Prophet Muhammad (peace be upon him) of Arabia of near 14 centuries ago and his successors. Certainly that rise can be seen as a sign of our rise today.

The rise of Islam of near 14 centuries ago was limited. In the fulfillment of Divine Prophecy, our rise today is universal and unlimited.

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The Community Mosque Gets Support

The Friends of Community Mosque sponsored an open house on Sunday, February 22, to celebrate the recent purchase of the Community Mosque Complex facilities. Approximately 250 guests of the Greater Washington, D.C. Muslim community participated. The program included several brief addresses, refreshments, a tour of the building, and a film exhibit of past Community Mosque activities. Approximately \$1000 was donated for the support of the Mosque.

Bro. Miraj Siddiqi, Executive Director of The Friends of Community Mosque, outlined a comprehensive plan for the Muslim community's development in the Washington, D.C. area. Some of the projects he mentioned included a Mosque sponsored Credit Union, A Muslim Immigration and Refugee Service, a Housing Project, a Muslim Cemetary and Funeral Home, a Muslim Community Hos-

pital, an Anti-defamation League, and a Muslim Directory Bro. Siddiqi also called for more cooperation among Muslim organizations, a liason with the Islamic Secretariat Jedda, and more dialogue with Muslim prisoners.

The Friends of Community Mosque is a group of sincere brothers and sisters who want to create stronger bonds of brotherhood and mutual assistance among the Muslims of Metropolitan Washington, D.C. They recognize the important role of the mosque institution in reaching these ends, and want to make the mosque the focal point of the Muslim community's life. The officers of The Friends of Community Mosque are Bro. Muhammad Shuaib (Retired Vice-President of The World Bank), Honorary Chairman; Bro. Abdo S. Ahmed (President of The Islamic Society of Washington), Vice-Chairman, and Bro. Miraj Siddiqi, Executive Director.

HELP ME...PLEASE!

My brothers and sisters, I pray to Allah that this letter of love, peace and respect will find you, your families and associates in the best of health. Let me state plainly that I'm a Sunni Muslim student in Islam, striving on the path of Allah, and believing in His last Apostle, Prophet Muhammad ibn Abdullah (peace be upon him) of 1400 years ago. I am incarcerated here in Upstate New York in Clinton Prison where I am serving 10-20 years and patiently waiting for an appeal to come through so that I may be able to prove my innocence before a more enlightened jury.

I am presently being unjustly held in solitary confinement because of a conflict with some so-called Black Muslims, and for the propagation of the Sunnah of Allah! I've been held here in this cell for almost a year, and am kept in it for 24 hours a day without being given access to the outside showers, clean bed linen, clean clothes, recreation, the law library, religious practices and counseling. I have to take birdbaths from the jail wash sink!

I practice my faith and perform exercises inside my cell. I am poor and without the necessary

funds to purchase soap, food, etc. These people are forever trying to sneak druggish chemicals into my food, which makes me forever aware of what I put in my mouth. They are also trying to starve me out by constantly feeding me swine and other garbage. I have lost a great deal of weight (from 145 to 116 lbs) and my health is not that good.

I am twenty-four years of age and come from a poor socio-economic background. I realize how hard it is out there trying to make ends meet towards survival. But I am forced to ask you for some charity in food, that's if I'm not a burden, and that you are able to help me in my plight here. So could you please send me some wheat bread, cheese, fruits (no cans or jars), nuts (no raisins) and pastries, or if possible some health tea (or herbs) and sugar.

I will appreciate this food with much kindness and gratitude, and may the Blessings and Light of Allah shine on you a thousand times. If you cannot help me please refer my name and address to someone who can, if possible. Remember my plight and respond soon!

R. Williamson #75A-795
Unit 14, Cell 16
Box B
Dannemora, N.Y. 12929

**BEHIND
THE
WALLS**

Some inmates have raised themselves above the dehumanization of the penal system. They have become men of faith, men of strength; they have become MUSLIM. Therein lies their true rehabilitation.

The Islamic Party receives hundreds of letters from Muslim prisoners across the country requesting Qurans, Hadith, prayer books, and other Islamic literature.

PLEASE HELP US HELP THEM BY SENDING BOOKS OR A TAX DEDUCTIBLE CONTRIBUTION TO:

**The Muslim Prisoner
Book Fund**

**c/o The Islamic Party
770 Park Rd. N.W.**

Washington, D.C. 20010.

Letters

BENEFACTOR...cont. from p.3

would prove scrupulously honest. They were reluctant in enforcing any personal right or seeking compensation for any personal wrong done to them, but they were quick to secure the rights of others and compensate for their wrongs. They would not make use of their intelligence, wisdom, power or ability to deceive others and deprive them of some rights or for any other selfish interest, but only in the service of truth, justice and well-being of humanity at large.

Today one hears cries for a "new system" but people fail to understand, how could you have a new system if it is only the same old system with just a different appearance covering the same basic shortcomings which brought about its downfall. It would be the same system against whose disease mankind is in search of a cure. Human sovereignty, disregard of Divine injunctions and lack of fear of Allah, national and racial discrimination, the selfishness of nations and classes in political and economic matters, and the exercise of control over men's affairs by people who lack the fear of Allah--all these are the basic evils which, if they continue to prevail, will certainly lead mankind to disaster.

Reform can come only with those principles which were not just put forth by Prophet Muhammad (peace and blessings be upon him), but which also were applied and enforced in practice with eminent success. The Holy Prophet was the greatest benefactor of humanity because no other has accomplished such a task, and a mercy to mankind because neither the effectiveness nor applicability of his principles have been lost. May the blessings of Allah forever be upon him. Amen!



Brothers, I've found the letters of the Jan-Feb 1976 issue of AL-ISLAM quite provocative, especially the one from Trinidad. As the lone Muslim on the island of Eleuthera, and one of the few Muslims in the Bahamas, I was not surprised to find other brothers and sisters seeking the truth of Islam and being led astray by the distorted teachings of the late Elijah Muhammad. As a Muslim who has been confronted by many false teachings, and once confused by these distortions, I will try to relate my experiences in the hope that they may shed light on these false teachings and lead back some of those who might have been diverted from the straight path.

I embraced Islam on my return to the Bahamas after pursuing seven years of higher education in the U.S. This may not seem peculiar, but there are virtually no Muslims in the Bahamas. I studied with a lone brother who projected himself as a reformer, and since I did not know any better I followed him. The brother, as I found out later, was self-centered, egotistical, and vindictive. He was interested only in furthering his own personal ambitions, in the name of Islam.

The Bahamas gains most of its revenue from tourism. More than one million persons, including a few Muslims, pass through these islands each year. One person I met was a "Moslem". He insisted that the correct pronunciation was "Moslem" and that he followed the teaching of Noble Drew Ali, who was supposedly a prophet and a re-incarnation of Prophet Muhammad (God forbid!). They have their own "Holy Koran". This unbeliever was from the Moorish Science Temple of America.

Shortly afterwards I met a Bahamian brother whom I knew in New York. He too stated that he had embraced Islam. After looking at his bald head, bow tie, and tight

suit (a strange sight since he was at one time an Ebony magazine model) and listening to a long tirade on white people, I knew the rest of his story. I'm sure you do too.

Then arrived the long awaited Islamic literature from Pakistan; at least I thought it was Islamic. It was from the Ahmadiyya Movement which was recently declared non-Muslim by the Pakistani government. The Qadian section of this group proclaims that the founder, Mirza Ghulam Ahmad, was a prophet and the Promised Messiah, although the Lahore section called him a reformer.

There are also the Bible quoting "Muslims". This group, based in New York, insists that one must follow the undistorted teachings of the Torah in its Arabic text (which they alone supposedly have), the practices of Prophet Abraham (which they also claim to have), the teachings of the Mahdi (a past leader from Sudan), and believe that their present leader is the grandson of the Mahdi. They insist that Muslims wear earrings, nose rings, and tribal marks. This group is none other than the Ansaru Allah Community (also called Nubian Islamic Hebrews).

After associating with all these people, it may seem surprising that I am not in a mental asylum. I accidentally stumbled across the address of The Islamic Party, wrote to them, and visited their headquarters in Washington, D.C. The brothers imparted to me proper Islamic information, but I was "jammed" with so much garbage that I found certain facts very difficult to accept. I also visited other Muslim organizations in the U.S. and returned to The Islamic Party with a more positive attitude. Although I have yet to learn many things about Islam, I hope Allah will raise me by degrees.

K.K.

Rock Sound, Eleuthera, Bahamas

Rocky Road to Truth

Nay, We hurl the Truth
Against falsehood, and it knocks
Out its brain, and behold,
Falsehood doth perish!
Ah! woe be to you
For the (false) things
Ye ascribe (to us).

(H. Q. XXI v. 18)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ

فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَوَلَكُمْ

الْوَيْلُ مِمَّا تَصِفُونَ

ISLAMIC CHRISTIAN DIALOGUE

SEMINAR HELD, FEBRUARY 1-6, 1976

Tripoli, Libyan Arab Republic

In the Name of God, the All-Merciful and the All-Compassionate

RESOLUTIONS AND RECOMMENDATIONS

1. The Two Sides affirm their belief in God, the Only One, and recommend sustained work in one row and in one front for the deepening of religious and ethical values in the souls of men.

2. Both sides honor all Prophets and Apostles in all revealed Religions and denounce discrediting them or dare to disgrace their eminent position, for such an act is a protest against the will of God who gave them their mission.

3. The Two Sides affirm that RELIGION, in its essence, is the source of moral obligation and that is the fundamental regulator of the behavior of individuals, Communities and States.

4. Organizing one's life cannot be accomplished in seclusion of religion which draws to humanity plans of guidance and righteousness, the two sides, accordingly affirm that RELIGION is the basis of true legislation, and that all legislations enacted by man alone will never reach the acme of perfection.

5. The Two Parties affirm that the belief in God implies the necessity to stand by the side of truth wherever it is, and to help the triumph of man, his dignity and his welfare. They invoke all moral forces in the world to embody this meaning in the behavior of men, communities, peoples and states in order to stand against tyranny in all forms, to achieve the triumph of man's dignity, his welfare and his freedom.

6. In triumph of man's dignity, the Two Parties declare their condemnation of racial discrimination in all its forms and dimensions, as discrimination under-rates the value of man whom God has honored.

7. For the realization of human welfare the Two Parties affirm their concern in recommending the necessity of unifying efforts to draw programs of development for the service of humanity as regards planning, distribution and international transactions, as the existence of millions of hungry and naked people in all parts of the world constitute a SHAME to humanity, and a degradation to all religious values. The Two Parties appeal to all states and international institutions and bodies whose tasks are connected with project of development to take into its prime consideration this objective.

8. The Two Parties affirm that peace is a message of RELIGION and look forward to its religious rites, and the right of the family to raise their children in accordance with their religious beliefs. They denounce all types and forms of religious persecution and consider the regimes and theories which call for the persecution of believers as non-human.

9. The Two Parties affirm that peace is a message of Religion and look forward to its realization on the basis of truth and justice. They appeal to those states which own destructive weapons to cease its production and invest their resources in serving peaceful purposes to realize the prosperity and welfare of humanity.

10. Both Sides believe that Religion is a comprehensive perception of the Universe and existence, and affirm that science is a part thereof, and that all progress in the field of science gives new evidence of the supremacy of God,

creator of the Universe in the best of moulds, and its laws in accordance with rules which science discovers each day its accuracy and miraculousness. Science should always remain in the service of religion and committed to its values and ideals, and directed to the service of humanity, thereby restraining man from atheism and delinquency which both ruin many youth of the world when they mistakenly imagine that science contradicts Religion. When science supports belief it can succeed in liquidating many problems of youth.

11. In view of the fact that an effective role is played by the youth in building the future, the Two Parties recommend full recognition of the importance of the curricula in schools and colleges, and that among the fundamental aims of these curricula be the implanting of religious values and moral virtues in the souls, and that they should avoid all that would degrade the doctrine, morality and understanding among nations.

12. Both Sides encourage the translation of the Divine Books to all languages, and condemn any attempt aiming at confiscating these Books or prohibiting their circulation in any part of the world.

13. The Christian Side expresses its desire that the Muslim side should continue the historical research and satisfactory interpretations with regard to the evaluation of the "Holy Bible" in a genuine scientific approach.

14. The Muslim Side, desires that the Christian Side spare no endeavors and efforts to separate the church from the Mosque of Cordoba and effect the separation at the earliest possible time.

15. The Two Parties recommend the necessity of joint work to follow up the mistakes included in the school curricula, textbooks, in the books of some orientalist and scholars regarding the beliefs of each party with the view to correcting them in accordance with the beliefs of their holders. The Muslim side accepted with appreciation the initiative of the Christian side in seeking the advice of Muslim scholars in all that is written on Islam in the schools belonging to the Christian Side.

16. The heritage of civilization and culture are the property of all humanity, and humanity has the right to receive this heritage in a true way. Owing to the circumstances of past misgivings between the Muslim and the Christian worlds, the Two Parties appeal to the universities, religious and theologian institutes to act as host to visiting professors of the two Religions.

17. To effect real cooperation between the Muslim and Christian worlds the two parties recommend the cessation of all endeavors aimed at diverting Muslims in their beliefs by Christians, or to divert Christians, in their beliefs by Muslims.

18. Lebanon, a country dear to the hearts of both Muslims and Christians, has been exposed to a sedition in which thousands of innocent people were victims. Certain people of ill-intention, inside and outside Lebanon, have tried to describe the struggle as a sectarian one between Muslims and Christians. This slander does not only insult the Muslims and Christians in Lebanon, but it aims at exploding all genuine and earnest

endeavors for "rapprochement" between the Muslim and the Christian worlds. The Two Parties, therefore, denounce the sedition which rose in Lebanon and refute stamping it as a sectarian struggle, and condemn all attempts of such evaluation or distort the sublime, magnanimous co-existence prevailing among the religious families in Lebanon.

19. Desirous of narrowing the gap between the states scientifically advanced and the developing countries, and believing in the right of all the peoples of the world in their advancement, the Two Parties appeal to the United Nations Education Science and Culture Organization [UNESCO] for issuing a universal charter to be sanctioned by the United Nations ensuring all peoples the legitimate right to obtain Scientific Development and Technology and its methods and not curtaining this right from the Third World in particular, and to ask all conferences which study questions pertaining to raw materials the necessity of introducing technology and its methods to the developing countries - the producers of these raw materials. The realization of this objective will avoid possible discord and lack of harmony between the Third World and the developed world.

20. The Two Parties look upon the revealed Religion with respect, and accordingly they distinguish between Judaism and Zionism, the latter being a racial aggressive movement, foreign to Palestine and the entire Eastern region.

21. Abiding by Truth and Justice and being fully concerned with Peace and believing in the right of people for self-determination, the Two Parties reaffirm the national rights of the Palestinian people and their right to return to their homeland, and to affirm the Arabism of the city of Jerusalem, and the rejection of Judaization, partition and internationalization projects, and denounce any violation of all sacred shrines. The Two Sides request the setting free of all the detainees in occupied Palestine, above all the Moslem 'U'lema and the Christian clergy, they also demand the liberation of all occupied territories and call for the formation of a permanent commission to investigate the alteration of sacred Muslim and Christian sites and reveal all these to the world's public opinion.

22. Should there be other difficult circumstances, as is the case prevailing in the Philippines, both parties shall undertake a mutual initiative in finding appropriate solutions based on justice and impartiality.

23. The Two Parties decided the formation of a permanent joint follow-up Committee whose task will be the implementation of the resolutions and recommendations mentioned above to follow-up any new problems which might arise therefrom. The Committee shall also be entrusted to prepare for similar forthcoming symposiums.

24. The Two Parties, with great esteem and consideration, greet Colonel Mu'ammal Gathafi, Chairman of the Revolutionary Command Council who patronized this symposium and positively participated in its discussions. His deep concern in the symposium greatly contributed to its success.

Islamic - Christian Contact in the Past

Asylum in Ethiopia

During the first five years of the spread of the Islamic mission the new converts to Islam demonstrated enormous endurance in the face of barbarous oppression. However, Prophet Muhammad (peace and blessings be upon him) realizing that the power of human endurance was not unlimited, permitted those of his followers who lacked effective tribal support, to seek asylum abroad. He instructed them to cross the Red Sea into Abyssinia (Ethiopia). In Ethiopia there lived a Christian king who was known for his justice. The Muslims were instructed to stay in Ethiopia until conditions changed in Mecca.

When the Quraysh (the ruling tribe in Mecca and enemies of the Muslims) learned of this move, they sent their men in pursuit, but the Muslims had a good start and could not be overtaken. This infuriated the Quraysh who wasted no time in sending two of their best men as ambassadors to the Negus, king of Ethiopia. The Arabs had a trade agreement with Ethiopia and therefore had some influence in the country. They took expensive gifts to the king, his generals and clergy in order to persuade them to expel the Muslims.

When the pagan Arab's representatives were presented to the king they prostrated themselves before him. After presenting their gifts they

said: "O king, some foolish people from our country have rejected the religion of their forefathers and come to your kingdom for refuge. If they had accepted your religion we would have let them be. But they have not done even that, instead they have invented a new religion which neither you nor we know anything about. O mighty king, the chiefs of the Meccan Quraysh have sent us to you with the prayer that you hand these people over to us."

The king's attendants and advisors suggested that the immigrants be returned to the Meccans without delay. But the king disagreed. He replied: "No people who have sought my protection, settled in my country, and turned to me for aid shall be betrayed. I will call them and ask them about these charges. If your charges against them are true we shall return them to you."

The king summoned the Muslims to his court. When they appeared before him they greeted him by saying 'Peace.' They did not prostrate as was customary and when an objection was raised by the attendants the Muslims explained that they did not prostrate before anyone except God and even to their Prophet they offered simple greetings.

Now the deputation of Quraysh presented their claim that the Muslims were escaped criminals who had started a subversive movement and in-

vented a new religion, and so they should be handed over to them. The king asked the Muslims what was their new religion. The spokesman for the Muslims, Jafaar, sought the king's permission to ask some questions to the Quraysh before putting forth a defence against these charges. The permission was granted, and Jafaar asked: "Are we the run-away slaves of some people?" The answer was: "No, you are not slaves but free respectable men." Jafaar asked again: "Have we escaped after murdering anyone?" Again the answer was: "No, you have not shed a drop of blood." Finally Jafaar asked: "Have we stolen anyone's property?" Once again the answer was in the negative: "No. You do not owe a single coin to anyone." Having thus proved the moral calibre of the Muslims Jafaar turned to the king and said:

"O king! We were an uncivilized people; we neither knew God nor His Prophets, our forefathers worshipped stones, ate dead animals and did all sorts of disgraceful things. They gambled and fornicated. They knew no pity, nor compassion nor human sympathy. They oppressed and persecuted the weak and helpless. They robbed and killed without hesitation.

"For centuries our people lived like this, until God sent us a messenger whose honesty, and trustworthiness we all knew. This man spoke to us of one God and appealed to us to worship no one but Him. We listened to his appeal and accepted it. We vowed that we would renounce all false gods and worship the One True God. He taught us to be honest, kind, compassionate and just, and we obeyed his teachings. He commanded us to speak the truth, be faithful to our trusts, to be concerned about our relatives, hospitable to our neighbors, and to refrain from crime and bloodshed. He told us to be righteous, to fear God and to obey God's commandments. So we bowed our heads in obedience.

"O king, we affirmed our loyalty to this Messenger, we believed in him and carried out his commands. Our lives were completely changed. We repented for our sins and began a life of righteousness. This made our countrymen so angry that they persecuted and tortured us. They

(cont. p.6)

ETHIOPIA ...cont. from p.5

demanding that we should renounce our new religion and once again return to idol worship. They insisted that we should abandon our new-found goodness, purity, truthfulness and honesty and resume once again our old sinful ways. We refused to give up our religion and our enemies refused to give up their persecution. When their oppression became unbearable we reluctantly left our homes. We have come to your kingdom for refuge, in hope that you will extend to us the mercy for which you are known."

The king was very impressed by these words. He asked the Muslims to recite some verses of the Quran. Jafaar recited the opening verses of chapter nineteen of the Quran entitled 'Maryam,' wherein the story of the birth of John the Baptist and Jesus Christ is mentioned. The recitation deeply touched the heart of Negus, and tears rolled down his cheeks. He said, "By God the Quran and the Gospel are rays of the same light." Turning to the envoys of the Quraysh he said: "These refugees are free to live and worship in my realm as they please. I will not return them to you."

The following day the delegation of Quraysh again went to the king and said this time that Muhammad and his followers cursed Jesus Christ. Again the Muslims were summoned and asked what they thought of Jesus. Jafaar again stood up and replied: "We speak about Jesus as we have been taught by our Prophet, that is, he is the Servant of God, His Prophet, His Spirit and His Word which He placed in the Virgin Mary."

The king at once remarked, "What you have said about Jesus, son of Mary, is true." He then assured the Muslims of full protection. And after returning the gifts brought by the Quraysh he stated: "I did not bribe God to obtain this kingdom and I will take no bribes to do His creatures injustice. I will not hand over to you these innocent men and women who have come to me for shelter."

Religious Freedom in Jerusalem

During the reign of Heraclius dissension had arisen in the Roman Empire among the different Christian denominations in regard to the nature of Christ. The Christians of Syria, which was a colony of Rome, suffered persecutions and hardships from the Roman emperor who, in an effort to bring about reconciliation between the contending parties, forced his views on them. In fact, all the Christian lands in the middle east were under the control of the Roman government and often welcomed the Muslim armies as liberators during the period of conflict between Islam and the Roman Empire.

An outstanding example of toleration and magnanimity was the conquest of Jerusalem. During the battle the Christians were losing badly, but they sent word to the Muslims that they would not surrender unless the Caliph (leader) of the Muslims came to the city to accept the surrender in person. The commander of the Muslim army sent the message to the Caliph, Umar, who called a meeting of the Companions for consultation. After some discussion and exchanging of views Umar decided to go. Umar, the Commander of the Faithful and leader of the entire Muslim nation set out on his journey, not at the head of a royal caravan, but with only one attendant.

He rode a camel which carried a sack of dates and a sack of oatmeal. Along with some water these were his only provisions. After a long and strenuous journey he made his triumphal entry into Jerusalem dusty and wearing patched clothes. The Muslim generals, who had come to receive him, were embarrassed by his appearance. But Umar rebuked one of them who urged him to put on better clothes: "The only honor bestowed upon us is the honor of Islam, and we need none other."

The agreement concluded between the Christian inhabitants of Jerusalem is less of

an agreement between the conqueror and the conquered and more of a charter of protective security bestowed by the Muslims. This agreement clearly shows the toleration of the Muslims:

"This is the protection which the servant of Allah, Umar, the Commander of the Faithful, has granted to the people of Jerusalem. The protection is for their lives and properties, their churches and crosses, their sick and healthy and for all their co-religionists. Their churches shall not be used for habitation, nor shall any injury be done to them or to their crosses, nor shall their properties be injured in any way. There shall be no compulsion for these people in the matter of religion, nor shall any of them suffer any injury on account of religion. Jews shall not be made to live with them in Jerusalem.

"The people of Jerusalem undertake to pay Jizya* like the inhabitants of other cities and to turn out the Romans. The life and property of any Roman who leaves the city shall be protected until he reaches a place of safety. Any Roman who makes his home in Jerusalem shall also be safe if he pays Jizya. If any of the inhabitants of Jerusalem wish to depart with the Romans and to take their properties away with them, they shall be given safe conduct to their destination.

"Whatever is written herein is under the covenant of Allah and the responsibility of His Messenger, the Caliphs and the believers, and shall hold good as long as they pay Jizya imposed on them."

At the end of the document was the seal of Umar, a seal which became known as a guarantee of forbearance and justice. During Umar's stay in Jerusalem he visited a Christian cathedral. When the time for prayer came, Umar was invited by his hosts to offer his prayers in the cathedral. "No," said Umar, "if I pray in this cathedral today, the Muslims will follow my example and make a habit of praying here. This might prompt them to violate the terms of this agreement and they might expel the Christians from their cathedrals." Such was the concern demonstrated by the Muslims towards the Christians.

*A tax collected from non-Muslims in an Islamic State for exemption from military service.

Jesus in the Quran

HOLY QURAN, Chapter 3 (Al-e-Imram)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

45. (And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

46. He will speak unto mankind in his cradle and in his manhood and he is of the righteous.

47. She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.

48. And He will teach him the Scripture and wisdom, and the Torah and the Gospel.

49. And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.

50. And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.

51. Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.

52. But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him).

إِذْ قَالَتِ الْمَلَكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ۝

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۝ وَمِنَ الصَّالِحِينَ ۝

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا أَقَصَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۝

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ۝

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَإِلَّا جَلَّ لَكُمْ بَعْضُ الَّذِي هُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ۝

53. Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent. Enroll us among those who witness (to the truth.)

54. And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

55. (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.

56. As for those who disbelieve, I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.

57. And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrongdoers.

58. This (which) We recite unto thee is a revelation and a wise reminder.

59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he was.

60. (This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver.

61. And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.

62. Lo! This verily is the true narrative. There is no God save Allah, and lo! Allah is the Mighty, the Wise.

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ۝

إِذْ قَالَ اللَّهُ لِيَعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعْدَدْتُهُمُ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ۝

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالدِّكْرِ الْحَكِيمِ ۝

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۝

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ۝

فَمَنْ حَاجَبَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ۝

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

Theory of the Islamic Revolution

The objective of the Islamic movement is to bring about an Islamic state--the government of Allah, that is, to establish an independent society whose character in all its aspects is an expression of submission to the Divine Will. The methodology for accomplishing this objective is called the process of Islamic revolution and is embodied in the Holy Quran and the example of Prophet Muhammad (peace and blessings be upon him). To familiarize our readers with the process of Islamic revolution this section will feature selections from the writings of contemporary Islamic movement leaders.

Timing and Duration pt. 2

The way of the Islamic mission entails a protracted test of patience, and for those in a hurry--impatient to reach their goal--this way is not suitable. For every journey there is a provision which sustains the traveller, and the provision for this journey is patience and reliance on Allah. A martyred leader in the Islamic struggle put this very well indeed while teaching his companions:

Your path is a fixed and determined one. I am entirely satisfied that this is the most secure way of reaching the destination. No doubt this will make your journey a very long one but there is no other method. Manhood lies in patience, effort, and constant and quiet work. One who wishes to pluck the fruit before it is ripe may nip the flower in the bud. I am not in favor of haste. Whoever is in a hurry should give up this patience-testing mission and go to some other party where his desire for speed may be satisfied. Whoever patiently stays with us has his reward with Allah, a reward which will not perish. Eventually we will either be successful and victorious or we will achieve martyrdom and exaltation.

While working for the Islamic mission we should never forget whose work we are doing. Is He aware of our work or unaware? If He is aware, is not the Sovereign Lord, the Victorious, capable of giving us our reward? If He alone is Supreme, He will open the gates of success for us whenever He wills. The job

of the laborer is to continue working as long as he has the guarantee of wages, and evidently the wages of those who work for the Owner of all Sovereignty are guaranteed.

The Messenger of Allah (on whom are blessings and peace) also gave guidance about the long-drawn-out journey with patience. The blessed Messenger had for years presented the message of Islam in the oppressive atmosphere of Mecca and had met rejection and opposition from all sides. One day the Messenger of Allah was resting at the wall of the Kaaba when one of his devoted companions, whose suffering was well known arrived. An embodiment of injured innocence, he asked a famous question: "When will the Islamic rule come; when will these days of suffering end?"

At this the Holy Prophet's face grew red as if this question from an all-sacrificing companion had hurt his feelings. No longer leaning on the wall of the Kaaba, he sat up straight and said with emphasis:

O Khabbah, son of Arat! Worried already? There were those among your predecessors who were half-buried in the earth and were then sawed into two. And some had their flesh separated from their bones with iron combs while they lay helpless, half-buried in holes in the ground. And you are worried already!

After a pause he said: "A time will come when the way of Allah will be supreme and

an ordinary woman will travel from one end of the country to the other in peace, even if playing with gold in her hands. But you are impatient."

Patience, constant work, perseverance in times of tribulation, noble behavior in the face of opposition, and prayers in return for abuses have been the provisions the successful traveller in the way of Allah, has taken with him. Throughout history such has been the behavior of those who took the Islamic mission as their objective and the acceptance by Allah Almighty as the purpose of their lives.

The Islamic movement's actions are basically characterized by patience and understanding. The formative period of the movement is full of tests and trials, and in this period every worker is duty-bound to endure every calamity with patience and to calmly adhere to the way marked out for him. The Holy Prophet himself told a companion that one of the most comprehensive things which can be said in relation to Islam is: "Say, I believe in Allah, and then stick to it firmly." (Mishkat).

This is best exemplified in the Meccan period of the Islamic movement led by the Holy Prophet. The great heroes of Islam who were to become the conquerors of Iran and Byzantium (Roman Empire), who were to rend open the castle gate of Khyber, who at Badr cut the Meccan army to

REVOLUTION ...cont. from p.8

pieces as if its warriors were mere vegetables, were dragged through the city streets, beaten and covered with wounds. They patiently bore the torment in silence and steadfastly accepted this brutality because the command for direct action had not yet come and the movement was not ready for armed confrontation. The gold had to be smelted into its full purity. A proportionate and balanced power had to be attained.

Prophet Muhammad (on whom are Allah's blessings) narrated the story of a prophet of the past. The story reflected the situation in Mecca: "That scene is before my eyes when, for the crime of conveying the message, a Prophet was beaten so much that blood flowed from his wounds. The Prophet kept wiping the blood from his face as he said, 'O Allah forgive them for they are ignorant and know not the truth.'"

Undoubtedly the change of location from Mecca to Medina made the great Islamic movement aware of the difference between resistance and lack of resistance, and prepared it to decide its future by means of direct action. The Hijrah (Migration) was a clear sign, but when such a clear sign does not occur the movement should consider and reconsider the need for direct action. The Islamic movement is not a child's plaything which may be broken and reconstructed whenever one wishes. It is a trust which, only once in centuries, is given to a sincere Muslim group.

Patience and perseverance in the way of God is commanded by the Creator of the universe Himself:

Do you think that you will enter paradise while yet you have not undergone that which was endured by those before you? Affliction and adversity befell them and they were so shaken (near unto death), that the Messenger of Allah (at that time) and those who be-

lieved along with him cried out: When will Allah's help come? (then they were assured) undoubtedly Allah's help is near. (II: 214)

Take an example of wisdom from the Islamic movement of the era of the Prophet. This is the example of the peace treaty of Hudaibiya. The unbelievers were determined to fight. The Muslim force, taking into consideration its number and equipment as well as the situation and geographic positions, was insufficient. The need was to find new ways for spreading the message. The leader of the movement stopped as the unbelievers resisted. He accepted terms for peace, some which were disliked by the Muslims and considered a sign of weakness. But the leader



of the movement, keeping in view future possibilities of large-scale tablighing (preaching), accepted the terms.

The Quran termed the peace and negotiations a clear victory and it actually turned out to be such. The movement was temporarily disengaged by this peace from the unending conflict and could turn its attention to numerous other matters. Among these were victories and treaties with various tribes and the general dissemination of the message. Thus, many new avenues opened up for the movement.

In 1963, the then leader of the contemporary Islamic movement in Pakistan, Maulana Sayyid Abul Ala Maudoodi, addressed his co-workers while

an assassin fired a volley of shots. Unruffled by the provocation, he said:

My dear friends and comrades; One who wishes to strive in the way of Allah must be gifted with two qualities: Firstly, patience; and secondly, understanding. Patience (sabr) demands that the obstacle placed in your way should neither provoke you into losing your mental balance nor dismay you into losing your spirit and thus fulfill the purpose of the one who placed the obstacle. Instead, at every obstacle your spirit should remain unbroken; preserving your head and heart from emotion, you should search for a way based on understanding and wisdom.

A little further on he explained "understanding and wisdom":

Understanding and wisdom (Hikmat) urge that one must not blindly trudge on in a beaten path. You should have the ability to break ten new paths as soon as one is blocked. A person without understanding sits down in bewilderment if he finds the way blocked, and if he is impatient as well, he either smashes his head against the obstacle or just gives up his journey. But one whom Allah has favored with both patience and understanding is like a running stream which nothing can stop from reaching its destination.

If the relationship between enthusiasm and understanding is balanced and reasonable the movement develops and advances. If the understanding is bereft of enthusiasm and spirit, the way stretches out and the journey becomes tiresome. If enthusiasm is not allied to understanding, in isolation it breaks its head against a rock in the way of the movement or reverses the entire direction of the caravan. Enthusiasm is like gasoline. If an entire drum of gasoline is suddenly set afire, it explodes and causes ruin, but if it is poured into the tank of a vehicle and used carefully even destinations far away become reachable.

NEW IMAM

In order to better serve the local Muslim community of the Greater Washington, D.C. area, the National Guidance Council of The Islamic Party In North America has appointed brother Ahmed Abdullah, the Imam of Masjid-ul-Ummah, effective immediately. Imam Ahmed is a senior member of the Community Mosque (Masjid-ul-Ummah Washington, D.C.). His devotion and service to the community is well known. It should be noted that with this change Amir-ul-Jamaat, Y. Muzaffaruddin Hamid (who served as the local Imam of The Community Mosque for many years) will now be in a position to give maximum attention to the development of the national program and activities of I.P.N.A.

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MARRIAGE ...cont. from p.2

and consideration. The wife's duty is to obey her husband (except for those things which are against Islamic law) and to guard his property and home when he is absent. She should be responsive and cooperative, and may not deny herself to her husband. Due consideration of course is given to health and decency.

Islam does not regard marriage as an indissoluble sacrament. It is a civil contract, importing mutual duties and rights. An essential feature of the contract is a settlement by the husband on the wife called dower (bride's gift) (4:5), so that the wife should own some property of her own over which she has complete control. Divorce is permitted in Islam, but the Prophet has said that of all things permitted, the most disliked in the sight of Allah is divorce. The process of divorce is spread over a period, during which every effort must be made at smoothing out differences and bringing reconciliation.

If differences become acute, the counsel and help of mediators, one from the wife's people and one from the husband's, should be sought (4:35). If divorce is finally decided upon, the husband cannot take away from the wife anything he has given her (4:21-22), and must make suitable provisions for her over a period of three months, which is normally required for the process to be completed. If husband and wife are reconciled to each other during this period, the divorce proceedings are dropped.

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War in Islam

SERIES XXII

Part V: ISLAMIC LAWS OF WAR AND PEACE

In the previous chapters of this work I narrated the ethical, moral, and philosophical aspects of war. Now I turn to the magnificent changes Islam brought about in the actual practice of warfare. The excellence or evil of any action can be judged on the basis of two things: its objective and the method used for the achievement of that objective. If the objective in itself is ugly, it is bound to remain ugly however nicely it may be achieved. And if the objective in itself is noble and exalted, but the method used to achieve it is ignoble, the quality of the objective will be tarnished in the process.

For example, the objective of a person might be the education and training of orphans and the support of widows, but he resorts to theft and plunder to obtain the means. His objective is very pure and good but in the eyes of law and morality he will be counted a criminal just like any thief. As opposed to this a second person simply wishes to earn money by tricking people but tries to win the confidence of his victims by teaching religion in a mosque. He eloquently preaches and teaches the people and is often seen engrossed in the worship of God. His actions in themselves are very holy but the foulness of his objective destroys the value of his good deeds; the religious facade he adopts adds to the acuteness of his crime.

The same applies to war. If the purpose of war is to deprive weaker nations of their freedom, to despoil other countries of their wealth, and to usurp the

rights of human beings, then such a war is a war of oppression and tyranny. Such a war would not lose its oppressive character even if it were carried out in a very disciplined fashion. The protagonists' desire to protect non-combatants, care for the casualties, and prohibition of indiscriminate killing and destruction does not change the overall nature of war. At the most it mitigates some of the immediate horrors.

Similarly, a war may be fought for noble objectives, like the protection of legitimate rights or to ward off aggression and disruption, but if moral limits are not maintained it could degenerate into the very evil it was meant to stop. The protagonist in this war might have a just cause but a desire for wholesale destruction of the enemy, stirred by a passion for revenge, would place him among the oppressors.

Hence, a just and legitimate war may be described as one in which the ends and the means are equally good, noble and exalted. Till now our discussion of the Islamic teachings on war have only proved the nobility, justice and venerable nature of the ends they seek to achieve. Now in the second part of our discussion we will seek to investigate the extent to which the means used in Islamic war are compatible with the objectives it wishes to attain.

Before going into the details of the Islamic way of war let us see what was the style of warfare prevalent at that time among non-Muslim nations. This will help us to appreciate the full value of the change brought about by Islam.

THE ARAB STYLE OF WARFARE IN THE AGE OF IGNORANCE

Warfare in Arabia had become almost a national profession. Scarcity of the means of livelihood, lack of the necessities of life, and meager social cohesiveness and discipline had habituated the Arabs to warlike activity. They had come to count bloodshed and plunder as their characteristics and to be proud of them. Probably, to begin with, such activities might have been found necessary in order to obtain food and water or to find grazing areas for their animals or for revenge. But centuries of sword play and slaughter had given them such a taste for bloodshed that it became an objective in itself.

As a natural result they had developed national traits of suspicion, hardheartedness, revengefulness, vindictiveness, brutality and fearfulness. Inter-tribal and family animosities were transferred from generation to generation. Every possible method was used to destroy the enemy tribe. Burning with the fire of revenge they would use extremely brutal methods to punish the enemy and dishonor him. Often merely by way of expression of pride and bravery, human blood was unsparingly shed.

ARABIAN PEOPLES' CONCEPT OF WAR

We have only two sources of information on the conditions prevalent in primitive Arabia. First the stories known as *Ayyan al-Arab* which were popular among the people of Arabia. Second the poetry of the Arabs in which they drew precise pictures of their society's habits and customs, culture, business dealings, entertainments etc. Unlike that of Persia, their poetry was not a collection of

(cont. p.12)

WAR ...cont. from p.11

delicately wrought thoughts and fine exaggerations. Whatever they saw around themselves they candidly verified. Hence their poetry was not mere verse but also a picture of their national character.

What was the Arabian concept of war? How did they approach it? What were their methods of fighting? How did they treat the enemy? Which motives urged them on to war? For which purposes and objectives did they fight? The answers to all these questions can be found in their verses. The terms, similes and metaphors they used to express their thoughts clearly indicate their concept of war. As examples we enumerate here some words, sayings, metaphors and similes.

Harb is the word ordinarily used for war. In the dictionary its real meaning is to get angry.

Tahreeb is to cause and inflame anger and to sharpen the spear.

Harab--to plunder someone's goods.

Hariba--plundered goods used as a means of livelihood.

Mahrub and Hareeb--a person whose goods have been plundered.

Ihrab--guiding someone to help plunder the enemy's goods.

Rawa' is commonly used for fighting. Its original meaning is fear and danger. Thus, implicitly, war is exemplified as a terrifying thing. Wadakilim Tamsil Almezni said: "They are the ones who move forward and march unitedly to the danger of fighting."

Wagha--another popular name for fighting. Its dictionary meaning is disturbance and tumult. The Arab poet said: "The Banu Mara have always been famous for this quality that in war they repeatedly quench the thirst of their

spears with the blood of enemies, and to satisfy this thirst at least once is obligatory for them."

Sharr--actually means wrongdoing but is often figuratively used for war. The poet praised his favorite tribe thus: "They are such a people that when conflict flexes its muscles to frighten them, they race out to face it in groups and one by one."

Kerihat. This also is one of the names for war and its actual meaning is hardship, calamity and tribulation. The poet praises his warrior in these terms: "In calamity of war he is hard, no one can seek to reach his presence, like the naked sword he is determined in his purpose."

Hayaj comes near the meaning of anger and fury and is figuratively used for war as well. The poet put it thus: "On the day of war everyone goes forth only with what he has provided."

Maghdabat. The actual meaning is that of anger, displeasure and fury and in popular usage means war. Ibn 'Untama said: "If Zayid calls the Bani Zuhl for war, we will fight on behalf of the Bani Zara' because such quality is recognized."

The poets of Arabia compared war to the butting of rams. They used the word Natah for it. Saad bin Malik said: "It is better to evade and turn back when the desire is not to move forward suddenly and clash head-on with the enemy."

War is given the simile of the camel's breast because if the camel puts its breast on anything it is simply crushed. Also the camel is supposed to be a vindictive and revengeful animal. The poet puts it in this way: "You placed the breast of war on us once, so very soon we too will place its breast on you."

War was given the similitude of a grinding mill because it grinds the enemy like a mill

grinding out flour. Abul Ghol Tahwi said: "They are such fighters as are not afraid of death when the mill of ferocious war starts grinding." Amru bin Kulthum declaimed: "When we take our mill towards any nation it is reduced, in fighting, to its flour."

The metaphor of a "circle" was also used for war. Ghan-tara bin Shadad 'Abasi lamented: "I am anxious lest I die and the two sons of Zamzam do not enter the circle of war."

War was often compared to fire because like fire it could sear the enemy. Harid bin Hilza versified: "In the cloud of dust we did not lose our calm when the horsemen got separated and ran away and the fire of war leapt up strongly." Another pre-Islamic poet, Sa'd bin Malik, put it thus: "If anyone turns away from the fire of war let him turn away. I am the son of Qais and will never turn away." Bushama bin Ghadir used the word in this way: "My nation are the people for war, ready to get together for it. They have the unique sword and spear which are the torches to set the fire of war." Abulghol Tahwi boasted: "Their courage and manhood shrinks not at all, though they repeatedly plunge into the fire of war."

All these similes, metaphors and usages indicate the Arab concept of war before Islam. War was the name for plunder, tumult, provocation and fury. The opponent was to be ground to dust, burnt to cinders and destroyed in ways horrifying to narrate. The brutality of two enemies for them was like that of butting rams in full fury. This warfare had elements of bravery and daring in it but was devoid of moral exaltation or the humane spirit.

Women ...

'We Beg to Differ'

Are women really different from men? No doubt, you've probably thought: "Well, that's a stupid question! Of course, they are." And no doubt you've probably immediately perceived this difference in terms of their anatomical make-up. But let's look beyond this aspect and into the more subdued qualities of other aspects.

Haven't you experienced that unmistakably, psychological change that happens when putting on a pair of jeans and a sweat-shirt, topped by tennis shoes? It's as if the "daintiness" of womanhood is replaced by the feeling of "ruggedness". (And it is definitely that quality which is needed when doing certain tasks such as washing windows, scrubbing floors, or weeding gardens.)

Or perhaps you've experienced that feeling of "ultra-femininity" when putting on that special dress which compliments your physical build (for those of us who can remember before the "age of pant suits.") Even with the advent of the "pant suits", there was still the adjustment to sitting postures different from those conducive to the dress.

And certainly your posture influences your frame of mind as well as vice-versa. Who can doubt that they feel different when they sit with their ankles crossed and when they sit with one knee facing due west and the other facing due east? There are numerous other examples of these "feelings", those vibes which elude books. However, such an elusion does not negate their reality. But let's move on to something that's more concrete for those of

you who have a tendency to overlook, and in some cases, just neglect your "feelings."

We all know that a woman has a tendency to "sway", or if you rather "switch" when walking. In checking out the anatomy of humans, one notes that women have a wider pelvic area than men and that their femurs (or thighbones) are more obliquely attached to their hips. Consequently, this angular difference is bound to make them sway when moving about. And there can be little doubt that many women add their own exaggerations to this fact and become much more distinct in their carriages than men. To this anatomical fact, (for those of us who do not deny our "feelings") it can be added that "switching" makes us feel charming, to say the least.

In checking out the physiological differences between the sexes, we find that during and after that extraordinary stage of puberty, there are conspicuous hormonal differences. It is essentially these secretions which directs the men towards "aggressiveness" and the women towards "maternity". If it were not for the semilogical argument that human beings are different from animals, and therefore no conclusion drawn from animal experiments can be applied to humans, I would introduce the scientific fact that female cats injected with testosterone (the male hormone) exhibited masculine behavior, while the male cats injected with estrogen and progesterone (female hormones) showed feminine behavior.

However, we do find a well-known French surgeon, Dr. Alexis Carrel, saying

in his noted work, Man the Unknown: "The differences existing between man and woman are of a more fundamental nature. They are caused by the very structure of the tissues and by the impregnation of the entire organism with specific chemical substances secreted by the ovary.

Ignorance of these fundamental facts has led promoters of feminism to believe that both sexes should have the same responsibilities. In reality, woman differs profoundly from man. Everyone of the cells of her body bears the mark of her sex.... Women should develop their aptitudes in accordance with their own nature without imitating the males and should not abandon their specific functions."

Now let's cast a cursory glance into the educational field. Did you know the accusation that women talk more than men has its roots in a very concrete fact? On educational tests given to young adults, women do consistently better in areas involving verbal skills, while men do better in areas involving mathematical skills. In other areas dealing with thinking patterns, women have the tendency to think more global and are easily influenced by their environment, while men have the tendency to think more analytical and dissect the whole into its component parts. So perhaps the accusation that women are more easily sidetracked or swayed also has some validity.

Returning to our original question after digesting the above material, perhaps your response is more qualitative and broader in scope than it was initially. Yes, women are physically different from men, but the differences do not begin or end here. They stretch into the psychological and emotional spheres as well. And these differences do not oppose each other, but rather compliment each other--to make the women more feminine and the men more masculine.





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Book Review

REGULATING THE POOR: THE FUNCTIONS OF PUBLIC WELFARE
by Frances Fox Piven and
Richard A. Cloward
(Vintage Books)

Contrary to the popular view which maintains that government relief policies are gradually developing to become "more responsible, humane, and generous," the authors of REGULATING THE POOR contend that the expansion of relief arrangements and the greater extension of relief benefits over the years are a response to periodic outbreaks of mass civil disorder which threaten the political stability of the nation. The book is actually about "relief-giving and its uses in regulating the political and economic behavior of the poor."

The Great Depression of the thirties saw the emergence of the United States as a modern welfare state. The government took an unprecedented initiative in developing and regulating public programs to ease the suffering of unemployment. This greater liberalization and "welfarism" took place amid nationwide unrest--socialist marches, food riots, and other forms of civil disorder. Social Security, public works programs, and the socialist-model Tennessee Valley Authority were all created during this period.

During the post-depression forties and fifties, many New Deal social welfare programs faded and government relief policy became stringent. These were prosperous years and the intent of government relief policy was to force more people into the labor market, particularly the cheap labor force. As the government became more reluctant to mete out welfare benefits, more and more people were forced to accept menial labor in the desperate struggle for survival.

During the prosperous sixties, the unrest which had been building during the past few decades detonated the most explosive wave of civil disorder since the Civil War. To pacify the millions of angry and frustrated poor, the government responded with its entourage of "Great Society" social welfare programs such as the Youth Corps, Job Corps, and Manpower programs. Legislation for educational financial aid for minority groups was passed. Unemployment insurance, medicare, and medicaid benefits were readily made available.

This was not in response to the suffering of the poor, for the need of the poor had always been there as evidenced by the fact that millions were readily found eligible for the benefit programs. The point the authors are trying to make by citing these historical cases is that the function of public welfare is the control, pacification and regulation of the needy.

NAKED NOMADS: UNMARRIED MEN IN AMERICA

by George Gilder
(The New York Times Book Co.)

Men need marriage for psycho-biological stability. For most men, to remain persistently single is to court trouble. Men need durable ties to women to discipline them for a civilized life, or they become a menace to society and to themselves. Thus, "our major social problem... comes from single men, the very people who have apparently best achieved the national ideal of independence and freedom. The most liberated Americans are also the most afflicted--and afflictive." This is the case presented by George Gilder in his provocative and timely book, NAKED NOMADS: UNMARRIED MEN IN AMERICA.

Despite his entertaining style and cultural prejudices,

which detracted from the sociological impact of his study, the author raises some interesting and valid points that desperately need airing in our age of social anarchy. The author, nevertheless, succeeds in destroying some of the myths fostered by Women's Lib in regard to gender identification, sexual roles, and marriage. However, in some places the erotic language is so brash, the book stands in danger of being classified as trivia for a "pop culture" mentality.

NAKED NOMADS carefully identifies from the bachelor life-style a pattern which "is marked by lack of sustained commitment and lack of orientation toward the future. The single man tends to move from one sexual partner to another, from job to job, city to city, rotating his life without growth or progress. And when a man gets divorced or widowed, he tends to revert in many aspects to the temperament of the never-married single man." This bachelor pattern is substantiated by some striking data on the income, physical and mental health, and criminal activity of single men in America.

George Gilder forcefully and convincingly establishes the importance of hormonal influences on behavioral differences between men and women, and the need to have sexually differentiated roles in society in order to allow men to assert their manhood and affirm a male sexual identity--that "powerful group of drives that," unfortunately, "lack a specific shape or clear, ultimate resolution in modern society."

Men, he says, need an identity which derives from experiences and actions that feel distinctively male--"a mode of sexual validation that is the counterpart of the female potential for procreation." Without this identity, which is partially achieved by the biological and sexual ties provided by marriage and children, men are in a state of constant flux.

Features of Islam

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- *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.

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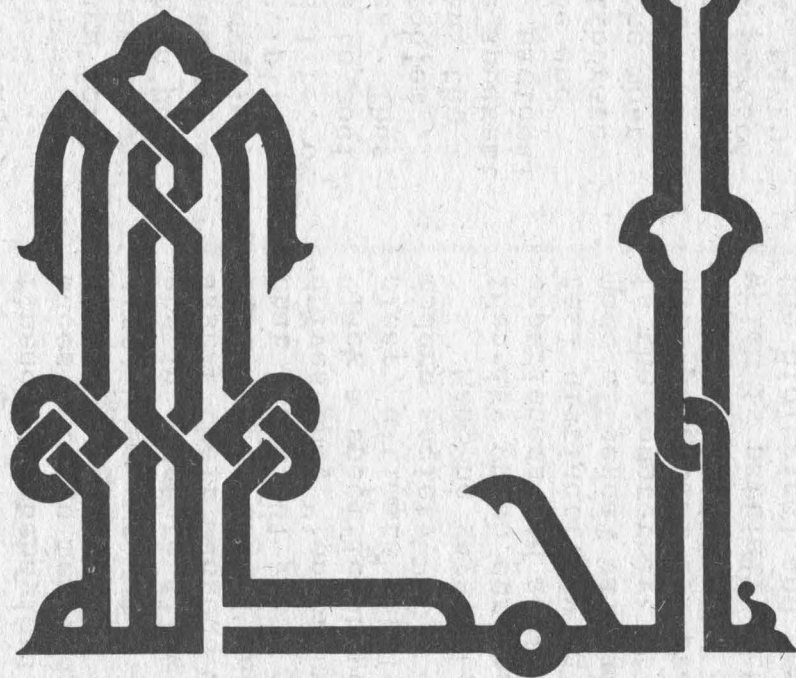
THE ISLAMIC MOVEMENT JOURNAL

March - April 1976

Vol. 5, No. 2

Rabi 1 - Rabi 2 1396

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