



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

al-islam

THE ISLAMIC MOVEMENT JOURNAL

July-August 1976

Vol.5, No.4

Rajab-Shabaan 1396

Most of us who live in America have been taught that the government we live under is "a government of the people, by the people, and for the people." Whether or not this statement applies to all the people is an issue we will briefly discuss later. However, what we want to look at now is the concept of a government of, by, and for the people, and its practical meaning in a democratic society.

Another name for "a government of the people, by

to delegate their sovereignty (right to rule) to elected representatives who make and change laws on their behalf. It is a fact, however, that the only people who get to the top of the political set-up are those who can deceive the masses by their wealth, power, and propaganda.

Although these representatives come into power by the votes of the common people, they soon set themselves up as an independent authority that makes laws in the interest of their own class rather than

to such an extent that rarely can he judge important matters impartially and objectively. That is why Allah (God) has laid down "divine limits." These consist of certain principles, checks and balances, and specific injunctions that have been prescribed in order to show man how to live a balanced and moderate life. This, then, brings us to the concept of political authority and democracy as advocated by Islam.

The twin concepts on which an Islamic government

WHO SHOULD RULE: GOD or the PEOPLE ?

the people, and for the people" is popular sovereignty. This term simply means "all power to the people," or, in other words, that the people have absolute power to make and break any laws they wish. If a particular law is desired by the masses, regardless of how ill-conceived it might be from the religious and moral viewpoint, then it is placed in the Law books. If the people dislike a law, even though it may be just and right, they can have it abolished.

We know that the people who make up a state, such as America, do not all take part in legislating laws or administering affairs. They have

the interest of the masses. Consequently, the law-makers and law-enforcers impose their will on the people by virtue of their delegated authority.

Even if we overlook this aspect of the matter and assume that in America laws are made according to the wishes of the common people, experience has shown that the masses of people are not capable of recognizing their true interests. A natural weakness of man is that in most of the affairs concerning his life he takes into consideration only one aspect of reality and loses sight of other aspects.

His judgements are usually one-sided, and he is often swayed by emotions and desires

must be based are "divine sovereignty" and "popular vicegerency." "Divine Sovereignty" is a revolutionary doctrine meaning that all authority belongs exclusively to Allah. By this we are saying that Allah is not only the Creator of the universe, but He is also its ruler and governor, and that none of His creation (men included) has been given complete freedom and autonomy to act completely on its own.

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The Islamic Party Line

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

July-August 1976

Vol. 5, No. 4

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ZIONISM: racism by any name

By almost any theoretical definition of racism it is hard to see how Zionism could escape condemnation in view of the racial exclusivity which it preaches and practices. But the best real measure of racism is in application on the ground, where the practical results of Zionism can be seen and judged.

From the Palestinian viewpoint there is no shadow of doubt that Zionism is a racist movement. The fact is that even a few months after the original flight of the Palestinian refugees in 1948, Israel formally told the United Nations that there were "insuperable economic barriers to their return."

Since then, the UN resolution calling for the return of the refugees has been reiterated annually and ignored completely, while hundreds of thousands of Jews from all parts of the world have benefited from Israel's exclusive "law of return" to emigrate to a land which neither they nor their forebears have ever seen.

This law grants automatic Israeli citizenship to any member of the Jewish communities throughout the world upon arrival in Israel. Palestinian Arabs who were expelled from their homes in 1948 or 1967 and who live in refugee camps just across the borders and the ceasefire lines, and all other non-Jews, on the other hand, are not entitled to enjoy this privilege because they are not Jews. If this is not racial discrimination, what else can it be called?

If these basic facts provide the "grandracism" of Zionism, the petty racism is also there in day-to-day life both in Israel and the occupied territories, where universally recognized human rights and the Geneva convention on the treatment of civilian populations are infringed on a daily basis. There have been too many detailed reports and too much evidence, both from the victims and from Israeli apologists.

For instance, more than 95% of the non-urban land (much of it confiscated Arab land) in Israel is owned by the Israel Land Authority and is administrated according to the principles of the Jewish National Fund which says that land on which it owns is for settlement by Jews only and dwellings on this land cannot be occupied by non-Jews, nor

may non-Jews (even Israeli Arab citizens) be employed to work on it. A non-Jew, however, can enjoy these rights if the land is located in the "special zone of residence" assigned to non-Jews.

Israel's UN Ambassador Herzog referred to Zionism as the "National Liberation Movement of the Jews", but if so, it is the first National Liberation Movement which has settled aliens in a land occupied for generations by another people, and specifically denying that people the rights which it claims for Israel.

This is the core of Zionism, and the reason why it now stands condemned of racism by the majority of world opinion. If Palestine had really been a "land without people for a people without land", Zionism might well have escaped such condemnation. But it has never come to terms with the reality of the Palestinians, and until it does it cannot expect to continue uncensured by world opinion.

I.P.N.A. Sponsors Malcolm X Day

The stormy history of Black people in North America has produced many shining warriors in the struggle for social justice and human rights. Malcolm X (Abdul Malik Shabazz) was one of these warriors. Holding fast to the lifeline of Islam, he overcame the tendencies of self-destruction and self-degradation that had been forced on him by a racist, oppressive society.

On May 15, the Oppressed People's Affairs Committee of the Islamic Party in North America held an historic

gathering in Washington, D.C.'s Stanton Park commemorating Bro. Malcolm's birthday. The theme of the program was "A Community Revolution: New Birth." It was attended by a cross-section of the D.C. community.

Platform guests included the following: D.C. Councilman Marion Barry, who criticized the mockery of "home rule"; D.C. School Board member, Barbara Simmons, who

(continued on Supplement page 2)

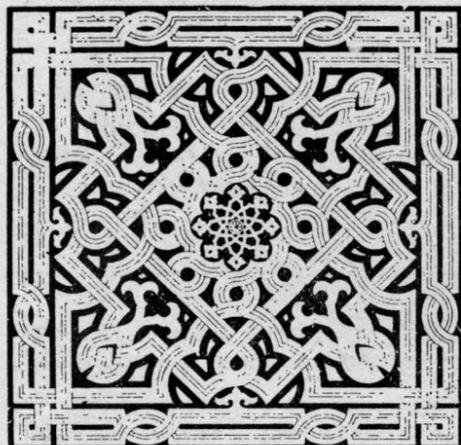
WHO SHOULD RULE
(continued from page 1)

Allah alone has the authority to declare what is lawful, what is right and wrong, what is good and bad, and what is just and unjust. Hence, any human government must conform to the dictates and limits given by Allah.

Those persons who submit their lives to "divine sovereignty" recognize their true status as "vicegerents" (representatives) of Allah rather than as independent beings who are their own authority. However, as the agents of Allah on earth, man has been given certain rights and powers to organize and run human affairs. Whatever body, in an Islamic state, is constituted to enforce Islam's political system will not possess the highest level of authority. Its powers are limited and governed by the supreme law of the Creator.

The "government of Allah (God)" that we are talking about should not be confused with a class of priests who have the right to speak on behalf of God. According to Islam, the "vicegerency of God" (representation of God) is not the birthright of any individual or group, but is the collective right of all those who accept and submit to Allah's absolute authority and adopt the Divine Law as the law above all laws.

(TO BE CONTINUED NEXT ISSUE)



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AL-ISLAM, THE ISLAMIC MOVEMENT JOURNAL

July - August 1976 Vol.5, No.4 Rajab - Shabaan 1396

Published by ISLAMIC PARTY PUBLICATIONS under the auspices and advice 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

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MALCOLM X DAY

(continued from Supplement page 1)

denounced the hypocritical efforts being made to provide quality education to the oppressed community; and local activist and radio personality, Yango Sawyer, who descriptively detailed the gross indignities committed against prison inmates.

The Malcolm X commemoration ceremony also provided an opportunity for Muslims to publicly express their sensitivity and concern about the conditions of minorities, poor people, and other oppressed groups. Special guest speaker, Y. Muzaffaruddin Hamid, founder and Chairman of the Islamic Party, presented an informative and comprehensive dissertation on the Islamic system as a political and socio-economic alternative to the capitalist and communist systems. Askia Muhammad Toure, a nationally known poet, author, and former associate of Malcolm X, outlined Bro. Abdul Malik's ideological and spiritual evolution. Dr. Kareem Abdulghani, a member of the Islamic Party's Guidance Council, discussed the meaning of Malcolm's message and its impact on the struggle for social change.

The program was supported by various community involvement organizations which had been inspired in some way by the life of Malcolm X. They set up information tables and explained to the participants the services they had to offer.

Second Inner-City Bazaar

On the weekend of June 5-6, The Community Mosque of Washington, D.C. sponsored the Second Annual Inner-City Bazaar. A wide assortment of foods and refreshments were served, including international Muslim dishes and health foods. Live entertainment was also provided. Among the many items for sale were jewelry, clothes, hand-crafted furniture and gifts, books, and

art-work. A rummage sale made numerous useful personal articles available at bargain prices. But the most financially successful event was an auction of household goods and appliances. A special feature of the bazaar was several showings of the film, "The Last Grave at Dimbaza", a provocative documentary on the oppression of blacks in the Republic of South Africa.

Anti-Rape Forum at Mosque

In response to over 300 reported rapes in Washington, D.C. since January of this year, the Oppressed Peoples' Affairs Committee of the Islamic Party assisted Black Men Against Rape, a rape prevention group, to disseminate literature and educate community residents about the magnitude of the rape problem.

A predominantly black city and a colony of the federal government, D.C. is leading the nation in the number of rape cases. The police department has miserably failed in both the prevention of rape and apprehending rapists.

As a climax to these anti-rape efforts, a city-wide Anti-Rape Forum was held at the Community Mosque on May 29. Three community organizations, Black Men Against Rape, Women Against Rape, and the Rape Crisis Center held a series of informative workshops about rape and rape prevention. That evening an open forum meeting was held in which D.C. School Board member, Barbara Simmons, was the keynote speaker.

What is O.P.A.?

The Department of Oppressed Peoples' Affairs, according to the Constitution of The Islamic Party, has been charged with the responsibility of "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."

O.P.A. is the primary department through which the Islamic Party: (1) disseminates knowledge about Islam relative to the problems of oppressed people in the community, and coordinates relevant programs; (2) establishes cooperation with other organizations who are working in the oppressed community in areas of mutual concern; (3) provides information on the international struggle against colonialism, neo-colonialism, imperialism and the role of Muslims in this struggle.

SYMPOSIUM ON ZIONISM

The fury raised by Zionists and their supporters in government, mass media, and religious circles over the United Nations' resolution condemning Zionism as a "form of racism and racial discrimination" discouraged any free discussion on the subject in the American public arena. Despite this development, the relationship between Zionism and racism will receive thorough analysis and discussion at an International Symposium on Zionism and Racism to be held in Tripoli, Libya on July 24-29.

The symposium is being organized and hosted by The Lawyers' Guild of the Libyan Arab Republic, a non-governmental professional body. Fifty delegates and journalists have been invited from North America. The Islamic Party will be represented by the following officers: Y. Muzaffaruddin Hamid, Chairman, Khalid Abdul Fattah, Director of Oppressed Peoples' Affairs, and Dr. Kareem Abdulghani, Director of Foreign Affairs.

Economic Justice in the Islamic Law of Inheritance

The intense and unique commitment of Islam to human brotherhood and to social and economic justice can be seen in the Islamic approach to the distribution of wealth. All resources are, according to the Holy Quran, "gifts of Allah (God) to all human beings" (II: 29), and there is no reason why they should be concentrated in the hands of a few. Hence, Islam emphasizes distributive justice and demands for every citizen a guaranteed standard of living that is humane and respectable.

The Islamic method of distributing wealth throughout society on an equitable basis consists of several parts. In this article, we only want to look at that aspect which is concerned with inheritance, that is, the system of division of a man's (or woman's) estate after death. We are not simply interested in the mechanics of the Islamic law

of inheritance, but more especially in how this system contributes to fulfilling the Quranic directive, "so that wealth does not circulate only among the rich." (LIX: 7)

Laws of inheritance vary from country to country and from culture to culture. In some places the eldest son inherits everything left by the parent. In other places a person may leave his estate to anyone he chooses, inside or outside the family. And in some other places the idea of inheritance has been abolished altogether and the government takes control of the property. The general principle of inheritance in Islam has been laid down in these words:

There is a share for men in what has been left by their parents and immediate relatives, and there is a share also for women in what has been left by their parents and immediate relatives,

whether the property is little or much, for the share is prescribed. But if other relatives, or orphans, or poor people are present at the time of division of the inheritance, give them something out of the property and speak to them words of kindness.

(IV: 7-8)

At least two important regulations have been presented here: first, that both men and women have a share in inheritance¹ and second, that the property must be distributed among all the heirs.

(continued on page 4)

¹In some societies, such as that of pre-Islamic Arabia, women were absolutely excluded from receiving inheritance. They were considered property themselves and were distributed as part of the property.

Rules of Inheritance

Allah enjoins on you in regard to your children's inheritance to give the son a portion equal to that of two daughters. If there are two or more daughters and no sons, then their share is collectively two-thirds of the inheritance. In case there is only one daughter, her share is half of the whole.

If the deceased (man or woman) leaves children, his or her parents each get one sixth share. If the deceased leaves no children and his parents are the only heirs, then the mother gets a third. If the deceased also leaves brothers or sisters, the mother only gets one sixth. The distribution in all cases is after execution of the will and payment of debts. ...These fixed portions are ordained by Allah (God), and Allah is All-Knowing, All-Wise. (IV: 11)

Of the property your wives leave, your share is half if they leave no children. If they leave children, you get one-fourth of the inheritance. This is after execution of the will and payment of debts. To them (the wives) belongs one-fourth of your property if you leave no children. In case you leave children, their share is only one-eighth. This is after execution of the will and payment of debts.

If the deceased man or woman (whose property is to be divided as inheritance) leaves no children and

no parents, but has one brother or one sister¹, then each of the two is entitled to one-sixth of the whole. If there are two or more brothers and sisters, they collectively share in one-third of the whole. This is after execution of the will and payment of debts, so that no loss is caused to anyone. This is the commandment of Allah, and Allah is All-Knowing and Most Forbearing. (IV: 12)

They ask for a legal decision about someone who leaves no children or parents as heirs. If it is a man, leaving a sister, she gets half the inheritance. If the deceased is a woman and leaves a brother, he inherits the property. If the deceased leaves two sisters, they get two-thirds between them, and if there are brothers and sisters², they divide the property such that each brother gets double the share of a sister. Allah makes this commandment clear to keep you from going astray. And Allah has Knowledge of all things. (IV: 177)

¹In this verse "brothers" and "sisters" refer to half-brothers and half-sisters from the mother's side only.

²In this verse "brothers" and "sisters" refer to full brothers and sisters and half-brothers and half-sisters on the father's side.

PROTEST AGAINST SOUTH AFRICA

The June 16th massacre of unarmed high school students in Soweto, South Africa by policemen of the ultra-racist and repressive white minority government, ignited world-wide protest and condemnation. In response to this atrocity and the daily suffering of South African blacks, the June 16th Coalition, a coalition of 15 community involvement organizations, staged a rally and a protest march to the South African Embassy in Washington, D.C.

Led by the Chairman, members of the Islamic Party in North America (a movement dedicated to social justice and liberation of oppressed peoples) actively participated in the demonstration activities. Moving as an organized unit near the front of the line of demonstrators, Islamic Party members initiated chants and generated

momentum as the march progressed from Malcolm X Park to the South African Embassy where the protest rally took place. Later, they distributed copies of AL-ISLAM, the Islamic Movement Journal.

One of the main speakers who addressed the crowd of about 600 was Ben Magubane of the African National Council (A.N.C.). The A.N.C. is reported to be the oldest political party on the African continent. A recurring message throughout the rally's duration was that U.S. domestic foreign policy that sanctions apartheid and oppression must end.

An interesting post script to the protest march was a July 7th announcement that the South African government had retracted its original position to make the teaching of Afrikaans (the language of the colonial invaders) mandatory in the high schools. Although this issue is minor compared to the overall slavery the native South Africans are enduring, perhaps this small victory is a forecast of the eventual destruction of minority white rule.

PRESENTING THE MESSAGE

In considering presentation of Islam one needs to remember that presentation of any ideology is determined by one's understanding of its object, its scope and its relevance to human needs. An idea that fails to evoke a personal interest in the minds of those to whom it is presented, that fails to tune with the aspirations and fears of individuals is never likely to become a force in the movement of human thought. An ideology that is for mankind should therefore be seen to be concerned about problems that occupy people's minds. We must not forget the "self" is a responsibility of man, its interest is his concern, he is moved by a sense of gain and he is afraid of a sense of loss.

In considering our approach we need also to remember that the process of human learning proceeds from the known to the unknown, from familiar to unfamiliar and from immediate to distant. An approach that chooses to ignore the immediate problems and prefers to be concerned with what is remote is not likely to gain human acceptance.

To sum up an ideology that is meant for human beings should be presented in a manner that should seem to meet the hopes and fears of individuals; it should start from issues that lie in everyone's experience and proceed to those which are not so apparent to an average observer.

from "How to Present the Message of Islam Today?" by M. Nasim

THE ISLAMIC PARTY

AND

THE OPPRESSED MASSES

Series 1

THE ECONOMIC ASPECTS

The Islamic Party in North America is aware of the problems of modern man who suffers either from the individualistic system that neglects the group or the collectivistic system that neglects the individual.

We realize that humanity everywhere is in need of an ideology that restores to the individual his dignity and gives security to the society. The ideology needed is Islam, which is based on the oneness of God who governs the universe. This belief makes man morally committed to himself and to his community, protecting both against evil. He is also committed to all humanity through his belief in the eternal struggle between right and wrong.

On that basis, the Islamic movement endeavors to build a virtuous model society, free from selfishness and prejudice. In light of this human goal, we submit some aspects of the Islamic system.

THE ECONOMIC ASPECTS:

The economic aspect of Islam is based on socio-economic justice, which is totally different from capitalism and state monopoly, as well as from the concept of socialism advocated in some European and Third World countries. For Islam, socio-economic justice means joint ownership.

Ownership must not be concentrated in the hands of the state creating a monopoly. This would be dangerous because the state has great power. Having monopolized both wealth and power, it would become a dictatorial instrument against the society. Neither can ownership be left in the hands of one class, as it is in the capitalist system where the capitalist class hoards the wealth of the society.

The following figures illustrate these points more clearly:

(continued on Supplement page 4)

ISLAMIC LAW OF INHERITANCE
(continued from page 3)

These verses also instruct the heirs to show generosity to distant relatives and indigent members of the family who may be present at the time the property is being divided but who are not legally entitled to a specific share.

The Islamic law of inheritance has been permanently fixed. The broad outline is codified in the Holy Quran, and the details of application have been worked out according to the practice of Prophet Muhammad (peace and blessings be upon him).

In simplified terms, the persons entitled to inherit the property of a dead relative may be divided into two groups. The first group consists of sons and daughters, parents, and husband or wife. The second group consists of brothers and sisters. All the members of the first group have priority rights to a share in the inheritance, while members of the second group only inherit if all or some of the members of the first group are missing. Under special circumstances grandchildren may take the place of children, grandparents may take the place of parents, and aunts and uncles may take the place of brothers and sisters.

The payment of debts has first priority on the property

of a deceased person. The funeral expenses are regarded as a debt and must be paid; the wife's dower (marriage gift), if unpaid, is a debt; and wages due to employees are debts. These matters have to be attended to with equity and fairness, so that no one's interest are prejudiced.

A Muslim is encouraged to make a will in the presence of two reliable witnesses before he dies. This has been permitted so that a portion of a person's wealth may be left for charity, public service, a non-relative, or a relative who is not legally entitled to a share. A will, however, can only apply to a maximum of one-third of the property. This stipulation was made by Prophet Muhammad (peace and blessings be upon him) because the heirs cannot be deprived of their legal shares in the inheritance.

Briefly, the inheritance law as laid down in the Holy Quran is this. After payment of debts and execution of the will, if any, the shares of the parents and husband or wife are taken out first. The rest of the property goes to the children and is divided such that each son receives double the share of a daughter. In the absence of children, parents, or a spouse (or any combination of these), brothers and sisters inherit fixed portions. In such a case, as with the case of sons

and daughters, the share of each brother is double that of the sister.² If anything remains after the will, debts, and legal shares have been settled, the instruction of Prophet Muhammad (peace and blessings be upon him) is to give it to the nearest relative.

From this brief survey of the Islamic law of inheritance, we can see that while contributing to the economic welfare of a deceased person's family, it also helps to prevent the concentration of wealth by insisting that the property be divided among the relatives and not left for one person only.

By providing shares from inherited property to daughters, sisters, mothers, and wives, the Islamic law of inheritance makes women active participants in economic activities, for Islam gives them the right to earn money, to engage in trade, and to enter contracts under their own authority. These are actually monumental achievements considering the fact that Islam was advocating these ideas 1400 years ago.

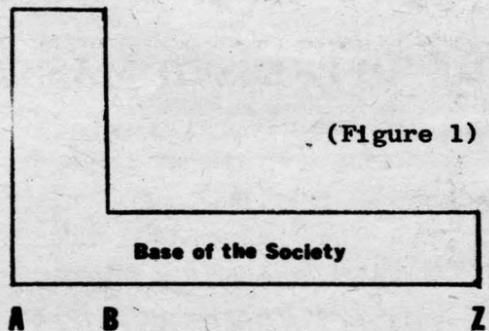
²This may appear to be discriminatory, but under the Islamic system the obligation of maintaining the family rests upon the men, whereas women are free to use their money as they wish.

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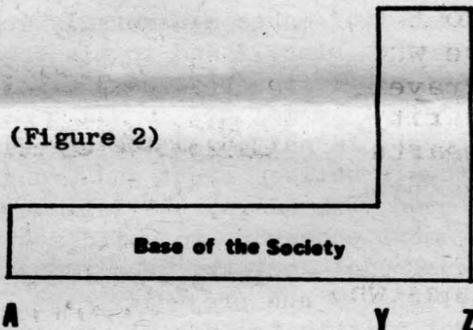
OPPRESSED MASSES
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Ownership Under Capitalism



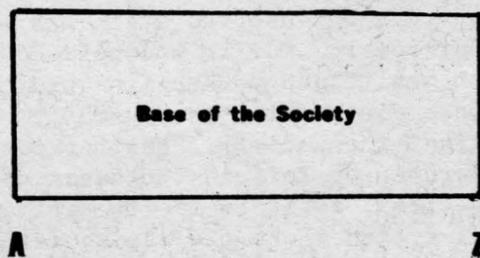
If we look at Figure 1, representing ownership in the capitalist system, where the line A-Z represents the base of society and line A-B represents the capitalist class, we see that ownership is vertical. Thus, wealth is monopolized by a limited capitalist class, while the majority (B-Z) is deprived of wealth. Therefore, this system is basically unjust.

Ownership Under State Monopoly



If we move to Figure 2, we find that the ruling class in the state monopoly system is the sole owner of the wealth. The ruling class--whether workers, party members or government bureaucrats--control the wealth represented by line Y-Z, having taken it from the broad base of society represented by the line A-Z. Thus, the broad base is deprived of ownership and suffers unjustly from the monopoly of only one section of the society.

Ownership Under ISLAM



Socio-economic justice, according to Islam, means abolition of vertical ownership on either the capitalist or state monopoly model and its transformation into horizontal ownership as shown in Figure 3.

Here, ownership is collectively exercised by the broad base of the society. Consequently, wealth is not taken from one section and given to another section. This does not prevent the development of ownership, as is shown in Figure 3. It may even reach the level of ownership attainable in the capitalist or state monopoly systems, but this development will be just, always covering the broad base of the society without exploitation.

HORIZONTAL OWNERSHIP:

A persistent question is: How is horizontal ownership to be achieved?

Ownership must be transformed into joint ownership. For example, no utility company, building complex, hotel chain or bank should be owned by an individual or the state exclusively. Ownership must be divided into shares, each citizen having the right to have shares, according to his capital. Laborers who work in a company, for example, have the right to sit on the board of directors as sharers in company decision-making as well as sharers in profit. In all other economic systems capital is controlled by the owner of the company, whether an individual or the state. Capital, in all its forms, should be jointly owned through shares.

In the state monopoly system, ownership is in the hands of the state, while, in the capitalist system, a few people have the wealth and the rest are workers. Furthermore, in the countries calling themselves socialist, ownership is divided between the public sector and the private sector and the workers only get part of the profits.

But according to the Islamic conception, ownership of the companies, for example, will be in the hands of neither the state nor of individuals. They will be jointly owned and the worker and the directors will be on an equal footing regarding the right to ownership. The only differentiation between them will be on the basis of their individual contributions, each according to his capacity and efficiency. Thus, the basic ownership in the society is transformed from vertical to horizontal, as is shown in Figure 3.

WORKERS AND THE "DOMAIN OF WORK"

The new relations between the worker and his "domain of work" will no longer be based on the worker receiving only his wages or a part of the profits, but will be based on the principle that both the worker

and the "domain of work" contribute capital. The capital of the "domain of work" is in the form of money, equipment and machines, while the worker's capital is his mental or physical capacity. Thus, the relationship binding them combines two kinds of capital in a productive process that yields profits. Such profits are divided according to the contribution of each of them. Thus, exploitation vanishes completely, and the worker is convinced that he receives profits commensurate with his efforts.

The problem in both capitalist and state monopoly systems is that the efforts of the worker are stolen and he does not receive profits equal to his work. But according to the Islamic conception, the worker will get profits equal to the capital he contributes to the productive process. Then he will be satisfied that no one has stolen his efforts. Likewise, anyone contributing to the productive process and receiving profits must also share the risk of loss.

EMANCIPATION OF MAN FROM NEED:

Need is the main cause of conflict between individuals. Whenever the necessities of an individual are possessed by another, the relationship between them will be that of 'petitioner' and 'owner'. Usually such a relationship is exploitative, leading to conflict between the owner and the petitioner.

How can we abolish such bad relationships?

For example, if a wealthy individual builds houses for rent, such houses constitute necessities for others, giving birth to an exploitative relationship between the owner and the tenant, where the owner dominates the tenant.

Housing, in particular, is a basic need for everyone. If he lives in a house owned by another person, he loses his freedom because his basic need is not in his own hands. Here, exploitation and domination arise. This is a slavery from which every person must be emancipated. According to Islam, every person must own his own dwelling instead of renting it from the state or individuals. The real system based on social justice must provide every citizen with his basic needs, and what is owned by the individual must be sacred and guaranteed against nationalization or expropriation. But big ownership, which may lead to exploitation, must be owned jointly.

If we can build a society on this socio-economic justice basis, we believe that the outcome will be a happy society, finally rid of the bad practices of the other systems prevailing in the world.

War in Islam

This is the twenty-third installment of "War in Islam." It has been a regular feature of AL-ISLAM JOURNAL since the first issue in January 1972. Although the title uses the word "war," the term, "jihad," from which it is translated has a more comprehensive meaning. Often "jihad" is translated as "struggle," and perhaps this is a more appropriate meaning since the subjects that have been covered by "War in Islam" have not been limited to armed struggle. Combat, at least in the Islamic context, is only an aspect of a greater struggle--the struggle of truth versus falsehood, morality versus immorality, and faith versus unbelief.

SERIES XXIII

THE EFFECT OF WAR ON ARAB CHARACTER

The Arabs loved war with all their heart and soul. It was a common belief among them that if a person died in bed his soul left by way of his nose, and if he died fighting on the battlefield his soul departed through his wound. The desire of every Arab was that his soul should go out through his wound because they considered departure through the nose beneath their dignity. The Arabian poets were proud that their people did not die a "nosy" death. One poet, stating the honors of his locality, said: "No leader of ours died the death of the nose."

An obligation of Arab society was to rush forth with weapons as soon as one heard the call to fight. It was taboo to ask: "Why this war and for what purpose?" Whatever sort of war, anyone who abstained from it was considered unmanly and a coward. If one's nation showed this form of cowardice he was bound to express shame and outrage. A poet expressed it thus: "The Bani Mazn are such that when their brother calls for help in trial and tribulation, they rush to fight without asking why. But my people, in spite of being numerous, are such that they stay clear of war even if its a minor one. Alas! I wish I had a people who would mount horses and camels and attack and ravage." Another poet described his family pride in these terms: "I belong to the people whose elders gave their lives merely at the call of the brave.... Oh, where are the defenders of our ancestral lineage?"

Arab literature of the Age of Ignorance (pre-Islamic period) is full of such sentiments. Its study takes us to the conclusion that the Arabs took pride in warfare and bloodshed, which in their view, was an act of great distinction.

THE MOTIVATION TO WAR

Love of booty.

One of the things which urged the Arabs on to the dreadful business of war was their love of booty. When an Arab took up arms, he was filled with the desire to plunder and take slaves (men and women). Wealth acquired through trade, work, and toil was "low" in his view. Real honor lay in the acquisition of "pure" wealth which he would plunder from the battlefield. Every other day tribes would raid each other to obtain goats, camels, slaves, and other forms of wealth. This desire urged them on to war. A poet expressed this love of booty thus: "If I live, I will go to a war where there should be good booty or where a noble person could fight and give his life."

Another poet said in praise of his tribe that in the fervor for booty and plunder they did not even spare their brothers: "Whenever our horsemen raid the tribe of Janab and do not find any booty there, they strike the Dabah and the Dabba while they are in their homes; then they do not care who dies. And sometimes the tribe of Bakr attack their own brothers when there is no one else from whom booty can be obtained."

When a tribe went to war its women took an oath from their men that they would not return without booty. In the words of 'Umru bin Kulthum: "They have taken the oath from their husbands that when, wearing the symbols of courage, they meet the enemy force, they should

return with horses and fine swords, and bring slaves (men and women) tied with ropes." The same poet said elsewhere, in a hyperbole of pride: "They returned with plunder and with slaves, and we came back with kings whom we had tied up."

Turfa wrote of his tribe's victory at the battle of Tahllaq al-lamam: "That day sparkling swords were showing their legs and horsemen were collecting herds of camels." Zuhair describes the events of his victory over the people of Rabia: "From Taghlib we carried off all the white maidens who sleep till late in the morning and whose juicy lips gives such coolness."

A Shaybani poet spoke in these terms of the victory of Bani Shayban over the Bani Kalb, in the battle known as Yom Mashallani: "That night their force ran and kept running, then their wealth and their goods and their tall virgin girls fell in our hands."

The love of booty was such that when an armed force went out to attack another tribe, many people who were only interested in the booty would join it. Harith bin Hallaza described the onslaught of Nauman bin Mundhir on another tribe: "All the hungry thieves from the tribes gathered to help him as if they were eagles. Then we hit the Bani Tamim with all our force and, in the forbidden month, overtook them and enslaved their daughters."

This plunder and loot was a primary purpose of war and the wise men of Arabia considered a war which brought no booty useless and without results. Aksam bin Saifi, who was a wise and perceptive elder of his tribe used to say: "The best victory is that which brings many prisoners and the best booty is that which includes camels and goats."

(continued on page 8)



In the name of Allah, the Beneficent, the Merciful.

THE NATURE OF OUR MOVEMENT

The Islamic Party in North America is an ideological party in the widest sense and is not a political party, a religious movement, or a social reform organization in the sense that these terms are commonly understood. It is based on the firm conviction that ISLAM is an all-pervading, comprehensive "Order of Life" which it intends to teach and translate into action in all spheres of human life. The Islamic Party believes that the root of all man's troubles is his forgetfulness of Allah (God) Almighty, his disregard of Divine Guidance as revealed through the Prophets, and his unconcern for being accountable for his deeds in the Hereafter. No scheme of reform in human affairs can bear fruit unless and until obedience to Allah is sincerely and actually made the basis of the entire edifice of human life. Without this fundamental change, every attempt to reform society by materialistic concepts of justice (Racism, Nationalism, Capitalism, Communist-Marxism, etc.) will only result in other injustices.

AN EIGHT POINT MESSAGE

1. Our Call is "La ilaha illallah"--There is no god but Allah. Nothing deserves praise besides Him. He is the Creator, Owner, and Master of the universe. To Him belongs all power, sovereignty, and authority. He alone can legitimately rule and govern the life of man.

This is the most revolutionary doctrine on earth. It snatches from the hands of worldly powers their illegitimate authority to govern society, and restores dignity to all men by making them submissive to nothing but the Law of Allah and requiring them to struggle against every practice and belief contrary to that Law.

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

3. Accept and apply the sources of Islam. These sources are the Holy Quran (the Last Book of Allah) and the Sunnah (established practice) of the Last Messenger, Prophet Muhammad ibn Abdullah (peace and blessings be upon him). The previous scriptures from Allah (the Torah, Gospel, and others) have been corrupted and adulterated, nor were they intended as universal messages for all generations. Therefore, we have no need to search them to ascertain Allah's will. Further, the Islamic Party represents no sect, division, or school of thought in Islam.

4. The Islamic Nation can only be established by a group of believers working according to the methodology of Prophet Muhammad (peace and blessings be upon him) only. Such a group must be free of the desire for worldly gain and must possess the program and power to establish good and remove evil. Its leadership must be able to accurately apply the Prophet's established example of social change to today's situations.

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

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

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

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

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

MESSAGE FROM THE HOLY QURAN

This is the Book

The Holy Quran, God's final scripture to mankind, defines itself as a book of guidance to those who open their hearts to the truth and light of its message. Similarly, it also warns the rejectors of faith about the ultimate penalty for their misconduct. To the sincere believers the Holy Quran is a mercy and a blessing, for it leads them along a path of certainty and security. Its function, as the following verses illustrate, is to bring men out of the depths of ignorance and self-delusion into the sure knowledge of their Lord and their mission as His servants.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 5, verses 17-18

There hath come to you from Allah a (new) light and a perspicuous Book, wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, unto the light, and guideth them to a path that is straight.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ
وَكِتَابٌ مُبِينٌ ۝
يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

Chapter 9, verse 1

A.L.R. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light--by the leave of their Lord--to the way of (Him) the Exalted in Power, Worthiness of all Praise!

الَّذِينَ كُتِبَ إِلَيْكَ الْكِتَابَ
أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ
النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ
الْحَمِيدِ ۝

Chapter 17, verses 9-10

Verily this Quran doth guide to that which is most right, and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward. And to those who believe not in the Hereafter, (it announceth) that We have prepared for them a Penalty Grievous (indeed).

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هُوَ
أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
كَبِيرًا ۝
وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

Chapter 31, verses 1-5

A.L.M. These are verses of the Wise Book, a Guide and a Mercy to the Doers of Good--those who establish regular Prayer, and give regular Charity, and have in their hearts the assurance of the Hereafter. These are on true guidance from their Lord; and these are the ones who will prosper.

الَّذِينَ
تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ۝
هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ۝
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝
أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

Chapter 18, verses 1-5

Praise be to Allah, who hath sent to His Servant the Book, and hath allowed therein no crookedness. He hath made it straight and clear in order that He may warn the godless of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly reward, wherein they shall remain for ever.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ
الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝
فَسَبَّالْبَيْنِذَرٍ بِأَسَاسٍ يُدْرِكُ مِنَ
لَدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
حَسَنًا ۝

Further, that He may warn those (also) who say, "God hath begotten a son." No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying. What they say is nothing but falsehood!

فَمَا كُفِّرُوا بِهِ مِنْ عِلْمٍ وَلَا يُلَاقِيهِمْ
كِبْرُوتُ كَلِمَةٍ تَخْرُجُ مِنْ أَفْوَاهِهِمْ
إِنْ يَقُولُونَ إِلَّا كَذِبًا ۝

WAR IN ISLAM (continued from page 5)

Tribal pride and arrogance.

After the acquisition of booty the second motive for war was the desire to establish one's nobility, greatness, courage, and valor. This sort of pride came naturally to the Arabs. To prove themselves stronger, more distinguished, and nobler they were willing to undergo all kinds of risks. A brave Arab considered it beneath himself that someone else should use his pasture to graze his camel. He wished that no one else should take water from the well from which he drank; the place where he stopped should become closed to others; no one else should wear the kind of dress he wore; no one should be considered greater or wiser than he; no other should be praised in his presence. Such a man thought he could kill anyone and no one could take revenge. His hand could be raised against all and they would serve him. In every way he would be superior and none could dare stand up to him.

The poetry of the pre-Islamic poets is replete with such sentiments. A poet expressed this pride clearly: "All the tribes of Maad, since the time they have lived on earth, know that we stop whatever we want to stop and we stay wherever we wish. When we are unhappy we fearlessly reject and when we are pleased we unhesitatingly take. When we are obeyed we become saviors and when we are disobeyed we go to war. When we reach a spring we drink clear water and outsiders have to drink muddy water."

Qais bin Tha'laba said: "Our heads are white and our cauldrons are steaming. We make up for the injuries our hands have done with our wealth." (Their heads would be white because of excessive use of perfume. The boiling cauldrons refer to parties and festivities. And the third point means that if they kill someone, his tribe dare not take revenge and has to settle for financial compensation.)

Another poet said in praise of the Bani Dahr: "They are such a people that if one of them commits excess by killing someone, they do not fear that anyone will retaliate and spoil their tribal record." Hajr bin Khalid verified in words full of pride: "We have kept our secured pastures closed to others, and our spears have opened up for us the secured pastures of every tribe in spite of their strong defenders."

Akhnas spoke of the pride of his tribe in these terms: "I see that every tribe has shortened the reins of its camel, but we have let him loose and he feeds freely where he wills."

A study of Ayyam-e-Arab shows that the majority of the fearsome wars which took place in the Age of Ignorance were motivated by this spirit of tribal pride and arrogance. The war of Basus which went on for forty years between the tribe of Taghlib and the tribe of Bakr bin Wail started in this way: A she-camel belonging to a guest of the tribe of Bakr bin Wail entered the pasture of Kaleeb bin Rabia, chief of the Taghlib, and started grazing with his camels. Kaleeb's rule was that he did not permit anyone else's animals to graze in his pasture, or anyone to hunt on his hunting grounds, or to let anyone's animals drink water with his, or even to let anyone ignite a fire in front of his fire.

When Kaleeb saw an outsider's she-camel feeding with his animals he grew angry and shot an arrow at it which struck it in the udder. The owner of the she-camel saw his injured animal and cried out, "O! What a disgrace this is." This inflamed the feelings of the Bakr tribe. One of the youths, Jasas bin Murra, whose sister was married to Kaleeb, went forth and killed the Taghlib chief. When Kaleeb's brother, Muhhlil, heard the news, he decided to take revenge. Thus all of a sudden the two tribes were at war--a war which continued till both were destroyed.¹

Another war known as Harb-e-Dahis began just because a horse won a race. The chief of the 'Abas tribe, Qais bin Zaheer had two horses, Dahis and 'Ubra, renowned all over Arabia for their swiftness. The chief of the Badr tribe, Huzifa bin Badr, was unhappy that the horses of his peer should be so famous. He took a bet on two horses of his own and it was agreed between the contestants that the winner would get one hundred camels. The horses ran, but when Dahis began to move ahead, one of Huzifa's men hit him on the mouth and turned him away into an adjoining valley. At this the contestants quarrelled. Qais killed Huzifa's son, Mazbah. Huzifa killed Qais's brother, Malik. The result was a war which went on for half-century and stopped only when the horses and camels on both sides were near extinction.²

The battles of the Aws and Khazraj (tribes of Yathrib, the city which later became famous as al-Madinah) which went on for a complete century began with a very minor incident sparked by pride and hate. A person from the tribe of Sa's used to live in the neighborhood of a Kahzraji chief named Malik bin 'Ujlan. Once, in the marketplace of the Jewish tribe Qunayqa', this person declared that his patron, Malik bin 'Ujlan, was the most noble and the most exalted. A person from the Aws tribe was extremely incensed by this statement and killed the speaker. Thus a terrible process of killing and murder began which, but for the advent of Islam, would have destroyed the two tribes.³

In the marketplace of 'Ukaz a person from the Kinana tribe, Badr bin Ma'shr, sat down and spread out his feet with the declaration: "I am the worthiest person in all Arabia; if anyone claims to be more worthy, let him strike at my foot with his sword." At this a fun-loving youth of the Dhama tribe came forth and struck Badr's foot with his sword. This spark was enough to ignite war between the two tribes. Swords were drawn and the First War of Fijar began.⁴ After that the tribes of Kinana and Hawazin could never understand each other and their enmity drew allied tribes into the fighting too.

The final war of Fijar, which Ibn Athir calls the greatest war in the pre-Islamic history of the Arabs, was also the result of pride and arrogance. Twenty six years before the Prophet's mission began, the king of Hira, Nauman bin Mundhir, decided to send a trade caravan to the market of 'Ukaz. He asked the leading chiefs of Arabia who would take the responsibility of protecting the caravan. Barad bin Qais of the Kinana tribe said that he would be responsible for its protection from the Kinana. A chief of the Hawazin, 'Urwa-tir-Rijal, said that he would take responsibility to protect it against all Arabia. Barad could not bear this claim, and when 'Urwa started off with the caravan Barad attacked him en route and killed him. This incident renewed the enmity of the Kinana and the Hawazin and inter-tribal war broke out. The Quraish supported the Kinana while the Thaqif tribe were with the Hawazin. For four

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¹ 'Aqd al-Fareed, vol. 3, pp. 74-77. Ibn Athir, vol. 1, pp. 384-397.

² Ibn Athir, pp. 421-34. 'Aqd

al-Fareed gives a different story, while that of Aghani differs from both. However, all are agreed that fighting was started merely

by the horse race.

³ Ibn Athir, vol. 1, pp. 494-511.

⁴ 'Aqd al-Fareed, vol. 3, p. 86.

WAR IN ISLAM (continued from page 8)

years the bloodshed went on and the battles of Yom Shamta, Yom al-A'bla', Yom Sharab and Yom al-Harira took place, which made all previous tribal battles insignificant.⁵

Revenge.

Another powerful factor which colored the history of the Arabs with blood was the desire for revenge. It was the Arabs' belief that when a person was killed his soul flew away in the form of a bird, and as long as he was not avenged it flew around in mountains and deserts shrieking, "asqaum, asqaum" (give me drink, give me drink). This bird was known as hamah or sada'.

Some people believed that a victim who is revenged continues to live (in another existence) while one who is not revenged becomes non-existent. Others thought that as long as the murdered one was not avenged his grave remained dark. Because of such beliefs the victim's relatives, fellow tribes-men, and even supporters from other tribes considered it obligatory on themselves to take revenge so that the murdered man's soul could rest in peace. If the murderer was a person of lesser status than the victim, they tried to kill someone in the murderer's tribe whose blood, in their opinion, was of equal value to that of the victim. In this way the murder of one person enflamed big tribes and started a process of bloodshed which went on for years. If a person or tribe hesitated to take revenge (sa'r) for its man or accepted payment (bloodwit) instead, it was considered a great disgrace and the person or tribe concerned lost its honor and nobility because of this cowardice.

This belief in revenge is a major theme of the poetry of the Age of Ignorance. The poets used it to inspire their tribes to fight, and in their war songs often spoke with pride of the fact that their tribe never let a victim's blood go in vain. Samawal bin 'Adia said: "No chief of ours died the death of his nose, and whenever a man of ours was killed we never let his blood go to waste."

Harith bin Hillaza verified: "If you dig the graves from Malha to Saqih you will see that some of the buried ones are dead (those whose blood went to waste, and they are of you) and some are alive (those whose revenge has been taken, and they are of us)". Qais bin 'Asim inflamed the spirit of vengeance in his tribe thus: "What is the condition

of those helpless birds whose screams resound in Falaj, 'Alas! No one avenged ibn Hanzal.' Those birds whose screams and calls no strong supporter answers, and there is no family which will quench their thirst." Tabbat Sharra stated his tribal honor in these words: "They are eager for death when they are given the choice between compensation (bloodwit) and fighting."

A poet of the Asad tribe wrote this will: "Do not accept bloodwit for my blood, because the goods will be spent while the shame will remain." A poet of the Khuza'a tribe urged on his tribe to revenge, thus: "Do not even think of the compensation they offer you, because in spite of being near ones they have brought you mortal poison. Would you take compensation after seeing the blood stained cloth-string which was brought to you, from which the blood has not gone as yet? If you do so, I think you have become a domesticated camel who is saddled comfortably and ordered to move forward or to go back. If you wish you can take it (the bloodwit), but that is not the way of noblemen; even a low person would be doubtful of it."

Kabsha, the daughter of Ma'dikarab, exhorted the Zabaid tribe to avenge her brother in these terms: "When the end came for Abdullah he spoke, as it were, to his people saying: 'Do not take compensation for my blood. Do not be satisfied with their young and little camels while I am lying in a dark grave of Sa'da. If you do not avenge my blood and instead accept bloodwit you will stray from place to place disgraced like a branded turkey cock. And do not go to your women except in the condition of menses when even their heels are drenched with blood.'"

These were the real motives behind the tribal feuds and battles of Arabia. They do not disclose even a trace of any higher, nobler ideal. The very same raw, brutal instincts which urge a predatory animal to tear apart its opponent came naturally to the Arabs though in a more progressive more horrifying way. War was entirely an aspect of their animality. Humanity and law simply did not relate to them. In fact, their thinking was devoid of the realization that war might in some way have a moral relevance to the human condition.

Translated from the Urdu of Sayyid Maududi's AL-JIHAD FIL ISLAM by Kaukab Siddique

⁵ Ibn Athir, vol. 1, pp. 439-445.

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BOOK REVIEW:

Welfare in America

CONTROLLING THE "DANGEROUS CLASSES"

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PUBLISHER: Prentice-Hall, Inc.
Englewood Cliffs, New Jersey

This book is a bold exposure of the inadequacy and hypocrisy of the American system of public welfare and other social services. Contrary to what the name "welfare" implies, all forms of public relief (and even most private charities) are part of an elaborate scheme by the capitalist class to keep the have-nots powerless, dependent, and submissive. The basic assumption that runs throughout the book is "that in this society the welfare of working-class people is secondary to the welfare of the rich, and that social services are constructed in a way that will not seriously threaten business goals....The goal of business is still to maximize profits, and human needs are secondary."

The introductory chapter lays the background by reviewing the history of social service institutions since the rise of industrialization. Most rich people resist losing their wealth and privileges. Charities and welfare systems began, suggests the author, as a response to threats experienced by the rich against their wealth and well-being by three primary factors: (1) loss in profits due to wages for workers, (2) possibility of a revolution which would change the distribution of wealth, and (3) disease or deterioration of neighborhoods caused by unsanitary living conditions of the lower classes. Although social agencies appear on the surface to be genuinely working for the satisfaction of human needs, they make no attempt to change the class structure but partly serve to reduce workers' discontent which threatens to change the economic system.

In the chapter "A Radical Critique of Federal Work and Manpower Programs," the role of the government as a prop for big business interests is forcefully documented. The underlying assumption of all

federal projects and manpower programs is the need to sustain private ownership of the means of production for the profit of a few. Despite the talk to the contrary, the operation of these programs are marked by racism, low pay, and anti-unionism. In the end, the business class, which is the responsible party for keeping millions of people without jobs, remains in control of the mines, factories, farmlands, and other productive properties. The structure of the economic system never changes at all.

Why are millions of Americans poorly clothed, poorly fed, and poorly housed despite public assistance, unemployment benefits, social security payments, and other forms of income maintenance? The answer to a great degree lies in the intimate relationship between income, wealth, and power. As the author of chapter three ("Social Welfare and Social Class: Income, Wealth, and Power") points out, economic power means command and control, not only of

business activities, but also of social and political institutions. The members in the upper income levels are the ones whose resources far exceed their own consumption needs. Therefore a major portion of their incomes can be invested in additional money-making properties. Thus, the rich get richer and even more powerful.

This leads us to the question that forms the title of chapter four, "Who Rules the Social Services?" It is clear that the poor do not. The author has broadly defined social welfare services to include hospitals and colleges as well as agencies staffed primarily by social workers, such as family service agencies, child welfare agencies, and settlement houses. If one were to examine the background of the board of directors of any major hospital, college, or United Fund Drive, one would find that

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WELFARE IN AMERICA
(continued from page 10)

they are business executives, political officials, or professionals who earn large salaries such as doctors, lawyers, and engineers.

The traditional "guardians of the poor," including local officials and social workers in tax funded social service agencies, are so accustomed to deciding what is best for the poor that most of them cannot conceive of the poor deciding for themselves what is best. When anti-poverty agencies are threatened by grass-roots challenges for these institutions to be governed by the people whom these institutions were designed to serve, the "guardians of the poor" resist having the poor as equal partners in decision making. The author calls this "welfare colonialism" and says that it "is as hard to combat as any other kind of colonialism."

Private charities supported by corporations or foundations also form an important part of the social welfare system. While many of the people who run these agencies may feel concern for the poor, a newspaper columnist, discussing the prestige involved in working for a charity, said that many "join the charity circuit to gain prominence for themselves. For them, choosing the 'right' charity is a serious problem." The wives and daughters of the rich, for instance, volunteer an enormous amount of time to sponsor charitable benefits and to serve on boards of trustees of charitable agencies. Some of these women spend so much time on fund raising that they consider it a career.

The traditional argument for having rich people on the boards of directors of charitable organizations has been that the rich can raise the money. However, the rich also demand to shape the policies. Top-of-the-ladder business executives spend many hours per week raising money for "worthy

causes"--universities, churches, hospitals, civic and cultural organizations, and social welfare organizations. Corporations agree that assisting charities helps to create the good will that they need to continue making big profits. In other words, if there were no charity to mask the gross inequalities of income and wealth, people might catch on to what is happening and get angry enough to change things.

Chapters five, six, and seven all touch on the theme of official welfare policy as an instrument of family disruption and population control. The chapters are: "Social Insecurity: Welfare Policy and the Structure of Poor Families", "The Children of the 'Dangerous and Perishing Classes'", and "Reproduction and Capitalist Development: Uses of Birth Control and Abortion."

The theory of the government is that every able-bodied male ought to be employed and that only families lacking a male breadwinner deserve public assistance. Despite their assumption that men should be working, the legislators do not see to it that jobs are available for everyone who needs them. The "absent father" requirement provides strong encouragement for unemployed or underemployed fathers to leave their homes so that their families might receive welfare benefits.

In most cases public assistance payments are far below a family's needs. As a result, the children are often forced into foster care, further disrupting family stability. To make matters worse, the government tries to cure poverty not by spreading the wealth but by reducing the number of poor through family planning and birth control (including sterilization).

The final two chapters focus on the social effects of the health care delivery system and the criminal justice

system on the working class and the underprivileged. In "Medicine and Social Control" the author proposes some new ways of looking at the medical system in terms of the human impact of expansion of medical services and the increased public dependency on the medical profession in areas which have not been formerly seen as "medical." The nature of the doctor-patient relationship allows the possible danger of social control. This is because patients are required by common practice to reveal intimate matters to the doctor and submit without question to his authority.

As to why a book on welfare has a chapter on criminal justice, the author explains in the introduction: "The criminal and juvenile justice system is a service system staffed by service workers. It is supposed to promote the general welfare, even though it apparently does not deliver safety to society, nor does it 'rehabilitate' most of the recipients of the service." The criminal justice system was created by wealthy American men and is being used not for the control of crime but rather for the control of low-income "criminals."

Low-income people in cities are more likely to commit the crimes that frighten the public most; rich people tend to commit other kinds of crimes which, because of their "hiddenness", tend to frighten the public less, and therefore go unpunished. It takes a high-level white-collar job to embezzle funds; it takes a lot of political and economic power (which the rich have) to fix prices, to accept bribes and payoffs, and to commit business fraud. The rich have built-in protections against prosecution because they are usually recognized as "respectable" citizens. Perhaps this is why the chapter is called "Serving the Rich, Punishing the Poor: Welfare for the Wealthy Through Criminal Justice."

Features of Islam

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

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

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

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

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

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

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

ATTRIBUTES OF ALLAH – The Muslims worship One God, Allah – the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He

is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION – Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another's sin.

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

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

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

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

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

THE ISLAMIC PARTY IN NORTH AMERICA

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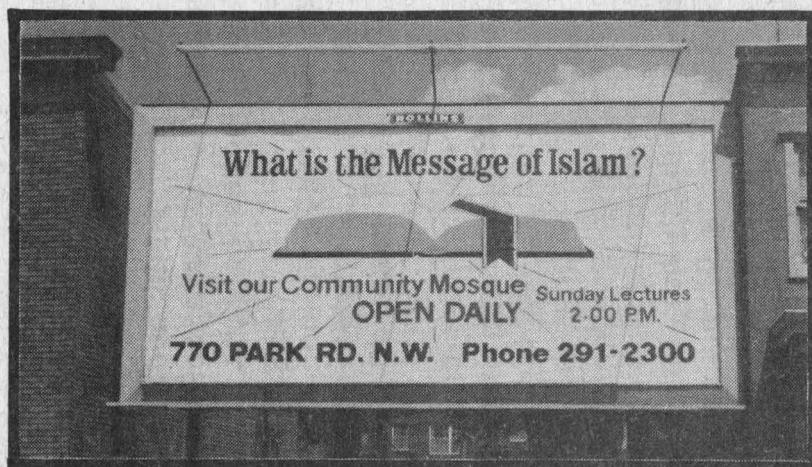
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THE ISLAMIC MOVEMENT JOURNAL

July-August 1976

Vol. 5, No. 4

Rajab-Shabaan 1396



THE COMMUNITY MOSQUE COMPLEX

Headquarters of The Islamic Party in North America, a Movement Devoted to Spreading the Divine Word of Allah and Training Islamic Workers

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