

al-islam

THE ISLAMIC MOVEMENT JOURNAL

Jan - Feb 1976

Vol. 5, No.1

Muharram - Safar 1396

Many socio-political and religious movements have suggested migration as a means of bringing relief to oppressed people. From the exodus of Moses and the Children of Israel to the Back-to-Africa movement of Marcus Garvey, this method has been advocated, with success by some and failure by others. In the Islamic movement of Prophet Muhammad (peace and blessings be upon him) the migration of his followers from Mecca to Medina was an effective tactical procedure whose consequences changed the course of human history. This great event is known as the Hijra.

approached in succession, refused to do so and some even assaulted him. When tragedy seemed about to engulf the movement, a gleam of hope came that fulfilled his appeal to Allah in such a desperate circumstance. During the pilgrimage season and the sacred months, when the traditional laws forbade violence and when people from all over Arabia converged on Mecca, he converted six people from Medina, who swore allegiance to him.

The people of Medina (a city 400 miles from Mecca) were neighbors of the Jews and Christians, and had some notion of prophets and Divine

HIJRA: THE MOVE THAT MADE THE DIFFERENCE

The mission of Prophet Muhammad was considered a menace by the Quraish, the ruling tribe of Mecca. They were bent on crushing the young movement before it could gain any strength of numbers or influence. The ridicule and physical abuse by the Quraish became so unbearable that preaching in Mecca seemed hopeless. But the Prophet and his small band of followers continued to persevere despite recurring calamities.

Muhammad (peace and blessings be upon him) used every opportunity to preach publicly and to contact outsiders who visited Mecca. He tried to persuade one tribe after another to afford him shelter to carry on his mission of reform. Fifteen tribes, whom he

messages. They knew also that the "people of the Book" were awaiting the arrival of a prophet--a last comforter. Convinced that Muhammad was the awaited prophet, they decided to waste no time in embracing Islam. They told the Prophet that their people would be receptive to Islam and pledged, "We will not worship anything but one God; we will not steal nor commit adultery nor kill our children; we will in no wise slander, nor will we disobey the Prophet in anything that is right."

The following year a dozen new converts from Medina took the oath of allegiance

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*From the
Editor's Desk*

AL-ISLAM journal has reached another milestone in the history of its publication. This issue marks the fourth anniversary of a continuous effort to disseminate the message of Islam--a message of enduring relevance for a world searching for light, guidance, and truth. The past four years has been a period of hard work and, often, frustration. As in any sincere effort, however, there are always those moments of satisfaction and success. We have made many friends, and of course, we have also made a few enemies.

AL-ISLAM journal has been an integral part of the Islamic Party's objective to make "Islam" a household word, and to make the spiritual and moral perspectives the proper means for judging human actions and building human relationships. AL-ISLAM has not attempted to be a variety magazine or a news periodical with popular appeal. Rather, its purpose has been to present new outlooks on social and personal problems, and to propose new directions where traditional roads lead only to dead ends.

We want this volume of AL-ISLAM to be even more provocative, enlightening and meaningful. We will try to further clarify and define the Islamic movement and way of life and its potential for the people of North America. We also invite you, our readers, to share with us your views, opinions, and suggestions.

The Islamic Party Line

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

Jan - Feb 1976

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Language & the Islamic Mission

The protective function of the Arabic language in preserving the pure sources of Islam cannot be denied. Nor is there any argument against Arabic as an important element in Islamic education and culture. And people with knowledge of Arabic have a meaningful role in the Islamic movement. However, due to a wrong emphasis, many Muslims in this country have fostered the impression that proficiency in the Arabic language is a prerequisite for understanding, practicing, and propagating Islam.

On numerous occasions, Amir-ul-Jamaat, Muzaffaruddin Hamid has addressed this subject in order to show that Islam is not restricted by language. Below is an excerpt from a recent khutba (sermon) in which he presented a variation on the same theme.

"Whenever We sent a messenger to convey Our message, he delivered it in the language of his people so that he may make it clear to them. Then Allah leaves straying those whom He pleases and guides whom He pleases: And He is Exalted in Power, Full of Wisdom" (XIV: 4). We must listen to this verse very carefully. Contrary to what many think, we know the Prophets were all intelligent men. They thought out the question of establishing and furthering the work of Almighty Allah, and deliberately chose, after contemplating the most effective way to do that.

If you study the history of the Prophets you will see that many of them were raised in the cosmopolitan areas of their countries. They were raised in the crossroads, like Mecca for an example, which was the crossroads of the commercial life of Arabs, Indians, Persians, and other people speaking various languages. From the political standpoint, it was also a

multi-lingual area. Other areas to which Prophets came--Egypt, Iraq, for example--were also crossroads of culture, and by inference we can easily understand how various languages could have been spoken by the people in the cosmopolitan towns. On the other hand, even though this fact is there, the Messengers chose to speak the language of the majority of the people in the particular region where they had to take the Islamic call.

What does the verse mean in terms of making the message plain? This verse says: "He delivered it in the language of his people so that he may make it clear to them." The role of language is to communicate ideas and to extract understanding so that people can cooperate and work together. In this particular case, the objective of the Prophets in choosing to deliver their message in the language of the people that were to receive that message was so that the message should be made clear to them.

We must understand that this directly affects the nature of Islam. We should all know that Islam is a universal ideology based on certain universal principles and that it has no racial, social, or linguistic barriers. Once we set up any barriers, then we have put an impediment in the way of spreading Islam. If we look carefully into this verse we will see that language has not been presented as a barrier to the universal Dawah of Allah.

Workers who follow the messengers of Allah and who want to be effective in spreading and establishing Islam, in whatever part of the world and regardless of what language they speak, should do at least two things. First, they have to speak the language of the people they are working with and are seeking to bring to Islam. The question of language and delivering the Dawah was also brought up in the Quran in relation to our Prophet. Allah said to the Prophet that had he come speaking any other language than Arabic, the people would have said here is a man speaking a foreign tongue. Even the Prophet himself had to speak the Arabic language in order to give the message to Arabic-speaking people.

Secondly, the workers must have command over the language. That is, they must understand that there are different levels of speaking a language. For example, there is a Harlem English, and there is a Harvard English. Those who want to have an effective Dawah in the English language

cont. p. 2
Supplement

HIJRA cont.

and requested the Prophet to provide them with a teacher to instruct their people in the new faith. The work of the missionary, Musab, proved very successful and he led a group of seventy three more converts to Mecca at the time of pilgrimage. This group invited Muhammad (peace and blessings be upon him) and his companions to migrate to Medina, and pledged to protect him as they would their own families. Secretly, the Muslims emigrated to Medina in small groups. The Prophet, too, arrived safely after escaping an assassination plot devised by the Quraish.

The objective of Prophet Muhammad (peace and blessings be upon him) was to establish Islam as a way of life. His movement had reached the stage in which it needed a center, a home base where the faith could be practiced and demonstrated to mankind. The Hijra provided this possibility.

His first concern in Medina was to build a place of worship, a mosque, where the believers could also meet to discuss the affairs of the community. Islam, unlike other religions, subscribes to a political and social order which is to be carefully established. Paradise is achieved through righteousness and through a system of social and political organization which will make righteousness possible on this earth. In meeting this challenge, the Prophet fused the Muslim community, made up of various clans, into a solid nation with one loyalty, Islam, and one brotherhood transcending tribal customs.

His next task was the maintenance of peace and security among the various tribes and the creation of a common system of security for the city of Medina. To this end he invited the representatives

of the Muslims as well as the non-Muslim inhabitants of the region: Arabs, Jews, Christians and others, and established the City-State of Medina. He formed a written constitution--the first of its kind in the world--in which were defined the duties and rights of both the citizens and the head of state. The constitution laid down principles of defense and foreign policy; it organized a system of social insurance, it recognized that Prophet Muhammad (peace and blessings be upon him) would have the final word in all differences, and that there was no limit to his power of legislation. It recognized also freedom of religion, allowing Jews, Christians and others to practice the religion of their choice.

Within a ten year period after the establishment of this State, not only the entire Arabian peninsula submitted to Islam, but Islam's contact with the major civilizations of its time--the Byzantine (Roman) and the Persian--had begun. In the ensuing encounter Islam emerged successful.

Hijra is not limited to the historical migration of Prophet Muhammad (peace and blessings be upon him) from Mecca to Medina. It is an institution that has a permanent role in the struggle between right and wrong. The Quran instructs: "When angles take the souls of those who die in sin against their souls, they say: 'In what condition were you?' The people answered: 'Weak and oppressed were we in the earth.' The angels reply: 'Was not the earth of Allah spacious enough for you to move yourselves away from evil?'" Prophet Muhammad, when asked which was the best Hijra, replied: "That you abandon that which displeases Allah and accept and adopt that which pleases Allah."

Based on the example of the Prophet's movement, Hijra is not simply leaving the struggle and seeking exile in a less hostile environment. Hijra (migration) is made to a place which welcomes Islam, a place where the believers can establish the government of Allah or where they can further intensify their efforts towards that end.

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An Appeal from Trinidad

The following letter is one that every sincere Muslim in North (and South) America should read. It exposes the hypocrisy and corruption of people who can be called the "internal" enemies of Islam, but yet it reflects the hope and potential of a righteous force that will carry forth the duty of "enjoining the good and forbidding the evil."

Dear Amir-ul-Jamaat,

I have been in Trinidad almost two years now. When I first came I sought the help of the Muslims here. There are eighty to one hundred thousand Muslims, most of whom are of Indian descent. Being born in the States proved to be an asset because the brothers and sisters were curious to know how Islam was in the States. I was taken into the homes of Indian and African Muslims alike, and was introduced to various leaders. Fortunately, I listened much more than I talked.

Within this community of Muslims is open hate and violence. Racism runs rampant and crime is at an all time high (and going higher). The majority of Muslims practicing Islam are the African Muslims. They are slighted by the Indian brothers because of their love for Allah. The Indian brothers claim to be "born" Muslims and consider the Africans "converts," which to the Indians mean that the Africans are not Muslims. The Indians prefer to marry their daughters to unchaste men and Hindus rather than to a righteous brother because of his race.

The leaders of Muslim organizations hold money that is to be used for the community and even steal money that is to be used for the propagation of Islam. The president of one group is a manager of an insurance company where usury goes on and he was involved in a Texas scandal. Books which were sent to be given away free are sold, hidden, or said to be false.

Even in a khutba I heard a "Sheikh" who had studied at Al-Ahzar say that even though

he spoke Arabic and supposedly knew Islamic Law, he still knew little about Islam. He went on to say that the new Muslims (converts) had no hope of understanding Islam because they knew only English and that English doesn't give you the "real thing." This man told me earlier, however, that the Arabic books contain the "same thing" as the English books, and that you did not need to know Arabic to understand Islam. He claims Sayyid Qutb to be a fanatic, and he praises Nasser. He has never read Maududi. This man also twists the minds of brothers who bear witness to Allah, before they can get proper training. His kind of people openly try to keep Islam an Indian religion and the organizations fight to see who can control the minds of the Muslims.

I remember a khutba you gave just before I left Washington. In it you pointed out the difference between a country with Muslims in it and an Islamic state. You also pointed out how Algeria was the world's largest wine exporter. That kind of situation exists here where Muslims of the West meet with the Muslims of the East who have let their communities decay. There are seventy masjids here, but none of them have any classes for true Islam, and women in some areas are restricted from coming to the mosque even for Jumaa. The African brothers are left with nothing; the Indian brothers sell their pork, cigarettes, and rott-gut rum.

This problem is so serious that some honest brothers have gotten together to form an Islamic movement. We need teachers, books, schools, mosques, funds, etc. to become

leaders in the community. We therefore wish to open talks with Masjid-ul-Ummah and The Islamic Party in North America to become affiliated with you. We are trying to raise funds to send delegates to talk with you and see how you may be able to help us. We wish to do this soon as possible because too much time has been wasted already.

There is a bill which a man named Kamaluddin Mohammed wants passed limiting religious organizations here. Also, the "Nation of Islam" was host to Farrakhan who con-
ned the people into believing that Elijah Muhammad was honorable. Their whole program is money. I look forward to hearing from you, and the brothers and sisters here send their salaams to the brothers and sisters there.

M.Y.M.
Trinidad, West Indies

LANGUAGE cont.

must have command over that language, and be able to use the language effectively in different circles and on different levels. This is very important. There is no demand in Quran nor in the history of any Prophet, that requires a people to learn a new language or to change their language prior to or even after accepting the Dawah.

Let us read the second part of the verse very carefully: "Then Allah lets go astray whomsoever He will and shows guidance to whomsoever He desires." This clearly states that Allah only lets people go astray after the message has been made clear to them. And He only guides people to the right way after the message has been made clear to them. The question to ask ourselves is HAS the message been made clear to the people in North America? Before we close the doors on any people and declare that they are destined for the fire, we should make sure that the message has been made plain to them.



Why I Embraced Islam

A Sincere Search

Not satisfied with the Church of England in which I had been brought up, as it lacked vitality and definite authoritative teachings, I became a Roman Catholic at the age of 20. I had to believe in the infallibility of the Church, and in any teaching of the Church, no matter how contrary to reason. If my reason rebelled, as it often did, I had to tell myself that my reason was wrong and that the teachings of the Church were above reason.

One example was the belief that every wafer consumed at Holy Communion is changed into Jesus Christ, both God and man although no change is apparent to the senses. I wondered how a whole man could be in so many wafers at the same time, not only in that church, but in churches all over the world. There seemed to be something repugnant about the idea of consuming human flesh and blood.

I also found myself unable to wholeheartedly accept the worship of the Virgin Mary and the Saints. Catholics do not believe that the mother of Jesus is Divine, but they speak of her as the Queen of Heaven and regard her intercession as essential. I once heard a priest tell a class of school-children that a man who had been very wicked was saved from Hell by one thing--he never forgot to pray to "Our Lady." I could not reconcile this with the Biblical version of Christianity--Jesus as the Savior of the world.

For a period of about a year I felt very divided as a result of coming into contact with a number of Protestants whose ardor and sincerity matched that of the Catholics. They presented me with a clear-cut alternative to Catholicism, based on the Bible alone. Although I admired their simplicity of faith, I could not agree that one is saved by faith alone, nor that one can never lose one's faith once he has accepted Christ as Savior.

I knew little about Islam. I was rather prejudiced by reason of certain newspaper articles about the slave trade in Arab countries, polygamy, traffic in drugs and cruelty to animals. I had a vague memory of school-days history of the crusades, which gave the impression that the Muslims were barbaric and intolerant. I remembered how my feeling of being torn between the doctrines of Catholicism and Protestantism had driven me to despair and a serious nervous breakdown. Would this new quest for truth lead me to an even worse condition?

I prayed that God would guide me to the truth. In order to make a just judgement, I imagined that I was a person from a remote place, who had never heard of Christianity, and I put personal memories and prejudices out of my mind, as far as possible. I considered the possible alternatives regarding the Quran.

Either it was a Revelation from God or Muhammad had obtained his information about histories described in the Bible from human sources and had pretended to be inspired by God, or he was inspired by the devil.

I obtained some information about the life and character of Muhammad from other books and sources, both Muslim and non-Muslim. It seemed likely that he had obtained his detailed knowledge of Jewish and Christian history from human sources, since he could not read the Bible, but if he had talked to Jews and Christians, he would have found it difficult to remember so many details from a few conversations, while if he had had any intensive instructions from Jews and Christians, other people would have known about it and would have exposed him as a fraud.

A study of his character convinced me that he was incapable of misrepresentation. He was devout, kind, just, forgiving, and avoided the sins which spring from selfishness and self-indulgence. An unscrupulous man, prepared to tell blasphemous lies for his own ends, would not have faced thirteen years of persecution and discouragement as Muhammad did. Nor would his followers have shared his sufferings for so many years if they had not believed his sincerity.

When success came to him, he did not become a proud, intolerant dictator as a self-seeking man would have done. He continued to live simply and with humility, and he forgave the people of Mecca who had caused so much trouble for him and his followers, when he could have wreaked vengeance on them. Only a man who sincerely sought to please God

SAY: "WE BELIEVE IN ALLAH, AND IN WHAT HAS BEEN REVEALED TO US AND WHAT WAS REVEALED TO ABRAHAM, ISMA'IL, ISAAC, JACOB, AND THE TRIBES, AND IN (THE BOOKS) GIVEN TO MOSES, JESUS, AND THE PROPHETS, FROM THEIR LORD: WE MAKE NO DISTINCTION BETWEEN ONE AND ANOTHER AMONG THEM, AND TO ALLAH DO WE BOW OUR WILL (IN ISLAM)." IF ANYONE DESIRES A RELIGION OTHER THAN ISLAM (SUBMISSION TO ALLAH), NEVER WILL IT BE ACCEPTED OF HIM; AND IN THE HEREAFTER HE WILL BE IN THE RANKS OF THOSE WHO HAVE LOST (ALL SPIRITUAL GOOD).

(The Holy Quran: Chapter 3, Verses 84-85)

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Eid ul Adha Quote

"Shedding the blood of lambs is a demand from Allah. This demand prepares the believers mentally and emotionally to shed other types of blood in the struggle to establish the rule of Allah on earth.....Sacrificing small animals should remind us that there are many forces on this earth that must be fought and subdued. Remember that the throat of Shirk must be cut. The throat of the forces of Shaitan that seek to destroy the believers and the Party of Allah must be cut as well.

Those who cut the throats of the lambs must first be ready to cut the throats of the false gods within themselves. Until they cut the throats of the false whims, the false desires, and the shirk in their own lives, they should not proceed to cut the throats of the lambs, and never will they be able to cut the throats of the forces of Shaitan." Amir-ul-Jamaat

Have you read the introductory issue of AL-BAYAN? You'll appreciate its frank and open criticism. What kind of publication is AL-BAYAN?

"Al-Bayan...is the collaborative effort of a number of Muslims who desire to present an informed, critical and above all independent view of the contemporary Muslim situation. At a time when the responsibility for the future of Islam is being progressively abandoned by the so-called Muslim leaders and movements to regimes of the most dubious, not to say repugnant, character, and a dangerous tendency to conformism and intolerance is developing in Muslim circles in North America, the least that can be done is to provide an alternative voice of independent criticism, that owes no allegiance to any regime, individual, group or organization.

The reader will not find here any celebration of the so-called Islamic solidarity that is no more than a hypocritical conspiracy of gangster chieftains whose allegiances lie in Washington and the international centers of wealth and corruption. It is hoped, however, that he will find analyses of the current situation in various Muslim countries and lesser-known items of information that will serve to stimulate thought and maybe ultimately action.

AL-BAYAN
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TO OUR READERS

THE ISLAMIC PARTY LINE is now a supplement that is reserved for exploring the problems and concerns of the Muslim community. All mosques and Muslim organizations are invited to send us the significant news, developments, and problems in your respective areas. Efforts will be made to incorporate as much of your material in this supplement as possible.

HAPPY NEW YEAR 1396

May it be a year
of rededication
to continue
carrying out
jihad on all levels
in the cause of
Allah.

January 1st - 4th Anniversary

The Islamic Party
IN NORTH AMERICA

N.A.A.M. Report

The proceedings of the First Annual Conference of the North American Association of Masjids (N.A.A.M.) will be published in the near future. The conference was held in Montreal, Quebec, Canada on the weekend of October 10-12, 1975. Those persons and groups interested in N.A.A.M. should contact any of the following area representatives:

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IMAN

Iman (faith) is firm belief arising out of knowledge and conviction. The man who knows and lays unshakable belief in the Unity of God, in His Attributes, in His Law and Revealed Guidance, and in the Divine Code of Reward and Punishment is called Mumin (faithful). This faith invariably leads man to a life of obedience and submission to the Will of God. The one who lives this life of submission is known as Muslim. This should clearly bring home the fact that without faith no man can be a true Muslim. It is the indispensable essential; rather, the very starting point, without which no beginning can be made.

On the contrary, it is possible that a man may have faith but, because of the weakness of his will-power, poor training, or bad company, he may not be living the life of a true Muslim. As such, from the viewpoint of Islam and Faith, all men may be classified into four categories:

1. Those who have firm faith--a faith that makes them absolutely and whole-heartedly submit to God. They follow the way of God and devote themselves to seek His pleasure by doing all that He likes and avoiding all that He dislikes. In their devotion they are even more fervent than is the common man in pursuit of wealth and glory. Such men are true Muslims.

2. Those who do have faith, who believe in God, His Law and the Day of Judgement, but whose faith is not deep and strong enough to make them totally submit to God. They are far below the rank of true Muslims, they deserve punishment for their defaultations and misdeeds, but still they are Muslims. They are wrongdoers but not rebels. They acknowledge the Sovereign and His Law as supreme, and though violating the Law and admitting their own guilt, they have not actually revolted against the Sovereign. Thus, they are guilty and deserve punishment, but Muslims they remain.

3. Those who do not possess faith at all. These people refuse to acknowledge the sovereignty of God and are rebels. Even if their conduct is not bad and even if they are not spreading corruption and violence, they remain rebels and their apparent good deeds are of little value. Such men are like outlaws; even if their action is in consonance with the law of the land, he does not become a loyal and obedient citizen. In the same way the apparent good of those who revolt against God cannot compensate for the gravity of the real wrong, revolt, and disobedience.

4. Those who neither possess faith nor do good deeds. They spread disorder in the world and perpetrate all kinds of violence and oppression. They are the worst of the people; for they are rebels as well as wrongdoers and criminals.



SEARCH cont.

could have conducted himself so well in adversity and prosperity. Jesus said, "By their fruits ye shall know them." A hypocrite cannot avoid giving himself away at sometime. In Muhammad's life there was nothing to cause people to question his sincerity.

Again, was it possible that the devil could sometimes take control of a normally good man, and delude him into thinking that his inspirations came from God? Was it likely that the devil would establish an apparently good religion for the sole purpose of preventing people from being saved through faith in the sacrifice of Jesus Christ--a religion which abolished polytheism and idolatry, which established justice, enjoined worship of God and help for the poor, which improved the status of women, which enjoined universal brotherhood and tolerance of other religions, and which advocated the freeing of slaves.

As against this, there is no version of Christianity which is really satisfactory. Christians believe that because of the Fall of Adam and Eve, all human beings are born in a state of original sin and are unable by their own actions to merit Heaven. Muslims, however, do not believe that people are punished for the sins of Adam and Eve. They believe that all human beings are born in innocence and can only lose their hope of heaven by their own sins when they are old enough to be guilty of deliberate wrongdoing.

The course of research and reasoning which I followed took many months before I felt sufficiently sure to make a declaration of faith in Islam. I married a nominal Muslim but I became a Muslim in spite of my marriage, not because of it. I was converted as a result of reading the Holy Quran and, to some extent, by the example of good Muslims.

Islam offers you . . .

A NEW LIFE AHEAD

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In the name of Allah, the Beneficent, the Merciful

THE NATURE OF OUR MOVEMENT

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

AN EIGHT POINT MESSAGE

1. Our Call is: La ilaha illallah — There is no god but Allah. Nothing deserves praise besides Him. He is the Creator, Owner, and Master of the Universe. To Him belongs all power, sovereignty, and authority. He alone can legitimately rule and govern the life of man. This is the most revolutionary doctrine on earth. It snatches from the hands of worldly powers their illegitimate authority to govern society, and restores dignity to mankind by making it submissive to nothing but the Law of Allah; requiring him to struggle against every practice and belief contrary to that Law.

2. We invite the people to ISLAM: a practical system of belief, behavior, and a movement that brings human beings into submission to Allah, freeing them from servitude to others so that they may devote themselves to the service of the One True God, Allah.

3. Accept and apply the sources of ISLAM: These are Al-Quran (the Last Book of Allah) and the Sunnah (established practice) of the Last Messenger, Prophet Muhammad ibn Abdullah. The previous Scriptures from Allah have been corrupted and adulterated, (Torah and the New Testament etc.), they were not intended as universal messages for all generations. Therefore, we have no need to search them to ascertain Allah's will. Further, the Islamic Party represents no sect, division, or school of thought in Islam.

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

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

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

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

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

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

THE ISLAMIC PARTY IN NORTH AMERICA
National Headquarters, Masjid ul-Ummah (The Community Mosque)
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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. 1

(Adopted from THE PROVISION AND THE JOURNEY
by A. Gilani of Jamaat-e-Islami Pakistan)

SOME ASPECTS OF THE ISLAMIC MOVEMENT:

The Islamic movement aims at the entire configuration of human life according to a pattern revealed by the Lord of all mankind. Such a movement calls for the implementation of the Law of God. Since the Law relates both to the personal and the social life, the movement has to work simultaneously for changes in the individual, the society, and the government.

It has to select from a basically corrupt social system only those persons who will accept the new way and implement it in their practical lives. It is extremely important for such a movement to establish a distinction between those who accept the Call and those who do not, so that the movement may be represented by the right kind of people, and so that a model of the society it is struggling to create may be seen in its own group life.

An Islamic movement emerges, of course, in a situation where the anti-Islamic system is dominant so that it may put an end to that dominance. Where the Islamic system already exists there is no need for such a movement as

the Islamic government and its functionaries themselves do the work of the Islamic movement. A situation in which an anti-Islamic system is dominant is possible not only in an un-Islamic society of non-believers but also in a corrupt society which continues to call itself Muslim.

In a purely non-Muslim society the Islamic movement has one advantage; whenever an individual joins the struggle and accepts the Islamic call, he has to fight against his family, race, and society at the very first stage. Such an individual has to initially prove his sincerity, spirit of sacrifice, commitment, and courage. Thus the movement acquires an excellent worker who accepts physically, mentally, and financially all that the movement demands. He abandons the most profitable assets and interests for the sake of the movement and he passes through the most severe tests. Nothing becomes an obstacle in his path.

But in a decadent Muslim society, dominated by an un-Islamic way of life, the majority of those who claim to have faith are brought--by various compromises with the trends of the system--to a stage where profession of the faith is not sufficient for any meaningful change. This is because the majority fall

to the point of decadence while continuing to profess faith. In such a Muslim society the Islamic movement also has an initial advantage; it does not have to face people who reject the call of Islam, and the point of severe test and trial is only gradually reached. However, the selection and training of sincere workers takes a long time in such an environment, for along with their profession of faith the people cling to moral weaknesses which contradict the faith, and the systematic removal of these weaknesses is a difficult and drawn-out task.

The Islamic system is considered to be established only in a society where the laws of Allah and His messenger are implemented in their entirety and with their true spirit. Those who run such a system must themselves practice and obey these laws. An un-Islamic system is established where laws other than those of Allah and His messenger are in force, even though those who run such a system may have Muslim names. The very purpose of the Islamic movement is to implement and put into practice the laws and commands of Allah; that is also the purpose of the life of each Muslim.

cont. p. 6

TIMING cont.

THE ISLAMIC MOVEMENT AND CONTEMPORARY ORGANIZATIONS:

It is necessary to understand the role of the Islamic movement relative to other contemporary organizations and parties. In a democratic society within the un-Islamic system where along with the Islamic movement various other organizations are also in the field, it becomes extremely necessary to understand the difference between them. The superficial observer is apt to see little difference between them and to consider them all as mere seekers after power; this leads him on to expect stereotyped results which cause him anxiety when the results turn out to be different.

In any given society there is no similarity between the Islamic movement and other organizations. They belong to different species and are as different from each other as the sea horse from the desert camel; they simply do not relate. The usual political party in an un-Islamic system comes forward with a program to serve the dominant system, while the Islamic movement declares its determination to uproot the batal (false) system and replace it with a just system. Hence, those who administer the un-Islamic system know full well with whom their prosperity and future security lies, and naturally their sympathies are with the other parties.

Then there are the masses who owing to the long dominance of the un-Islamic system develop a liking or at least a tolerance for it. They identify their hope for gain with this basically immoral system and are so used to its attitudes and values that anything which clashes with or opposes the prevalent system appears peculiar and unfamiliar to

them. So they too, without understanding or evaluating the movement, remain with those who serve and run the dominant materialistic system. Thus, in a corrupt society of this sort the Islamic movement attracts whoever it can from the masses through hard work and constant effort; everyone else automatically belongs to the system around which that society constitutes itself.

In other words, the parties which serve the un-Islamic system and are generated by it find ready-made voters, constituents, leaders and a conducive life style. They only change a few faces here and there. But the Islamic movement has to reconstruct everything if it wishes to achieve success. It has to create qualitatively different workers, leaders, methods and attitudes. It has to produce a new style and a new harmony. Such a movement does not aim at the replacement of individuals; its purpose is to replace the entire system and to change it in every detail. Hence the work of other parties is brief, while that of the Islamic movement is a protracted struggle which demands patience and untiring effort.

The parties which serve the immoral un-Islamic system are only interested in the democratic process to attract and collect people around them with the help of slogans and promises till the election results are announced. The Islamic movement, however, has to oppose the batal (false) system; it has to state the facts and it has to urge the listener to join through truthful and rational arguments. Though a person who joins after being convinced is a strong and stable companion, and a person conned by half-true promises soon leaves when he despairs of their fulfillment, yet the fact remains that rational conviction draws only a few individuals while immoral parties who use mass psychology can draw huge crowds with the help of false promises.

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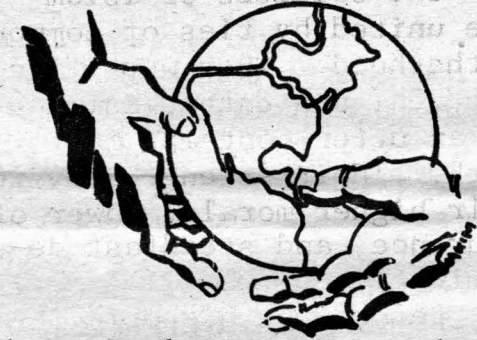
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A Lesson From History

The rapid course of Muslim conquests in the first century after the death of the Holy Prophet Muhammad (peace and blessings be upon him) (632 A.D.) inspires awe in the mind of a reader of history. The two world-powers of that age were the Persian Empire in the East and the Byzantine (Roman) Empire in the West. The Muslim warriors demolished the former and stripped the other of its richest provinces. Their military campaigns are looked upon to this day as among the most brilliantly executed in the history of warfare.

The soldiers of Islam were united by ties of common brotherhood. They were fired with zeal and enthusiasm and had an utter contempt for death. Their strength lay in their higher morale, power of endurance, and steadfast determination.

Before the historic Battle of Yarmuk (636 A.D.) in Syria, Heraclius, the Byzantine Emperor, had summoned some of the fugitives to a conference and asked them the reason for the lightening victories of the comparatively smaller and ill-equipped Muslim armies against the larger and well-equipped non-Muslim hosts. An old man of ripe experience frankly replied:

"The morals of the Muslim warriors are superior to those of our people. They pray at night and fast during the day. They meet one another on terms of equality. We drink wine, indulge in dissolute living, and oppress the weak. The result is that they fight with resolution whereas we go to the field of battle as if by compulsion. The outcome is clear."

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Questions & Answers

Q. Is the Islamic movement violent or non-violent?

A. "Fight evil with that which is best." This is the principle of the Quran by which the Islamic movement forms its methodology. The Islamic movement is neither violent nor non-violent by the criterion of what is commonly accepted as being a violent philosophy or a non-violent philosophy. If one philosophy espouses that the only successful revolution can be brought about through a violent overthrow of an oppressive government, then Islam rejects that philosophy. On the other hand if a philosophy expresses a passive resistance to physical force to gain success in changing society, then again the Islamic movement has no need for such a philosophy.

Islam has its own unique criterion of what truly represents revolution and social change. Its ideology is one which establishes a process of revolution on the basis of man's total needs, not merely his material ones. The keynote of the methodology of the Islamic movement is that it doesn't address itself to hypothetical problems. With the Quran and established Sunnah (practice) of Prophet Muhammad (peace and blessings be upon him) as its guide it confronts actual conditions and circumstances.

The Islamic revolution is brought about on various levels; the personal, domestic, social and political levels. The personal revolution, consisting of establishing an upright, moral, and God-fearing personality, has direct effect on the success of the social or political revolution. If a person is plagued with wrong beliefs, immoral personal habits, and corrupt values he

cannot possibly be expected to persevere, endure and sustain himself in an Islamic struggle.

Similar is the case of the revolution within the family system. If the family unit does not have a cohesive existence between its members, it cannot hope to establish a cohesive and just society. Everything concerning human life has its relevance and importance. These things must be addressed in a systematic way to truly accomplish a successful revolution.

Q. How is it that the Quran, a book for the guidance of the whole of mankind, is often addressed to the Arabs and deals primarily with their history, culture and environment?

A. Careful reading of the Quran will show that references to history and culture serve only to illustrate a point, the point itself is always of universal relevance. Disbelief is attacked through several instances of Arab history, but the fundamental lesson applies to the nature and consequence of disbelief throughout the world. A whole philosophy of life can not be presented in abstract terms alone. The invitation was extended first to the people of a certain area (Arabia) and after those people had modeled their lives in accordance with the message of the Prophet, it became possible to extend its influence to other areas. Since the Islamic movement was essentially based on the equality of man, it had universal application, and local reference did not restrict its appeal or its relevance.



Our Ideological Sources

AL-QURAN

AL-SUNNAH

Chapter 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

45. O ye who believe ! When ye meet an army, hold firm and think of Allah much, that ye may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ وُجُوهًا فَانصَبُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۝

46. And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you: but be steadfast ! Lo ! Allah is with the steadfast.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝

47. Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُخِيطٌ ۝

48. And when Satan made their deeds seem fair to them and said : No one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo ! I am guiltless of you. Lo ! I see that which ye see not. Lo ! I fear Allah. And Allah is Severe in punishment.

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝

49. When the hypocrites and those in whose hearts is a disease said: Their religion hath deluded these. Whoso putteth his trust in Allah (will find that) lo ! Allah is Mighty, Wise.

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّهُمْ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

50. If thou couldst see how the angels receive those who disbelieve, smiting their faces and their backs and (saying) : Taste the punishment of burning !

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ۝

51. This is for that which your own hands have sent before (to the Judgement), and (know) that Allah is not a tyrant to His slaves.

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۝

Abū Musā reported that the Prophet, ^{peace and blessings of Allah be on him,} said :

“The faithful treasurer who pays what he is ordered with a willing heart is one of those who give charity.” (B. 37 : 1.)

عَنْ أَبِي مُوسَى قَالَ قَالَ النَّبِيُّ ﷺ
الْخَازِنُ الْأَمِينُ الَّذِي يُودَى مَا أُمِرَ بِهِ طَيِّبَةٌ نَفْسُهُ أَحَدُ الْمُتَصَدِّقِينَ ☆

The Prophet, ^{peace and blessings of Allah be on him,} said :
“Muslims shall be bound by the conditions which they make.” (B. 37 : 14.)

قَالَ النَّبِيُّ ﷺ الْمُسْلِمُونَ عِنْدَ شُرُوطِهِمْ ☆

Abū Hurairah reported, The Prophet, ^{peace and blessings of Allah be on him,} said :

“Allāh says, There are three persons whose adversary in dispute I shall be on the day of resurrection : a person who makes a promise in My name then acts unfaithfully, and a person who sells a free person then devours his price, and a person who employs a servant and receives fully the labour due from him then he does not pay his remuneration.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ قَالَ اللَّهُ ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ وَ رَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ وَ رَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يَعْطَ أَجْرَهُ ☆

(B. 34 : 106.)

Abū Hurairah said, The Prophet, ^{peace and blessings of Allah be on him,} stood up among us, and he spoke about dishonesty and he spoke of its enormity and spoke of the enormity of its commitment.

He said :
“I should not see any one of you on the day of resurrection, there being on his neck a goat bleating, there being on his neck a horse neighing, so he should cry out, O Messenger of Allāh ! come to my succour ; and I would say, I do not control aught for thee, I delivered the message to thee.”

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ فِينَا النَّبِيُّ ﷺ فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَ عَظَّمَ أَمْرَهُ قَالَ لَا لَفَيْنَ أَحَدٌ مِّنْكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاءَ هَآءَا نَعَاءَ عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ يَقُولُ يَا رَسُولَ اللَّهِ اغْنِنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدَا بَلَّغْتُكَ ☆

(B. 56 : 189.)

Amir-ul-Jamaat

Y. Muzaffaruddin Hamid, Amir (leader) of The Islamic Party, discusses issues relating to our faith, our struggle, and the people.

The World & Muslims Today

As a humanity we have reached high scientific achievements. We have gone to the moon, and we have around us all kinds of gadgets and conveniences as a result of the technological age in which we live. In contrast to this period of great scientific achievement, as far as the social, moral, and spiritual life of man is concerned, it is in just as much disarray and decadence as it ever was. I dare say that because of science and technology, the disarray and decadence has increased like never before in the history of man. Evil among men has reached the same heights as science because the machine gives it impetus; the machine gives it push and broadcasts it throughout the world.

In the contemporary political world a change is taking place. The conventional capitalist and communist world blocs are making a unique marriage in the history of world politics. This marriage is being consummated in the name of detente. Basically, detente means that these blocs--led in the East by China and Russia, and in the West by the United States--are stabilizing their illegal orders in such a way to guarantee that they will exist at the expense of the people. This is a maneuver on the part of those in power to shift the priority from one of confrontation--from the priority of overthrowing or destroying one

another's systems--to cooperating economically and politically to insure that they will continue to own the power on earth to control Allah's creatures and Allah's resources.

Even though millions of people are living under various forms of slavery, an awakening has taken place throughout the world, especially on the part of the literate oppressed masses. There is hardly a country where literate oppressed people are not demanding their rights, both human as well as legal rights. However, due to faulty social theories and bad analyses on the part of their thinkers and leaders, primarily because of their lack of guidance from Almighty Allah, these movements for political change are creating new forms of hell for themselves. This can be identified in the nationalistic and socialistic experiments of the Third World.

Even among us here in North America where there is still oppression, especially among the non-whites, amazingly there are still people who have become Muslim as well as some who have not become Muslim, that are turning to the system that has been a source of their degradation for centuries. They are going to that system expecting miracles, hoping to secure their human and legal rights.

It is clear that the Islamic movement in North America has to take up the cause of the oppressed, not unlike what

happened in the time of our Prophet. Under the leadership of Prophet Muhammad (peace and blessings be upon him) a most successful revolution took place. The high were brought low and the low were raised high.

The Muslim world today is at the lowest level of disorder as far as the Islamic social, moral and legal order is concerned. The Muslim states have all declared their independence from colonial rule and claim to be a free Muslim people. Yet, we do not have one Islamic state on this earth. There is not one regime among the Muslims that has submitted its governmental will to Almighty Allah. Rather they are dominated by the unbelievers. Decisions are made after giving considerations to Kafir governments and to Kafir interests. Evidence is constantly being revealed to those who pay close attention to Muslim world politics that most of those in power are new mercenaries who are actually fulfilling the whims of foreigners at the expense of the Muslim people.

Muslims are the largest religio-cultural unit in the world, but amazingly, they exercise the least cultural influence. In many cases they are the first to abandon their culture for an alien one; they are the first to abandon their religion. This is easily noticed, especially when a Mus-

MUSLIMS cont.

lim becomes educated, or when Muslims from overseas come to this country. They are quick to separate themselves from their Islamic heritage, their Islamic culture, their Islamic identification in order to be easily accepted and assimilated in the dominant political and social climate.

Economically, Muslims are the wealthiest group on earth, not because of their oil, but including their oil. However, poverty among the Muslim masses is the greatest. What an amazing contrast. Muslims are the richest as far as natural resources are concerned, but they are the poorest as far as the condition of their people are concerned. While the superior Islamic economic system lies dormant in the minds of the thinkers, the capitalist and communist systems are allowed to rob and suck the blood of the believing masses because of the improper distribution of wealth.

Educationally, Muslims have been leaders throughout history. We are duty bound to be learned and knowledgeable. The Prophet said to seek knowledge from the cradle to the grave, and to even go as far as China to seek out that knowledge. However, today Muslim masses are ignorant. They were ignorant under colonial rule. Now they are ignorant under their own rule. This is not just in reference to modern education. They are also ignorant of their Deen, their religion. It is because of their ignorance of their Deen that they are ignorant in all other areas. Those in power have historically benefitted from the ignorance of the Muslims. The governments have had to keep the Muslims ignorant of their religion because when a Muslim becomes aware of his faith, he takes hold of all those things which make his nation successful.

Almighty God, Allah, offers us a challenge in the Quran: "It is He who has sent His Messengers with the religion of Truth to make it pre-

vail over all other ways, even though the followers of the wrong ways are adverse to it." No ideology can survive dominated by other ideologies and other movements. We need not be dominated. Through the Islamic movement there is hope because the Dawah (call) is being spread. The message of "La illaha illallah" (there is no God but Allah) has potential only when there is a da'i, only when there is a caller. If there is no caller there is no call.

You who have joined the Islamic movement should know that the hope of Islam lies in the fact that we have accepted the call of Islam, not in the fact that the Quran has been revealed. The Quran was revealed to be carried out, to be fulfilled. When we fulfill Islam through the Dawah we give people an opportunity to change. We give people an opportunity to consider alternatives to their domestic, social, moral, economic, political, and spiritual conditions.

Islam is a society, but first it is a movement. The movement must have organization; it must have stability. It must be able to put the rules of Almighty Allah into effect not only on the believers but on the whole of humanity. In the Islamic movement there is the potential to bring all humanity under the rule of Islam. There is a place for the non-Muslim in the Islamic state. They are allowed to be there, to be protected by the guidance of Almighty Allah. There is a system, a methodology, a process by which "the believers will inherit the earth." We should study the Quran. We should discipline ourselves to the Sunnah (example) of our Prophet. Even though the Muslim world has failed Islam, you in this country and all the areas throughout the world where Islamic parties are developing and evolving, should know that you are the ultimate hope for Islam's establishment.

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**A Muslim Community
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Women in Islam

companions in the struggle

From the very beginning of the Islamic movement, women took part in it along with men. The first person to believe in the mission of Muhammad (peace and blessings be upon him) was a woman, Khadija, whom we respectfully call the mother of the Muslims. It was she who soothed the trembling heart of the Prophet when the great burden of Prophethood was first laid upon him. For ten years, a period of difficulties and hardship, she was his best supporter, and it was her wealth which financed the efforts of the Muslims during the Meccan period.

Among the fifty-five people who embraced Islam in the first three years of the Prophet's mission were nine women. After seven years of persecution and suffering eighty-three Muslims migrated to Abyssinia (Ethiopia). Among them were eighteen women who decided to share all the trials of exile with their husbands and brothers.

In Medina, where the men among the Ansar (helpers) made great sacrifices for Islam, the women did the same. During the battle of Uhud a woman was told that her husband, her father, and her brother were killed, she asked: "Tell me, is the Messenger of Allah safe?" And when she saw him alive she said: "If he is alive no affliction is unbearable." In the same battle, another lady was carrying water to the injured when she saw that the Prophet had been wounded and that the unbelievers were closing in on him. She took a sword, stood in front of him, and continued to defend him till she received a deep gash in her shoulder.

This event and numerous others show that whatever men did for the sake of Islam women did no less. They shared the brunt of oppression for Islam's sake. They accepted dangers, sacrificed life and property, gave up relatives and friends, underwent exile and starvation, and fully supported their fathers, husbands and brothers in the struggle for the true Faith. It was owing to the contributions of these women that Islam at one time dominated the world.

A woman's duties in the Islamic movement begin in purifying her home as well as the home of her neighbors and acquaintances. She should make the routine of her home Islamic. She should take the light of faith to women of all classes and try to stop the spread of indifference to Allah. She should raise her children in an Islamic atmosphere, and if her husband is serving Islam in any way, the woman should lighten his burden through encouragement and help.

The Islamic movement does not ask women to lose their personalities in those of men. They are not subsidiaries of men, they have a separate personality of their own. Women, like men, will one day have to stand before Allah and give an account of their deeds. On the day of Judgement each woman will rise from her own grave, not the grave of anyone else. She will not be exempted from judgement on the excuse that her man will give an account of her actions. Islam asks women to decide on Islam for themselves, regardless of what their men have decided; to accept its principles, its prohibitions, commands, and the responsibilities it puts on them. If these are accepted, then they must be practiced and never deliberately transgressed.

In Islam, women are given a position of respect, as women. Islam does not seek to make men of them. The difference between the Islamic civilization and the Western society is that the West does not give women respect or any rights as long as they do not become synthetic men and take over the responsibilities of men. The Islamic civilization gives women respect, honor, and rights while allowing them to remain women. It only puts the burden of those responsibilities on women which nature herself has put on them.

FOR MUSLIM MEN AND WOMEN, FOR BELIEVING MEN AND WOMEN,
FOR DEVOUT MEN AND WOMEN, FOR TRUE MEN AND WOMEN, FOR
MEN AND WOMEN WHO ARE PATIENT AND CONSTANT, FOR MEN AND
WOMEN WHO HUMBLE THEMSELVES, FOR MEN AND WOMEN WHO GIVE
IN CHARITY, FOR MEN AND WOMEN WHO FAST (AND DENY THEM-
SELVES), FOR MEN AND WOMEN WHO GUARD THEIR CHASTITY, AND
FOR MEN AND WOMEN WHO ENGAGE MUCH IN ALLAH'S PRAISE, FOR
THEM HAS ALLAH PREPARED FORGIVENESS AND A GREAT REWARD.

(The Holy Quran: Chapter 33, Verse 35)

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Letters

Readers Speak Out

The controversy over the status of the "Nation of Islam" (often called the "Black Muslims") has been the dominant theme in our letters during past weeks. We decided to share with you the views of other readers on this matter. Some brief background information on recent events may be helpful to frame the context.

In the July-Aug. 1975 issue of AL-ISLAM we published the article "Black Muslims Still Unbelievers" which also appeared in the Sept.-Oct. 1975 issue. MUHAMMAD SPEAKS newspaper (now the BILALIAN NEWS and official organ of the "N.O.I.") printed a response to our article in their Sept. 14, 1975 edition. We then published a rejoinder, "Islamic Worker's Response to BILALIAN NEWS" and "Elijah and Fard Must Go," in the Nov.-Dec. 1975 issue of our journal, and while some of our brothers were distributing AL-ISLAM in Newark, New Jersey they were assaulted by a group of so-called Black Muslims who were apparently angered by this material.

I have just finished reading your two articles attacking the followers of Elijah Poole in your Nov.-Dec. 1975 issue. I was practically moved to tears. I cannot tell if it was due to hatred and anger toward those hypocrites who attempt to associate their falsehoods with Islam, or tears of joy for my love of you who believe and share the heart of believers of truth, who are going forth with word and deed to strike down falsehoods.

I am sure that it is obvious to all who truly believe that the changes in the organization of the "Nation of Islam" is other than becoming closer to true Islam, as there is but one Islam. And Allah knows best what advantages they seek under the namesake of Islam. The two ayats you quoted in the second article, "Elijah and Fard Must Go," are most adequate.

Washington, D.C.

Your desire to see the Truth is clouded by your misunderstanding of the true history in regards to the Black man in America who is Abraham's seed. Islam was given to the Black man in America who was lost from home (Egypt) back in 1555 and kidnapped by a White English slave-trader whose name was John Hawkins, who studied our history, customs, and culture way before

the United States was established as a country.

Furthermore, this knowledge given to the Black man in America is a superior knowledge unbeknowning to the Moslems from the East. Prophet Muhammad ibn Abdullah had an inspired vision or thought about Allah sending him out as a leader. But the Honorable Elijah Muhammad talked to and saw Master W.D. Fard Muhammad face to face for three and a half years which you people do not understand.

Brooklyn, New York

Some brothers and I are determined to learn Islam, practice Islam, and project Islam. However there are some problems in our country as all 'Callers of Islam' will face. We have heard a lot about the "Nation of Islam" and feel according to the injunctions of the Quran and Hadith that they are non-Muslims.

However, at present, the leader and his followers claim that they have made 'new changes' which bring them into the fold of Islam entitling them to be members of the Muslim community. Is this true? Are they Muslims or non-Muslims? If they are still non-Muslims, many of us foresee that they will be a serious threat to Trinidad and the Caribbean.

San Juan, Trinidad

It touched me deep inside to have read what that Pakistani-American missionary wrote in the Nov. 14, 1975 issue of MUHAMMAD SPEAKS. As I read your article and his, I was very observant as to his cooperation with Wallace D. He put a lot of credit on "Sir Agha Khan."

He did not question them concerning their denouncement of "Allah and the Day of Resurrection." The Pakistani-American missionary never said that they were even in error. He justified for them the fact that being criminals was an excuse for Elijah not to teach them the real Din.

Doesn't he know that Wallace and his father are exploiting the Black peoples' minds? He reminds me every bit of a western nationalist sympathizer as the book Our Decline and It's Causes put those types like him. I see that he does not belong to us, period, and that he has put his own neck in the loophole of an innovationist.

State Correctional Institution at Graterford, Pa.

I have read with interest an article published in MUHAMMAD SPEAKS, Nov. 14, 1975, "Black Muslims Still Unbelievers." I have been a follower of Islam for five years following the teachings of Elijah Muhammad. I love Allah and do not want to be misguided. I am a seeker of the Truth. Therefore I would like to subscribe to AL-ISLAM. I do not belong to any mosque or other organizations. With sincere appreciation for your consideration.

Waterbury, Connecticut

cont. p. 14

LETTERS cont.

I was terribly disappointed with your article which supposedly "clarified the differences between true (Orthodox) Muslims and the so-called Black Muslims of the Nation of Islam." In fact, my immediate response was anger. But to condemn the qualities you show in your article in such a way is the seat of evil and that is what I am trying to get away from.

Islam is a totally new religious experience for Black people in America. And what you seem to expect is for 30 million people to swiftly overcome, immediately recognize the difference between the actual and the ideal, and after a period of 400 years of inconsistency and confusion, you would expect them to not only understand the principles of Islam in its totality, but automatically practice it without a period of adjustment.

Maybe you can't understand the "unorthodox" method in which the Nation is introducing this beautiful new religion to us. But sir... perhaps you were fortunate to learn Islam as a child from scholars who could teach all there is to know. It is unfortunate you cannot see the wisdom in the teachings of Islam to the Black people of America by the Honorable Elijah Muhammad.

New York, New York

EDITOR'S COMMENT -- As a Black American myself, I and thousands of others have found no impediments to practicing Islam because of the oppressive and deprived condition of our ancestors, and neither has any other ethnic group. What the writer seems to be demanding is that Islam compromise its principles so that Blacks may practice what is expedient and overlook what is inconvenient. Furthermore, she expects to use this to justify the false teachings of Elijah Muhammad. But Islam allows no such innovations. Besides, Islam is already a universal way of life that has no barriers for any people, regardless of their past or present condition.

Enclosed is a small donation towards any medical expenses for the brothers that were attacked in Newark. It is not much, but Insha-Allah it will help.

The Truth can not be put down by force!

Milwaukee, Wisconsin

AL-ISLAM's decision to speak the truth about W.D. Fard and Elijah Muhammad and The Islamic Party workers' decision to spread this truth in Newark inspite of warnings, threats, and harassments are examples of the same courage and commitment that Abdullah b. Masud showed when he became the first Muslim to recite the Quran loudly to the Quraish.

Inspite of Ibn Masud's awareness that he would probably be attacked, and fear for him by the Sahaba since not being from an influential family he would not have any protection except for Allah's (which was enough for him), he went to the sanctuary where the Quraish met in conference and began reciting the Quran aloud.

The Quraish after realizing what he was doing began beating him in the face until he could no longer recite. Ibn Masud then returned to his companions and said, "God's enemies were never more contemptible in my sight than they are now, and if you like I will go and do the same thing before them tomorrow."

Inspite of my personal differences concerning the timing of AL-ISLAM's public condemnation of Elijah's followers' references to Fard and Elijah...I feel that the Newark incident is one example of The Islamic Party manifesting the essence of commitment to Islam like that of the Prophet and his Sahaba as opposed to the mere wearing of beards and long garments, eating with one's fingers, and the like.

Columbus, Ohio

I received my first copy of AL-ISLAM and indeed found it most enlightening and rich in the spirit of Islam. The articles dealing with the "Black Muslims" were likewise enlightening, and I too agree wholeheartedly that they in no wise can be regarded as Muslims so long as there is the slightest reverence of the late Elijah (Poole) Muhammad and his teachings.

I also received the special supplement and immediately found myself in a state of mixed emotions. I was at once enraged by this brutal attack on my brothers in the faith, moved by their resolve and determination to continue in the cause of Allah, and deeply hurt by the injury they received. I immediately offered supplication to Allah that His support and Peace of Reassurance be upon our brothers and all the faithful who are striving in His cause to spread the True message of the faith.

Dallas, Texas

Black Muslims in the U.S. cannot see that their insecurity is the base of their aggression. When men are filled with fears and insecurities it over-flows on other people. The people of the Nation of Islam are afraid. They fear the ideology adopted by them is not a sound one. They force their weekly newspaper on people...and resort to condescending remarks to those who do not wish to read their publication.

The Nation of Islam says there is a new Islam. According to the Holy Book, Islam was perfected over 1400 years ago. So naturally, they are attacking missionaries of the real, true, tried, proven, and tested Islam.

Have pity for the people of the Nation of Islam my brothers. They have a sickness they will not admit to. Therefore, they cannot find the cure.

Los Angeles, California

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Book Review

BEYOND MALTHUS: POPULATION AND POWER
Neil W. Chamberlain (Basic Books, Inc.)

A New Look at the Population Explosion

Population growth, a topic of serious concern in the world today, has attracted interest since Robert T. Malthus wrote "An Essay on the Principle of Population" in 1798. Malthus, a sixteenth century English minister, contended that the rate of population growth was disproportionate to the rate of food production. Population, he said, increases by a geometric ratio (2,4,8,16,32,64...) while food supply increases only by an arithmetic ratio (2,4,6,8,10,12...). In view of this phenomenon, his conclusion was that ultimately poverty and starvation of catastrophic dimensions was unavoidable. Man could not escape from the consequences of the population explosion--"misery," which is "an absolutely necessary consequence" and "vice," which is "a highly probable consequence."

The Malthusian perspective, by provoking the fear that basic resources necessary for human existence will soon be increasingly difficult to obtain, has prompted governments the world over to institute policies of population control--mainly through family planning and its bitter fruits: contraception, abortion, and sterilization. Mr. Neil W. Chamberlain in his book, BEYOND MALTHUS: POPULATION AND POWER, presents an alternative view. He quotes a Russian physicist who observes that people who are afraid of the population growth "look at a baby and see only a mouth to be fed. They do not see the hands, which will be more than capable of feeding the mouth."

Contrary to the Malthusian thesis, man's ability to modify his patterns of social behavior and to exercise control over technology (and hence, the means of subsistence) wards off the ill-effects of great numbers.

However, Mr. Chamberlain's main purpose was not to contend with Malthus, but only "to extend the realm of his inquiry." BEYOND MALTHUS is not merely concerned with the demographic approach to the population problem (that is, the matter concerning the number of people relative to the food supply); the book is chiefly concerned with the effects of population numbers, location, and composition on social organization, authority structure, forms of government, institutions and organizations, urbanization, distribution of wealth, and international relations.

Chamberlain's argument is that the most serious population problems do not arise from any imminent danger of population growth outrunning available resources, but from critical shifts in the relative power--political as well as economic--of different groups within society and between different societies themselves. Population growth forces redistribution of power, authority, and social advantage. Elite groups oppose any change in the social, political, and economic structures because it means that their authority and ability to maintain a disproportionate share of social privilege would diminish. The disturbance of this preferred status quo prompts action to curtail population numbers.

BEYOND MALTHUS is an enlightening search into the population issue. The author has succeeded in broadening the scope of the problem and providing an in-depth look at its profound implications on the human level rather than on the statistical level. The book is a stimulus for deeper reflection on man's ability to adapt to ever-changing conditions.



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.

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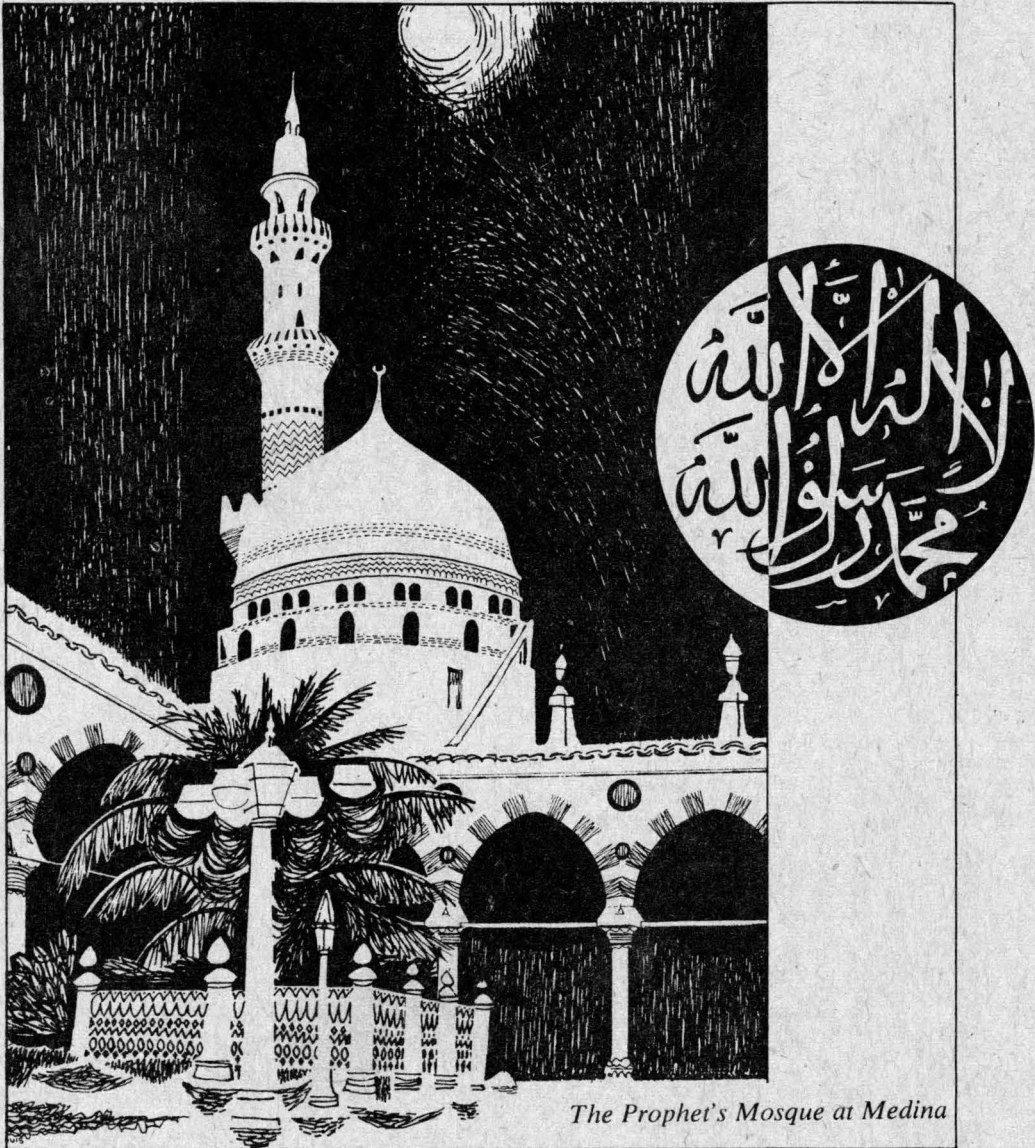
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