



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

al-islam

THE ISLAMIC MOVEMENT JOURNAL

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Zul-Qi'dah - Zul-Hijjah 1396

Enjoining the good, forbidding the evil

No nation in history has ever been completely free of wrong-doing. Every society has within it people who are inclined toward transgressing moral and social laws. There are always persons who find it difficult to refrain from violating the rights of others or forsaking the public welfare for their own personal advantage.

As long as such people are a minority and as long as the ideas they hold are confined to a limited sphere of influence, then the nation in which they live is relatively secure. But when wrong-doers increase in number and corrupt ideas gain popularity, then the society is doomed, for without honesty, fair-dealing, and mutual respect, the relationships that bond people into communities will disintegrate.

The preservation of a nation, therefore, is not merely dependent upon its material wealth, its scientific know-how, or its military might. Instead, what saves a nation from self-destruction is the extent to which some group within it carries out the duty of "enjoining the good and forbidding the evil."

The Holy Quran, explaining the forces that determine the rise and fall of nations, says in regard to this matter:

If only there had been among the generations before you, persons possessing a remnant of good sense, prohibiting men from mischief in the earth, as did a few of those whom We saved. But the

wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.
(XI: 116)

This verse shows that a person should not be concerned only with his individual righteousness, but as a social being he is obligated to see that others also lead a morally virtuous life and do not indulge in practices detrimental to the spiritual and social well-being of the community. Just as feeding a poor person who is without food is more noble than just feeding one's self, encouraging right conduct and preventing injustices are far superior than merely keeping one's self from mischief.

The Holy Quran gives the following reason for God's curse on the Children of Israel:

Those of the Children of Israel who disbelieved were cursed by David and by Jesus, the son of Mary. That was because they disobeyed and were given to transgression. They did not try to restrain one another from the iniquity which they committed. Evil indeed was that which they used to do. (V: 81-82)

Apparently, a basic weakness that appeared withing the ancient nation of Israel was a tolerance for evil, which gradually allowed widespread corruption. Prophet Muhammad (peace be upon him), commenting on this verse, said this:

The first weakness crept in among the Children of Israel in this manner. One of them would meet another and say to him: "Fear God and give up what you are doing, for this is not permissible for you." Then he would meet him the next day and find no change in him, but this would not prevent him from eating, drinking, and associating with him. When it came to this, Allah perverted the hearts of some on account of their association with others.

At this point in his narration, Prophet Muhammad, who had been reclining, suddenly sat up and said with strong feelings:

I swear by Him in whose hand is my life, you must enjoin good and forbid evil and seize the hand of the wrong-doer and persuade him to act justly and establish him firmly on the right, else Allah will involve the hearts of some of you with the hearts of others and will curse you as he cursed them.

Hence, the salvation of a nation depends on a living spirit of "enjoining the good and forbidding the evil." There must be at least one group to bar the way of mischief-makers and suppress the growth of the criminal mentality. This idea is repeated in another way in the following verses:

(CONTINUED ON PAGE 2)

The Islamic Party Line

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

November-December 1976

Vol. 5, No. 6

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"Revolutionaries must leave reform organizations"

The following article is a condensed version of the kutba (sermon) delivered by Y. Muzaffaruddin Hamid, Chairman of the Islamic Party, during the Eid-ul Fitr (Festival of Breaking the Fast) Prayer Service at the Community Mosque, Washington, D.C.

In giving thought to this kutba, I found that there were so many problems and so many challenges facing the Movement of Allah that perhaps it would not be acceptable to speak merely in generalities. So today I've chosen to key in on one fundamental problem which is in fact two-fold in nature. First, there is the ever rising presence of reform organizations among Muslims which claim to be working for the cause of Islam.

Second, there is the naive, groundless belief of some would-be revolutionaries that it is possible to work effectively within reformist organizations to bring about the Islamic Revolution. Let us now look into these critical matters.

Reform organizations have no true clear-cut goals or objectives, except perhaps to make one or two changes in an existing system. One can say that reform organizations aim to mark-time--to stall or postpone action. Reform organizations confine their activities to working within whatever system they are under, taking care to avoid all forms of confrontation at all costs. Whenever a situation involving conflict between the conflicting parties arises, their role is to strike a compromise between the conflicting parties rather than actually help to solve the problem.

Rather than put the wrong to right--seek justice--the reform organization prefers to

have the two sides come together, hold hands, and forget about the problem. For example, the ulema in most Muslim countries are trying to bring the government and the masses together by hiding the conflict which exists between Islam and the system which the government is following. They are supporting government policies which are anti-Islam by giving what they allege to be "justifications" from the Holy Quran.

This kind of counter-revolutionary behavior is by no means confined to Middle-Eastern countries. In the U.S., the leadership of the Islamic Center in Washington, D.C. recently stated quite boldly and unashamedly that the only area of conflict or disagreement between Islam and Capitalist America is in the area of Family Law--all else is okay. These are the kinds of games that the ulema among the Muslim masses are playing with the religion.

The methodology of the reform organization is as ambivalent as the reform organizations themselves. In the face of oppression, conflicts, or critical problems, they typically scamper off into the woods and revert to nearly any available cop-out or escapist tactic which will enable them to avoid combating the unbelievers. Such organizations refuse to go out and struggle in the cause of Allah and thereby refuse to accept the methodology which Islam demands.

The reformists will hold their once a week Quranic reading, Arabic, or Hadith classes, and they will talk about and lecture on how good and beautiful Islam is. They will not, however, go a single step farther. They will not, for example, go out and make contact with the rulers of the society, nor with other ideological groups such as the Nationalists and the Socialists.

The reformists are always side-stepping--ignoring the problems of the suffering masses. You will see them hurriedly going off to study aspects of the Fiqh (Islamic Law) and putting forward these activities as priorities in order to avoid participation in the real Islamic revolution. Political training, for example, is non-existent. Will studying Arabic grammar and improving one's tajwid prepare Muslims and the general masses for confronting the challenge of either the Capitalist or Communist aggressors?

Clearly, the above can bear fruit only if combined with revolutionary political action on the one hand and spiritual and intellectual development and advancement on the other. Spiritual and moral training must go hand and hand with political and intellectual training.

You are likely to hear reform organizations talk about and stress the need to build so-called Islamic economic models (often at the expense of the masses). A great deal of money, research, and academic as well as intellectual energy and effort go into presenting these economic models and, similarly, into studies pertaining to Islamic Law, Architecture, etc.

Why aren't these same resources being used for the Islamic revolutionary struggle?

(CONTINUED ON PAGE S-4)

(CONTINUED FROM PAGE 1)

...And did not Allah check one set of people by means of another, the earth would indeed be full of mischief...
(II: 251)

To those against whom war is made, permission is given to fight, because they are wronged; and verily, God is Most Powerful for their aid. They are those who have been expelled from their homes in defiance of right, for no cause except they say, "Our Lord is Allah." Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques; in which the name of God is commemorated in abundant measure.... (XXII:39-40)

When the Holy Quran speaks of repelling some men through others, it is really stating a general law of historical change and not merely referring to the removal of evils from religious life. A system of life which cannot renew itself with spiritual and moral vigor will degenerate and produce corruption and injustice, which can only be removed by the victory of another group over it with a different system of values. For this reason, Islam did not only bring a new system of life, but also a mechanism to renew and sustain its ideals. This is why Allah demands in the Holy Quran:

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong. They are the ones to attain felicity. (III: 104)

This verse describes the historic mission of the Muslim community--to be an alert guardian of virtue and a bitter enemy of vice. In a similar verse, the Muslim community is called the "best community evolved for mankind." This honor, however, is not automatic, but conditional. If it neglects its duty to Almighty God, Allah, then as the Holy Quran states, "He will substitute in your place another people."

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"...We hurl the Truth against Falsehood, and it knocks out its brain, and behold, Falsehood doth perish!" (Holy Quran, XXI: 18)

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Behind the walls

The following two articles are excerpts from publications by Muslim inmates. "No Hocus-pocus" is condensed from an editorial in the newsletter (July-August 1976) of Al-Araf Masjid, which is located at Auburn Correctional Facility, Auburn, New York. "The Fajr Blues" is adapted from the newsletter (September 1976) of Masjid-ul-Salat, which is located at Elmira Correctional Facility, Elmira, New York.

For information about how you can assist Muslim inmates, please write to

The Department of Muslim Prisoner Affairs
c/o The Islamic Party in North America
770 Park Road, Northwest
Washington, D.C. 20010

No hocus-pocus

"And they ill-treated them for no other reason than that they believed in Allah." (Holy Quran) This verse has become a living reality for us in our present situation. For years now, since Islam has become a dominating force in the prison system of America, the administrators have been bewildered at Islam's ability to take some of the most violent people and transform them into people who know their Creator and who realize the purpose of their existence. For years, these inmates have been living proof of the power of Islam, but yet, because of ignorance, the officials still look upon the righteous servants of Allah as a subversive threat.

In what way is praying five times a day going to upset the prison programs, and how is fasting during the month of Ramadan going to present a breach of security? We have noticed that for years these things have been looked upon as some hocus-pocus which is designed to cover up the supposed plot of disrupting the system. It is a shame that the administrators are not so intelligent to see that as long as a Muslim abides by the tenets of Islam, the less trouble they will have out of him. The wardens should be happy that the Muslims are praying.

It appalls us to see homosexuals running rampant in their skin-tight shorts and floppy hats; the officers look and smile and say, "That's cute," and then tell us to remove our prayer caps and curtail our worship and adherence

to the traditions of Islam. Where is the equality or justice?

It is frustrating to have found the salvation of mankind, and then be harassed for trying to practice it and become a new person. This phobia comes from the lack of understanding of our religion, and the only remedy is to educate the prison administration to our religion and the blessing it could bring to them also. Let us not forget that when Allah says in the Quran, "This day I have perfected your religion for you," means that all mankind was ordained to follow Islam.

This frustration, however, has not impeded our zeal or efforts to establish our religion in these places. The strength we get from the hardships and obstacles enable us to struggle a little harder. In our supplication to Allah, we say, "Oh Lord, increase our patience."

THE FAJR BLUES

(a short story)

The morning silence is broken by the squeaking of my bed springs. I abruptly rise and look out the cell-block window to see if I have missed the dawn prayer. Praise be to Allah! The sun hasn't risen, and I have time to make prayer. I reconsider for a second, realizing there might be a little more time for sleep; but experience has eloquently testified that a moment more of sleep may make me late.

After this brief battle with my conscience I slowly remove my covers and look

around in the darkness. As I reach for my pants, I hear the familiar morning sounds: the snoring, the finger-popping to music playing on a cassette, someone asking for sugar for his morning coffee. I hesitate, then go towards the sink knowing that the sound of pushing the water button will awaken the people on both sides of my cell. I rationalize, "I *must* make ablution. Besides, if Abdullah upstairs hears me, he will know I am up in time for prayer."

Oh well, here goes.

BANG!! The water sounds like a hurricane exploding from the faucet. "Man, it's cold." I feel refreshed, and lay down my prayer rug. My joints are stiff, and it's almost an effort to stand upright. As I dive towards prostration my knees crack, sounding off like a breaking broomstick. Thank God that's over. There's one thing about prayer, at times you hesitate and wait until the last possible minute, but after it's over you're sort of glad you did it.

The gallery doors crack and the rest of the prison comes to life. My neighbor shows no indication that I have disturbed him. He probably thought he was dreaming. The morning starts like so many before it: I meet Abdullah and say, "As salaamu alaikum," and the response comes almost mechanical and indifferent, "Wa laikum salaam." If he feels energetic, I also hear, "Wa rahmatullah."

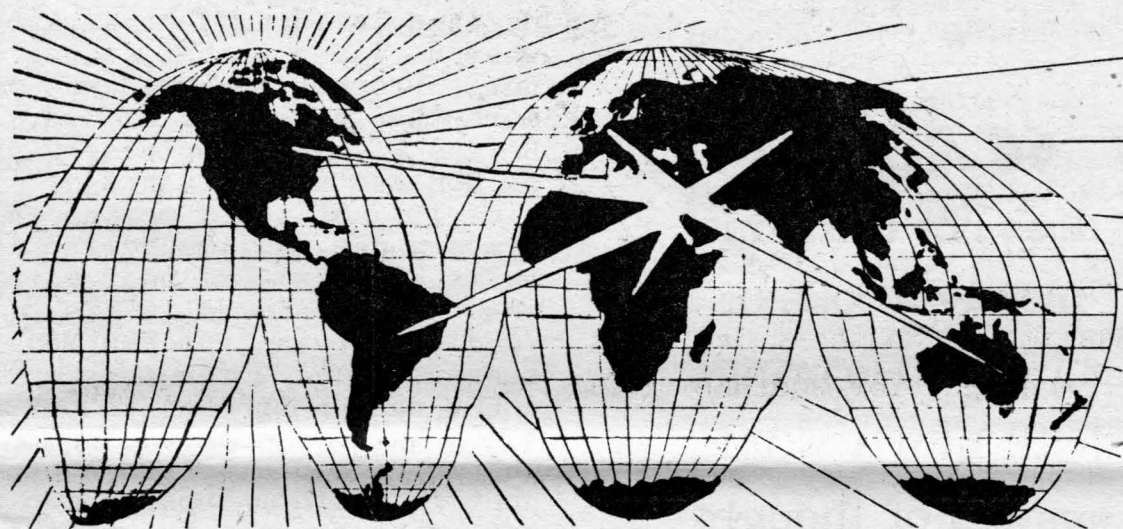
Is my prayer cap on straight? I wonder. Am I presentable? Do I look like an ambassador of Allah? Do I care? During the day, there is a constant awareness of slipping and accidentally shedding the Muslim cover.

"Hey, you. Take off that beanie," the officer snaps as he looks around to make sure his colleagues heard him. He smiles victoriously as his ego inflates. He got himself a M-o-o-slim, early in the morning. Off comes the prayer cap, slowly...defiantly. I know I'd get locked up if he knew what I said to him silently.

(CONTINUED ON PAGE S-4)

The prophetic mission

Reshaping the world with the Word of God



One area of misunderstanding about Islam centers around the life of Prophet Muhammad (peace be upon him), not so much the details of his biography, but why he is considered a prophet, the nature and purpose of his mission, the position he holds among his followers, and the relation of his message to other scriptures.

The purpose of the following article is to explain the context in which Prophet Muhammad (peace be upon him) fits into the general history of religion and to clarify his role as a Messenger of Allah (God).

Islam is not the name of a unique faith presented for the first time by Muhammad (peace and blessings be upon him) who should, on that account, be called the founder of Islam. The Quran makes it abundantly clear that Islam--the complete submission of man before God--is the one and only faith consistently revealed by God to mankind from the beginning. Noah, Abraham, Moses, and Jesus--prophets who appeared at different times and places--all propagated the same faith. They were not founders of faiths to be named after them. They were each restating the faith of his predecessor.

FINAL DIVINE MESSAGE--GUIDANCE FOR ALL TIMES

What distinguishes Muhammad from the other prophets? He was the last prophet of God, and through him God revived the same genuine faith which had been conveyed by all the former prophets. The original message of the earlier prophets was corrupted and split into various religions by people of different ages, who made false additions to the scriptures. These foreign elements were eliminated by God, and Islam in its pure and original form was transmitted to mankind through Muhammad (peace and blessings be upon him). Since there was to be no messenger after Muhammad, the Book revealed to him was preserved word for word, so that it could be a source of guidance for all times.

Muslims believe in all the prophets who preceded Muhammad--not only those who are mentioned in the Quran, but also those who are not mentioned--and this is such an integral part of the faith that if anyone abandons it, he ceases to be a Muslim. For instruction, however, Muslims turn to Prophet Muhammad alone, not because of prejudice against the other prophets, but because as God's last Messenger he brought the latest divine dispensation. The Word of God which was brought through Muhammad is pure divine language, free of human admixtures and preserved in its original form. Its language is a living language, spoken, written, and understood by millions of people, and whose grammar, vocabulary, pronunciation, and script have remained unchanged from the time of revelation till today.

The life of Muhammad and the manner in which he conducted himself were also recorded in a unique manner by his companions and by later compilers of these records. A more complete and authentic account of the life, sayings and actions of any prophet or historical personage has never been compiled. In this way, the Quran and the life history of the Prophet together became a reliable source of knowing what Islam is, what it stands for, what guidance it provides, and what obligations it places upon its followers.

Muhammad's mission was for the world as a whole and for all times. This has been confirmed by the Quran and is a logical consequence of the finality of his prophethood. A prophet, after whom there was to be no other, had to be a guide and leader for all men and for all ages. God has provided through him a complete code which man needs to follow the right path, and this, in itself, supports the concept of finality, because without completeness the need for other prophets would remain. It is a fact that during the last 1400 years no man has risen whose life and work bear even the slightest resemblance to that of a prophet.

(CONTINUED ON PAGE 4)

Etc.

Muslims in South Africa

"Riots have spread throughout South Africa--right onto our front doorsteps. Many people, more than what was reported in the press, have been killed. Many nearby residents are dead or injured....The recent violence was inevitable as the white government blatantly refuses to discard the policy of separate development." A regular correspondent from South Africa made these comments in a recent letter to The Islamic Party. He wanted to candidly show the escalating discontent and willingness to revolt by the blacks and "coloreds" against the racist minority government of South Africa.

The main point of his letter, however, was to report on the lack of Muslim involvement in the freedom struggle: "The Black Power followers have earned my respect and admiration for their keenness to sacrifice for the liberation of the oppressed. Muslim organizations and institutions throughout South Africa have maintained an alarming silence with regard to the present violence. No programs have been embarked upon to openly show opposition to the white government. No programs... have been held to express solidarity with the blacks."

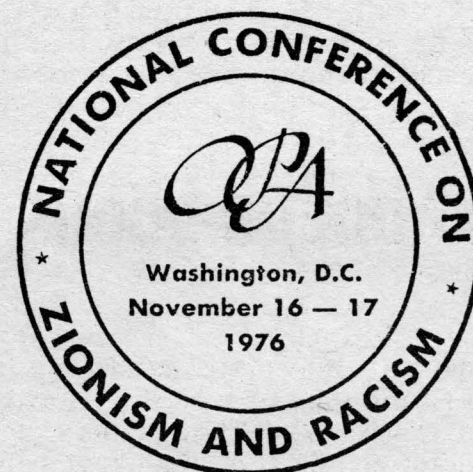
An article in the October 1976 issue of *The Minaret*, a Muslim news monthly published in New York City, expressed a somewhat different view about the South African Muslim community, which is predominantly composed of Asians. It claimed that the Muslim community's "active presence among the local Africans has served to awaken black self-awareness and in some measure even build, in a quiet way, a smoldering resistance to the white rule in the country." However, the article also pointed out that "a sizable sector of its business class, all too keen to win advantages a government alone can give,

tended to gravitate towards the white ruling minority."

Although the *Minaret* article felt that the leaders of the South African Muslim community "should be best to devise strategies to meet the developing situation," it hoped that they would "be inspired by the Islamic commitment to justice and the requirement to fight oppression. On the other hand, the South African correspondent, in his letter to The Islamic Party, blamed these same leaders for much of the Muslim indifference towards Apartheid. He stated: "Muslims have followed the stream because of the lack of independent guidance and liberation-minded leadership committed towards social justice and establishing the authority of Allah."

COMING NEXT ISSUE!

A report on the NATIONAL CONFERENCE ON ZIONISM AND RACISM, convened by the Oppressed Peoples' Affairs Committee of the Islamic Party in North America.



Muslim Development Corporation is a non-profit organization designed to serve the needs of the Muslim community in the Washington, D.C. metropolitan area, which includes the suburbs in Maryland and Virginia. The corporation, presently engaged in a fund-raising campaign, wants to provide decent housing at reasonable prices for all income levels, create a family-oriented atmosphere, build or purchase facilities for a mosque, a community center, a hospital-clinic, and a funeral home, and acquire land for a cemetery. For more information, please contact Bro. Miraj Siddiqi, Muslim Development Corporation, P.O. Box 3252, Alexandria, Va. 22302.

PORNOGRAPHY FOR 200th BIRTHDAY

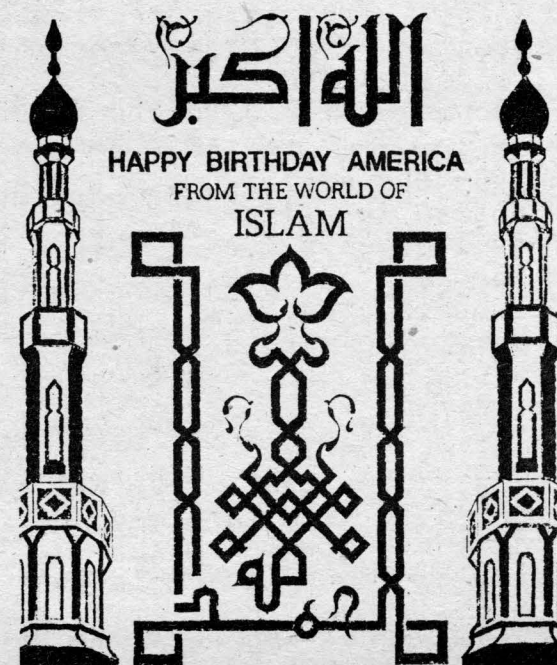
Below (on the right) is the design of a poster prepared under the auspices of the Islamic Center of Washington, D.C. and the Supreme Council of Islamic Affairs of Egypt as part of a Bicentennial Salute to America. The message on the left was sent to the Islamic Center by a group of Muslim students as a protest against the poster. The message was appropriate, to say the least.

"Your elaborately produced and mischievous full-size poster on 'HAPPY BIRTHDAY AMERICA' is, no doubt, a 'pornographic' piece, bearing in mind our Islamic standards!

There exists the same relation between juxtaposition of those holy words of 'ALLAHU AKBAR' and that filthy congratulation to an anti-God nation as there is between God and 'Taghut' [transgression].

How come we are so alienated and humiliated that we kindly forget all about oppression, political pressure, exploitation, and crimes of America to Islamic and all oppressed people of the world and extend to her our most sincere wishes....!

'Yea, to those who take for friends unbelievers rather than believers: Is it honor they seek among them? Nay--all honor is with God.' (IV: 139)



(CONTINUED FROM PAGE 3)

Nor has anyone presented a book which could be remotely considered as divine communication.

KNOWLEDGE OF ULTIMATE REALITIES

It must, at this point, be understood why the need arose for God to communicate with man through His prophets. This has to be examined in the context of the sources of human knowledge. In general people gain knowledge through observation. At higher levels they use deductive reasoning accompanied by scientific investigation. Man is sufficiently well equipped in these fields not to require direct divine assistance, though, no doubt, there is an ever present divine will helping man in his research and investigations and progressively revealing to him the mysteries of the universe. Some gifted individuals, for example, in moments of rare inspiration, achieve new insights or discover new laws of nature.

But there is another type of knowledge which is beyond the reach of our senses or scientific study--the knowledge of ultimate realities. This sphere of knowledge does not submit to any instrument of scientific examination. Philosophy and science can only guess about it. Human theories about ultimate realities--such as the existence of God, the creation of man and the universe, and life after death--based on reason, are never certain, and their authors, aware of their limitations, do not present them as conclusively proved. In respect of these realities, man is dependent on whatever knowledge is communicated to him by God.

How is this knowledge conveyed? Is it done through a publishing house where books are printed and handed out with instructions about how life should be organized? No, to convey this knowledge to mankind, God chooses prophets. He reveals the truth to them, and they communicate it to the people.

ESTABLISHING THE DIVINE WAY OF LIFE

The work of a prophet is not limited to communication of the knowledge alone. He has to explain, according to what is revealed to him, the relationship between God and man and between man and man as it factually is and as it actually should be. He has to prescribe a moral code, define the principles of culture and civilization, lay down the mode of worship, establish a framework of belief, and define the moral obligation which must govern our lives.

“A prophet does not transmit merely a code of rituals....He brings with him a whole system of thought and action....”

A prophet determines the rules which should form the basis of social and cultural relationships, economic, judicial, and political dealings, matters of war and peace, and international affairs. A prophet does not transmit merely a code of rituals commonly regarded as 'religion.' He brings with him a whole system of thought and action which is called the *Deen* (a complete way of life) in Islamic terminology.

The mission of a prophet does not end with the announcement of this way of life to the world at large. He has to guide the people who follow him, explaining to them the implications of the religious creed, the moral code, the divine injunctions and commandments, and the form of worship that sustains the whole system. He has to demonstrate, by practice, the faith he preaches, and his life should be a model which people can follow to organize their own

lives. He must give training to the individuals and the society as a whole to prepare them for practical participation in the evolution of culture and civilization. The believers must grow under his guidance into an organized community engaged in establishing the divine system of life so that God's Word should prevail over all other words.

PROPHET IS A HUMAN, NOT A DEMI-GOD

The position of Prophet Muhammad has been so clearly defined in Islam that we know what he was and what he was not. Prophet Muhammad was no more than a servant of God. He was to make people servants of God and not servants of himself. At least seventeen times a day Muslims recite in their prayers: "I bear witness that Muhammad is His [God's] servant and His Messenger." The Quran leaves no doubt that a prophet is but a human being and has no share whatever in Divinity. A prophet is neither super-human nor is he free of human limitations. The precise task of a prophet is to communicate the message of God. He has no powers to make people righteous and faithful. Nor can he call to account those who refuse to believe, and he certainly has no power to punish them for their disbelief.

Should a prophet himself choose to defy God or fabricate things on behalf of God or make any change in the message revealed to him, he will incur divine displeasure and punishment. Muhammad is one of the prophets of God, and above that he has no status. He cannot by himself prohibit or permit anything. Without a mandate from God he cannot legislate for the people. He has to strictly conform to divine commandments. In this way Islam ensured that the Muslims would not turn Prophet Muhammad (peace and blessings be upon him) into a demi-god.

(This article was adapted from an address, "What Islam Is," delivered by Maulana Maududi in London.)

(CONTINUED FROM PAGE S-1)

The religion of these reformists is primarily identified by their intellectualism--not their work, their academic pursuits--not their struggle. The reform organizations seem to be trying to establish some kind of academic religion. They start with intellectual and academic pursuits, and they end with intellectual and academic pursuits. They are not at all interested in proceeding to further stages of the Islamic revolution.

A remarkable feature of the reformist organization is that it is able to shelter people of many different interests and outlooks. What is the likelihood of a would-be revolutionary maintaining his or her revolutionary identity or practice in such an organization? We have stated earlier that the aim of the reformist organization is simply to introduce one or two token changes in an existing system. Hence, at the slightest indication of conflict the reformist will become uncooperative with and hostile to the revolutionary element within the organization.

The reform organization will either abruptly take steps to crush the revolutionary element, or it will simply disband rather than participate in any revolutionary action. Moreover, the revolutionary who joins such reformist organizations cannot carry on with the revolution. A decline in revolutionary consciousness takes place continuously, every minute and every second that they do not execute revolutionary action. So they must inevitably lose their revolutionary identity.

Let's take a look at another example of a reform organization. Take the case of a certain well-known national Muslim group in this country. According to its constitution its aims are consistent with working for Islam. But ironically its membership is a flock of people, varying from government informers to capitalist Muslims to nationalist and racist Muslims as well as recently, I'm informed, some communists. One might ask how is it even conceivable that such diverse, unIslamic, and unhealthy elements could exist

in one organization. The answer can be stated in one word--COMPROMISE.

Fortunately, at this time there still exists within this particular organization a small section that retains its revolutionary characteristics. However, the danger of losing the revolutionary character is both real and inevitable. The performance of the section is ineffective and done out of the capacity of the individual which is of course very limited.

In the final analysis the method of the reform organization is of course enforced. This clearly marks the triumph of the reformists over the would-be revolutionaries. Such a group is not able to have open discussion or debate on questions relating to critical issues and basic strategies. The revolutionary is forced to ignore such questions and concentrate on things which have no relevance to the Islamic revolution because there is not and cannot be agreement within the reformist organization.

The revolutionaries have no other alternative but to get out of the organization and join a revolutionary Islamic Party which has a genuine Islamic revolutionary identity. We approach our brothers and sisters today in love and humiliation and request that you leave reformist organizations and join with those who are truly struggling with might and main in the cause of Allah.

I have tried in this kutba to show that it is wrong for revolutionaries to think they can work for the Islamic revolution within a reformist organization. The Islamic revolution does not come like a thief in the night, but comes only when the people understand and accept the sovereignty of Allah over all aspects of their lives.

A true Islamic revolutionary cannot be content with hiding within a reformist organization. His or her proper place is with the Muslim masses, leading them and all the oppressed masses against the oppressors and toward the establishment of the Islamic State. Insha Allah, may this day be a new chapter in the history of Islamic movements.

(CONTINUED FROM PAGE S-2)

As I look around, I think, "What about that guy in front of me with the golf hat on...backwards? Or him with the stocking cap, or that homo with the cowboy hat? Why me? ...Why us?" Hardships were foretold to those who follow Islam. Be patient and persevering, all those cliches and Quranic verses that sound good, but d*** if I feel that way.

I see the brothers gathering in the yard. As I approach, the faces are sad and dismayed. Abdullah got locked up yesterday. He got caught praying. The brothers are really smoking! Man, are they mad about what happened. Listen to the talk of revolution. Jihad at last. Allahu akbar. We're finally gonna do it...be martyrs. Maybe?

"THE YARD IS CLOSED," echoes the loud speakers. The brothers gather their books and thermoses..."Ma salaam..." "Ma salaam..." "See you in school..." "Don't forget my ice cream..." "Ma salaam..." "Ma salaam..." "What about Abdullah?" "I'll say an extra prayer for him." "Ma salaam..."

Another day. Just made it. Didn't get killed. Didn't get caught. All praise due to Allah. I wait for the officer to pass my cell before I say my prayers. As I finish the evening prayer and lay in my bed, I put on the earphones. So what if it's Richard Pryor. I think he's funny. I just won't laugh too loud.

The laughing has stopped. The snoring has started. I close my eyes and wonder what it's going to be like this time when I'm cut loose. Will I put my Islam in the duffle bag with the rest of my state clothes on release day? Well, Allah knows best. Isn't that what we always say when we don't want to face something? ...Allah knows best.

I slowly drift into slumber, hoping for a good dream. I mean a *real good* dream. You know, one you can almost touch. Anyway, I know it won't last long...it can't last long...because before I know it....it will be time for the dawn prayer.

COMMENT

Man-God of China

Despite their progress in agriculture, industry, education, health care, and military preparedness, the Chinese people are still captives of spiritual and psychological slavery. The systematic liquidation of 48 million Chinese Muslims is only one grim testimony to the abolition of freedom of conscience under the Maoist-Communist ideology.

If there was ever any doubt that the late Chairman Mao Tse Tung was the man-God of the Peoples Republic of China, then conclusive evidence was presented at the memorial service held in his honor at Peking's Tienamen Square. "A rally of 1 million people observed a three minute silence followed by the playing of the Chinese national anthem and the Internationale. After the oration by Premier Hua Kuo-feng, *all the mourners bowed three times before a portrait of Mao.*" (*Impact International*, London, Oct. 8-21, 1976)

Hungry for power

"People in the top of government are power hungry, and they will do anything to get and keep power. They want nothing but raw power. And that's just downright corrupting." These views, expressed by a North Carolina farmer following the Watergate crisis, still hold true today. The lack of moral integrity and the misuse of authority have become so commonplace among public officials that reports of scandals and corruptions are almost matter-of-fact rather than news.

What should be the attitude of government officials toward the public trusts which they hold? The answer was reflected in the acceptance speech of the newly elected head of the Islamic State following the death of Prophet

Muhammad. He addressed the large assembly before him:

O people! I swear by God that I never coveted this office either by night or by day; nor did I have any inclination towards it. I never prayed to God openly or secretly to confer this position on me....In fact, a great task has been given to me which is beyond my power to fulfill except with the help of Almighty God. I wanted to see the strongest of men in my place....Now it is beyond doubt that I have been elected your leader, although I am no better than any of you. Help me if I am in the right; set me right if I am in the wrong....In my sight, the strong and weak are alike, and to both I wish to render justice. Obey me as long as I obey God and His Prophet. If I neglect the laws of God and the Prophet, I have no right to your obedience.

The best attitude of the ordinary citizen toward those in positions of authority was best expressed in a similar incident involving the second head of the Islamic State. While delivering a sermon, he asked the people: "If you had found any inclination toward wrong-doing in me, what would you have done?" One member of the Muslim community stood up and confidently answered: "We would have set you right with the edge of our swords." The leader thereupon replied: "Praise be to God; there are men in the nation who would put me right if I go astray."

Looking for lust

The statements made by President-Elect Jimmy Carter in *Playboy Magazine* about adultery are the views shared by most Christians. Although many commenting clergymen considered Mr. Carter's choice of words and magazine to be in poor taste, they were not opposed to the ideas he expressed.

If, however, one were to closely compare Mr. Carter's views about lustful looks with the actual words (and their context) as spoken in the Bible, one would find that Mr. Carter and his fellow-Christians have a gross misunderstanding about the teachings of Jesus on the subject.

Jimmy Carter, paraphrasing the Bible and admitting his guilt at the same time, said: "Christ said, 'I tell you that anyone who looks on a woman with lust in his heart has already committed adultery in my heart many times. This is something that God recognizes I will do--and I have done it--and God forgives me for it.'" The average Christian would not only find such a remark acceptable, but they would consider it a sincere expression of faith.

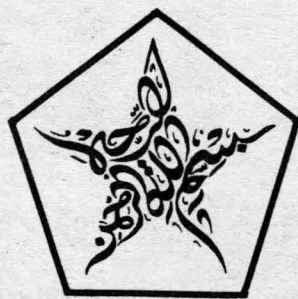
The words spoken by Jesus, according to Matthew 6: 28-29, are far more instructive than Mr. Carter suggested:

But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. *And if thy right eye offend thee, pluck it out, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*

Are we to assume that these verses mean that when a man stands making eyes at a beautiful woman it's something God knows he will do and forgives him for? Obviously, this would be an incorrect assumption. Of course God forgives sins, but only on the condition that one truly repents and makes a sincere effort to change. Moreover, He gives us guidelines to help us not commit sins, which is another aspect of His mercy.

Jesus--as a Prophet of God--presented these guidelines to his followers. His intention was to prevent men from looking at women with

(CONTINUED ON PAGE 10)



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

THE NATURE OF OUR MOVEMENT

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

AN EIGHT POINT MESSAGE

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

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

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

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

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

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

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

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

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

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

THE ISLAMIC PARTY IN NORTH AMERICA
National Headquarters, Masjid ul-Ummah (The Community Mosque)
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Message from the Holy Quran

In general, men take their good fortune for granted. Some, when plagued by adverse circumstances beyond their control, realize their helplessness and call upon their Lord. However, when they receive relief through God's Mercy, they attribute it to their own ingenuity or other false sources. There are other men who suffer misfortune because of their own shortcomings. When touched by troubles, they fall into despair and blame God.

The Holy Quran speaks in different places about both these kinds of people--men who are ungrateful to their Sustainer for the bounties and protection He provides them, and men whose pride and feelings of self-importance cause them to deny God's Grace.

Man, the ungrateful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Man does not weary of asking for good things, but if trouble touches him he gives up all hope and is lost in despair. When We give him a taste of some mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my merit, I don't think that the Hour of Judgement will ever come, but if I am brought back to my Lord, I have much good stored in His sight." But We will show the unbelievers the truth of all that they did, and We shall give them the taste of a severe penalty. When We bestow favours on man, he turns away and gets himself remote on his side instead of coming to Us, and when trouble seizes him, he comes full of prolonged prayer. (XLI: 49-51)

When We give man a taste of mercy from Ourselves, he exults thereat, but when some trouble happens to him, on account of the deeds which his hands have sent forth, then is man ungrateful. (XLII: 48)

Now, as for man, when his Lord tries him, giving him honor and gifts, then he says (puffed up), "My Lord has honored me." But when He tries him, restricting His subsistence for him, then he says (in despair), "My Lord has humiliated me." (LXXXIX: 15-16)

It is We who have placed you with authority on earth, and provided you with means for the fulfillment of your life. Small are the thanks that you give. (VII: 10)

Now, if they set out on a boat, they call on God, making their devotion sincerely (and exclusively) to Him; but when He has delivered them safely to land, behold, they give a share of their worship to others. Disdaining ungratefully Our gifts, and giving themselves up to worldly enjoyment. But soon will they know. (XXIX: 65-66)

When distress seizes you at sea, those that you call on--besides Himself--leave you in the lurch. But when He brings you back safe to land, you turn away from Him. Most ungrateful is man. (XVII: 67)

When a wave covers them like the canopy of clouds, they call to God, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that stop between right and wrong. But none rejects Our signs except the ungrateful ones. (XXXI: 32)

When some trouble touches man, he cries to his Lord, turning to Him in repentance. But when He bestows a favour on him, from Himself, man forgets what he cried and prayed for before, and he sets up rivals with God, thus misleading others from God's path. (XXXIX: 8)

When trouble touches man, he cries to Us. But when We bestow a favour on him from Ourselves, he says, "This has been given to me because of a certain knowledge I have." Nay, but this is merely a trial, but

most of them don't understand. (XXXIX: 49)

When trouble touches a man, he cries to Us (in all postures)--lying down on his side, sitting, or standing. But when We solve his trouble, he passes on his way as if he had never cried to Us for the trouble that touched him. Thus, do the deeds of transgressors seem fair in their eyes. (X: 12)

If We give man a taste of mercy from Ourselves, and then withdraw it from him, behold, he despairs and falls into blasphemy. But if We give him a taste of Our favours after adversity has touched him, he is sure to say, "All evil has departed from me." Behold, he falls into exultation and pride. (XI: 9-10)

...When you are touched by distress, to Him [God] you cry with groans, yet, when He removes the distress from you, behold, some of you turn to other gods to join with their Lord--as if to show their ingratitude for the favours We have bestowed on them. (XVI: 53-55)

When trouble touches men, they cry to their Lord, turning back to Him in repentance, but when He gives them a taste of mercy from Himself, behold, some of them pay part-worship to other gods besides their Lord--as if to show their ingratitude for the favours We have bestowed on them. Then enjoy your brief day, but soon will you know. (XXX: 33-34)

Journey to the Holy City

History of the Pilgrimage to Mecca

Traditions are common to all people. We may do or accept certain practices mainly because they are traditions handed down to us from previous generations. Rarely, however, do we find traditions that can long withstand the changes of time. New traditions come replacing old ones, or traditions may be discarded altogether.

The traditional Pilgrimage to Mecca, however, backed by the force of religious duty, has withstood the tendencies of change and abandonment and has continued to be a source of inspiration and rededication to those who perform it. The Pilgrimage--called the Hajj--is essentially a series of rites performed in and near Mecca (Arabia), the holiest of the three holy cities of Islam--Mecca, Medina, and Jerusalem. All Muslims, if they can afford it and are healthy enough, must make the Pilgrimage to Mecca at least once in their lives.

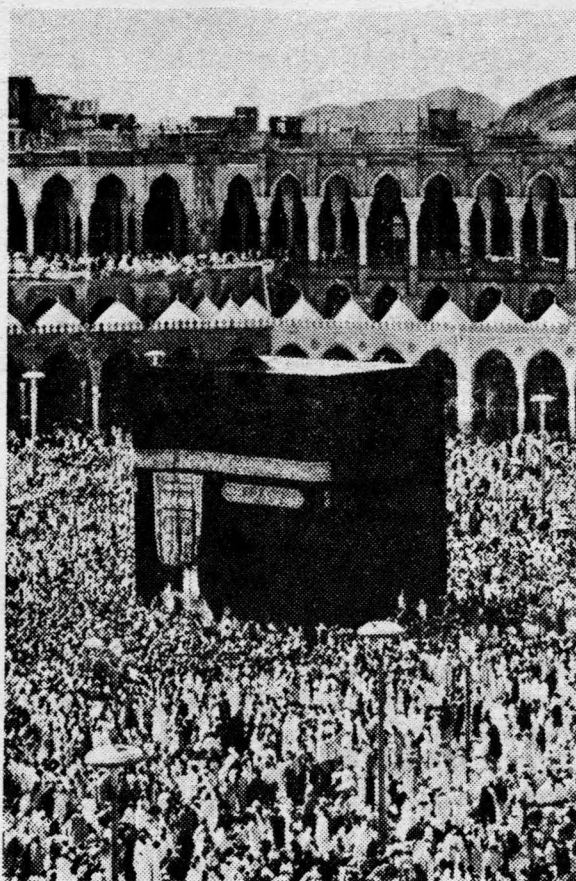
The origin of the Pilgrimage is closely associated with the history of Prophet Abraham (peace be upon him). After Noah, Abraham was the first prophet appointed by Allah to spread the universal message of Islam (submission to the Will of God). He began his mission in his own country (now called Iraq) in the valley between the Tigris and Euphrates rivers. In the midst of idol-worshippers he preached the oneness of God and had to undergo severe persecution at the hands of King Nimrod.

Forced to leave his homeland, he traveled to Syria, Palestine, Egypt, and Arabia carrying out his mission to establish the worship of One God. Wherever he went he found paganism as the cult of the land, and he had diffi-

culty finding a permanent place to settle and establish his religion.

Abraham's life was a series of trials in the cause of Truth. The most monumental test he had to face was a request from God to sacrifice his first-born son, Ishmael.

Then, when the son reached the age of serious work with him, he said, "O my son! I see in a vision that I offer you in sacrifice. What is your view?" The son said: "O my father! Do as you are commanded. You will find me, if God so wills, one practicing patience and constancy." So when they both submitted their wills to God, and he had laid him prostrate on his forehead for sacrifice, We called out to him, "O Abraham! You have already fulfilled the vision!"--thus



Thousands of pilgrims worshipping at the Holy Kaaba, a simple brick building covered by a black cloth.

indeed do We reward those who do right. For this obviously was a trial--and We ransomed him with a momentous sacrifice. (XXXVII: 102-107)

Although this event occurred many centuries ago, it has a timely meaning for man today. The significance of Abraham's willingness to sacrifice his son at God's command is a vivid demonstration that obedience to God should be more important than any earthly possession.

To carry out his mission Abraham needed men who could act as his deputies. He selected three of his relatives for this purpose--Lot, Isaac, and Ishmael. He sent his nephew Lot to the city of Sodom in Trans-Jordan and settled his younger son, Isaac, in Palestine. Abraham placed his older son, Ishmael, at Mecca on the Arabian peninsula. It was here that father and son were commanded by Allah to construct a house of worship which is called Kaaba. The Kaaba was to be a center where people from distant regions who believed in the one God were to gather to celebrate Allah's praises. This gathering or pilgrimage was known as Hajj.

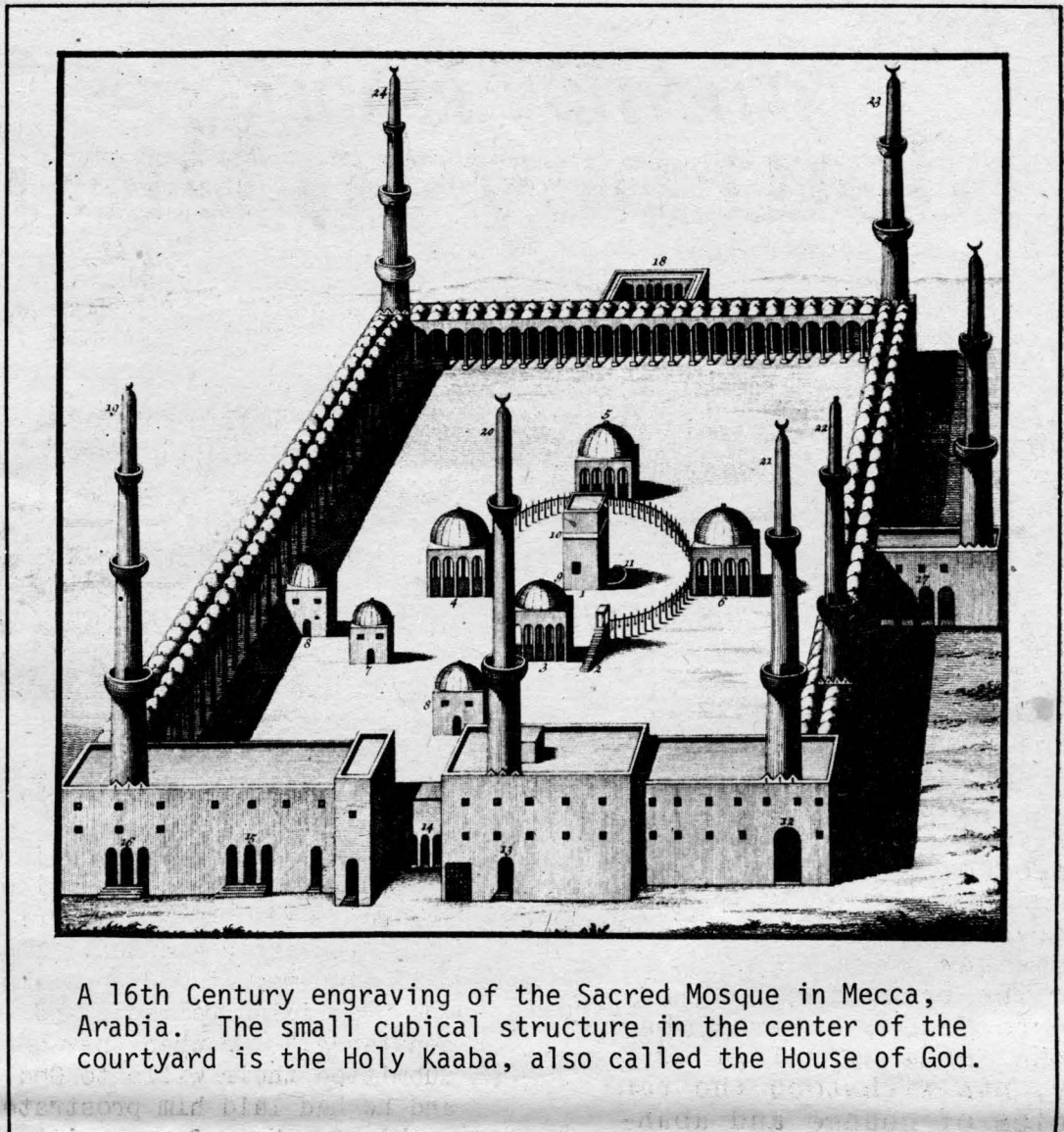
Behold! We gave the site of the Sacred House to Abraham, saying: "Associate not anything in worship with Me, and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves therein in prayer. And proclaim the Pilgrimage among men; they will come to thee on foot and mounted on every kind of camel, lean on account of journeys through deep and distant mountain highways...Then let them complete the rites prescribed for them, perform their vows, and again walk around the Ancient House." (XXII: 26-29)

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In the course of time, however, the belief in the oneness of God, the concept of submission to Him, and the spiritual significance of the Pilgrimage faded from the peoples' minds. The Arabs abandoned the ways of their forefathers Abraham and Ishmael and adopted the beliefs, customs, and superstitions of pagans. They turned the Pilgrimage into an annual fair at which tribes from all over Arabia came to participate in orgies and other obscenities. Men and women circled the Kaaba completely naked, and the blood of sacrifice animals was sprinkled on its walls.

This state of affairs continued for two thousand years until the coming of Prophet Muhammad (peace and blessings be upon him), who revived the traditions of his ancestors Abraham and Ishmael. After a strenuous and persistent struggle of 21 years, he was able to re-establish the Holy Kaaba as the center for worshippers of the One God.



A 16th Century engraving of the Sacred Mosque in Mecca, Arabia. The small cubical structure in the center of the courtyard is the Holy Kaaba, also called the House of God.

Inside the Sacred Precincts

Surrounding the city of Mecca is a sacred precinct called the Haram or Sanctuary. Within it men, wild plants, birds, and animals fear no harm, as all violence, even plucking a wild flower, is forbidden. The most important structure in the Sanctuary, and in Mecca itself, is the Kaaba.

In purely physical terms, the Kaaba is a stone structure about 50 feet high, roughly cubical in shape, which sits in the middle of the vast courtyard of the Sacred Mosque. Inside the Kaaba is an empty chamber, and in the corner of an exterior wall is a fragment of polished black stone embedded in a silver frame. This stone is simply known as the Hajar al-Aswad, the Black Stone.

While circling the Kaaba the pilgrims should, if they

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

It is customary to cover the Kaaba with a black cloth--the Kiswah--on which is embroidered verses from the Holy Quran. Compared to the grandeur of Christian cathedrals, the simple construction and small size of the Kaaba might strike some observers as unimpressive. Yet its very simplicity is its incomparable glory, for the Kaaba--"the House of God"--is not a temple, not a church, not a shrine. It is rather the physical axis of the Muslim world, a focal point toward which Muslims all over the world pray five times a day. It is a symbol of God's One-

ness and implies that our outward life, as well as our inner life, must have God as its center.

The Holy Quran calls the Kaaba "the first house of worship appointed for men," meaning that it is the first building ever consecrated to the worship of God. The Kaaba is also called "Bait-al-Atiq" (the Ancient House), "Bait-al-Haram" (the Sacred House), and "Bait-Ullah" (the House of God). The significance of the Kaaba is fundamental--as the Holy Quran makes clear: "Remember We made the House a resort for mankind and a place of safety; take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael (saying): 'Purify my House for those who go around it and those who use it as a retreat, or bow down and prostrate themselves therein in prayer.'" (II: 125)

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lust, not to make them feel secure in committing this sin. According to the above quote this is what Jesus was doing when he mentioned plucking out the eye as a deterrent to committing adultery and being thrown into hell.

Another preventive measure for adultery is found in the Holy Quran: "Say to the believing men that they should lower their gaze and guard their modesty....And say to the believing women that they should lower their gaze and guard their modesty...." (XXIV: 30-31)

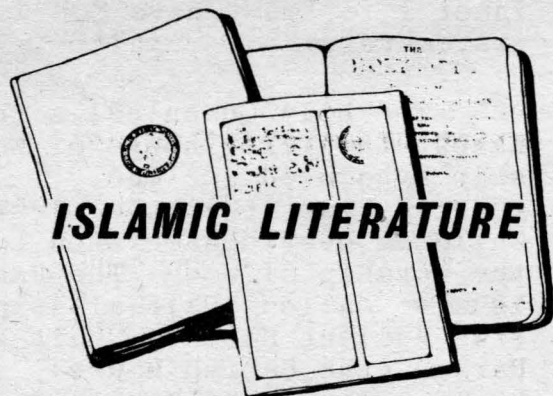
The instruction to lower the gaze does not mean that people should walk around with their heads bowed down and never look up. Instead, it is an instruction to be aware of the role that eyes play in leading to adultery. It is not possible that a man will never see a woman or that a woman will never see a man. What is sinful is the second and third look and the eventual staring at what, at first glance, was found attractive.

Muhammad, the Prophet after Jesus, condemned adultery of the eyes along with a few other things which, if left unchecked, could lead to the punishable sin of adultery.

Eyes commit adultery, and their adultery is the lustful look; hands commit adultery, and their adultery is the lustful touch; feet commit adultery, and their adultery is moving towards sin; the adultery of the tongue is lustful talk; and the adultery of the heart is low desires. In the end, the sexual organs either confirm all these actions or disprove them.

Perhaps the seriousness of the lustful look is conveyed more graphically in another statement by Prophet Muhammad: "On the Day of Judgement, molten lead will be poured into the eyes of the man who lustfully looks at the charms of a woman."

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BOOKREVIEW

The Bald Eagle:

Symbol of

Oppression



Abdullah, neQiniso, *The Bald Eagle: Symbol of Oppression*, New York: Vantage Press, 1976. pp. 44. Hardback. \$3.95

Adopted along with the constitution in 1786, the Bald Eagle is the national emblem of the United States. To the founding fathers and to generations of Americans, it has symbolized power, authority, and victory. To neQiniso Abdullah and the world's darker brothers, it symbolizes oppression.

The Bald Eagle: Symbol of Oppression is a recently published collection of prose and poetry by the young Muslim writer, neQiniso Abdullah. His book is a stone hurled at the falsehood of America, the falsehood of "...liberty and justice for all." It rips open America's breast to expose a heart tarnished with hypocrisy, deceit, and injustice.

The Bald Eagle, however, as a symbol in neQiniso's book, is more than a representation of America. It also represents Europe and the entire Western world, their culture, their religion, their economics, and their politics. Nor is the term "oppression" limited in its definition. Here, it includes racism and color prejudice, genocide, economic exploitation, slavery, cultural rape, and colonialism.

NeQiniso dispenses with the traditional preface and introduction in his collection but explains his purpose in a poetic statement on the copyright page, which concludes:

This, then, a few words in unity with those who dare struggle in the Path of Liberation, while yet beneath the shadow of the Bald Eagle.

These brief lines also set the tone for the selections to follow. The Bald Eagle, neQiniso implies, is an awesome force, for when the bird "spread his wings...Jamaican sisters lost their pride /and/ Harlem brothers fell to one side." In this context, neQiniso's "words of unity" become more than mere words. They become bullets, ammunition to still the flight of the Bald Eagle.

The Bald Eagle: Symbol of Oppression contains 28 short poems and prose selections. The language is strongly figurative and symbolic. For example, in "Hypocrisy" Europe is called "a House of Lusts" and is personified as a Christian woman who has been baptized by "the Unholy Trinity of War, Exploitation, and Oppression."

The obvious satirical references to Christianity are even more direct in three other selections: "The Crucifixion," "The Preachers," and "The Western Missionary." In neither case, however, is Christianity itself under attack. NeQiniso's indictment is against European nations who used religion to mask their expansionist designs in Asia and Africa.

NeQiniso effectively draws from two literary devices--the parable and the fable--to give his book a distinctive spirit and flavor. Also, the use of dialogue and mock conversation add force and personality. Note the impact of these lines from "My Enemy-Friend":

My enemy-friend said to me:
"All men should have a place
in this world." And in time
I came to understand him to
mean that his place was where-
ever he chose and my place
was wherever he chose.

...And when he said to me,
"All men are equal," I im-
mediately understood that
his manhood required the
submission and subordina-
tion of my own.....and
I rebelled.

To paint a portrait of the treachery of the American economic system and its elevation of material values over human values, neQiniso cleverly substitutes the words of "The Lord's Prayer" and "The Twenty-third Psalm" to produce "The Capitalist's Prayer" ("Our Father GOLD, which art in the Treasury, hallowed by thy gain.") and "The Capitalist's Psalm" ("GOLD is my shepherd; I shall always want. It maketh me to kill in foreign pastures.")

Although *The Bald Eagle: Symbol of Oppression* does not document or catalogue specific acts of oppression and misuse, it reaffirms in an artful way what many have said before: that racism, capitalism, and colonialism are enemies of humanity, and like all enemies must be eventually subdued and destroyed.

(This book is available from THE NATION BOOKSTORE, Washington, D.C. See advertisement on page 10.)

Features of Islam

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE ISLAMIC PARTY IN NORTH AMERICA

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