



# AL-ISLAM

The Islamic Movement Journal

January-February 1977

Vol.6, No.1

Donation 35¢

## Gambling with Public Morals

A *Time* Magazine report says that "gambling, legal and illegal together, is today among the biggest and fastest growing commercial activities in the U.S." For the past ten years public approval of gambling has been sweeping the nation. The current trend of thought seems to endorse a traditional justification for gambling, the view that "a little gambling doesn't hurt anybody since life itself is a gamble."

Powerful pressures to make the United States a gambling society have dominated the moral debate on whether gambling is right or wrong. America has an unstable, ever-changing system of moral values. The Christian ethic, which supposedly influences social attitudes, has had little impact on the wave of public opinion in favor of gambling. The Bible makes no definite prohibition against games of chance. Only by inference does it offer a mild disapproval. The Bible, in simple terms, says that gambling isn't immoral unless abused.

The Church itself, particularly the Roman Catholic Church, is the door through which gambling as a legal and morally acceptable form of recreation and money-raising is being re-introduced to the American public. Bingo and raffles, "modest" forms of gambling, are widely identified with churches and other charitable and non-profit institutions. These so-called innocent games set the precedent for more advanced forms of gambling by creating a tolerant attitude toward gambling in general.

The Islamic attitude towards gambling, unlike that of Christianity, is decisive

### The Ins and Outs of Legalized Betting

and uncompromising. First, Islam provides a principle which puts gambling in proper perspective as far as its social worth is concerned. The Holy Quran states, in reference to wine and gambling, "There is great harm in both and also some benefit for people. But the harm is greater than the benefit." (II: 219)

It is significant to note that wine (intoxicants) and gambling have been mentioned together, for throughout the ages strong arguments have been advanced in favor of making these two evils lawful. Islam agrees that wine and gambling aren't all bad, but says that their harmful and destructive consequences overshadow any benefit that might come from them.

Next, Islam demands complete abstention from intoxicants and gambling and specifically categorizes these twin evils as avenues through which moral, spiritual, and social values are eroded. The Holy Quran warns:

O you who believe! Intoxicants and gambling...are abominations of Satan's handiwork. So turn away from them that you may prosper. Satan's plan is to sow enmity and hatred between you by means of liquor and gambling, and to hinder you from the remembrance of Allah and from prayer. (V: 93-94)

In these verses gambling has been included among the objectionable items that Satan uses to create personal and societal ruin. Gambling and liquor pose three dangers: they block the road to prosperity, they create friction and ill-feelings among people, and they divert people from the worship of God.

Legalized gambling can be roughly classified into three types: social, professional, and governmental. "Social gambling" means that the participants enter the game on "equal" terms, such as four friends sitting down for an evening of cards in the home of one of the players. Bingo and similarly organized games, whose proceeds are used for charitable purposes, are also classified as "social gambling."

"Professional gambling" is a step up from "social gambling." The difference is the introduction of a gambling parlor (casino or nightclub), a professional operator, and what is called a "house cut" of the proceeds. "Professional gambling" is the level at which organized crime (the Mob) enters the picture, for this kind of gambling is big business and worth the risk of gambling speculators. Legal controls for this type of gambling are difficult to enforce, and the stakes are so great that they lead to the bribing of public officials and payoffs to policemen.

The potential for crime and corruption is joined by the temptation for operators to cheat on individual games. As an assistant attorney general remarked to a committee

(CONTINUED PAGE 2)

## editor's notebook

In our last issue we announced that AL-ISLAM would become a monthly in 1977. Unfortunately we have had to retract that decision; hence, our journal will remain a bi-monthly, at least for the coming year.

We apologize to the subscribers (new and re-newed) who sent us checks and money orders at the increased subscription rate of \$6.00 per year. Since the base rate per issue (50¢ per copy by mail) did not change, you can still expect to receive 12 issues, although the time period will be longer than one year.

Readers are reminded that AL-ISLAM welcomes correspondence. Letters may be specific comments on articles in recent issues or general discussion of matters raised in the journal's pages. Letters that are not more than 400 words have a greater chance of being printed in their entirety.

Bulk orders (25 minimum) of AL-ISLAM are available at 40% discount. Postage and handling are free of charge. Both group and individual requests are welcomed.

## Gambling

(FROM PAGE 1)

studying gambling: "the possibility of cheating in gambling is limited only by the human imagination." Corruption and cheating also plague charitable bingo as well as professional gambling activities.

"Governmental gambling," supposedly free of some of the abuses of "social" and "professional gambling," is designed to be entertainment that will produce funds for worthy purposes such as education. Researchers show, however, that the most popular form of government gambling, state-wide lotteries, are unreliable sources of income for state treasuries unless the government runs the lottery as a business. This means that the state has to create a new gambling market, that is, convince people who would not ordinarily gamble to do so. Since the cost of lottery tickets is relatively small, young and old, rich and poor, black and white must all be counted on to play the lottery if the operation is to succeed.

Lotteries are also advocated as a means of undercutting the illegal numbers racket. It is assumed that a legal game will run the law-breakers out of business. Nothing is further from the truth. To use New York State as an example, the state lottery has actually been used by organized crime to enhance the numbers racket.

To get the revenues promised for education in the state and still pay out a modest percentage in prize mon-

ey, the state charges fifty cents for a lottery ticket. The numbers racket, however, charges only twenty-five cents per ticket, provides a more attractive payout, gives credit to the customers, and doesn't require reports on income tax returns.

In places where no numbers operations exist, a new state-run lottery would probably attract several illegal numbers games. Since people would already be interested in betting and since illegal wagering offers more advantages, organized crime can move in and set up shop.

All gambling games, without exception, are rigged against the public; nobody, no matter how many lucky streaks he may have, can possibly come out ahead in the long run. Gambling halls always pay less than the correct mathematical odds, giving it an unbeatable advantage. Even without a house cut, which is bound to grind down a player's pocketbook over time, the mathematical odds alone are so heavily stacked against the player that he will still lose practically as much money.

In governmental wagering as well, the government has a better chance of collecting a payoff than all the players put together, and it does not even have to buy a ticket. New York State's lottery, for example, keeps 45% of all the money invested on tickets. Another 15% is withheld to help cover operating costs. That leaves 40% of the total take to be distributed in prize money. In other words, if somebody spent \$1-million to buy up all the tickets in a hypothetical lottery, he would end up losing \$600,000.

If the odds are so stacked against a player, why do people gamble at all? The professionals who study human behavior, the psychologist and sociologists, have not been able to give a convincing explanation. Some seem to think that "the urge to risk" is the important factor. But a wise layman would probably give these two reasons why so many people are suckered by church-sponsored bingo, casino-operated roulette, and government-run lotteries: mass belief in luck, and the desire to get something for nothing.

AL-ISLAM, THE ISLAMIC MOVEMENT JOURNAL

Volume 6, Number 1

January-February 1977

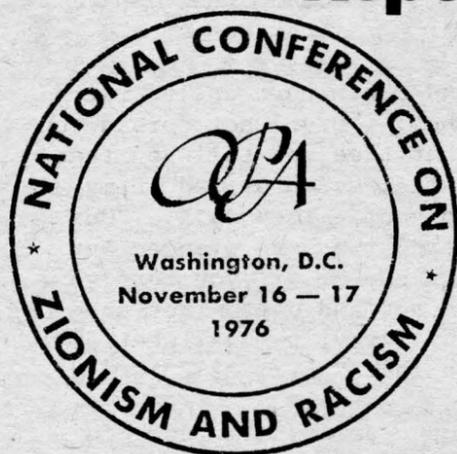
Published by ISLAMIC PARTY PUBLICATIONS under the auspices and advice of Y. Muzaffaruddin Hamid, Amir (leader) of The Islamic Party in North America.

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Requests for reprinting material from *Al-Islam* should be sent to the Director of Islamic Party Publications, 770 Park Road, Northwest, Washington, D.C. 20010.

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

# Conference Report



The Oppressed Peoples' Affairs Committee, a political unit of The Islamic Party, sponsored a two-day conference to discuss Zionism and racism. The conference was held at The Community Mosque in Washington, D.C. on November 16-17, 1976. Lectures were presented by outstanding scholars, religionists, and activists in the struggle to combat Zionist and racist policies in the Middle East, Africa, and the United States.

The following is an abridged version of the declarations and resolutions:

## DECLARATIONS

1. Racism is a historical plague of human relations. It is an enemy to the dignity of mankind. The struggle against all outposts of racism must in every respect be a world humanitarian struggle.

2. We welcome the United Nations' resolution which defined Zionism as "a form of racism and racial discrimination." This formal expression shows the growing recognition throughout the world of the racist character of Zionism, its dogma, its program, and its practices.

3. We condemn both anti-Semitism and Zionism. Anti-Semitism is a form of racism as is Zionism. However, we make a clear distinction between Zionism and Judaism. Judaism is a legitimate religious system with a long history.

4. We acknowledge and recognize the naturalness and benefit of group identity, but oppose the practice of group superiority and corresponding group inferiority based on nation, race, color, ethnicity, and biology.

5. We salute and praise the heroic struggle of the Palestinian people, and we offer our deepest sympathies to the relatives of the martyrs and innocents who have fallen victim to the acts of Zionism and racism. We request all humanitarian-minded people to assist the Palestinian people to return to their homeland.

6. We recognize and support the legitimate struggles for majority rule and social justice in Azania (South Africa), Zimbabwe (Rhodesia), Namibia (South West Africa), Puerto Rico, and the Panama Canal Zone. We recognize the right of all indigenous peoples to self-determination and freedom from colonialist and imperialist rule.

7. We condemn the United States Government for allowing countless years of personal, institutional, and *de facto* racism and discrimination against Blacks, Latinos, Native-Americans, Asiatics, and other minorities.

## RESOLUTIONS

1. We propose the founding of a permanent non-sectarian interracial coordinating committee to combat Zionism and racism through the following functions:

--establish a news service to clarify distortions and untruths in the American or foreign press about the Middle East, Africa, Asia, and the oppressed people around the world.

--establish a fund for assisting African and Palestinian freedom struggles.

--study the effects of Zionism on people of African descent.

2. We encourage all American citizens to urge the U.S. Congress to ratify the International Convention on the Elimination of all Forms of Racial Discrimination.

3. We also encourage all American citizens to urge similar action on the United Nations' Conventions on Genocide and Punishment of the Crime of Apartheid.

## GUEST SPEAKERS

CARDINAL PRINCIPLES OF RACISM, Dr. Fayez Sayegh, United Nations Representative from Kuwait, Rapporteur of the U.N. Committee on the Elimination of Racial Discrimination

GOALS AND PROGRAM OF THE ZIONIST MOVEMENT, Dr. Thomas Ricks, Department of History (Contemporary Arab Studies), Georgetown University

ZIONISM AS A COLONIALIST MOVEMENT, Prof. Mohammed Shadeed, Department of Urban Politics, Shaw University, Co-author, *The Political Decision-making Process and Minorities in the United States*

RACISM IN ACTION: AMERICAN FOREIGN POLICY IN SOUTH AFRICA, Dr. Muhammad Al-Kawas, Department of History, Federal City College, Co-author, *The Kissinger Plan in South Africa*

RACISM IN SOUTH AFRICA, Mr. Thami Mhlambiso, United Nations Representative from the African National Congress

RACISM AGAINST AMERICAN BLACKS, Mr. Haki Madhubuti, Director of The Institute of Positive Education, Publisher/Editor, Third World Press, Editor, *Black Books Bulletin*

ALLIANCE OF RACISM, ZIONISM, AND IMPERIALISM, Dr. Thomas Ricks

SOUTH AFRICA AND ISRAEL: COLLUSION, Mrs. Bernice Hicks, Middle East Scholar and Lecturer, A Founder of the American Committee for Justice in the Middle East

PALESTINIAN ALTERNATIVE TO ZIONISM, Dr. Hatim Hussein, Asst. Director, Arab Information Center

ZIONISM AND RACISM: DEFINITION AND CLARIFICATION BY A CLERGYMAN, Rev. L. Humphrey Walz, Former Oxford University Scholar

DISTINCTION BETWEEN JUDAISM AND ZIONISM, Dr. Norton Mezvinsky, Department of History, Connecticut State College, Author, *Documents from Israel 1967-1973* and *A Critique of Zionism*

ZIONIST MANIPULATIONS FOR THE INGATHERING OF WORLD JEWRY, Dr. Alfred Lilienthal, Author, *The Other Side of the Coin, What Price Israel?*, and *There Goes the Middle East*, Editor, *Middle East Perspective*

## Q/A

## Original Sin vs Divine Justice

*Question:* Do Muslims believe in Original Sin?

*Answer:* The Doctrine of Original Sin, which says that all humans share in the guilt of the first sin committed by Adam and Eve, is rejected by Islam. In fact, the Doctrine of Original Sin contradicts the concept of Divine Justice.

One of the principles that stem from the concept of Divine Justice is that God only holds an individual responsible for his own deeds which are under his control. No one is accountable for the deeds of others (even close friends or relatives) which are not under his control.

The Holy Quran makes these statements about personal accountability:

Every soul draws the recompense of its acts on none but itself. No bearer can bear the burden of another. (6: 164)

Whoever receives guidance, receives it for his own benefit. Whoever goes astray does so to his own loss. No bearer of burdens can bear the burden of another. (17: 15)

Nor can a bearer of burdens bear another's burden. If one heavily laden should call on another to bear his load, not the least portion of it can be carried by the other. (35: 18)

To say that the whole human race is burdened by the sin of Adam and his wife's eating from the forbidden tree is to say that thousands of human generations are condemned by God for something which occurred long before their births. This, of course, is inconsistent with God's Justice. A human judge, for example, would not condemn a child for the crime of a parent in which the child had no share. So, how can we ever conceive of God's justice being any less?

This is one of the reasons why Islam emphatically denies the Doctrine of Original Sin and considers every human being pure and free from sin at the time of birth. This state of purity continues until a person commits a sin at the age of maturity.

The other reason why Islam rejects the Doctrine of Original Sin is that Adam and

his wife repented for their sin and were forgiven. The Holy Quran informs us of this fact:

And their Lord called unto them: "Did I not forbid you that tree and tell you that Satan was an avowed enemy unto you?" They said: "Our Lord! We have wronged our own souls. If you forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost." (7: 22-23)

Then learnt Adam from his Lord words of inspiration, and his Lord turned towards him, for He is Oft-Returning, Most Merciful. (2: 37)

## Jesus as a 'word'

*Question:* What does the Quran mean when it describes Jesus as a word from God in the following verse: "Behold! The angels said; 'Oh Mary! Allah (God) gives thee glad tidings of a Word from Him. His name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter, and of the company of those nearest to Allah.'" (III: 45)

*Answer:* Some people interpret this verse and similar expressions literally. They say that Jesus is himself the word, that Jesus and the word are identical. From this they incorrectly conclude that Jesus, unlike other men, is a divine being.

A word is something that is spoken. The word of God comes from Him and is what He says, not what He creates. Man, however, is something which God creates and is not something which He says.

The created thing comes into existence as a result of God's word; it is caused by this word, but it is not itself the word. Even in everyday conversation someone might say, "Take my word for it." The person being addressed would not, on hearing this, jump at the speaker's mouth trying to snatch the word.

And when someone, seeing a fellow employee doing some-

thing of which he disapproves, is told, "These are the boss's orders," surely the activity itself is not the boss's orders. The activity is the execution of the boss's orders. Similarly, when something is called God's word, what is meant is that that thing is an execution of God's word, that is, God's will or decree expressed in a word.

It follows from all this that when the Quranic verse says that Jesus is a word from God, it is emphasizing the fact that Jesus is a created thing. That is why when Mary wondered how she was to have a son, since she had had no contact with a man, the Divine response was "God creates whatever He wills. When He decrees a thing, He need only say 'Be,' and it comes into existence." (III: 47)

Jesus then, like all the prophets of God, is no more than an ordinary human being whom God judged to be worthy of having the honor of communicating His Divine message. Jesus was not the "Be" of God's command, but he was the result of the "Be." Hence, his miraculous birth was only one of the many signs that God uses to call men to the way of Truth.

## Behind the walls

Conversation with a Prison Guard

# Oil and Water Don't Mix\*

"Excuse me sir, I know it's not too cool for you to be seen talking to me, that's why I got this paper in my hand, pretending like I am asking you something. What I'd like to know is why you despise me, harass me, and make my existence miserable? Is it because of what I believe, or my prayer cap, or my name, which may seem odd to you?"

"What's that sir? You say you have nothing against me. Well, I don't mean to sound disrespectful, but if you don't have anything against me and treat me *this* way, I wouldn't want you to *dislike* me. You see, sir, there are certain rights one has when he is confined, and among those rights is the right to freedom of religion. May I remind you, sir, that this was the struggle by which this country was founded."

*\*This article is reprinted from the prison newsletter of the Muslim community (Masjid-ul-Araf) in Auburn Correctional Facility, Auburn, New York. Written by Bro. Khalil Muhammad Tariq (editor of the newsletter), the article presents a penetrating insight into an aspect of prison life for the Muslim inmate.*

"What's that sir? You say you don't stop nobody from believing in what they want to? Well, why have you beaten and gassed my brothers, sir, who have in the past expressed belief in Islam and have tried to introduce to the rejected and oppressed a religion which could uplift them from their miserable condition?"

"Excuse me sir, you ain't never heard of no Islam? Well, with all due respect sir, that doesn't mean that it doesn't exist. As a matter of fact, sir, Islam is the message of *all* the Prophets. You see, Islam means submission to the Will of Allah."

"You say it sounds like some sort of militant group to you? Well sir, Islam has over 800 million people believing in its tenets, and Muslims are in every corner of the globe."

"Oh no sir, those aren't Moslems. We are called Muslims."

"No sir, I must correct you again. You don't have to be an Arab to be a Muslim. A Muslim simply means one who submits to Allah's will."

"Sir, Allah is not a who. 'Allah' is the Arabic word for the Supreme Deity."

"Yes sir, that's right, Allah means God, and much,

much more. You see, Allah has no son or partners, and His power encompasses everything."

"Why don't I go to church like a nice fellow? Oh no, sir, churches are for the Christians, and when we pray, we are not allowed to have pictures and statues around us. We prostrate when we worship Allah, and we all stand together in rows so that there is no distinction in class or race."

"Excuse me sir, you ask why we wait to come to jail and get holy and pious? Well, you see sir, I don't know if you have ever been in a jail cell, but all you do is think about what you have done in your life, and the sins that you have committed. Yes sir, it really makes you take a good look at yourself, and then you start to appreciate some of the little things. You ask yourself, 'what purpose is there in life,' and 'who created me,' and 'why?' You then start to realize that there is an order to the universe and a reason for everything, so you search more and more, and then you start to pray and live a clean life. True sir, many of us have found salvation through Islam, right here in the prisons."

"Yes sir, I agree. Many Muslims do still do bad things, but please don't ever

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### YOUR HELP NEEDED

The Muslim Prisoner Book Fund still needs your support. It has rendered a commendable service by providing Muslim inmates with literature to increase their knowledge and understanding of their faith. It has also provided information to non-Muslim inmates who are leaning towards Islam for guidance, but who have no organized Islamic activities in their facilities.

How can you help? Send a tax deductible financial contribution or send Islamic books, magazines, and other publications to:

The Muslim Prisoner Book Fund  
c/o The Islamic Party  
770 Park Road, N.W.  
Washington, D.C. 20010

Please make all checks or money orders payable to the Islamic Party, and mark them "Muslim Prisoner Book Fund."

### NEW PUBLICATION

Plans are under way for starting a state-wide publication by Muslim inmates in the prisons of New York. The newsletter will contain reports of Islamic development in the state's correctional facilities. This will be a good means by which the brothers in the prisons can exchange ideas and keep each other informed of their progress.

Please help this effort by sending a financial donation (no amount is too small) to the coordinator of the project:

Bro. Omar Afzal  
14 East Place, Grove Apartments  
Cornell University  
Ithica, NY 14850

For additional information or to offer suggestions, please write to:

Bro. Khalil Muhammad Tariq  
(a.k.a. Ronny Maurer #67841)  
Auburn Correctional Facility  
Auburn, New York 13021

# 1400 Years of Criticism

Muhammad, the Messenger of God--true or false? For centuries Prophet Muhammad has been under constant attack from critics who charge that his claim to be a recipient of divine revelation is false. For Muslims, Islam is the true, complete way of life for all mankind, revealed to Muhammad by Allah (God). For critics of Islam, generally, it is Muhammad, rather than God who founded Islam, developed its teachings, and authored its book of guidance, the Quran.

If Muhammad didn't invent Islam himself, they assert, then he must have been taught by someone, or a group of people. Charges like these against the integrity of Prophet Muhammad (peace and blessings be upon him) are not new. From the beginning of his mission Muhammad was faced with constant ridicule and taunts of insanity and falsehood from his contemporaries as are documented in the Holy Quran itself:

Those who disbelieve say: "This is nothing but a lie which he has invented, and others have helped him at it...." And they say: "Tales of the men of old which he had written down, and they are dictated to him morning and evening." Say: "The (Quran) was sent by Him who knows the secrets of the heavens and earth. Verily, He is Ever-Forgiving, Most Merciful." (XXV: 4-6)

We know what they say, "It is a man that teaches him." The language of the one they point to is foreign, while this is Arabic, pure and clear. It is those who do not believe in the signs of Allah that invent falsehood, and they are the liars. (XVI: 103-106)

Critics of Islam who lived during the time of Muhammad had reasons for condemning Islam. If Prophet Muhammad's mission was successful they would have to face the loss of power, status, and economic gain. Idolatry was deeply rooted in the Arabian society and Muhammad was calling for an end to idolatry and the building of an entirely new system based on the worship

of One God. So initially Muhammad's opponents branded him and his teachings as false.

However, the critics who emerged after the death of Prophet Muhammad, and who still flourish today, in general, condemn Islam as a result of false, misguided, and insufficient information. Rarely do they investigate the true teachings of Islam and formulate their opinions from them. Even the critics who do investigate Islam don't alter their attack on Prophet Muhammad--only their method.

These "learned" critics may talk and write about Prophet Muhammad with considerable respect and admiration--like they may do other "great men" or "heroes." They say that Muhammad was a great social reformer and author of a very influential book, the Quran. The inference here is, though "nice" and "courteous," one of dishonesty on the part of Prophet Muhammad (peace and blessings be upon him), for from the very beginning he claimed that his mission was divine and the Quran was not his invention, but was revealed by Allah.

**“...if they put  
the sun in my right  
hand and the moon  
in my left, in return  
for giving up this  
mission, I will never  
give it up....”**

A logical question is, why would Muhammad falsely claim to be a prophet? Was he motivated by material gain, or did he aspire for high status, glory, and power?

History shows that materially Muhammad was better off before his claim to prophethood than after. Before his mission as a prophet he had no financial concerns. He

was married to a rich woman, Khadijah, and was himself a successful and reputed merchant. It is ironic that the same man, after his mission as a prophet and because of it, died a poor man--even though he had the wealth of the entire Muslim nation at his disposal. He once told a companion that ease and comfort in the Hereafter were much better than ease and comfort in this world.

The desire to enjoy status, glory, and power is usually associated with good food, fancy clothing, large beautiful houses, many bodyguards and servants, and indisputable authority.

In contrast, Muhammad lead a life of simplicity and humbleness. He ate the simplest of food--often not having any food at all--used to milk his goat, mend his clothes, repair his shoes, and help with household work. He moved about unaccompanied by a procession of guards; he talked and listened patiently and politely to anyone who stopped him.

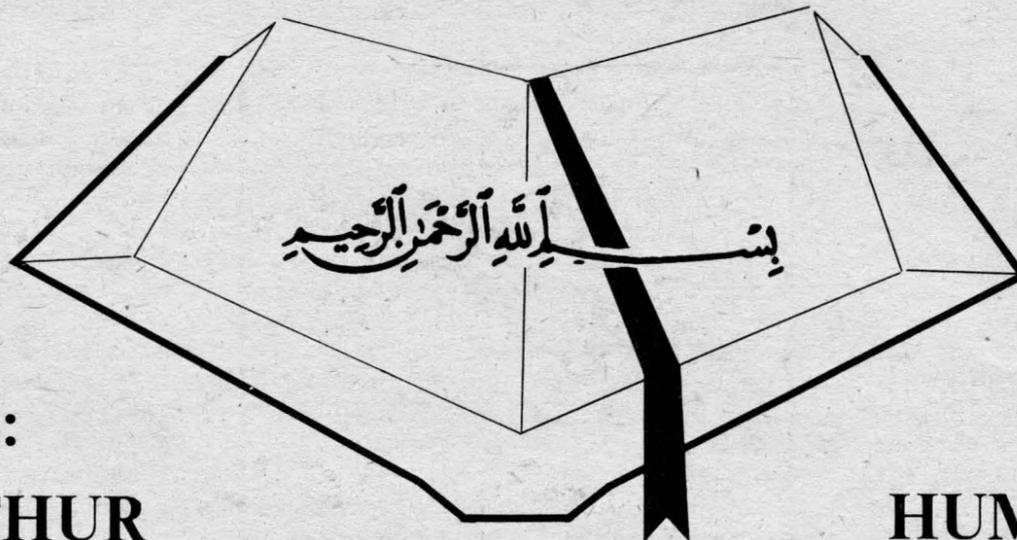
He was loved, respected, and trusted by his followers for his wise use of authority. He would always consult his companions before making a decision, and he made a clear distinction between the specific revelations he received from Allah and other areas left to human discretion.

More than once Prophet Muhammad was offered power, wealth, and status in exchange for discontinuing his message. Once his uncle came to him with such an offer and he replied: "...if they put the sun in my right hand and the moon in my left, in return for giving up this mission, I will never give it up until either Allah makes it victorious or I die defending it."

Historical facts show that not only did Muhammad have no motive for a false claim to prophethood, but he was incapable of inventing what he taught. He was an unlettered man. Besides his lack of education, there is no account in his life that shows any scholarly achievement in any of the areas in which the

(CONTINUED NEXT PAGE)

# Message from the Holy Quran



## Chapter 102: TAKATHUR

Rivalry for the increase in the good things of this world diverts you from the more serious things until you reach the graves. You will soon come to know (the vanity of your pursuits); again, you will soon come to know (the vanity of your pursuits). If you only knew with certainty of mind, (you would beware!) You shall certainly see Hell. You shall see it with certainty of sight. Then shall you be questioned that day about the pleasures you indulged in.

## Chapter 104: HUMAZA

Woe to every backbiter and slanderer, who amasses wealth and hoardes it, thinking that his wealth will make him last forever. By no means! He will be thrown into that which breaks to pieces. And what will explain to you what that which breaks to pieces is? It is the Fire of Allah, kindled to a blaze, which mounts right up to the hearts. It will be closed in on them in out-stretched columns.

## 1400 Years

(FROM PAGE 6)

Quran deals. It is impossible for an unlettered man to suddenly, at the age of forty, bring about the ideological and religious revolution that Islam brought. Perhaps this is why many critics assert that Muhammad was taught by others.

It is significant to note that the Quran refutes this charge by simply dismissing it as false. The charge is so baseless that it hardly deserves any consideration, mainly because it leaves so many questions unanswered.

For example, why was it--inspite of the abundance of historical material on Prophet Muhammad's life, and in spite of the extensive research on his life for centuries by his severe critics--not possible to discover his mysterious teacher or teachers? Why didn't Muhammad's teacher(s) claim credit for what they taught the Prophet? Why couldn't he or they speak against the alleged student

who, while learning from them, claimed his teachings were divine?

How could so many Jews and Christians who lived during the time of Prophet Muhammad become Muslims and believe in Muhammad's truthfulness if they knew that he was copying from their scriptures or learning from their priests and rabbis?

Isn't it amazing that in the twenty-three year span that the Quran was revealed, often in the presence of people, the mysterious, perhaps invisible teacher of Muhammad was never discovered? How could he have hidden himself for so long? Or how could Muhammad, who was constantly surrounded by his followers, be able to make frequent secret visits to the mysterious teacher or teachers for twenty-three years without being caught once?

A fair and logical study of Prophet Muhammad's (peace and blessings be upon him) history and character leaves no doubt that he had no ulterior motives for his claim to prophethood and of receiving

divine revelation. It would be highly illogical to assert that Prophet Muhammad composed the Quran whose own verses condemn such an act:

Who can be more wicked than one who invents a lie against Allah, or says, "I have received inspiration," when he received none, or again who says, "I can reveal the like of what Allah has revealed." If you could but see how the wicked do fare in the flood of confusion at death, the angels stretch forth their hands saying, yield up your souls, this day shall you receive your reward, a penalty of shame, for that you used to tell lies against Allah, and reject His signs!" (VI: 93)

There remains no justification for the distortions, unfairness, and lack of objectivity in what amounts to an attack on the character of Prophet Muhammad (peace and blessings be upon him) openly or "diplomatically."

# Moral power is the real strength

The real goal of religion in this world is to establish the leadership of the righteous. The ultimate aim of our struggle as Muslims, therefore, is to bring about a revolution in human leadership. Order or chaos in human affairs depends upon those who hold the reins of power. The ills that have crept into the cultural, economic, and political fabric of society are the results of wicked leadership. Although there are pious and righteous men in the world today, they are not the ones at the helm of affairs. The world instead is ruled by the agnostics, the materialists, and the wicked.

The importance and value of leadership in determining the trend of social affairs is not a new-found concept. Mankind as a whole cannot help but obey the laws of those who have taken over the resources of the earth, those who control the media of communication, those in whom are vested the authority to determine moral values, establish a collective social system, and mold the characters of individuals.

Religion requires that people should order their lives according to the Law of God. This cannot be fulfilled if the leadership of human society and the authority over human affairs remain in the hands of the champions of unbelief while the followers of the true religion live as subjects, performing devotions to God only as a concession from their godless rulers.

If a person wants to reform the world, if he wants to eliminate discord and create friendship, if he wants to replace chaos with order and change immorality to piety, he should not confine his activities to preaching and worshipping. He should expand his field of activity and scout out the righteous people and assemble them into a collective force to wrest the reins of authority from the hands of the wicked.

An analysis of human nature shows that it has two aspects: the physical and the moral. Man's physical existence is governed by the same laws that govern the physical world. But his moral existence is not governed by physical laws. Rather, it controls how man uses his physical powers in the world in which he lives. It is the moral qualities which determine man's 'humanity' and separate him from the animals.

Since morality is the essence of 'humanity,' we are forced to admit that morality plays a decisive

*Eid-ul-Adha (Festival of the Sacrifice), celebrated on Dec. 2, 1976, is a Muslim holiday that commemorates Prophet Abraham's willingness to sacrifice his first-born son at the command of his Lord. The spirit of Eid-ul-Adha is based on selfless devotion to the Will of Almighty God, Allah. This spirit was captured in the Eid sermon delivered by Y. Muzaffaruddin Hamid, Chairman of The Islamic Party, at the Community Mosque.*

*Instead of the traditional appeal for Muslims to sacrifice more of their time, money, and talents for the Islamic struggle, the sermon made a probing analysis into the moral foundations of the Islamic movement and the standard by which Muslims must develop their faith and characters in order to successfully establish the supremacy of Divine Rule.*

*A summarized version of the sermon is presented here.*

role in human life and that it determines the rise or fall of mankind. Having grasped this fact, we find on further analysis that in principle morality can be divided into two major levels: basic human morality, and Islamic morality.

Basic human morality includes all those qualities which are indispensable for the success of human endeavor. Whether he strives for right or wrong, any individual or group who possess such qualities will surpass those who are without these qualities.

These qualities include will-power, decisiveness, determination, patience, forbearance, endurance, promptness, sacrifice, foresight, and resourcefulness. Some others are the capacity to understand prevailing circumstances and take appropriate measures, the discipline to exercise control over one's passions, desires, and turbulent instincts, the aptitude to cultivate a magnetic and charismatic personality, and an ability to organize people for work.

Inevitably, the above qualities will lead to some of the virtues which establish a man's prestige and credibility in the world. Examples of these virtues are self-respect, generosity, kindness, sympathy, truthfulness, trustworthiness, honesty, fairness, moderation, and neatness.

A nation endowed with these attributes can build a powerful social organization. However, unless there are some other moral qualities present, this organization cannot be an active, effective force. At least a majority of the members must agree upon a common objective and hold this objective dearer than their individual interests.

Feelings of mutual love, sympathy, cooperation, and team-work must exist between the members. Their leaders must be good planners who command the trust and obedience of their followers. The entire nation should be animated by a live and sensitive public opinion which subdues emerging evils that are against the public interest.

Islamic morality, the second level of morality, is not altogether separate from basic human morality. Its role is to refine and complement the latter. Islam links basic human morality to a correct pivot and directs it into channels of piety and righteousness. In its raw state, basic human morality is a neutral force capable of being good or evil. It is a sword which becomes a weapon of slaughter in the hand of a tyrant but becomes an instrument of salvation when wielded by warriors in the service of Allah.

Islam purges men's souls of all manner of self-seeking, sensuality, and shamelessness. It fills the soul with God-consciousness and devotion to the truth. It develops in man an awareness of moral duties and accustoms him to practice self-restraint. Islam does not rest content with making a man good, but to quote the words of Prophet Muhammad (peace and blessings be upon him): "It charges him with the obligation of opening the gate of righteousness and sealing the door of evil."

In other words, Islam entrusts the Muslims with the mission of propagating good and preventing evil in the world in positive terms. There is such beauty and overpowering force in this type of character and morality that if an organized party acquired it and actively carried out the mission entrusted to it by Islam, no power on earth could contest its dominance over the world.

Moral power is the real source of strength. It is impossible for an ungodly group to hold on to the positions of leadership and authority in the world in the presence of an organized group which is animated

(CONTINUED PAGE 10)

## BOOKREVIEW

## Ending Mis-education of the

Freire, Paulo, *Pedagogy of the Oppressed*, New York: The Seabury press, 1970. pp 186. Softback. \$3.95

## Oppressed

The task of liberating the oppressed people of the world is a great one. Education, no doubt, will play a fundamental role in the process of liberation. The question raised by Paulo Freire, the author of *Pedagogy of the Oppressed*, is whether or not the conventional method of teaching, which Freire calls the "banking" concept of education, can aid the liberation of the oppressed.

Let us look at the plight of the "peasant," as he is called in the less developed countries, or the "uneducated worker," in the industrialized countries. The "peasant" has been oppressed to the point where he finds it difficult to think independently from the oppressor with respect to his view of himself, those he comes in daily contact with, the world, and 'life itself. As one peasant related to Freire, "the peasant feels inferior to the boss because the boss seems to be the only one who knows things and is able to run things." "So often do they (the peasants) hear that they are good for nothing, know nothing, and are incapable of learning anything--that in the end they become convinced of their own unfitness."

Initially the peasant is reluctant and almost afraid to participate in any kind of open educational discussion where an educated person (be he a teacher or otherwise) is present. In truth, the peasant feels inferior and dwarfed by the mere presence of the "educated man." Little do they realize that they too as human beings are capable of reflection and clear thinking. For them critical thinking has always been a "no, no", has always been suppressed. "It is essential for the oppressed to realize that when they accept the struggle for humanization, they also accept, from that moment, their total responsibility for the struggle....They cannot enter the struggle (unconsciously) as objects later to become men."

A careful analysis of the teacher-student relationship at any level, inside or outside school, reveals its fundamentally narrative character....The contents tend, in the process of being narrated, to become lifeless and petrified." The teacher talks, the student listens.

Neither the student nor the teacher necessarily understands or agrees; nor is he stimulated to engage in any genuine thinking process or analysis.

"Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated content." Worse yet, it turns them (the students) into "containers," into, "receptacles" to be filled by the teacher. The more completely he fills the receptacles, the better a the teacher. The more meekly the receptacles permit themselves to be filled, the better students they are. Education thus becomes an of depositing in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat.

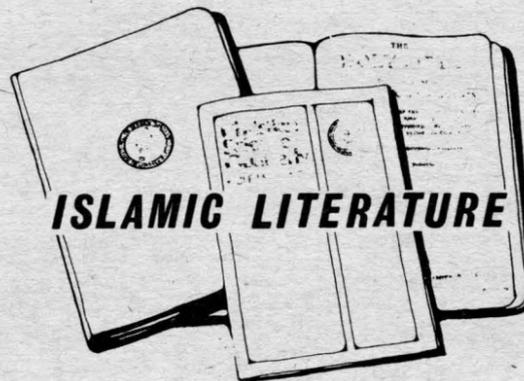
"This is the 'banking' concept of education, in which the scope of action allowed to the students extends only as far as receiving, filling and storing the deposits." Frequently the teacher is conceited and projects his presumed superiority onto the student. Thus the student is made to feel inferior and prevented from exercising his intelligence. Thus, such an approach to teaching negates education, true knowledge, and legitimate processes of inquiry.

Freire writes, "It is not surprising that the banking concept of education regards men as adapted, manageable things." This is because, "the more the students work at storing the deposits entrusted to them, the less they develop their critical consciousness....The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them." Thus, "the educated man is the adapted man because he is better 'fit' for the world. Translated into practice, this concept is well suited to the purpose of the oppressors, whose tranquility rests on how well they (the students) fit the world the oppressors have created, and how little they question it.

"Whereas 'banking' education... inhibits creative power, "problem-posing" education involves a constant unveiling of reality. The former attempts to maintain the submersion of consciousness," the latter strives for the emergence of consciousness. Clearly, "the capability of banking education to minimize or annul the students creative power and to stimulate their credulity serves the interests of the oppressors, who care neither to see or have the world revealed nor to see "it transformed." Hence, the "banking" method of education is incapable of liberating the oppressed, rather it guarantees their oppression. "In the 'problem-posing' method of education, the teacher is no longer the one who merely teaches, but one who is himself taught in dialogue with the students, who in turn while taught, also teaches."

(TO BE CONTINUED NEXT ISSUE)

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## Moral power

(FROM PAGE 8)

by the combined forces of basic human morality and Islamic morality, and which utilizes the material resources at its disposal.

The substance of what we call Islamic morality consists of four levels: faith (*iman*), obedience (*islam*), piety (*taqwa*), and excellence (*ihsan*). These four levels stand in relation to each other in such natural order that the second flows out of and is inevitably established upon the footing of the first, and so on. The structure of the upper level cannot be set up until the lower level is made secure and firm.

Faith (*iman*) implies affirmation of the sovereignty of Allah (God) and the office of prophethood. As the foundation of Islamic morality, it must be fully expanded and firmly rooted.

Obedience (*islam*) is another name for the practical demonstration of faith. Where faith exists, it will inevitably manifest itself in the practical life of man--in his dealings, associations, goals, tastes, temperament--in each fragment of his outer life. But wherever the yearnings of the soul are at variance with the Will of God, wherever loyalty is professed to alien gods, wherever pursuit of other objects is more absorbing than

the establishment of the Divine Code of Life, wherever efforts and labors are being expended in ways other than the Way of Allah (God), faith is deficient.

Piety (*taqwa*) does not apply to certain external appearances or a particular style of living. In reality, it refers to that state of the soul which is born out of fear of Allah (God) and a sense of responsibility to Him, manifesting itself in all aspects of one's life.

The artificially pious person uses his strict adherence to religious rituals and 'saintly' appearances as an escape mechanism from the struggle to establish the supremacy of religion. He is content to live a so-called religious life in a limited sphere as a subject, even a devoted servant, of the unbelievers.

If the basic conception of piety is the fear of God which deters man from incurring His displeasure, then the essence of excellence (*ihsan*) is the love of God which impels man to win His favor.

This can be understood by taking the example of two groups of government employees. The first group discharges the duties entrusted to them earnestly and dutifully. They strictly abide by all rules and do not transgress any limits that would oppose the interests of the state.

The second group are sincere loyal workers who are not merely satisfied with discharging the responsibilities entrusted to them, but are ever anxious to promote the

interests of the state over and beyond their routine duties. The prospect of someone causing injury to the state is burdensome to them. And they consider no sacrifice too great to put down the mischief. It is their cherished desire that their state should hold a dominant position in the world.

Similar is the case between the adherents of Islam and the devotees of Islam. Although the adherents are worthy and dependable, yet the devotees are the chief supporters of Islam, and it is they who can fulfill the real mission of Islam in the world.

These levels of Islamic morality are stages through which the companions of Prophet Muhammad (peace and blessings be upon him) passed during their training as Muslims. To begin with, the Prophet invited people to affirm faith (*iman*) in the Divine Law, and he strengthened it on a very wide base. Then, in accordance with the requirements of faith, the Prophet, by precept and training, gradually developed among the faithful the virtues of submission and obedience (*islam*), moral purity and piety (*taqwa*), and the deepest love and loyalty (*ihsan*) to Allah.

The Prophet then directed the organized struggle of his faithful followers to obliterate the evil system that had existed in the Period of Ignorance since ancient times and replace it with a pious and just system, the moral and civil principles of which were derived from the Divine Law.

## Oil & Water

(FROM PAGE 5)

judge us by that person. You see, many of us are still weak, and some are less sincere than others."

"True, I don't eat pork... Well sir, it may taste good to you, but Allah says we shouldn't eat it. Even in your own Bible, pork is prohibited. Have you ever heard of cured ham and cured bacon? Well sir, only sick things have to be cured."

"No thank you sir, I don't care for a cigarette... no, really. I don't care if no one is looking, I just don't smoke."

"Sure sir, I really believe in Islam, and Islam has helped me do a lot of good things, and hopefully, I will continue to practice it on the streets, and...."

"Oh no, sir, I would never sleep with a woman I am not married to. It's against

my religion to.... Oh no sir, I am NOT 'funny'; it's just that.... Yes, I agree that sex is beautiful, but Allah gives us guidelines for sex, just like He gives us guidelines for.... No, officer, I really don't want to look at the dirty pictures in your wallet...."

"Well sir, I must be going and.... Okay, I promise I won't tell anyone that we spoke."

"Well thank you sir. You say that you hope things get better for us; I really think that they will. You see sir, Allah tells us that we will eventually win over the disbelievers and those who oppress us, and...."

"No sir, I was not threatening you.... Please, just listen for a minute. No, sir, wait; I was just quoting from our Holy Book.... No not the Bible, but the Holy Quran."

"You see sir, the Bible has been tampered with and distorted.... No sir, I am not being disrespectful; it's just

that the Bible has been translated and cannonized so many times that it has lost its purity and meaning...."

"Yes sir, I know that you have to put your hand on it in court and swear to tell the truth, but you have heard of the charge of perjury, haven't you? If people respected it, they would honor the oath they were taking on it, just like when you were sworn-in, or Tricky Dick for that matter."

"Well sir, I didn't mean to make you so mad and upset... Okay, I'll go now sir, and it really was nice talking to you sir. As salaamu alaikum wa.... Oh, wait sir, PLEASE PUT DOWN THAT STICK! I wasn't cursing at you, that was Arabic sir. It means 'peace be upon....' I mean it sir, it wasn't no curse or.... Okay, yes sir, I'll just say goodbye from now on.... Like everyone else.... Yes sir, just like everyone else."



# 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 men 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 phenomenon 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 phenomenon has continued in this country and must be addressed accordingly.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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**The Islamic Movement Journal**

January-February 1977

Vol.6, No.1

Donation 35¢

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