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THERE SHALL BE LIGHT

BY MADIHA UMARI

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EDITORIALS

Zionist Terrorism

The 24-year-old Zionist usurpation of Palestine is systematized terrorism which tyrannizes the lives and freedom of some 2 million human beings. But when the Zionist theft of Muslim Arab lands and aggression against the men, women and children of Palestine are met with violent resistance, the Western press labels only the latter as "terrorism." The world has witnessed an unprecedented display of political sympathy over the deaths of 11 Israeli athletes at the Olympic Games in Munich, implying clearly that these 11 Israeli civilians who died due to Zionist intransigence are worth more politically than the thousands of Arab and Muslim civilians who have perished in the Middle East crisis.

Human consciousness is rightly appalled by brutal murder, but the Munich tragedy was a predictable outcome of continued refusals by Israel to recognize Arab rights and deal justly with the Palestinians. A people who have suffered decades of oppression, deprivation of their rights, land and 1,400-year-old heritage will naturally react violently against the interests of their oppressor. There are many Muslims who will disagree with the tactics of the Black September guerillas, yet THERE WILL BE NO PEACE IN THE MIDDLE EAST UNLESS JUSTICE IS DONE TO THE PALESTINIAN PEOPLE.

The Qur'an declares that oppression can be worse than outright killing, but "world opinion" is callously unconcerned with the suffering of the Muslim and Christian Arabs in the Middle East. The Zionists, because they protect the imperialist interests of America, Russia and Britain, have had Big-Power assistance to crush the fida'iyeen (freedom fighters). Munich should remind the world that the Zionist lie is not the only side of the story and when the former victims of Hitler begin to use Hitlerian tactics against others, bloody resistance is forthcoming.

Why has the "civilized world" held no memorial services with grandiloquent speeches for the 254 Arab civilians massacred by Zionist Irgun terrorists at Deir Yasin in 1948; for the 275 Arab civilians murdered by Zionist terrorists at Khan Yunis in 1956; for the Muslim children mown down by mortars and bombs at Karamah in 1967, and for the countless other innocent youth, old men and women who have been murdered by Israeli bombing raids over Egypt, Syria, Lebanon and Jordan in recent years? "Terrorism" is respectable when committed against faceless thousands of women and children by bombs, mines and napalm, but "uncivilized" when done by a few freedom fighters in face-to-face action! There is no reason why the Muslims and Arabs of Palestine should submit to such sanctimonious hypocrisy. So long as the world refuses to force Israel to the negotiating table, it can be expected that oppressed Palestinians will take matters into their own hands.

Police Brutality

The police departments of American cities have been traditionally cruel and brutal in dealing with youths from the oppressed communities. Recently, this trend has increased in intensity, resulting in the deaths of at least three teen-aged men in a two-week period in three different cities. The police have been following the lead of the insensitive and self-interest-motivated government. In regard to the youths involved, no claim is made as to their angelic innocence; however, their individual cases are related to the societal abuse of the oppressed.

It is common among the oppressed youths to become wayward in regard to their families and communities and in some cases to turn to crime, drugs and violence. With the breakdown of family structures, juvenile delinquency has become prevalent and the youths are exposed to the unfeeling and at times aggressive police. The response of the communities to police brutality has been inconsistent. For example, recently in Washington, D.C., police set a trap using a bicycle as bait, resulting in the killing of a teenaged boy by a policeman. That policeman immediately became judge and jury, which is not the police function, and no jury would sentence a boy to death for bike stealing. Is a bicycle worth more than a life? Whose crime was greater, the boy's theft or the policeman's thoughtless act of murder?

Much rancour and emotionalism were displayed but no meaningful solutions were proposed by sorrowful, indignant business, social and political figures. A life was lost and no program of practical relevance was achieved to prevent recurrence of such acts. The Islamic Party feels that in order to solve the problems of police brutality and juvenile delinquency, steps must be taken with regard to the youths, their families and communities. Youth must first be supplied with meaningful family situations where love, moral, emotional and ideological needs are satisfied. Additionally, a unified community, based on agreement and cooperation is essential, a community where neighbors are true brothers and sisters; where children can be helped in growth by concerned, dedicated relatives and neighbors. Once organized, such communities can move to bring police presence to a minimum by emphasizing how unnecessary and unwanted police are in their communities, due to the increased awareness displayed by the residents and their children.

The social, economic and political consequences of ideological unity are necessary to solve this problem. Islam is the only ideology that can supply such benevolent rules to the people and provide them with the proper guidelines for family and community development, allowing the people to be free from police brutality and providing positive outlets for modern youth.

In the meantime, those police who are guilty of undue treatment to our youth should be dealt with as the criminals they are.

RAMADAN

"O believers, the fast has been made obligatory on you, just as it was prescribed for those (followers of Prophets) before you. It is expected that this will produce piety in you. The fast is to be observed a fixed number of days (29 or 30)...Ramadan is the month...Therefore, from now on whoever witnesses it, it is obligatory on him to fast the whole month..." (Holy Qur'an Surah 2, v.183,4,5)

With these words Allah makes fasting obligatory on the believers. He prescribed fasting in order for Muslims to gain piety (increased awareness of Allah). In Islam fasting is prescribed with several objectives in mind, all gained and derived from awareness of Allah. Some of the qualities and practices gained from fasting are endurance, a charitable character, self-restraint, obedience and submission to Allah's will, spiritual upliftment, a knowledge of sacrifice and becoming an advocate of the poor people's right to be fed. All of these qualities and characteristics are needed and consequently fasting is a duty on every Muslim.

Along with them a brotherhood of action, directed by Allah is developed. Each person healthy enough to partake in fasting does so and all of those willing suffer deprivation of food and sexual gratification in accord with the divine decree, in order to gain the above characteristics. For the Muslims Ramadan is looked at as a time when one gets his house in order, all the traits or weaknesses a person has are examined and dropped during this intensified course in submission and obedience to Allah. The Muslim community is in tiptop condition during Ramadan by its avoidance of luxuries such as music, T.V., excessive laughter, idle talk, and limitless access to mates during the fasting hours in order to utilize every moment of this time to think about and reflect upon Allah, His creation, His book, His last Prophet, Muhammad (pbuh) the movement of Islam and the activities that go to help Allah's creations.

Ramadan is the ninth lunar month of the Muslim calendar. By moving approximately ten days every solar year, the fasting season changes, enabling the length of the fasting day to vary according to locale and year. When Ramadan occurs in the winter in North America,

making short days, it is summer below the equator so the days are long. However, the movement of Ramadan allows the dates to alternate and spreads the blessing of shorter days all over the globe.

The fasting day lasts from dawn until sunset. During this time the fasting people are not allowed to eat or drink or engage in sexual activities. Before the dawn the fasters are to rise and eat a light meal, and when the sun sets they are encouraged to immediately break the fast with a healthy food; for example, dates or water, and then to make prayer, reminding them of the reason for their fasting--to gain an increased awareness of their Lord. Then it is permissible to return to their mates and have a heavier meal. Because of its emphasis on the acquisition of positive characteristics, personal and community brotherhood, and regulations on how,

when, where and why to fast, Islamic fasting in Ramadan radically differs from the fasting of other faiths. Unlike Judaism, in which fasting is part of a national mourning, or Christianity with no explicit regulations governing fasting, Islam, on the other hand, makes it known that fasting is one method that enables the aspiring Muslim people to gain the traits necessary to build and establish progressive institutions and personalities, in the distinctly Islamic mold.

For Muslims, fasting serves to impress in a realistic manner the way obedience to Allah is to be observed. With food representing a necessary and useful quantity the Muslims learn to control their requirement in order to obey their Creator. Similarly, they can refrain from overindulgence in any activity and make any legitimate activity be conducted to the extent that it coincides with the will of Allah. Hence, Muslims are effectively trained to relinquish anything unless it is obtained with the idea that Allah's will must preside over it.

Many characteristics are gained during fasting: charity, advocacy of feeding the poor and endurance are among the most important in the development of the true Muslim spirit. Through fasting the Muslims feel hunger and realize that (1) they should feed the poor and hungry and (2) to press this issue and struggle to help people gain relief from continuous semi-starvation.

Muslim men and women learn to endure hardships. They realize that the deprivation of food is not immediately deadly, and that they can function on one-half their normal intake for at least a month at a time. In addition to this strengthening of belief in one's ability to survive, there is an increased awareness of the heightened effectiveness of mind and the necessity for planning before acting, all this comes about as a result of the divine institution of fasting.

As a whole Muslims recognize that unless an individual can surrender food and sexual gratification in order to carry out the laws of Islam on a personal level there is no hope for a person being capable of carrying out the benevolent rules of Islam institutionally.

While fasting, Muslims feel and see the benefits of following the divine injunction laid out in the Qur'an and Sunna (practice) of Prophet Muhammad (pbuh) by witnessing and partaking in the brotherhood exercised and the extra-charitable nature that is developed in the fasters. Muslims readily recognize through the activities they become involved in during Ramadan how much better life would be if all of mankind obeyed Allah's will, and they eagerly go forth trying to implement all that they have the power to do.

Ramadan will begin this year on October 9th and will end on November 8th. 800 million Muslims all over the world will fast for one lunar month--the month in which the Holy Qur'an was first revealed to the Prophet Muhammad (pbuh) at the cave of Hira.

Kareem Abdul Ghani

EDUCATION and the COMMUNITY

College education is evolving into a futile training ground where the undergraduate chooses his major solely on the basis of the maximum future financial return to himself. This process is "futile" in the sense that the universities groom virtual carbon copies to fill the slots of the men working this oppressive society. These undergraduates profess to be aware, but chose to master skills which only serve to perpetuate a system they claim to despise. Students in the colleges of Liberal Arts find themselves bedeviled with a generalized knowledge in various fields but no real foundations in practical skills. The old saying "jack-of-all-trades, master of none" applies to many liberal arts students. American education has taken the trend of either; a) discouraging specialization in areas relevant to freedom and self-determination, or b) encouraging the pursuit of dead-end studies and the manufacturing of professional students.

Many schools have "university required" courses that include so many hours of natural and social sciences and some physical education classes. These courses must be taken regardless of your intended major. The emphasis again is on diversity rather than substance. In some instances the completion of these university requirements take up nearly two full years of an undergraduate's time and money. Courses of study must be pursued with the motto in mind, "Reach out, reach back-careers that you can share with the community". Reach out for knowledge (knowledge of the nature of things) and as you learn apply those skills to improve the condition of the people in the community (reaching back), and everyone will prosper.

Undergraduates must raise their level of consciousness above the level of "self" and into the area of "us". Questions that must be considered now in this task of nation-building are "What skills does my community need at this point in its development? At what stage will they be a few years from now? Am I more concerned about my personal financial gain than I am about the growth of the community?" (If so, am I any better than the capitalist-colonialist system which oppresses me?) We are long past the stage of rhetoric. If we are not actively involved in developing a system of life which stresses truth, justice and respect, then by our silence and inaction we contribute to every oppressive act dealt on us by this capitalistic society. Think seriously about it-if we remain inactive or selfish then we directly or indirectly support alcohol, drugs, prostitution, high taxes, unjust wars, police brutality, racism, and so on because we tolerate the system that lets these things happen. Complete mastery of most liberal-art subjects will not advance the growth of any system of life that can substitute for capitalism. Check

it out-do we want to develop a cultural renaissance complete with innumerable social

scientists or technocrats, or do we want to generate a system of life that starts with self improvement and self-knowledge? Islam alone is capable of offering humanity the system which coordinates its technological advances with spiritual uplift. Islam alone can establish a realistic system of life that has never been experienced by humanity throughout history, except under Islamic guidance. The student of psychology believes that the guidance and counseling he will give to future clients will lead them out of the arena of madness and on to the correct path (of truth). Actually he is only preparing them to be more capable of dealing with the madness. This is because basic psychotherapy is concerned with the mental adjustment of the individual to society and not too concerned about morality as a criterion for adjustment. Obviously, when values are formed by the current whim of a large number of people and certain taboos become acceptable (abortion, adultery, homosexuality, getting high) then it is impossible for people to act in accordance with a uniform set of constant values. When one is heavily influenced by his environment with its customs, laws and teachings, it is difficult for the individual thinker to view and assess his situation objectively and even more difficult to seek new alternatives to the same old problems. In his book, *Man the Unknown*, Dr. Alexis Carrel warns of the danger of advancing technology at the cost of our spiritual exaltation, "Modern industry is based on the conception of the maximum production at lowest cost, in order that an individual or a group of individuals may earn as much as possible. It has been expanded without any ideas of the true nature of the human beings who run the machines... "Man should be the measure of all. On the contrary, he is a stranger in this world that he has created. He has been incapable of organizing this world for himself, because he did not possess a practical knowledge of his own nature. Thus the enormous advance gained by the sciences of inanimate matter over those of living things is one of the greatest catastrophes ever suffered by humanity. The environment born of our intelligence and our inventions is adjusted to neither our stature nor to our shape. We are unhappy. We degenerate morally and mentally. The groups and the nations in which industrial civilization has attained its highest development are precisely those which are becoming weaker. Whose return to barbarism is the most rapid, but they do not realize it. They are without protection against the hostile surroundings that science has built about them. In truth, our civilization like those preceding it, has created certain conditions of existence which for reasons still obscure, render life itself impossible. The anxiety and the woes of the inhabitants of the modern city arise from their political, economic and social institutions." (pp.35-8).

What is the good of increasing the comfort, the luxury and beauty, and size of our civilization, if our weakness prevents us from guiding to our best advantage? Our choice will ultimately become: a) either constantly conform our lifestyles to ever-changing social values complete with man's human error or b) we can seek an alternative which will

FEED THE HUNGRY MONTH

Y. Muzaffaruddin Hamid, the leader of The Islamic Party in North America, has declared this upcoming month of Ramadan (annual month of fasting for Muslims world-wide starting this year on the 9th of October through the 7th of November) FEED THE HUNGRY MONTH for the Headquarters branch of the Party located in Washington, D.C. He prays that other Muslims across the country will join with the Party in its effort to demonstrate Islamic concern for the plight of the poor. On a daily basis during this sacred month food will be prepared and the hungry will be picked up and brought to The Community Mosque and served by brothers and sisters of the Party. Bags of groceries will be delivered to others. Any individual or group interested in donating food, or money to buy food, for this program should contact The Islamic Party Headquarters. Any one in the Washington area that knows someone deserving to be served a decent meal should send in their names, addresses and phone number (if any) as soon as possible.

The Party has made arrangements also for the collection and proper distribution of Zakat-ul-Fitr (Muslim obligatory fasting tax for the poor to be paid at the end of Ramadan by all adult Muslims and parents for their children). Ibn Abbas said that Allah's (God's) Messenger (Prophet Muhammad ibn Abdullah) prescribed the charity relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor. (Abu Dawud) Dry goods or at least \$1.50 per person should be paid. Those desiring to pay it through the Party should send the goods or money to:

Islamic Charity Fund
The Islamic Party in North America
101 "S" street N.W.
Washington, D.C. 20001

Also those wishing to send money for FEED THE HUNGRY MONTH can send it to the same address above; however please mark the check "Food for the Poor".

Note: The Party stresses that all poor people irrelevant of their religion will receive attention from the above programs.

EDUCATION, continued

prove to be the unerring path of Islam and submit our actions to the explicit will of Allah (God).

The believer in Islam has a uniform, positive course of action recommended by the clear guidelines of Allah. The laws of Islam are constant and unchanging, yet ever applicable to new contingencies, so the believing Muslim can coordinate future plans to progress the Islamic Movement based on a stable set of values established by the Qur'an. He does not use money, personal comforts or prestige as a criterion for determining his future plans. He asks only, "Are my actions pleasing to Allah?"

The purpose of this article is not to discredit the professions, but to encourage America's youth to pursue knowledge in those areas where they can most effectively acquire training to establish a system of truth and justice. America has a knack for sidetracking its most potent young minds with silly diversions and false issues.

Islam as a body of knowledge teaches Muslims to learn the nature of things. Allah has created all things with a prescribed course of action, and without exception nothing exceeds certain predetermined

limits of behavior. This is truth, an absolute truth not subject to change or variation of man-made laws. Learn the nature of things and apply them according to Islamic principles, then justice will be established, an absolute justice.

Very simple - Islam uncomplicates your life; submit to Allah's will, establish truth and justice, be happy in Allah's Grace.

Rashid Abdul-Jami

RAMADAN MUBARAK

The Brothers and Sisters of the Islamic Party in North America prays that the sacred month of Ramadan will be a blessing to all and may all the Muslims have a joyous Eid. (Festival)

عيد مبارك

Eid Mubarak

ISLAMIC WORSHIP

'Ibadah is the Islamic conception of how to worship and serve Allah. Generally, when we think about worship ('ibadah), the foundations of faith come to mind: salat, sadaqa and zakat, fasting and hajj. These represent the foundation and bedrock of Islam, each of them deserving top priority in our lives. Yet the concept of 'ibadah or worship in Islam does not end here, but extends beyond them so that, in potential at least, it includes every aspect of our personal and social lives.

'Ibadah comes from the verb 'abada, which means to serve and to worship. From it we also get the word 'abd, meaning the worshipper, bondsman or servant. It is significant that the verb 'abada means both to serve and to worship at the same time. It implies that whatever you serve in your life, whatever has become your top priority and your chief preoccupation, is also what you will worship. No meaningful distinction can be drawn between the two.

Therefore, 'ibadah as a concept is also something very practical. It implies service and work and action as well as formal "worship" as the West understands that word. More broadly, it takes in the very manner in which we lead our daily lives and all of the things we do -- no matter how routine, no matter how mundane or insignificant they appear to us. So, if we have made it a point to nourish our bodies with good foods, to exercise to keep in top condition, or to engage in hard physical labor or academic study--- all of these, with the proper Islamic motives behind them, come under the heading of 'ibadah, the worship and service to Allah.

Allah created all mankind as His vicegerents. We, therefore, are responsible to Him for all the various trusts, benefits, circumstances, and tests that He sends us.

Common and ordinary duties are not insignificant in the sight of Allah, even though they may be to us. As long as they fall within the bounds of what Islam has made permissible, they are good and we will be rewarded for them, if we do them with the proper Islamic motives. Allah looks to the quality of our behavior, and He rewards us for sincerity, perseverance and steadfastness. A'isha reported Allah's messenger as saying: "The acts most pleasing to Allah are those which are done most continuously, even if they amount to little." A Muslim is wise, therefore, to establish good habits--- the most important being five daily prayers.

Formal worship has little meaning in Islam, if it does not bring about a positive change in our character and overall behavior. The Prophet peace be upon him, said: "I have been sent for the perfection of good character." And the perfection of the quality of our character and our behavior is also an important part of worshipping. In fact, our Prophet, P.B.U.H., taught us that formal worship will have no significance if we continue to lead un-Godly lives of pre-Islam. He said: "If a man does not abandon falsehood and action which is consistent with it, Allah has no need that he should have aban-

doned his food and his drink(i.e. fasted)." In another tradition, he has also said that hypocrisy in salat is equal to shirk, attributing a partner to Allah.

Properly conducted worship in the form of prayer, voluntary charity and zakat, fasting, and pilgrimage fulfills part of its purpose by putting the rest of our daily lives in order. If this does not happen, then it is possible that there is a flaw in the way we are conducting our formal worship: it may be too mechanical, too thoughtless, too casual, and so on. The practical function of formal worship---the pillars of faith---is to have a purifying and elevating effect on our lives.

It is also a customary practice to begin whatever we undertake with the words: "Bismillahir rahmanir raheem, in the Name of Allah, All-Beneficent, All-Merciful." In addition to invoking Allah's blessing by these words, they also serve as a means of making us evaluate--- even if somewhat unconsciously--- whether the thing we are about to do is worthy of being associated with the name of Allah.

So even the most seemingly insignificant things we do fall into the category of 'ibadah, if they are done in the proper Islamic spirit. In one tradition, our Prophet, P.B.U.H., placed acts of kindness within the scope of worship, saying: "Every act of kindness is charity." And in another tradition, he said: "Do not consider any act of kindness to be insignificant, even meeting your brother with a cheerful face."

A comprehensive form of 'ibadah, or worship, is one of the things which makes it possible for us to implement the unity of Allah (tawheed) and thoroughgoing God-consciousness (taqwa) as functional aspects of living the Islamic lifestyle (deen). In Islam there is a thoroughgoing consistency of every part of our religion and its conceptualization with every other part. It is, therefore, quite natural that our Prophet, P.B.U.H., should teach us the proper manner to lead our lives even in the smaller details as well as the larger. Therefore, the Prophet gave us such practical and humane suggestions for perfecting our behavior as this: "When any three of you are together let not two of you talk with each other privately, ignoring the third, until you are in among a number of people, so as not to grieve him." In other traditions, we have been given such simple and natural guidelines as to stroke the heads of orphans and small children, teaching us that we would get rewards for every hair touched. All of these simple and natural recommendations are guidelines which the Prophet has given us so that we can easily extend our worship throughout our daily lives, making them beautiful and Islamic both for us and those around us, while at the same time securing the blessing and protection of Allah.

By striving to live such a life, a Muslim's entire being becomes an embodiment of the life, teachings, values and beliefs of our Prophet and all the believers. He becomes inwardly and outwardly wholesome and sound. The Prophet, peace be upon him, described the thoroughgoing health and well-being of such an Islamic per-

DAWUD SPEAKS OUT

Dear Brothers and Sisters,

Assalamu Alaikum!

I would like at this time to address myself to a problem we all face, or have faced during our "Islamic Lives," and that's one of conflicting personalities.

In many instances this has been largely responsible for many of our organizational failures. Every group of people is going to have differences, but "personal differences" never should become an obstacle as far as the objective is concerned. If you study the history of this very nation you'll find people have disagreed on many issues, but if the nation were under attack these same people will put away petty differences and deal with the common enemy. And make no mistake, the enemy intends to destroy them ALL whether they be intimate friends (of each other) or otherwise, for they all claim allegiance to the same ideals. Likewise, we have our Mission, and needless to say, "a house divided will not stand." Therefore the time has come that we must re-adjust our priorities making our TOP PRIORITY our ISLAMIC MISSION. There are going to be personal differences as long as you have persons; so these problems need not keep us from striving in the path of our Creator, for He is ABOVE those mentalities. As Dr. Said Ramadan once said: "Islam is one thing, and Muslims are (can be) another," which goes to show us that we, regardless of belief are people, and as such are prone to the same shortcomings as those that befall others.

Some of us become super-sensitive, and will respond negatively to the slightest criticism even if it is quite constructive, which actually goes against the grain of Islam. Why take personal offense because someone was doing his Islamic duty? The offended person would perhaps not be offended if he/she had taken time to study our faith, the "complete way of life," and discover that it was quite Islamic to hold the hands of one about to do wrong.

Didn't our Beloved Prophet (A.S.) say: "Whoever of you sees a vice being committed, he should prevent it with his hands; if this be not in his power he should forbid it by his tongue. Even if this be not in his power he should certainly hate it by his heart, but such a man is weakest in faith."

In many cases we are completely unaware of where our Islamic duties end, and where charity begins with regard to our relationships with one another, and should search Qur'an and Hadith for guidelines. At times in the name of Brotherhood we often ABUSE each other, never giving way to common sense and reasoning, thus causing "collective" problems, for being all one body, can any of our problems really be personal?

Our behavior affects not only our local community, but EVERY COMMUNITY that relates to Allah and the Prophet, (A.S.) and we MUST always keep this in mind. Brothers and sisters I can't emphasize too strongly the seriousness of our mission, and it's going to take ALL OF US to do the job we've COMMITTED ourselves to do. When we CHOSE Islam we took a very serious step, some of us not knowing just how serious it really was.

Imagine Islam (our communities) as a ship about to sail across the sea of ignorance, but unable to proceed because we have failed to hoist anchor (personality problems). Let's raise anchor, and yell out "all hands aboard," and sail the course Allah has plotted, and perhaps COLLECTIVELY we'll see the shores of PARADISE.

Dawud Ahmad Salahuddin - Chicago

ISLAMIC WORSHIP continued

sonality in the following tradition: "He has been successful whose heart Allah has made sincere towards faith, whose heart has been made free from unbelief, his tongue truthful, his soul calm, his nature straight, whose ear has been made attentive and his eye observant. The ear is a funnel and the eye a repository for what the heart learns. He is successful whose heart has been made retentive."

It may be that the casual observer of Islam fails to see the beauty and significance of the small observances of our way of life. That is because, among other things, he fails to see

that all of this is part of the attitude of complete submission to the Will of Allah--- which is the meaning of the word Islam itself. Having submitted ourselves to Allah and having asked Him sincerely for guidance and security, He has responded by beautifying the faith in our hearts. We have desired to bring our lives into complete harmony with our Creator from voluntary choice and with sincere gratitude to Him for His guidance. We have sought to foster and protect the blessing of faith which He has given us, and to weave the thread of remembrance of Allah throughout the fabric of our daily lives.

By following the pattern of Allah's injunctions and the practice of the Prophet, peace be upon him, in the way we lead our lives, we are also acknowledging the authority of Allah over us. Those individuals who prefer to do their own thing and to follow the random whim of their changing desires and dispositions have simply made their personal whim the authority which they wish to follow in their lives. In the Islamic concept, a man serves what he worships, and his highest priority in this life is what he serves. And Allah has promised us that He will enquire on the Day of Judgment what we were worshipping when we lived in this world.

In this short discussion of the Islamic concept of worship, we have seen that it extends far beyond formal worship to include the entire substance of our daily lives. 'Ibadah is a dynamic and comprehensive concept. It is sustained by properly conducted formal worship---prayer, charity and zakat, fasting and pilgrimage--- which in turn puts our entire life into spiritual order, transforming, elevating, and Islamizing our behavior and character.

Umar Farouq

Employee- Labor Practices

How many times have we read, seen or felt the wickedness of an employer who, out of selfishness and inhuman treatment, has exploited his employee to such an extent that the employee is left destitute, hungry and downtrodden? On the other hand, how many times have we seen read or known of an employee who has stolen from his employer, or been unfaithful or dishonest? A look at South Africa will provide numerous examples of tyrannical employers who oppress their employees for selfish and diabolical reasons (racist attitudes, etc.), and in return the employee is left hungry or unable to provide for his family from the unjust wages given him.

These inequalities exist because there is no value system that will place employee and the employer in a harmonious relationship. If this is the problem, is there a solution to the problem? Yes. The Islamic "concept of brotherhood and equal treatment of all individuals in society"¹ so "that everyone gets his due for his contribution to society or to the social product and that there is no exploitation of one individual by another"².

Under the Islamic system an "employee is entitled to a just wage for his contribution to output"³, and the employer is obligated to pay his worker a just wage. The Prophet P.B.U.H. warned: "Beware of injustice for injustice will be equivalent to darkness on the Day of Judgment." And the Holy Quran has commanded Muslims to "Withhold not things justly due to others". Therefore, it is clear that under the Islamic system, inequality and exploitation of labor or the individual is prohibited.

However, under the non-Muslim system (capitalism or socialism) such inequalities may exist. Example: In March, 1957, Curtis R. Sims, secretary-treasurer of the Bakery and Confectionery Workers' International Union of America, filed charges against the union's president and one of its vice presidents. He accused them of using union funds for personal profit. On hearing the charges the B. and C.'s general executive board ignored the evidence and found the officials not guilty. Five board members, however, including Mr. Sims and vice president Daniel Conway, refused to join in the whitewash... The penalty they paid for their commitment to honest unionism was suspension or loss of jobs.⁴

The story speaks for itself: fraud and unlawful use of funds was accomplished by the employer (the president and vice president), and the pity of the entire affair is that they were found not guilty while five board members Mr. Sims and vice president Conway, were suspended or lost their jobs for working against falsehood!

To determine what a 'just' wage would be, the Islamic system bases its values and concepts on the teachings of the Qur'an and Sunnah (traditions of the Prophet). The Prophet Muhammad, P.B.U.H., has stated: "An employee

(male or female) is entitled to at least moderately good food and clothing and to not be burdened with labor except what he or she can bear." It should, therefore, be clear that a 'just' wage would be one whereby the employee can feed himself with moderately good food and provide for the well-being of his family. The worker would be given just and equal wages relative to his contribution to output. Moreover, "Islam does not recognize the contribution to output made by factors of production other than the labor and therefore the concept of exploitation of labor in Islam would have no relationship to the concept of surplus value as propounded by Marx".⁵

Under the Islamic system all actions, all worldly occupations are under the command of Allah. The relationship of an employee and employer is determined by the Qur'an or Sunnah. Islamic values and concepts are not based on man-made laws (e.g. Marxism) but on the law of God (Allah).

The Islamic system eliminates the 'haves' and the 'have nots', whereas in the non-Muslim system, the employee and employer are divided into classes. One look at America will provide ample examples: Howard Hughes and a ghetto dweller; the upper-class, the middle-class, the lower-class; society divided on a class system. Conversely, the Islamic system strengthens the bonds of brotherhood.

The employee, on the other hand, is obligated to the employer to be honest, trustworthy, and when he is given a job, to do it to the best of his ability. The Prophet Muhammad, P.B.U.H. has stated, "God loves that when any of you does a job, he does it perfectly".⁶ On another occasion he said:

An employee who excels in his devotion to God and also renders to his master what is due him of duty, sincerity, and obedience, for him there is a double reward (with God)!"

"It is only by such a harmonious regulation of mutual responsibilities emphasizing cooperation and conscientious fulfillment of one's obligations, in an environment of brotherhood justice and supremacy of moral values, that there can be hope of eliminating labor-employer conflict and friction and establishing industrial peace."⁷

The employee under the Islamic system has a voice in the production process; he is able to express his opinions. But, under the un-Islamic system the labor market is in relation to the slave market of the medieval age. Javed Ansari has written:

"It is something of a shock that one realizes that the principles on which the slave trade was organized in the medieval world are the very principles on which the labor market is managed today. The worker, like the slave, is incapable of influencing the productive process of which he is a vitally important part"⁸

Although there are trade unions that falsely say they are forthrightly concerned with the conditions of the worker, even this has proven erroneous: the slave dealers, i.e. the trade union bureaucracy, use their monopoly power as suppliers of slave labor to win for themselves a position of considerable importance within the managerial hierarchy.⁹

EMPLOYEE-LABOR, continued

The trade unions under the un-Islamic system have become selfish and wicked tyrants. The worker, therefore, lives and works in a system that is exploitative. Even wage increases are knee-deep in inequalities:

Every wage hike...is used by the trade union bureaucracry to strengthen their position in the collective bargaining process. An increase in wage signifies an increase in the power of the trade union bureaucracry...¹⁰

Finally, "as long as the system of managerial centralization exists (in either its capitalist or its socialist variant), the worker will remain a slave."¹¹

It is only through Islam that men will be able to obtain their God-given rights as employees and employers. The Holy Qur'an has commanded:

Woe to the cheaters, who when they measure (of their dues) from men, take it fully. And when they measure out to others or weigh out for them, they give less than is due.

Islam is a system whereby employee and the employer are joined closer together, and the gap between the rich and the poor lessen. Once Caliph Ali stated that "if the poor are hungry or naked or troubled, it is because the rich have deprived them (of their rights) and it will be proper for God to account them for it and to punish them".

The non-Muslim reader may ask, "Is there such a thing as equal distribution for all persons?" Firstly, the Holy Qur'an's stand on this issue is numerous. For example:

...He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you; For thy Lord is quick in punishment: yet He is indeed Oft-forgiving Most Merciful. (6:165)

Is it they who would portion out the Mercy of thy Lord? It is We who portion out between them and their livelihood in the life of this world: And We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the wealth which they amass. (43:32)

"The Islamic concept of equity...does not, however, require that everyone be rewarded equally, irrespective of his contribution to society. Islam tolerates some inequalities of income because all men are not equal in their

character, ability, and service to society",¹² as shown by the above Quranic verses. In short, the individual will receive his due from his contribution to society.

Under the Islamic system the employee and employer are both subservient to Allah and to Allah alone. The laws that are instituted are Allah's laws, not some man-made law which is capable of error and mistake. They are Allah's (God) laws, the law of the one God who is All-Knowing (Al-Alim) and the Incomprehensible (Al-Latif).

Finally, it is important for men to remember the following Quranic verses so that they do not fall victim to human transgressions:

Say: the worldly possessions are but trifling, it is the Hereafter which is better for those who fear God. (4:77)

And the Holy Prophet, P.B.U.H., has wisely reminded us to "Live in this world as though you were a stranger or a wayfarer, and consider yourself among those in the grave." Or again: What is this world compared to the Hereafter? Thrust your finger in the ocean and see what you get." "Be detached from the world and God will love you, be detached from what the people have and they will love you."

From the above quotations it is manifest that one should consider his worldly possessions only as gifts from Allah and that it is in the Hereafter that men will be held accountable for their sins on earth. It is, therefore, wise and prudent for the employee as well as the employer to obey the laws of Allah if they wish not to suffer the penalty for those who transgress the commands of Allah. In the words of Allah:

Say: the truth is from your Lord. Let him who will, Believe, and let him who will, reject (it): For the wrong-doers We have prepared a Fire whose (smoke and flames) hike the walls and roof of a tent, will hem them in: if they implore Relief they will be granted Water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on! (28:29)

Saeed Muhammad Abubakar

1. Dr. M. 'Umar Chapra, The Economic System of Islam (London, 1970), p. 11.
2. Ibid, p. 12.
3. Ibid, p. 12.
4. "ABC: A Successful Reform", America, January 20, 1968, pp. 69-70.
5. Chapra, p. 12.
6. Ibid, p. 14.
7. Ibid, p. 14.
8. Javed Ansari, "Of the New Slave Trade", Impact International Fortnightly, July 22, 1971, p. 7.
9. Ibid.
10. Ibid
11. Ibid.
12. Ibid, p. 16.

WHY NOT JOIN

THE ISLAMIC PARTY?

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Agents Needed

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OUR IDEOLOGY

AL-QUR'AN

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

183. O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);

184. (Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need— But whoso doth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know—

185. The month of Ramadan in which was revealed the Qur'an, guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for hav-

ing guided you, and that peradventure ye may be thankful.

186. And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.

187. It is made lawful for you to go unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves* in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۚ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِيُثَبِّتُوا الْعِدَّةَ وَلِيُتُذَكِّرُوا ۚ اللَّهُ عَلَىٰ مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ۝

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۚ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۝

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۚ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا

that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelations to

mankind that they may ward off (evil).

لَعَلَّهُمْ يَتَّقُونَ ۝

188. And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.

189. They ask thee, (O Muhammad), of new moons. Say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful.

190. Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.

191. And slay them wherever ye find them, and drive them out of the places whence they

drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there), then slay them. Such is the reward of disbelievers.

192. But if they desist, then lo! Allah is Forgiving, Merciful.

عَنكُمْ ۚ قَالَتَن بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْبَيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ ۚ وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِآلِإِثْمٍ وَأَنتُمْ تَعْلَمُونَ ۝

يَسْأَلُونَكَ عَنِ الْأَهْلِةِ ۚ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الذِّبُّ بِأَن تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا ۚ وَلَكِنَّ الذِّبُّ مَنِ اتَّقَىٰ ۚ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝

وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ ۚ وَادْرَأُوهُمْ مِّنْ حَيْثُ أَخْرَجْتُمُ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقْتَلُوا فِيهِ ۚ فَإِن قَتَلْتُمُوهُمْ فَاقْتُلُوهُمْ كَمَا كُتِبَ جَزَاءُ الْكَافِرِينَ ۝

فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝

HISTORICAL SOURCES

AL-SUNNAH

Abū Hurairah reported,
The Messenger of Allāh,

peace and blessings
of Allāh be on him, said :

“Fasting is an armour with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odour of the mouth of one fasting is sweeter in the estimation of Allāh than the odour of musk—he gives up his food and his drink and his (sexual) desire for My sake; fasting is for Me and I will grant its reward; and a virtue brings reward ten times like it.” (B. 30 : 2.)

Abū Hurairah said,
The Messenger of Allāh,

peace and blessings
of Allāh be on him, said :

“He who does not give up uttering falsehood and acting according to it, Allāh has no need of his giving up his food and his drink.”

(B. 30 : 8.)

Ibn ‘Abbās said,
The Messenger of Allāh,

peace and blessings
of Allāh be on him, was the most generous of all people, and he was most generous in Ramadzān, when Gabriel met him, and he met him in every night of Ramadzān and read with him the Qur’ān; so the Messenger of Allāh, peace and blessings of Allāh be on him, was more generous in the doing of good than the wind which is sent forth (on every body). (B. 1 : 1.)

١- عَنْ أَبِي هُرَيْرَةَ أَنَّ

رَسُولَ اللَّهِ ﷺ قَالَ الصَّيَامُ جُنَّةٌ

فَلَا يَرُفَثُ وَلَا يَجْهَلُ وَإِنَّ

أَمْرًا قَاتِلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ

إِنِّي صَائِمٌ مَرَّتَيْنِ وَالَّذِي نَفْسِي

بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ

عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمَسْكِ

يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ

مَنْ أَجَلَ الصَّيَامِ لِي وَأَنَا أَجْزَى

بِهِ وَالْحَسَنَةُ بِعَشْرِ أَمْثَلِهَا ☆

٢- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولَ اللَّهِ ﷺ مَنْ لَمْ يَدَعْ قَوْلَ

النُّرُورِ وَالْعَمَلِ بِهِ فَلَيْسَ لِلَّهِ

حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَ

شَرَابَهُ ☆

٣- عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ

رَسُولَ اللَّهِ ﷺ أَجْوَدَ النَّاسِ وَ

كَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ

حِينَ يَلْقَاهُ جِبْرِئِيلُ وَكَانَ

يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ

فِيَدَارُ سُهُ الْقُرْآنِ فَلَرَسُولُ اللَّهِ ﷺ

أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ ☆

Anas said,
The Prophet, peace and blessings
of Allāh be on him, said :

“Have the meal before dawn, for there is blessing in the meal before dawn.”

(B. 30 : 20.)

Anas said,
We used to be on journey with the Prophet, peace and blessings of Allāh be on him, and he who kept the fast did not find fault with him who broke it, nor did he who broke the fast find fault with him who kept it. (B. 30 : 37.)

Jābir said,
The Messenger of Allāh, peace and blessings
of Allāh be on him, was on

a journey, and he saw a crowd and a man who was placed under a shade. He said, “What is this ?” They said, He is one fasting. He said :

“There is no great virtue in fasting when on journey.” (B. 30 : 36.)

‘Aṭā’ said,
One should break the

fast on account of illness, whatever it may be, as Allāh has said. And Ḥasan and Ibrāhīm said, concerning the woman who gives suck and the one with child, when they fear about themselves or their child, they should break the fast, then fast on other days. And as to the very old man when he cannot bear fasting—Anas, after he became old, fed one who was needy, for a year or two daily with bread and meat, and broke the fast.

(B. 65 : ii, 25.)

Popular Statements of the Prophet

٧- عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ ﷺ

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهً ☆

٩- عَنْ أَنَسٍ قَالَ كُنَّا نَسَافِرُ

مَعَ النَّبِيِّ ﷺ فَلَمْ يَعْصِ الصَّائِمُ

عَلَى الْمُفْطَرِ وَلَا الْمُفْطَرُ عَلَى

الصَّائِمِ ☆

١٠- عَنْ جَابِرٍ قَالَ كَانَ

رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ فَرَأَى

زَحَامًا وَرَجُلًا قَدْ ظَلَلَ عَلَيْهِ

فَقَالَ مَا هَذَا فَقَالُوا صَائِمٌ فَقَالَ

لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ ☆

١١- قَالَ عَطَاءٌ يُفْطَرُ مِنَ

الْمَرَضِ كُلِّهِ كَمَا قَالَ اللَّهُ تَعَالَى

وَقَالَ الْحَسَنُ وَابْرَاهِيمُ

فِي الْمُرْضِعِ وَالْحَامِلِ إِذَا خَافَتَا

عَلَى أَنْفُسِهِمَا أَوْ وَلَدِهِمَا تَفْطِرَانِ

ثُمَّ تَقْضِيَانِ وَأَمَّا الشَّيْخُ الْكَبِيرُ

إِذَا لَمْ يُطِقِ الصَّيَامَ فَقَدْ أَطْعَمَ

أَنَسٌ بَعْدَ مَا كَبِرَ عَامًا أَوْ عَامَيْنِ

كُلَّ يَوْمٍ مَسْكِينًا خُبْزًا وَلَحْمًا

وَافْطَرُ ☆

WAR IN ISLAM SERIES SEVEN

4. Weeding out internal enemies.

Apart from the external foes mentioned above there are also some internal enemies who appear as friends but secretly try to dig at the roots of Islam. Such people make up the group which the glorious Qur'an calls by the comprehensive name of munafiqun (hypocrites) and gives the following verdict on them:

O Prophet! Strive against the disbelievers and the hypocrites. Be stern with them. Their ultimate abode is hell, the worst of destinations. (Surah Tauba: 73)

Some others ye will find who desire peace from you and from (the disbelievers of) their own people. So when they return to the source of turmoil and violence they plunge into it (that is become part of the aggressors). Hence if they keep not aloof from you nor offer you peace nor hold their hands from hostilities against you, then catch them and kill them wherever ye find them. Against such we have given you clear reason and cause. (Surah an-Nisa: 91)

These verses point out the crime of this group of hypocrites which made them liable to face death. For further clarification let us note some more verses from the Qur'an itself to show what sort of persons these hypocrites are:

And they say to you we are obedient, but when they go away from you a group of them spends the night in planning against what you say. Allah records what they plan by night. (Surah an-Nisa:81)

When the hypocrites come to you (O Muhammad), they say: we bear witness that thou are indeed Allah's messenger. And Allah knows that you are indeed His Messenger, and Allah hears witness that these hypocrites are liars. They make their faith a shield so that they may turn (men) from the way of Allah. Evil indeed is that which they constantly do. (Al-Munafiqun: 1-2)

These verses show that there is a section of hypocrites which should not be dealt with as Muslims even for the sake of appearances. There are two characteristics of this group. Either it openly flaunts its disbelief in spite of professing to be Muslim, or it keeps harping on its acceptance of Islam while its actions aim at a constant harassment of Muslims. The members of this group of hypocrites try to harm Muslims in various ways, through secret dealings with their enemies, by passing on secret information to the enemies, by way of efforts to weaken the Muslims' faith and to mislead them, through promoting splits in the Islamic Jamaat, and by providing moral and material support for the enemies of Islam. Whenever Islam is faced with a dangerous situation this group, far from sympathizing, attempts to destroy the Islamic system. This group poses a more serious threat to Islam than external foes.

Hence persons associated with this treacherous group, though they may recite the formula of faith in Allah and the messenger at all times and though apparently they may appear to be Muslims, should not be dealt with any leniency whatever. When they are guilty of these crimes the purifying scalpel should be firmly used to remove these sores from the body of Islam.

5. Keeping the peace.

Another group of enemies consists of those within the land of Islam or those who enter from without it to spread disruption, murder, loot and pillage, sabotage the peace and serenity of the Islamic regime and attempt to overthrow the Islamic system by violence. About such enemies the Holy Qur'an commands:

The only reward of those who fight Allah and His Messenger and strive (through murder and loot) to spread disruption and turmoil in the land, is that they be killed or crucified, or have their hands and feet on alternate sides cut off, or be expelled from the land. That is their degradation in the world, and in the Hereafter theirs will be an awful doom. Except those who repent before you overpower them. For know that Allah is Forgiving, Merciful. (Surah Al-Maidah: 33-34)

From the words "those who fight Allah and His Messenger" in this verse some ignorant scholars have taken it to be a reference to regular war. But correctly, fighting Allah and His Messenger here is in the effort "to spread disruption and turmoil in the land."

A careful reading of the verse makes this clear. The situation in which this verse was revealed also shows that it referred to disruptionists and to armed saboteurs working against the law and constitution. A Hadith narrated by Anas bin Malik (with whom Allah is pleased) refers to some persons from the U'rinah tribe who came to the Prophet and professed Islam. When they fell sick the Prophet sent them to the hospitality of Muslim shepherds till they regained their health. Whereupon they murdered the shepherds, drove away their herds and abjured Islam. According to another Hadith in Sahih Muslim they blinded those shepherds whom they did not kill. As a result the Prophet (peace be upon him) had them chased and captured and in return for their terrible crimes their feet were cut off and the eyes blinded and they were left to die in the desert. According to a Hadith narrated by Abdullah bin Umar (with whom Allah is pleased), noted in the collections of Abu Daud and Nasai, the verse in Surah Al-Maidah was revealed about the tribesmen of U'rinah. Abu Hurairah says the same. Thus it is an accepted fact by all the original narrators that these deterrent punishments mentioned in the Holy Qur'an refer to those who cause disruption in the land of Islam and the different stages of punishment are related to the different levels of criminal activities which have been described in detail by Muslim Jurisconsults.

/ From Abul Ala Maudoodi's Al-Jihad Fil Islam, Translated by Kaukab Siddique.

ISLAM ABOLISHES SLAVERY!

Social justice is the cornerstone of Islamic society, which abolishes all class and racial distinctions. Slavery is opposed to human nature and to Islam as the natural religion of man. Just as man inherently struggles to live, so man inherently struggles to be free from the domination of other men. Allah did not create any human beings to be a race of slaves, doomed by their inferiority to be "hewers of wood and drawers of water" for the rest of mankind. He declares that ALL MEN have sprung from the same original racial stock (and so declared centuries before modern scientists arrived at the same conclusion), and that ALL RACES of men are entitled naturally to dignity and honor. (See Qur'an 49:13 and 17:70)

But, is it not true that slavery has existed in Islam and that some Muslims of past history have compiled a notorious record as slave traders in Africa?

Slavery has existed in many forms for thousands of years. It has been a feature of many human societies. Blacks have enslaved other blacks; whites have enslaved other whites (the Greeks, Romans and Anglo-Saxons, for example). Slavery, which varied from an extended-family sort of servitude to rank, outright exploitation, was widely practiced in Arabia, Africa and Europe long before the advent of the Blessed Prophet Muhammad. What is different is that Islam did not assume a passive attitude toward slavery (as did Judaism and Christianity). Islam confronted slavery directly, realistically, with both immediate and long-range plans for slavery's eradication.

A good example is the best teacher. The Prophet (pbuh) and his Companions (may Allah be pleased with them) set the foremost example by promptly emancipating all the slaves they had. The impact of this personal example at the highest level of Islamic leadership was very effective. Apart from immediate emancipation, the Islamic government provided that a slave could purchase his freedom for a sum of money mutually agreed on between himself and his master. The master could not refuse to enter into such an agreement with a slave desiring his freedom, and the government guaranteed the slave's right to work for his own liberation and collect the money required for it. The Muslim government allotted annually a sum of money in its budget (the Sadaqah) for such assistance to slaves and this public money served to help those who fell short in ability or finances to buy their freedom. (See Qur'an 9:60)

In Islam, all the foundations on which slavery rested were immediately abolished, though the practical implementation of the emancipation process proceeded gradually, according to circumstances. Since the Prophet (pbuh) himself freed slaves, no Muslim claiming to follow his example--as Allah calls all Muslims to do--could refuse to free his slaves.

Only one form of slavery remained among the Muslims for a significant period: the enslavement of war captives. This was necessary

only because the enemies of the Muslims made slaves of all the Muslims who fell into their hands. If the Muslims had unilaterally abolished this form of slavery, it would have been an encouragement to the enemy to keep up their warfare. It should be obvious that the majority of the unbelievers enslaved were not even Black, but fellow Arabs (and some Europeans, in later history), because the Muslim armies were not attacked primarily by African nations. No doubt it is because the Muslims enslaved European war captives that European writers are so biased against them.

However, Islam declared that so long as even this one form of slavery was allowed to exist that the captives were to be treated humanely and as brothers. Further, this concession was temporary, and when warfare against the Muslims ceased, no one could be enslaved. Allah commanded:

"When you have subdued (the enemy), bind your captives firmly. Then either set them free as a favor or let them ransom themselves." (Qur'an 47:4)

What, though, about those "Muslim" slave traders in East and West Africa, who kept on making people slaves centuries after Islam had effectively eradicated slavery from its realm? Since there was no Islamic basis for such slave-raiding, Islam considers their deeds crimes, just like any other illegal act. Such slave traders were not acting in the name of Islam, but in the name of their own greed and deviation from Islam. Islam can not be blamed for what anyone does in disobedience of its clear teachings.

The liberation of slaves is firmly established in the Qur'an and in the practice (Sunnah) of the Holy Prophet. In Qur'an, Allah, the Creator of all men and the Highest Lawgiver decrees:

"It is righteousness...to spend of your wealth...for the ransom of slaves." (2:177)
 "Free a believing slave." (4:92)
 "Give a slave his freedom." (5:92)
 "Free a slave." (58:3)

In the Hadith, the Prophet (pbuh) reports:

"Allah has created nothing on the face of the earth dearer to Him than Emancipation." (Daraqutni)
 A desert Arab came to the Prophet and said, "Teach me an action which will bring me to Paradise." He replied, "Emancipate a man and set a slave free...." (Baihaqi)

There was a remarkable distinction between slavery as it existed under Islam, so long as the enemy enslaved Muslim captives of war, and that American slavery which was common under "Christian" or Jewish slavers and slavemasters. According to the eyewitness account of a former slave in America, "the law gives the master absolute power over the slave. He may work him, flog him, hire him out, sell him, and, in certain contingencies, kill him, with perfect impunity...In law, the slave has no wife, no children, no country and no home. He can own

SHOULD MUSLIMS

VOTE ?

Politics will be America's consuming occupation from now until the presidential elections in November. Amid the hoopla of speeches, campaigns and conventions, the question has arisen: What role, if any, should America's 2 million Muslims play in the political process? It is well-known that the 7 million Jews in America have a political leverage far in excess of their numbers. No major presidential candidate has been without his Jewish patrons and advisors. The Zionists have publicly supported Nixon's re-election and McGovern won in California, thereby clinching the Democratic nomination, with Jewish support. So, whoever wins in November, the Zionists are assured of continued influence over America's foreign policy.

Some Muslims feel that immediate political involvement is paramount. They suggest that there should be a very wide participation by Muslims in the American political process on both the local and the national levels. There is no doubt that Muslims need to exercise more influence in every aspect of American life, particularly in the news media, to the extent that "Islam" becomes a household word, known and correctly understood by everyone. Muslims should also be in the forefront of efforts to explain to the American people the vital issues which confront the Muslim world, issues such as Occupied Palestine, the Zionist conspiracy, imperialism, colonialism and neo-colonialism in the Muslim countries, Muslim liberation fronts and so on.

Every American citizen has the right to participate in the political process or to refrain from participating. POLITICS IS NOT OUR FIRST PRIORITY OF BUSINESS IN ESTABLISHING ISLAM IN THIS COUNTRY.

There are some situations where politics can be made a useful tool of limited value. For example, where Muslims make up a significant population of any town, city or district, it is only logical to have some elected officials or administrators who are Muslims: city councilmen, mayors, governors, congressional representatives. But such political representation cannot be viewed as an end in itself, nor as a panacea for our problems as a minority in this country. Only if and when such participation is of definite benefit to the Muslims of a certain locality should it be undertaken. Putting a few Muslims in positions of political influence is irrelevant if this is not accompanied by a consistent jihad (struggle) against all the corrupt elements of the entire society. It is irrelevant unless we are first and foremost engaged in building up Islamic consciousness and placing faith and integrity in the hearts of the Muslims.

It is the obvious need because the Muslim countries already have hundreds of politicians, even rulers, kings and presidents who profess Islam, but it is no easier to practice the Islamic Way of Life in their countries than

in this one! Go to some of these so-called Muslim countries, with their many politicians and "Muslim" heads of state, and if you preach Islam as a complete Way of Life, you will end up in jail.

Before we need "Muslim politicians" we need believing Muslims! DEVELOPING BELIEVING MUSLIMS IS OUR FIRST PRIORITY OF BUSINESS. We need people who will put the interest of Allah's religion, the people and the Muslim Ummah first, not those who desire to line their own pockets with filthy lucre, the benefits of the political "spoils" system, or who merely want to build fame and influence for themselves. We already have too many "Muslim politicians" like this.

American politics is a dirty business and many an idealist who has tried to reform the system from within has instead been overwhelmed and corrupted by the system. When you are faced with a political system that is corrupt, it is much easier for politics to make you dirty than it is for you to make politics clean. This is why many American Muslims will have serious, conscientious objections against getting involved with the political structure in any form, even with voting. Would you want to be responsible for the bombing and napalming of helpless civilians or for the imperialism and injustice in many parts of the world which are perpetrated by the man your vote elected as president?

It is often the name of 'voting' or 'get out the vote' that we overlook the major problem—the system itself. There is no doubt that the power of the vote is extremely meaningful when that vote counts for a positive settlement of the life of the voter. However, in a society and under a system that's corrupt from the core voting for the most part helps perpetrate that established corrupt system.

Some use the example of other American minorities to prove the "blessings" of political activism that has raised the status of these minorities! In fact, America's largest ethnic minority had some form of political representation for over a hundred years, yet it was not until they engaged in a prolonged period of brutal, sometimes bloody militancy and hellraising in the form of riots, boycotts, confrontations and demonstrations that their condition began to show some measure of improvement.

However, as has been suggested by Dr. Yette and others, most of the change is still superficial and the battle is far from being won. It is not primarily the political clout of these minorities which has upgraded their status, but their fervent struggle on all levels against the vital, complex inequities of the system.

Muslims have divine authority to struggle against any suppression facing them. Therefore, if they would take to the all-out struggle that Islam advocates and renew their dedication to our ideology they can establish Islam and have political integrity in this country. This will be a struggle that requires much, much more than a few politicians here and there.

OPPRESSION MUST BE DESTROYED

The recognition of oppression is paramount to its elimination. Once the oppression is realized the only logical recourse is to eradicate the oppression in the most complete and efficient way possible. Therefore, in order to eradicate the oppression it is necessary to define the oppression since it is impossible to solve a problem without knowing the problem.

Upon examination we find the oppression in America is not single-fold, for it occurs economically, socially, politically, physically and psychologically. The psychological oppression should be erased before the others are attacked, because self-oppression is more damaging than all of the others combined. Psychological oppression keeps man from realizing his purpose and capabilities. It clouds the ability to distinguish right from wrong and good from evil. When not fully eradicated it leaves man like a herd of cattle, able to be lead by almost any external force or internal passion. A man who is psychologically oppressed will not be able to make sound judgments and will be lead by hatred and other negative reactions rather than logically following a positive plan of action to relieve himself and others of the economic, social and political dilemma.

If Afro Americans start to fold up the veil of psychological oppression, they would first realize that they are not the only ones who are being oppressed. This should not be a comforting factor but should arouse greater concern.

Let us examine a very simple case of oppression. Suppose there are two men with the bounties of one acre of land at their disposal. One man, because of his physical superiority, forces the other to plow the land, plant and harvest the food, and only gives him a small part of the harvest. The man with the greater physical strength is an oppressor in this case.

An alternative to oppression is brotherhood. Instead of fighting for control, each man should realize that neither created the other, and that each has talents which can benefit both. Even if the man who is being oppressed discovers how to make a gun and in turn is able to oppress his oppressor, the hatred and evils will still exist in their small society. By living in brotherhood the two could live in harmony with more than enough to eat and wear for both. This is the manner which Allah, the creator of mankind, had devised for man to live.

There is another alternative to oppression besides brotherhood and that is death. Allah teaches us in Qur'an that it is better to die than to be oppressed. If the oppressed man in the above society chooses to die, the oppressor would have to struggle so hard that he too, probably would soon die. Once a man realizes his true worth and purpose as a human being -he is a servant of Allah (God)- and is not afraid to die in defense of this purpose, then he is ready to attack the social, economic and political oppression which is a millstone around the neck of human progress.

On the other hand, before a man starts talking about a revolution he must also learn to respect his women. Not only this but he must also learn to control his avarice and lust. How could he expect to control a society if he cannot control his own desires?

Unless we are thinking in terms of establishing a positive society based on brotherhood and progress, then any change which might be effected by our reactions to our present condition will not represent a true revolution. The only consequence that might come as a result of such negative reactions would be an exchange between oppressor and oppressed. We must act and not react in order to build.

Only by destroying oppression altogether will mankind be able to advance toward building a society based on brotherhood. Not only does such a society based on brotherhood reap the benefits of social contentment, but progress is also made scientifically, medically and technologically.

Example of such a society was established around 640 A.D. by Prophet Muhammad in Arabia. In all of the achievements from moral to scientific, mankind reached heights unmatched by any previous period of history. This was society built, not on theories formulated by other men, but on the laws which Allah, the creator of man, made in order for mankind to have a fulfilling earthly life and a successful afterlife.

In order to overthrow oppression it is necessary to unite under a common ideology which will enjoin the good and forbid the evil. Common blackness is no criterion for unity and any gathering brought together solely on blackness will soon split into various different factions. There are sincere black people but there are also insincere self-seeking black people. A previous lie which taught that everything white was good and everything black was evil does not justify reacting with the present lie that everything white is evil and everything black is good. To unite under anything other than truth and a desire to establish what is right will only add to the discord and evils already present in the world.

Often the "revolutionary" blackman justifies his hatred by entertaining the illusion that there is no such thing as Black Racism, because blacks are in no position of power to oppress. However, if the hatred produced a successful overthrow of the power structure, it would only set up another oppressive society with the same, if not more, evils, only run by blacks instead of whites.

One doesn't have to look far in order to see the results of capitalist powers being placed in black hands. Price the goods in any of the black-owned food chains and compare them to the white-owned food chains. Even when they buy for the same wholesale price as the white they sell for more in black communities. Black capitalism is not for the majority of black people. It is for those few who choose to be part of a continuing oppressive system.

ISLAM & SLAVERY, continued

nothing, possess nothing, acquire nothing.... to destroy (the slave's) manhood, (the master) relies on the whip, the chain, the gag, the thumb-screw, the pillory, the bowie-knife, the pistol and the blood-hound....The first work of slavery is to mar and deface those characteristics of its victims which distinguish men from things, and persons from property. Its first aim is to destroy all sense of high moral and religious responsibility. It reduces man to a mere machine. It cuts him off from his Maker." --Frederick Douglass

Whereas the leaders of Islam set the example of emancipating slaves, many of America's early leaders set the example of enslaving men and of institutionalizing slavery in every facet of American social and economic and political life! Even in this year of 1972, the effects of that hideous institutionalized slave system work to make second-class citizens of the descendants of American slaves.

While slavery existed under Islam, the condition of the slaves was different because Islam declared that the slave was merely a brother human being who had fallen into temporary adverse circumstances, not an inferior species "ordained" for eternal servitude. Thus, the Holy Prophet declared:

"Allah has put your brothers (i.e., slaves) under your authority, so he who has his brother put under his authority (as a slave) by Allah must feed him from what he eats, clothe him from what he wears, and not impose on him work which is too much for him, but if he does so he must help him with it." (Bukhari and Muslim)

The horrible separation of members of the slave family, so common to American slavery--a wicked deed which still has adverse effects on Black families to this day--was forbidden in Islam:

"If anyone separates a mother (slave) from her child, Allah will separate him from his friends on the day of resurrection." (Tirmidhi)

Abu Musa said that Allah's Messenger cursed those who separated a (slave) parent from his child and a brother from his brother. (Ibn Majah)

Therefore, so long as enslaving war captives was necessary, Islam made it clear that Emancipation was the goal, and those who were slaves could not be treated in inhuman fashion, nor exploited because of their unfortunate circumstances. The result of Islam's attitude toward slavery was that from earliest times in Islamic history slaves or freed slaves attained to positions of trust and greatness in Muslim society. Bilal, the freed African slave, was one of the dearest Companions of the Prophet (pbuh). Several illustrious men of Islam bore the surname "bin Aswad," that is, "son of the Black Man." Others became military commanders and leading strategists in the Muslim army. The Prophet (pbuh) laid down the principle that a Black slave could be even the leader of the Muslim

State, so long as he enforced the Book of Allah. (Bukhari) When he was looking for a successor, Khalifa 'Umar said, "Had Salim, the slave of Abu Hudhaifa, been alive, I would have appointed him Khalifa (Ruler of the Muslim State)." Several dynasties of Muslim rulers have come solely from the ranks of liberated slaves, such as the Mamlukes (which very title means "slave") of Egypt.

The first principle of Islam is that there is no God but Allah. Therefore, the institution of slavery, which puts one human being in the position of "god" to another, is inherently repugnant to Islam. Islam is in no way at fault in the instance of those "Muslims" who greedily committed the crime of slave trading; by Islamic Law, such people were common criminals. Allah set the supreme example of giving all men free will; His Prophet (pbuh) set the personal example of liberating slaves. Islam as a ideology continues to liberate the bodies and minds of people from all forms of slavery.

Ibn Al-Zinji

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M. S. A. Convention

At the recent Muslim Students' Association Tenth Annual Convention at The Lindenwood College St. Charles, Missouri (September 1-4), 800 Muslims from various Muslim countries and a few from North America gathered together to explore ways of promulgating Islam in North America.

The President of The Muslim Students' Association, Akmad H. Sakr, stressed the need for greater cohesiveness among Muslims, and better communication between Muslims from various Nations. In addition, Brother Sakr told the convention that Muslims in North America must work for the progress of Islam.

The theme of the convention was "Islam and Muslims in North America." However, many of the objectives of the convention were not fulfilled. Some speakers didn't show up and many of those who did speak diverted from the theme. But, nevertheless, there were some Muslims who tried to keep their talk within the confines of the theme.

Y. Muzaffaruddin Hāmid, Amir (Leader) of The Islamic Party in North America, spoke on two occasions on the important need for Muslims to spread the Islamic Message, and on the objectives of the Islamic Party.

Firstly, Brother Hāmid spoke to the convention on the objectives of the Islamic Party. He told the convention that the Islamic Party had two main objectives: (1) to make Islam a household word in North America and (2) to work toward the creation of an Islamic State. Brother Hāmid also stated that one of the first duties of Muslims in North America was the Islamic Dāwah (Invitation to Islam), since before an Islamic State could be created there must first of all be a movement among the People, and the People must be made aware of the need for an Islamic State, and how it differs from Contemporary States.

Secondly, Brother Hāmid spoke to approximately 100 Muslims from different states and countries at 8:30 p.m. September 2nd in a detailed manner concerning the various programs, projections, methods of work and aspirations of the Islamic Party. At the meeting there were numerous questions. For example, one Muslim brother was under the illusion that The Islamic Party was just another Political Party; however Brother Hamid judiciously corrected the brother by informing him that the Islamic Party was not political in the restricted sense understood by non-Muslims. Rather the Party is purely Islamic, that is it is working for the overall change in the individual and society, along healthy lines outlined in the Quran, true acts of Allah's last Messenger, Prophet Muhammad ibn Abdullah. Naturally this includes political awareness and activism but by no means is it restricted to it.

On the other hand, however, there were about thirty members of the Islamic Party in atten-

dance at the convention. They successfully circulated Al-Islam and Party members expressed the philosophy of the Party to the conventionees. Al-hamdu-lillah!

Professor Ismail Al-Faruqi spoke about the Arab ideals of American idealism. However, he forgot to point out that the reality of the situation in America was not as it was written in the constitution.

Brother Hamid had to correct Professor Faruqi on this point and he -Brother Hāmid- explained to the convention that America's idealism was in reality hypocritical. America was in reality a country of racism and hypocrisy.

The need for in-depth discussions and closed door discussions were badly needed at the convention. But, by in large, the convention allowed Muslims the parable opportunity to savor contact with Muslims from various countries. Moreover, the efforts of the Islamic Party and the efforts of several Muslims from different countries to awaken the consciences of the Muslims to the reality for an Islamic Movement and the need for an Islamic State were promulgated.

-Saeed Muhammad Abubakar

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OPPRESSION, continued

Another example is Black Politicians. In this election Black Politicians were supposed to present black people with a presidential candidate committed to a so-called Black Agenda. However, once the organizing was done, all of the weight of this Black consolidation was solidly thrown in support of George McGovern. Once again Black people were sold out for the benefit of a few "Brothers".

We must remember that Allah only allows us a short time on this earth and to waste time hating only clogs our mind, poisons our soul. Every change which we strive to make must be out of love for truth, justice and harmony.

Ihsan Raqeb Abdus-Sabur

BOOK REVIEW

This is the One: Messenger Elijah Muhammad by Bernard Cushmeer, Truth Publications, Phoenix, Arizona, 1971, pp. 160, \$3.95.

The author of this book, a follower of Elijah Muhammad, has written an admittedly sympathetic attempt to prove that Elijah is The One promised by holy scripture as the Saviour and Deliverer of the Black Man in America. The style flows elegantly and though he rambles occasionally here and there, Bernard Cushmeer has produced a good book version of "Muhammad Speaks."

His attempts to rationalize the standard "Black Muslim" mythology fail miserably, however. No matter how great the writer's skill, there is just not enough substance in "Black Muslim" dogma for anyone to make sense out of it. He tries for several chapters to defend the work and teachings of Elijah Muhammad from attacks by various critics, black and white. No doubt many of those critics were biased and unfair in what they wrote and one should give credit to Elijah Muhammad for what he has done to uplift a segment of the black population. One must note also that many black reformers both before and since Elijah have accomplished similar good works, without resorting to any claims of an exclusive "divine mission".

But the heart of the matter is that Elijah Muhammad and his followers claim to be Muslims and push their doctrines and programs under the name of Islam. So, it is by ISLAM'S standards that they should be judged. Cushmeer himself agrees: "No one can -- with honesty -- say whether or not Messenger Muhammad and his followers are 'phoney' Muslims without knowledge of the book of the Muslims, namely the Holy Qur'an." (p. 73)

Cushmeer seeks to establish the Prophethood and Messengership of Elijah Muhammad by quotations from the Bible and the Qur'an. He literally tortures numerous Bible passages all out of context and rejects those that disagree with his analysis. He performs ritual murder on verses from the Qur'an so as to arrive at clearly ridiculous conclusions which no one who really knows the Qur'an would accept. He makes the queer, contradictory statement that "the last genuine prophet God commissioned was Jesus" (p. 20). Since Muhammad ibn Abdullah (peace and blessings of Allah be upon him) came after Jesus, Cushmeer implies that he was not a "genuine" prophet. But the same applies to his own "prophet" Elijah Muhammad, who came 1,931 years after Jesus. If Jesus is the last "genuine" prophet, Cushmeer must be calling Elijah a phoney, too!

Those verses in Qur'an which refer to Prophet Muhammad (pbuh), Cushmeer applies to Elijah Muhammad, despite the fact that they clearly detail events which occurred 1,400 years ago in Arabia. Besides, Qur'an tells us that the Last Messenger of God was an Arab, therefore the Message (Qur'an) was sent down in Arabic. (See Qur'an 41:44: "Had We revealed the Qur'an in a foreign tongue they would have said: 'If

only its verses were expounded! Why in a foreign tongue, when the Prophet is Arabian?") If Elijah is the true Last Messenger of Allah, why did not Allah wait until 1931 A.D. and send down the Qur'an in American English? The English translations of Qur'an which Elijah's group uses are not the Qur'an -- only the Arabic is Allah's Word as He spoke it -- but mere interpretations of the Qur'an.

Cushmeer says, as has been quoted above, that we should judge his group by "the Holy Qur'an." This is exactly what we shall do. Since Qur'an tells us unmistakably that Muhammad ibn Abdullah (pbuh) is the Seal of the Prophets and Allah's Last Messenger because his Message is for all men universally, black, white, red or brown, some new basis for the Messengership of Elijah Muhammad had to be invented. Cushmeer establishes this as the "fact" that Elijah met "Allah" in person. On page 21 he says: "Master Fard Muhammad is God. The Honorable Elijah Muhammad met Him in 1931, in Detroit, Michigan." Funny that God would disrespect His Own Word! In Qur'an 42:51, Allah says He doesn't make personal appearances to any man! "It is not proper for any human being that Allah should speak to him -- except by inspiration, or from behind a veil, or through a messenger sent and authorized by Him to reveal His will." None of these three methods of the Divine Being holding conversation with mortals includes making face-to-face appearances. Even Qur'an came from God through an angel-messenger.

On page 132, Cushmeer asserts: "The Honorable Elijah Muhammad has proven not just that God must be a man, but that God is Man and Man is God, and that One Man in particular is supreme over all." What proof does he give for this "Man Upstairs" philosophy? None at all! This absurd doctrine that "God is Man and Man is God" is nothing but pagan demonology. It is the same lie the Church picked up from Rome, with a change of names: "Jesus is God and God is Jesus." Elijah Muhammad admits that ISLAM means submission to the will of Allah, but such submission means, at very least, accepting Allah's Own definition of Himself. Allah does not define Himself as a man! He says:

"Say: He is Allah, the Only One,
Allah, the Eternal One;
He bears no offspring, nor
Was He brought to birth,
And there is no one like Him!"
(Qur'an 112:1-4)

"Allah is the Creator of the Heavens
and the Earth...there is nothing at
all similar to Him." (Qur'an 42:11)

"Allah is free of all needs from all
the creation." (Qur'an 29:6)

Nowhere does Qur'an call Allah a man. Allah is neither man nor spook; He is Unique, the Being Who has no comparison, likeness or similitude. Thus, He could not be a man, for any man would be similar to or like other men. Every man has physical needs, whereas Allah is "free of all needs."

But is this not just a petty religious dispute?
Is a proper concept of God all that important?

Yes, especially for those who claim to be Muslims. To call God something He is not is a lie and Qur'an warns against telling lies about Allah:

"Who can be more wicked than one who invents a lie against Allah or says, 'I am inspired,' when he is not at all inspired." (Qur'an 6:93)

"Who is more oppressive (Arabic: azlamu) than one who invents a lie about Allah, to lead men astray without knowledge?" (Qur'an 6:144)

Further, calling a man "Allah" who is not Allah is an act of false association (Shirk), which Qur'an calls the "unforgivable sin":

"Allah does not forgive associating others with Him (Arabic: yushraka bihi)...whoever associates others with Allah devises a most heinous sin." (Qur'an 4:48)

"Allah certainly does not forgive associating others with him...whoever associates others with Allah has strayed a long way off." (Qur'an 4:116)

Since the whole edifice of "Black Muslim" dogma rests on Elijah Muhammad's having "met" Allah in Person, the fact that this is an utterly impossible lie, according to the Qur'an, stamps the whole mission of Elijah Muhammad as a false one and clearly exposes him as a false prophet. The "Black Muslims" number about 70,000 members. Like it or not, more than 700 million people have embraced Islam, including millions of black people in Africa, Asia, and Caribbean, yes, and North America, WITHOUT the help of Elijah Muhammad, who is hailed as the "Apostle to the Black Man." Since millions more black people have discovered Islam without Elijah's help than with it -- and those who follow his distorted, anti-Qur'anic teachings have not really found ISLAM at all-- the logical question is: "Who needs him?"

I have read "Muhammad Speaks" over many years, have held personal discussions with many "Black Muslims" and have listened to their radio and T.V. programs. Cushmeer's book presents nothing new. It is just a rehash of the same old mythological dogma which attempts to transform the universal Faith of Islam into a Black racial cult. This book is so utterly ridiculous and displays so much rational dishonesty--unless it is outright ignorance--that it should be soundly condemned as an example of the depths of foolishness to which Satan can lead people who refuse to think for themselves.

Cushmeer's own words condemn him: "When any person resorts to lies and half truths, and other forms of trickery...they are really admitting that the truth is not on their side." (p.43). Enough said!

S.S.Mufassir

QUESTIONS

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ANSWERS

Question; Why was the Qur'an revealed over a period of 23 years, and not at one time?

Dr. Naseem: In the presentation of ideology there is a requirement of discretion in how you present, and when you present bearing such things in mind as when persons are more responsive, and when it is more appropriate. So I think divine wisdom has used all these discretions in the revelation.

Khurshid Ahmed: I will only try and supplement what my brother has just said, by suggesting that the Qur'an is not merely a book; it is the Book. And it is not merely the Book, but the Book of a movement. The Qur'an not only provides guidance, but this guidance is provided through the leader. The leader in the light of this guidance; he creates a movement, an effort, a dawa (Call or Message), and it is this dawa which moves and progresses. It is through this process of 23 years, when this movement and this actual embodiment in human society of that dawa was being made, that the Qur'an was revealed. And when it was revealed the leader was called back, and the model was left for the whole of mankind. So we could see how this, Book, creates the movement, which changes the course of history. Its gradual revelation was the mechanism through which the model was created and completed in the world.

Question: The Jews think that they are the chosen people, and that Palestine is their Promised Land. Please explain what the Qur'an says about them. Are they cursed for ever?

Amre Ennami: The question is related to the one just addressed to Brother Naseem. The Qur'an has many references to the Jews. In a large number of surahs (chapters) you will find descriptions of the Jews, their attitude to their Prophets, their attitude to the religion brought by Prophet Isa, and in their attitude towards Islam. There are certain narrations that the Jews tried to come to Arabia and settle around Medina and Mecca, because they were expecting a Prophet to come and bring the guidance of Allah. And when it came, and it was not from their own people, they refused to follow it. So their attitude is a refusal of the will of Allah, and this is why they are cursed forever. As to Palastine and their view that it is their view that it is their promised land, they have prepared to return to Palestine and their return is not due to their being right and having the support of Allah, but it was the result of a course of history in the last two hundred years, and the result of many factors of which they made use. They are thus there, but it does not mean that they are right and justified.

IDEOLOGY

The Islamic Party in North America is an ideological party in the widest sense and not a mere political party or a religious or social reform organization. It is based on the firm conviction that Islam is an all pervading and comprehensive "Order of Life" which it intends to promulgate and translate into action in all spheres of human life. The Party believes that the root cause of all troubles in man's life is his forgetfulness of Allah (God) Almighty, his disregard of Divine Guidance as revealed through the Prophets and his lack of concern for being accountable for his deeds in the Hereafter. As a matter of fact, wherever and whenever any type of evil has plagued human life, this very deviation from Allah has been the main cause of trouble. No scheme of reform in human affairs can bear fruit unless and until Obedience to Allah, belief in Man's accountability after death and adherence to the Divine Guidance as revealed through the Prophets are sincerely and actually made the basis of the entire edifice of human life. Without bringing about this fundamental change, every attempt to reform society on the basis of any of the materialistic concepts of justice (Racism, Nationalism, Capitalism, Communist-Marxism, etc.) will only result in other forms of injustice.

The Islamic Party is not a nationalistic party either. Its ideology transcends all geographical boundaries and encompasses the welfare of the whole world and all mankind. This is why historically and today the Islamists have been and are in the forefront of the struggle for human freedom and dignity.

ISLAM - MUSLIM - SUBMIT

ISLAM is an Arabic word and connotes submission surrender and obedience. As a way of life Islam stands for complete submission and obedience to Allah, the Creator and that is why it is called Islam. The truth of the matter is that everything in the universe, with the exception of man's limited freedom of choice is in a state of submission to the will of Allah, that is in a condition of strict harmony and adherence with the powerful, all pervading natural laws, which were established by Allah for the maintenance and development of life, and as such they regulate the universe. This is why according to Islam, man's limited free will is the agency through which he can reach the ultimate of personal and societal development, or conversely degenerate to individual and social degradation unheard of.

Islam sets before mankind a complete code of guidance, coming from the Creator, housed in the Quran, and tells man very plainly that his success in all spheres of life depends on the degree to which man is true to this creed. This creed or life style is based on five principles. All the thoughts and concepts stemming from these principles are intricately connected and logically arranged. The first and primary principle is the fact that Allah (God) is both the Creator and Evolver of life and as such, the only Real Authority with pure unadulterated knowledge. The second principle is prayer five times daily, which is meant to remind the humanity to whom it owes its greatest responsibility and from what source alone humanity can find the correct key to the meaning of existence and the complete satisfaction for the many faceted human desires. The third principle is zakat, or 'spiritual tax.' Along with Allah being the evolver of the physical universe to its perfection He is also, equally important for us, the evolver of human society to perfection. So He has made incumbent in His system payment of wealth with no return other than understanding an essential

virtue for a strong nation--that is giving of oneself and asking no material benefit in return. The fourth principle is fasting during the month of Ramadan, a month in the Islamic calendar. The design in this is to make man more aware of His Creator, and simultaneously, through hunger and deprivation, to increase his social consciousness. We might add that it is unique to Islam that belief in the Creator and an active social consciousness are inseparable elements. The fifth pillar is Hajj or Pilgrimage to Mecca once in a lifetime, if financially secure. As Muslims come together locally and nationally at different times of the year to fulfill certain Islamic duties with one another, they also come together annually for Hajj (Pilgrimage) to Ka'aba, the first house built for the worship of the one God (Allah). Here brothers and sisters attired in the same dress, from all racial, ethnic and linguistic backgrounds come to express their obedience to their Creator and to strengthen the bonds of universal brotherhood.

MUSLIM is the word that describes one who has consciously submitted his freedom of choice to the dictates of his Creator. He recognizes the weakness inherent in his ability to determine the real meaning and purpose of existence and has allowed his Creator, through the agency of Prophet Muhammad (p.b.u.h. 570-632A.D.) to dictate the basic guidelines on which to rearrange, adjust and even destroy existing social relations and replace them on the basis of there being one God, one system of truth and consequently one system of life which must be superior to all other systems--Islam--necessitating that all false gods, ideas and systems be opposed.

SUBMIT The Islamic Party invites you to embrace Islam. Through Islam we will achieve that peace, progress and stability which are our rights by creation.