



TWENTY
FIVE
CENTS

SUMMER TWO

VOLUME ONE

al-islam

THE ISLAMIC MOVEMENT JOURNAL

THE DECLINING DAY

Revealed at Mecca

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

1. By the declining day,
2. Lo! man is in a state of loss,
3. Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.



سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ وَهِيَ ثَلَاثُ آيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

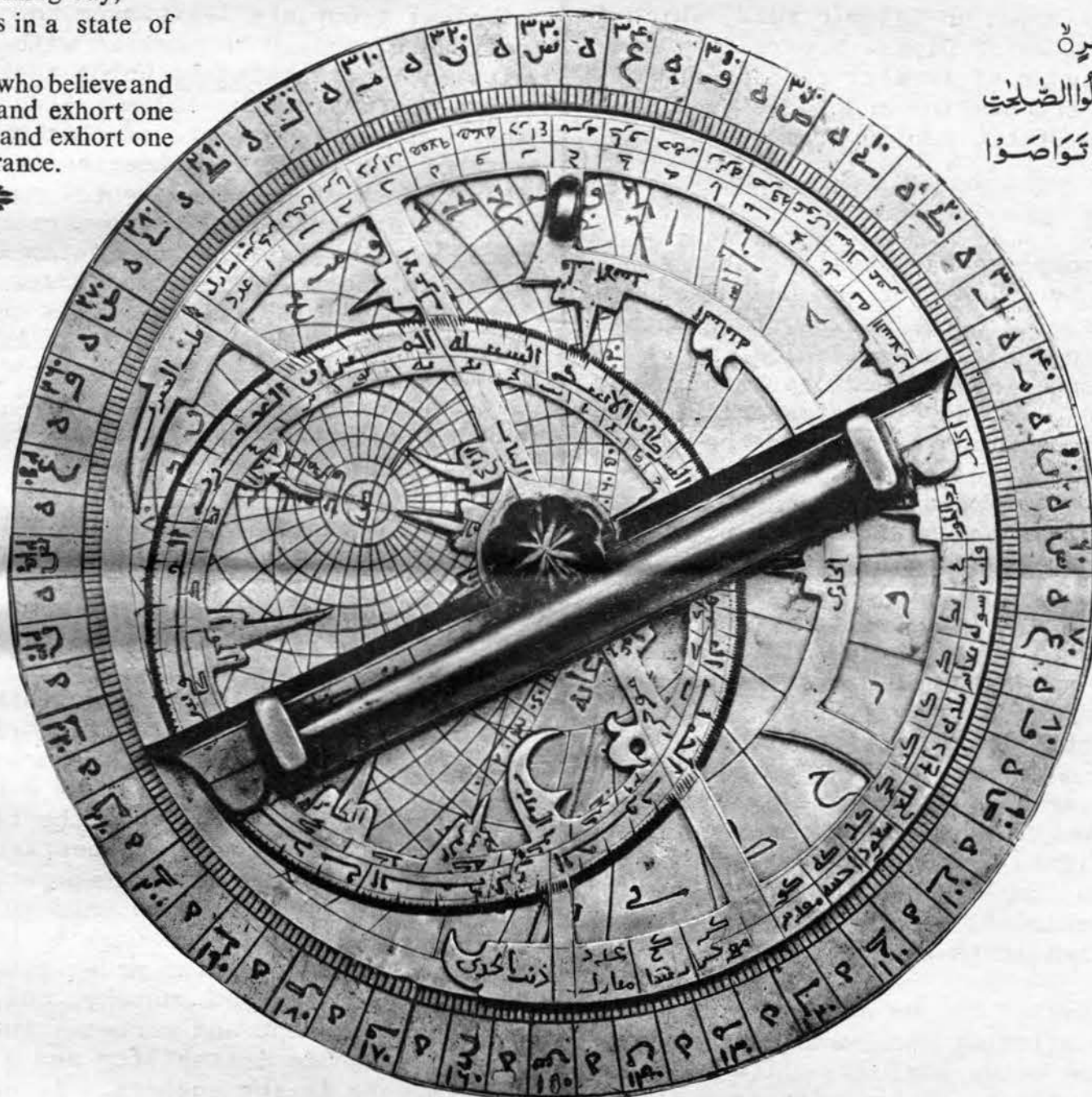
وَالْعَصْرِ

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَصَّوْا بِالْحَقِّ وَتَوَصَّوْا

بِالصَّبْرِ



This intricate astrolabe was developed by Muslim scientists in the 13th century, A.D. Arising from practical religious needs, such as the Hajj (the pilgrimage), this instrument measured time, direction and distance and was used in developing astronomy and geophysics.

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EDITORIAL *THE ISLAMIC PARTY*

ITS NECESSITY

Islam has as its goal the establishment of an Islamic State, with Qur'an and the established practice of Prophet Muhammad as its law and all pervasive ideology. The movement based on this ideology is the first procedural step for achieving this Islamic state. According to our (The Islamic Party) understanding of the Holy Qur'an, Islam is not meant to exist under un-Islam and the priorities of the Muslims are to bring the entire Islamic way of life into being and not to accommodate themselves to live under un-Islamic rule, which is betraying the idea of Divine Sovereignty and guidance in favour of loyalty and support of philosophical speculation and force as exemplified by the status quo governments of the world.

What Is Islam?

Islam is the complete way of life designed and perfected by Allah (the one God) the Creator and Master of all the worlds, for the benefit of mankind. It is an ideological way of life, its ethos and directions supplied by its Originator. In addition a practical example of Islam in action is given in the life of Prophet Muhammad (570-632 A.D.). Because the Prophet demonstrated the relevance of Islam in every sphere of human life, both private and public, social, economic, spiritual, healthwise and psychologically there is no room in the Islamic life for reference to un-Islamic source to govern life. Islam came to free men from all types of servitude to men and return mankind to servitude to its Creator. The practice of Islam is not complete if dominated by man-made ways of life as contemporary religions are. The practice can never be complete until Islam is the only legislation for the lives of those who believe in Allah. And to completely practice Islam we must submit ourselves totally to it and struggle to establish it in the land.

Islam shows mankind how by altering the moral behavior and following the example of Prophet Muhammad, peace be on him, life can be lived to its fullest. Islam addresses all the areas of life so directly and with such clear cut guidance that unless one is constantly aware of its worldly ultimate- the Islamic State - he can be led to practicing an aspect or two of the Faith and consequently live a frustrated and unbalanced life. Examples of practicing aspects of Islam are seen in people who take Islam for a social club and admit those whom they choose; or those who believe Islam is a religion functioning only as moral, spiritual and devotional exercises existing under and even supporting the present regime. Some others who call themselves Muslims feel that Islam is a nationalist platform for their particular racial group or a new cultural exper-

ience complete with language and foreign dress. There are some Muslims who feel that Islam is an escape from reality, via mysticism, and drawback from society. Another example of living only aspects of Islam are those who strive to obtain Islamic meat markets, clothing stores, grocery stores and/or jewelry businesses and express that financial security in a morally/spiritually bankrupt nation makes them completed Muslims. Business, cultural attire, extra prayers etc. and concern for one's own ethnical group are legitimate and useful, but only when applied in context with the overall mission: organizing to bring the Islamic order about and making the Islamic State a reality. The individuals and groups that practice a part of the faith are cheating themselves and the society of the fundamental purpose of Islam and the consequential socio-economic and political purity/stability the Islamic State will bring to the world. Not only does Islam bring benefits socially, economically and politically but the life of the individual, his family and community improves in their health, diets, morality, overall societal congeniality, welfare, love and service to humanity.

The Necessity Of An Organized Group

None of these things can be accomplished by magic. A movement of people understanding Islam (as we have described above) and its priorities must evolve. The movement must be motivated by Islam, dedicated to it and be morally and psychologically prepared to meet any long term challenge or obstacles which would prevent the Islamic State from being established. Equally important to the movement is that its membership must consist of a cross section of experience, knowledge of the times and possession of the necessary expertise to administer the affairs of contemporary society in the light of Islam. Only when such a group begins working will the task be accomplished. The people are existing under tyrannical oppression, ignorance and anarchy, chaotic conditions in the government and streets, turmoil in the homes, economic instability and a general unhealthiness in the society. An organized Islamic movement is necessary systematizing its programs and strategies according to the example of our Prophet. The movement will establish a national program of action (including morality, social, educational, economical, political etc.) offering the all-encompassing Islamic solution to the problems facing the people. Such a movement with such a program is necessary (tying together all aspects of life into the one whole that they really were about before the un-Islamic forces gained control of life and its systems) in order to really solve the problems. And here lies the necessity of The Islamic Party in North America.

Kareem Abdul-Ghani
FOREIGN SECRETARY

PROGRESS

We live in a world today that worships "progress." The word itself has been given so many and glowing attributes in the minds of today's people that it justifies and upholds anything and everything it is associated with. If something is "progressive" or a "sign of progress" it just has to be good in the modern mentality. Its opposites--"unprogressive, traditional, and conservative"--always have such negative connotations that they in turn tend to condemn beyond justification whatever they are associated with.

These are all "loaded words". They have very strong positive or very strong prejudicial overtones regardless of what they are associated with, and they tend to be used for the most part unthinkingly. Any person who is described as "traditional" or "conservative" will stand condemned in the modern mentality, regardless of just what traditions he is trying to conserve. However, this can be very misleading. An American conservative, for example, who is trying to conserve the impoverished and racist traditions of this society is the worst kind of atavistic throwback. But, on the other hand, a Muslim traditionalist, who is striving to preserve the legacy of international Muslim brotherhood, the Holy Qur'an, and the exalted sunnah of our beloved Prophet, upon whom be peace and blessings, is the most worthy representative of mankind. Yet the modern mentality is unable to see any difference between these two, and writes them both off as "traditional" and "conservative".

When "progress" has been made the supreme cultural value, as it has in today's society, it demands continual change. Permanence and stability no longer have a place, and the result is unceasing turmoil and improvisation, such as we are witnessing in American society today with all its fadishness, uncertainty, anxiety, and unrest. Eternal values--particularly the belief in the One God, may He be exalted, and the system of permanent moral values which He has ordained for man--are unwanted in such a society. For the fundamental criterion of value for the "progress"-minded is "that which is newest is best." So we see in the Christian church today a group of theologians basing their "new and revised" version of theology on the notion that "God is dead," based on their conviction that God seems somehow to be absent from the modern scene. Instead of being denounced as heretics, they have been welcomed by some of their colleagues as a positive new change. Similarly, some feminist theologians in the Christian church have begun to complain of centuries of male chauvinism in the insistence of the church to worship a masculine trinity of "father, son, and holy ghost." They have proposed recasting the trinity in a feminine light--"mother, daughter, and holy spirit"--with the assurance that one would feel so much more secure in making supplication to a generous mother god-head instead of that of a stern and withholding father. And, in the same spirit, Christian theologians and reformed Jews everywhere have begun to bow down to the old immorality of the so-called "new morality."

Those who subscribe to this notion of "progress" tend to look upon traditional societies and even the historical experience of man with the eyes of self-esteem and superiority, belittling, under-estimating, and failing to understand what they see. If they find someone in history who seemed to advocate what we subscribe to today, then that man is considered to be "hundreds of years ahead of his time." In other words, from this egotistic point of view, whatever happened in the past only has significance in the degree to which it has anticipated what we have now--as if all traditional societies were fundamentally incomplete and as if man has only reached his fulfillment in the modern age. Similarly, the "progress"-minded will take a superficial view of a society like Muslim Morocco. Seeing that its people still believe in the One God and a traditional moral system and that they tend to dress in robes and turbans, he is reminded of the quaint and distant past when his ancestors used to behave similarly. Then, without finding it significant that one of these is a Muslim society and the other a Christian, he will make such an absurd and culturally ego-centric statement as: "Morocco is 300 years behind times"--as if America and Europe were the only standards by which to judge other countries and as if the Moroccan future were somehow condemned to follow the same course of cultural chaos as the West.

It was the blind optimism of "progress" that ushered in the Modern industrial and capitalist age in the West, overturning, spurning, and rejecting all traditional values and beliefs that stood in its way. Everything was justified in the name of "progress." But let us take a critical look around us at our society of "progress," to see if it fulfilled the expectations it aroused. We see environmental pollution, traffic congestion, exhausted natural resources, cities buried under ton after metric ton of asphalt and concrete. We see contamination from pesticides, worthless refined foods and other products put out by the food industry, heart disease, neurosis, psychosis, suicide, murder, heroin addiction, crime on unprecedented scales. We see atheism, anxiety, agnosticism, gay liberation and homosexuality, women's liberation, sexual immorality, the dissolution of the family, the abandonment of the old people, nudity in modern dress styles, preoccupation with sex and material wealth and pleasure, emptiness and boredom. We see meaningless race pride and race hate, genocide and facism, and we see the two most destructive world wars and spectacles of carnage that mankind has ever seen or imagined. So this is the utopia which progress has constructed under the shade of the mushroom cloud. This is supposed to be the fulfillment of mankind. Who among us can take a thinking and critical view of this modern deity of "progress," and not see that it like the other man-made gods of the past is a false god, a lie, and a deception?

As Muslims, it is our duty to understand this fundamental contradiction that underlies the notion of "progress," as well as the disastrous and agonizing results it has brought about in

PROGRESS continued on page 4

PROGRESS continued

the West. This is because we, more than any other people in the world, are denounced and condemned as being "traditional" and "unprogressive" by these modern mushrikeen, who want us to abandon our allegiance to Almighty Allah, may He be exalted and glorified, and the eternal truths sent to us through the Prophet Muhammad, upon whom be abundant peace. As a Muslim, I only wish that we were really as traditional as they claim, that we really were following the exalted traditions of the Holy Qur'an and our Prophet's sunnah closely, so that their assertion would be correct.

Brothers and sisters, let us keep in our minds firmly the knowledge that believers are those who believe in al-ghaib, the realm of the Unseen. This is the vast, all-encompassing spiritual reality that can not be touched, seen, or heard or in anyway scrutinized by the five human senses. Allah gave us the limited knowledge of the Unseen which we have through the prophets, peace be upon them all, whom He sent to mankind with revelations, ending that succession with our Prophet Muhammad ibn Abdullah and the Holy Qur'an fourteen centuries ago. And it is because we have followed the guidance and because Allah has made the faith beautiful in our hearts that we know that the promise of Allah is true and that He is the Reality, as He has told us in the Holy Qur'an. Those who reject faith in the Unseen have done so in all ages--that is not a modern phenomena. Allah has said of these people: "Some He has guided. Others have deserved the loss of their way...."(VII:30). Perhaps the phenomenon of unbelief may be more common today than in previous generations, but Allah has also told us of this, when He said:

"These will be those nearest to Allah, in gardens of bliss: a number of people from those of old and a few from those of later times." (LVI:11-14)

The ways of the world change and the surrounding circumstances in which we find ourselves, but not the Way of Allah. What could be a greater absurdity than to think that the eternal truths which Allah has established in His creation could have been changed by the invention of the electric light bulb or the internal combustion engine. The Way of Allah never changes

"(This was Our) Way with the apostles whom We sent before you: you will find no change in Our Way." (XVII:77)

Nor has there been or will there ever be a change in human nature, and Allah--may He be exalted and magnified--established al-Islam--the religion of peace from being in harmony with His Will--as one religion in all ages so that it would be in complete harmony with the nature of the men and women He created:

"So set your face to the religion sincerely and with pure faith--the original of Allah in accordance with which He originated mankind: there is no change in Allah's creation. That is the right religion, although most men do not understand." (XXX:30).

These are the beautiful words which Allah has spoken in truth, and their application is to all ages and all generations. Men are masters of deception, whose promises do not hold true

or whose promises are at length forgotten, but this is never the case with Allah, subhannahu wat-ta'ala. He has said:

"So persevere with patience for verily the promise of Allah is true, and do not let your firmness be shaken by those who have no certainty of faith." (XXX:60)

The nature of iman (pure faith in Allah and the hereafter) is the same today as it was yesterday. The nature of kufr (rejection of faith and blindness to the manifest reality of Allah) is the same today as it was yesterday. Indeed, the promise of Allah is true, and the reality of the Day of Judgment and the hereafter is just as binding on the modern apartment dweller--despite all his deceiving and mind-alluring surroundings, despite his dream and deception of self-sufficiency--as it was for his ancestors thousands of years ago who lived in houses of clay.

So let us not be deceived by what superficial luxuries this age affords. Allah has already told us in His Book fourteen hundred years ago:

"The (material) things which you are given are but the conveniences of this life and the glitter thereof, but that which is with Allah is better and more enduring, will you not then understand?" (XXVIII:60)

He made us mindful of the fact that whatever we may have in our possession in this life is only temporary. Soon either we or it depart, and if we cling to it as if it were the reality and the supreme achievement of life, then we have been the victims of the worst form of self-deception:

"That which is on the earth We have made but as a glittering show for the earth in order that We may test them as to which of them are best in conduct." (XVIII:7)

And:

"What is with you must vanish: (yet) what is with Allah will endure forever. And We will certainly bestow on those who patiently persevere their reward according to the best of their actions." (XVI:96)

As Muslims, let us also be clear about the fact that Islam does not stand in the way of our bringing the positive aspects of modern science and technology to our peoples. We will insha-Allah utilize and continue to benefit from medicine, proper agricultural management, good educational techniques, wisely applied technology, the printing press, and so on. None of these is inherently un-Islamic. But it is our duty to incorporate them in our societies within a truly Islamic pattern, based on the all-embracing God-consciousness of tawheed and taq-wah. We must Islamicize these things, and not be westernized by them in the process. Nor does the introduction of such things imply that we must in any way abandon our traditional styles of dress or living or, most important of all, our Islamic moral code. Certainly a Muslim

"NATIONALISM":

the antithesis of ISLAM

A recent issue of "The Western Sunrise," a paper published by the Mosque of Islamic Brotherhood in Brooklyn, New York, has written on Islam and Nationalism. The M.I.B. is one of the organizations cited by Muhammad Speaks for supporting the "Black Muslims" in their Harlem confrontation with the police. M.I.B.'s Imam Tawfiq writes that "any members of the Mosque of Islamic Brotherhood, Inc. who expressed support and concern expressed my sentiments also."

Responding to a challenge to this action of supporting people who misrepresent Islam, the M.I.B.'s paper cast insulting aspersions on those Muslims who uphold the universal brotherhood of Islam, then presented a doctrine similar to Black Nationalism or Pan-Africanism. Even worse, by argument ad hominem (appealing to the emotions) the paper assassinated the character of recognized Muslim leaders.

The Islamic Party in North America, on the basis of Qur'an and Sunnah, declares that Nationalism is the exact opposite of Islam. Nationalism is "that political and social philosophy which exalts one nation above all others and places primary emphasis on promotion of its culture and interests as opposed to those of other nations." (Webster) A Nationalist is one who is devoted to the interests of his geographical unit or racial group (nation) over and above all else.

From the specific comments in "The Western Sunrise," it is obvious that what M.I.B. defends is that concept commonly called "black nationalism," the idea that all people of African descent form one nation and the affairs of this black "nation" take precedence over ideological principles. Imam Tawfiq belittles "the rhetoric that abounds regarding the universal foundations of Islam" and scorns "this shallow rhetoric about universality." But he himself becomes rhetorical in labelling his nationalism "the politics of independence" and accusing Afro-Americans who stress Islam's fundamental universality of holding "fantasy-oriented attitudes...they attempt to become part of a nebulous, larger, non-racial world in which they can only be beggars, instead of getting themselves together first."

By what means are people to 'get themselves together first'? In support of its arguments the paper makes no direct reference of Qur'an and Sunnah, but prints merely the opinions of Imam Tawfiq. Islam is the way of life based on the Qur'an, Allah's Book, and the Sunnah (practice) of Allah's Last Messenger (pbuh). We cannot define Islam in any way we desire. If anyone is going to preach black nationalism or racial superiority, he should be honest enough to say so. It is ignorant arrogance to preach human philosophy and call it "Islam"!

The Prophet Muhammad (pbuh) had no racial or ethnic prerogatives associated with Allah's message. Allah declares (Qur'an 39:41),

"Indeed, We have sent down to you (O Muhammad) the Book, for mankind," and "We have sent thee but as a universal Messenger to men." (34:28) Since the Message and the Messenger are for all mankind, how does the concept of universality become "shallow rhetoric" or a "fantasy-oriented attitude"? Does someone know better than Allah as to whom He sent His Message and His Messenger?

It is perfectly natural that the Prophet (pbuh) preached first to members of his family, but from the earliest days he also gave the message to non-Arabs -- to people of African descent like Bilal, people of European descent like Suhaib al-Runi, to people of Asiatic origin like Salman al-Farsi. On the other hand, the Prophet (pbuh) condemned acting out of racial pride or racial chauvinism.

Abur-Rahman bin Abu Uqba reported from Abu Uqba who was a slave from the inhabitants of Persia: "I was present with the Messenger of Allah at Uhud. I gave a stroke to one of the polytheists and said: 'Take this from me, the young Persian!' The Prophet looked at me and said: 'Why have you not said, "Take this from me, the young Ansari (Helper of the Prophet)?"' (Abu Dawud)

Wathila bin al-Aqsa told that he asked Allah's Messenger what nationalism (asabiyyah) was and he replied, "That you should help your people in wrongdoing." (Abu Dawud)

The term "Islamic Nationalism" is ambiguous and can have validity only if it relates to ideology, not to ethnic or racial affinity. It is thus different from Nationalism per se, which is based on materialistic considerations. The Islamic term for "nation" is Ummah and the Islamic Ummah is multi-racial, held together by the Ideology of Islam. All Muslims therefore have but one "nationality" based not on land, race or social interests, but solely upon adherence to the Islamic way of life. If a Muslim belongs to a race or ethnic group that opposes Allah and His Messenger willfully, not merely out of ignorance, the Muslim must oppose those people, despite the ties of race kinship: "Thou wilt not find any people who believe in Allah and the Last Day, loving (or, on friendly terms with) those who oppose Allah and His Messenger, even though they were their fathers or their sons, or their brothers or their kindred." (Qur'an 58:22)

How, then can Afro-American Muslims give sanction to the "Black Muslims" who willfully, even after knowledge is available, continue to falsify and misrepresent Islam, merely because of common racial ties or common oppression? Misrepresenting Islam by telling lies about Allah is a great sin and an act of oppression:

"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, also 6:144, 7:37)

Both Qur'an and Hadith say that associating others with Allah is the unforgivable sin! (Qur'an 4:48, 116, etc.) The "Black Muslims"!

NATIONALISM-ISLAM continued

have invented a lot of lies about Allah and they are mushriks, associating others with Allah, claiming that every black man is Allah! Do we show love for such people by even appearing to support their wrongdoing, their twisted doctrines, their invented lies, just because they are black? If we really love them, let us expose their error and try to save their souls from Hell!

Running out to defend a church from police attack is not the highest expression of love for black people! The Prophet (pbuh) has given several alternative methods for dealing effectively with oppression. All may be used together if necessary, they are; speaking out against it, fighting directly against it (on different levels) and just hating it. The ultimate expression of love for all people is to educate them to the real Islam, which teaches them how to solve their problems pragmatically. And then when necessary in a united systematic way defend yourself in accordance to the opposition. What good does it do to defend the bodies of black people if we allow their minds to be assaulted by this system or by their own false doctrines? Does M.I.B. suggest that the problem of black people can be solved by a negative, narrow racial approach, an appeal to "blackness" rather than by the guidelines and methods Allah has given in Islam? Nationalism has merely awakened some people to the fact of their oppression, but it gives no direction for eliminating the oppression. Witness the many African nations (and Afro-Americans as a group) who became nationalistic, threw out the colonialists only to be re-colonized by neo-colonialism and colonialism of the mind! Has nationalism really given the black American an understanding of his true "self" and history, particularly his Islamic history?

The Islamic Party in North America sees no need to continue harping on facts that every black should know, to tell and retell tales of woe and persecution. Telling the slavery story a thousand times will free no one. Our aim is educate oppressed people to a new history, a history based on an Islamic lifestyle, the programs, priorities and viewpoints of the Islamic way of life, and not to ceaselessly remind them of an old history. We desire to bring oppressed people up to the level of Islam so they can really throw off the oppression, not to cast Islam down to the level of introverted human ideologies.

Relating to Islam is the greatest realism and not an attempt to "escape from reality," as Imam Tawfiq charges. Allah is the Only Reality or Truth (Al-Haqq) and Islam is Deen ul-Haqq, the Religion of Reality or Truth (Qur'an 6:62; 61:9). It is folly to assert that we must ignore or disobey Allah in order to "relate" to the problems of black people, or that in order to be "relevant" to black people Islam must lose its universality and become nationalistic.

Imam Tawfiq says he is "sick of hearing about" Malcolm X's letter from Mecca in which he abandons his "Black Muslim" racism and extols the universal brotherhood of Islam. Perhaps

he will consider something else: Five weeks before his assassination, Malcolm stated: "I had to do a lot of thinking and reappraising of my definition of black nationalism. Can we sum up the solution to the problems confronting our people as black nationalism? And if you noticed, I haven't been using the expression for several months." (The Last Year of Malcolm X, Breitman, p. 65) Malcolm was too honest and forthright to cling to "black nationalism" after beginning to appreciate what Islam requires in the way of brotherhood. Call it nationalism, "the politics of independence" or any name you desire Allah still decrees: "If any do not judge according to what Allah has revealed, they are no better than unbelievers...wrongdoers...rebellious people." (Qur'an 5:47, 58, 50)

And finally, as if all this were not sufficient, "The Western Sunrise" publishes unsubstantiated rumors as fact and Imam Tawfiq in public address at Columbia University made assumptions amounting to public slander of sincere Muslims and their leaders. The Sunnah means more than growing beards and wearing long clothes; it means following the practice of the Prophet (pbuh) who forbade such rumor-mongering! Mention is made of a rumor wherein allegedly someone from Washington, D.C. accused the M.I.B. of having a secret alliance with Elijah Muhammad. Such a rumor should never have been made public without positive substantiation. In an Islamic State, such conduct would never be tolerated. An Islamic Court would give severe judgement against this. Allah declares: "Those who love to see scandal published broadcast among the believers, will have a grievous penalty in this life and in the Hereafter." (Qur'an 24:19) If everyone adopted this habit of making public every rumor, no Islamic brotherhood could ever be maintained.

Islam and nationalism are the antithesis of each other; one is Divine and universal, the other is materialistic and exclusivistic. The believer is the one who keeps religion pure for Allah, making no compromise so as to accommodate human "isms". If we really love any people let us set them free from their false practices and false ideologies, not go along with them into Allah's displeasure.

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Consultation and Leadership

Among the precepts of wisdom enunciated in the Quran, prayer and charity (salat, zakat) are mentioned more than any other. But along with prayer and charity, throughout the text, other precepts are mentioned and in 42:38 we see "consultation" among them. The text states: "...who (conduct) their affairs by mutual consultation."

Consultation is usually defined as the act of consulting or conferring. Though not expressed here, it implies the social necessity or organization, and also there must be a certain degree of organization as a prerequisite to consultation.

What is the reason or purpose of consultation? First we must place the question in context, its relationship to Islam. Viewing Islam as a comprehensive sphere of life, with many areas of involvement--state, economic, social, educational--combined in a whole unit, we can conclude that for this multifarious unit to function as a whole there must be lines of communication, active participation and cooperation among individuals and leadership.

Consultation is the basis upon which these aspects of this system are formed, for without coming together discussing our problems, we can never resolve upon a course of action. Organization is a corollary of consultation, and in Islam the two are so inter-related the one does not or should not exist without the other.

From the principle expressed here has evolved, in Islam, our theories of democratic government. In Islam the state functionaries are democratically elected by the Muslim community and are responsible to them as representatives, to uphold the Laws of Qur'an and Sunnah.

We also have many examples of Muslim officials consulting with the Muslim community to reach an agreement as to what should be done in a particular instance, also of the Prophet Muhammad (P.B.U.H.) consulting with the Muslims of Madinah as to tactics to be employed in the battles of Badr, Uhud, etc., giving us an instructive example as to the application of this principle.

To resolve upon a course of action there must be consultation, to act there must be organization. After the Prophet and Muslims had decided upon their form of tactics, it was necessary to build fortifications and distribute supplies; this requires organization.

As Muslims we organize on the basis of our shared belief in Allah and his Apostles, and the acceptance of the Islamic ideology, the source of which is derived from the principles enunciated in the Qur'an and Sunnah. Allah has said: "Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong..." (3:104), also, "It is Allah who has sent down the (Book in truth, and the Balance by which to weigh conduct)." (42:17).

That our source of ideology is drawn solely from the Qur'an and Sunnah validates our stand that we are striving for the supremacy of Islam; as long as we remain steadfast to this position we are quite in accordance with the Qur'an. (5:50: "If any do fail to judge by /the light of/ what Allah has revealed, they are /no better/ than those who rebel.")

Viewing Islam from this perspective, as a complete system of Life, we can quite aptly assume that upon individuals and the community as a whole there evolve many obligations, all of which must be fulfilled if society is to function efficiently. It is obvious that all people can not do the same job or function in the same capacity, but that positions must be delegated to qualified individuals all working interdependently. Allah describing man (believer) says: "...and (join together) in the mutual teaching of truth, and of patience and constancy. (103:3). This is the principle we are applying when we organize, and I feel this also implies, that active participation among people toward the application of theory, which is organization.

Among the obligations that evolve upon the community are collective responsibilities such as tax collection, education, administration of justice and construction of buildings, etc., from the magnitude of which necessitate organization. Allah says: "O ye who believe! take your precautions and either go forth in parties or go forth all together." (4:71) From the above ayat, (though in context referring to Jihad, the application is general), we see that the emphasis is on collective action. In this general application it may be applied to any situation which requires working toward an objective which is the concern of any people. "Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure." (22:40)

From the above verse I draw the principle of authority in Islam. Though the verse may be said to imply the authority which a government would have to exercise control over another nation, the application is general. The verse outlines the primary function a state or government would have in Islam, thus: (1) To assure that religion may be practiced by the adherent of same, without undue restrictions being placed upon them; (2) to protect the people from the capriciousness and criminality of others, and the community from the aggressiveness of other nations; (3) to establish the religion of Allah over all man-made laws, theories, and concepts, which would undermine or subvert the exercising of power of the Islamic state.

By analogy, we may apply this principle to situations where a number of people function in close contact with each other, e.g. communities, which require someone or group to exercise judicial powers to protect the rights of the individuals. I am using this as a closer relationship than state to individual particularly, police officials, local state functionaries.

CONSULTATION AND LEADERSHIP continued

Again taken into analogy, a reasonable application would be in the case of leadership, e.g., Imam, Amir, etc. So from 22:40 we see the state of anarchy that would possibly exist if there were not some nations exercising some degree of authority over others, the following verse sheds light on the type of confusion that arises when authority is lax or non-existent. "When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Apostle, or to those charged with authority among them, the proper investigators would have tested it from them (direct)." (4:83)

Clearly stated here is that when authority becomes lax, when leadership is not acknowledged and respected, a societal imbalance is created. Information does not flow through proper channels, or decisions are made haphazardly, all this engendering a state of chaos.

But when we have qualified individuals in authoritative positions surrounded by other individuals working collectively toward an objective, each assisting the other, their information will flow in a coordinated manner, decisions will be made based upon sound facts and advice and not simply by whim.

Allah has said: "She said: Ye chiefs! advise me in (this) my affair: No affair have I decided except in your presence." (27:32)

We can draw from the above Ayat the principles of how national, or organizational affairs are to be conducted in Islam. Even in cases where authority is invested in a single person, e.g., Khalif, Imam, etc., this principle of an advisory council (majlis shura) is applicable. The presence of qualified individuals concerned with the maintenance of justice will assist a person in authority in making fair and just decisions. Also their presence places in check any inclination to perfidy.

Interspersed through this general outline of organization in Islam I have mentioned two of its most distinctive characteristics, ideology and leadership. Though Islam does not have a monopoly on these two characteristics, Islam has clarified the qualities of both. As I have already stated ideology in Islam is derived from two sources, Qur'an and Sunnah, giving us a set of principles and a framework in which to work, clearly defining man's relationship with Allah, other men and nature; also this ideology explains man's objectives, or the ends for which he should strive.

Ideology is defined: Advisory theorizing; a manner or the content of thinking characteristics of an individual, group, or culture; the integrated assertions, theories and aims that contribute a sociopolitical program.

Ideology holds a key position in Islam, for it is ideology that determines the course of our actions and legitimizes the means we employ to reach an objective.

This is one of many important features which distinguish Islam from other religions. Islam has harmonized the practical with the lofty ideal, and has not overburdened man's intelligence with an unattainable vision.

By practical means man can reach the ideal of Islam, which is no more than healthy, regarding life in this world and a peaceful existence in the hereafter as the greatest reward. Allah has said, "...A Qur'an that makes things clear." (15:1); "so follow it and be righteous..." (6:155); this is the Book, in it is guidance sure without doubt to those who fear Allah..." (2:1). Also Allah says, "He who obeys the Apostle, obeys Allah..." (4:80); "If ye differ in anything among yourselves, refer it to Allah and his Apostle..." (4:59).

So from the Ayat quoted above we see that the Qur'an and Sunnah embody the principles which, if applied, will bring mankind to the ideal of Islam.

Passing on to leadership in Islam, we may quote the Qur'an to determine its qualities, limitations and objectives. "O ye who believe! obey Allah, and obey the Apostle, and those charged with authority among you." (4:59), "...nor obey any whose heart we have permitted to neglect the remembrance of of Us, one who follows his own desires. (18:28), and (they are) those who if we establish them in the land, establish regular prayer, and regular charity, enjoin the right and forbid the wrong..." (22:41)

The three Ayats above give us a concise definition of leadership in Islam. It may be described: (1) leadership is not arbitrary or capricious authority, but as it is spoken of in direct relationship with Qur'an and Sunnah we must conclude that authority is exercised by leadership in accordance with the principles laid down in Qur'an and Sunnah; (2) those in leadership positions are those Muslims who, by their exceptional mental and physical abilities and spiritual elevation have distinguished themselves above others (in respect to these qualities), have been elected to exercise authority. When their actions are contrary to Qur'an and Sunnah, or their mental and physical abilities become questionable, then they should no longer be allowed to hold such positions. (3) The objective of leadership in Islam is to apply the Laws of Islam and to create an atmosphere conducive to generating the prerequisites needed in the Islamic Order.

Yusef Abdul Wa'dud
from inside prison cell
Pittsburgh, Pennsylvania

PROGRESS continued

can fly in a jet plane or fire a machine gun as easily with a beard and a dishdasha as he can in western dress.

As for those westernized and brain-washed Muslims who would seek to change our affair, let us have the courage to tell them forthrightly and unapologetically that we have remained Muslims and will never abandon our worship of Allah or the covenant which He has established between us. The eternal truths remain unchanged. Let us tell them the saying of our Prophet, peace be upon him:

"Whoever introduces a new innovation into this thing of ours (al-Islam) which is not of it, he is accursed."
(Bukhari and Muslim)

Brother Umar Farouq

— Fourth of July — — Revolution? —

America celebrated her Fourth of July recently, her so-called "Independence Day" which commemorates her "revolutionary war" against the British Crown from 1776 to 1780. On 4 July 1776, the Declaration of Independence was adopted by the representatives of the 13 original American colonies. It is rather interesting that the first draft of that document contained an attack on the evil European trade in African souls, but this historic point was later deleted by northern and southern delegations even before the Declaration saw the light of day.

However, the Declaration retained the sanctimonious proclamation that "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights," while at that very time its chief writer, Thomas Jefferson, refused to acknowledge the humanity of the African and the newly-formed United States was forcibly alienating African-Americans from their 'inalienable rights'!

Thus, this affair has been soiled by gross hypocrisy from the start. Did America achieve a real revolution in 1776 or did she just barter British oppression for indigenous oppression? According to the Declaration, in order to secure man's inalienable right to life, liberty and pursuit of happiness, "Governments are instituted among Men, deriving their just powers from the consent of the governed---that whenever any Form of Government becomes destructive of those ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness." Many people hold that America herself has become fascist and today occupies exactly the same oppressive position as the British in 1776, and that revolution against America's fascism is just as justifiable by the Declaration of Independence as was the earlier "revolution" against the King, since it declares that "whenever any Form of Government becomes destructive of those ends (man's pursuit of life, liberty and happiness), it is the Right of the People to alter or abolish it."

They further contend that the American Revolution merely meant that the violence and tyranny of feudalism was exchanged for the violence and tyranny of capitalism. Instead of government for, by and of the people, it is for those monopolists and capitalists who have the most money to pay for what they want.

The current political maneuvers leading to the November elections point up the eroding of public trust in the whole political process which, seemingly, can be controlled by the highest bidder or even by international foreign interests. (Note particularly the endorsement of Nixon by the Zionists in Israel and the endorsement of McGovern by influential

American Zionist interests.) Several popular candidates were forced to retire early from the race for lack of financial support by big business and labor, citing as a cause the high cost of waging a serious contest for political office in America. It is a genuine concern of millions of thinking Americans as to how really "representative" this so-called Representative Government is, and just whom it does represent in fact.

The Fourth of July has never signified any revolution for the oppressed citizens of this land, even though these same oppressed people are often the quickest to ignorantly squander their pennies on fireworks to blast up in smoke, or on intoxicating beverages and orgy parties which destroy both the sense and the soul. Over a hundred years ago, the ex-slave and renowned statesman Frederick Douglass declared:

"Thus, the holidays became part and parcel of the gross fraud, wrongs and inhumanity of slavery. Ostensibly, they are institutions of benevolence, designed to mitigate the rigors of slave life, but, practically, they are a fraud, instituted by human selfishness, the better to secure the ends of injustice and oppression."

As to the Fourth of July specifically, he wrote:

"This Fourth of July is yours (white America's), not mine. You may rejoice, I must mourn...America is false to the past, false to the present, and solemnly binds herself to be false to the future...What to the American slave is your Fourth of July? I answer, a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham...your prayers and hymns, your sermons and thanksgivings, with all your parade and solemnity, are to him mere bombast, fraud, deception, impiety and hypocrisy--a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody, than are the people of these United States, at this very hour." (*My Bondage and My Freedom*, 1855, reprinted 1970 by Johnson Publishing Co., pp.196,349-353.)

It is interesting that Douglass wrote nearly 100 years after the so-called American Revolution, showing that no change, no revolution at all had occurred insofar as giving freedom and equality to black Americans was concerned. And today, more than a hundred years after Douglass wrote, his charges are still valid. The slavery is no longer physical or primarily physical, but more intricate and subtle, affecting the very outlook and thought processes of oppressed people. America's pious proclamations of freedom, justice and democracy still

OUR IDEOLOG

AL-QUR'AN

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

39. Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;

40. Those who have been driven from their homes unjustly only because they said, Our Lord is Allah—For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty—

41. Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.

42. If they deny thee (Muhammad), even so the folk of Noah, and (the tribes of) 'Aad and Thamud, before thee, denied (Our messengers);

43. And the folk of Abraham and the folk of Lot;

44. (And) the dwellers in Midian. And Moses was denied; but I indulged the disbelievers a long while, then I seized them, and how (terrible) was My abhorrence!

45. How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins, and (how many) a deserted well and lofty tower!

46. Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts which are within the bosoms, that grow blind.

47. And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon.

48. And how many a township did I suffer long though it was sinful! Then I grasped it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ
حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ
لَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَهْجَمَتِ صَوَامِعُ وَبِيَعُ
وَصَلَوَاتُ وَمَسْجِدُ يُذْكَرُ فِيهَا
اسْمُ اللَّهِ كَثِيرًا وَلَئِنْ صَرَنَ اللَّهُ
مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ
عَزِيزٌ

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ
أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ
عَاقِبَةُ الْأُمُورِ

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ
قَوْمُ نُوحٍ وَقَوْمُ هَادٍ وَشُعُوبٌ
وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ

وَإِصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى
فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ
فَكَيْفَ كَانَ نَكِيرِ

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ
ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
وَبُيُوتُهَا مُتَعَظِلَةٌ وَاصْطَبَقَ

أَفْكَمُ يُسِيرُوا فِي الْأَرْضِ فَتَكُونَ
لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ
يَسْمَعُونَ بِهَا أَلَمْ تَعْمَى
الْأَبْصَارَ وَلَكِنْ تَعْمَى الْقُلُوبُ
الَّتِي فِي الصُّدُورِ

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ
يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنْ يَوْمًا
عِنْدَ رَبِّكَ كَانَ أَلْفَ سَنَةٍ مِمَّا
تَعُدُّونَ
وَكَانَ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا
وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَ

Unto Me is the return.

49. Say: O mankind! I am only a plain warner unto you.

50. Those who believe and do good works, for them is pardon and a rich provision;

51. While those who strive to thwart Our revelations, such are rightful owners of the Fire.

52. Never sent We a messenger or a prophet before thee but when He recited (the message), Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise;

53. That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened—Lo! the evil-doers are in open schism—

54. And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.

55. And those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day.

56. The Sovereignty on that day will be Allah's. He will judge between them. Then those who believed and did good works will be in Gardens of Delight.

57. While those who disbelieved and denied Our revelations, for them will be a shameful doom.

إِلَى الْمَصِيرِ

قُلْ يَٰ أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ
مِثْلُكُمْ نَزِيزٌ مُبِينٌ

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُجْرِمِينَ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ
رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَكَلَّمَ
الْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ
فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ
ثُمَّ يُحْكِمُ اللَّهُ آيَتَهُ وَاللَّهُ عَلِيمٌ

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً
لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ
قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ
بَعِيدٍ

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ
الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ
فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ
لَهَادِ الَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ
مُسْتَقِيمٍ

وَلَا يَذَّالُ الَّذِينَ كَفَرُوا. فِي
مِرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ
بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ
عَقِيمٍ

أَلَمْ يَكُنْ يَوْمَئِذٍ اللَّهُ يُحْكَمُ بَيْنَهُمْ
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فِي حَيَاتِ النُّعِيمِ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
فَإُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ

ICAL SOURCES

AL-SUNNAH

Abū Mālik said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

"Purification is half the
faith." (M-Msh. 3.)

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

"The key to paradise is
prayer and the key to prayer
is purification."
(Ah-Msh. 3.)

Ibn 'Umar said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

"Prayer is not accepted
without purification, nor
(is) charity (accepted) out
of what is acquired by un-
lawful means."
(M-Msh. 3 : 1.)

'A'ishah said on the
authority of the Pr phet,
peace and blessings
of Allāh be on him :

"The tooth-brush puri-
fies the mouth and is a
means of seeking the
pleasure of the Lord."
(B. 30 : 27.)

'A'ishah said,
Never did the Pro-
phet, peace and blessings
of Allāh be on him, wake up
after sleeping at night or
in the day, but he used the
tooth-brush before he per-
formed ablution."

(AD-Msh. 3 : 3.)

Abū Hurairah said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

"Prayer is not accepted
of a man who voids him-
self until he performs
ablution."

(B. 4 : 2.)

Sa'id ibn Zaid said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

"That man has not per-
formed ablution who does
not remember Allāh in
doing it." (Tr-Msh. 3 : 4.)

١- عَنْ أَبِي مَالِكٍ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ الطَّهُّورُ شَطْرُ
الْإِيمَانِ ☆

٢- عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَ
مِفْتَاحُ الصَّلَاةِ الطَّهُّورُ ☆

٣- عَنْ ابْنِ عُمَرَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ لَا تَقْبَلُ صَلَاةٌ
بِغَيْرِ طَهُّورٍ وَلَا صَدَقَةٌ مِنْ غُلُولٍ ☆

١٨- قَالَتْ عَائِشَةُ عَنْ النَّبِيِّ ﷺ
السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ
لِلرَّبِّ ☆

٢٢- عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ
ﷺ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ
فَيَسْتَقِظُ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ
يَتَوَضَّأَ ☆

٣٦- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ لَا تَقْبَلُ صَلَاةٌ
مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ ☆

٢٤- عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ
قَالَ رَسُولُ اللَّهِ ﷺ لَا وَضُوءَ
لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ ☆

Yahyā al-Māzinī re-
ported that

A man said to 'Abd Allāh
ibn Zaid, Canst thou show
me how the Messenger of
Allāh, peace and blessings
of Allāh be on him, per-
formed ablution? 'Abd
Allāh ibn Zaid said, Yes.

So he sent for water and
poured it over his hands
and washed his hands
twice, then he rinsed his
mouth and sniffed water
into his nose thrice, then
he washed his face thrice,
then he washed his hands
up to the elbow twice, then
he wiped his head with
both his hands so that he
carried them from the front
and brought them back—
he began with his forehead
until he carried them to
his neck, then he brought
them back to the place from
which he had started—
then he washed his two
feet. (B. 4 : 38.)

Abū Hurairah reported that
He heard the Messenger
of Allāh, peace and blessings
of Allāh be on him,
say :

"Tell me if there is a
stream at the door of one of
you, in which he bathes
five times every day, what
dost thou say, will it leave
anything of his dirt?"

They said, It would not
leave anything of his dirt.
He said :

"This is the likeness of
the five prayers, with which

Allāh blots out (all)
faults." (B. 9 : 6.)

٢٥- عَنْ يَحْيَى الْمَازِنِيِّ أَنَّ رَجُلًا

قَالَ لَعَبْدِ اللَّهِ ابْنِ زَيْدٍ أَتَسْتَطِيعُ
أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللَّهِ
ﷺ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ

زَيْدٍ نَعَمْ فَدَعَا بِمَاءٍ فَافْرَغَ عَلَى
يَدَيْهِ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ ثُمَّ
مَضْمَضَ وَاسْتَنْشَرَّ ثَلَاثًا ثُمَّ غَسَلَ
وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ
إِلَى الْمِرْفَقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ
بِيَدَيْهِ فَاقْبَلَ بِهِمَا وَادْبَرَ بَدَأَ
بِمُقَدِّمِ رَأْسِهِ حَتَّى ذَهَبَ بِهِمَا
إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ
الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ ☆

١- عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ
اللَّهِ ﷺ يَقُولُ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا

بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلُّ
يَوْمٍ خَمْسًا مَا تَقُولُ ذَلِكَ
يُبْقَى مِنْ دَرَنِهِ قَلْوًا أَلَا يَبْقَى مِنْ
دَرَنِهِ شَيْئًا قَالَ فَذَلِكَ مَثَلُ
الصَّلَاةِ الْخَمْسِ يَمْحُو اللَّهُ بِهَا

الْخَطَايَا ☆

WAR IN ISLAM SERIES SIX

2. Defence of the right to live with truth:

In Surah Anfal of the Qur'an where Muslims have been commanded to fight the believers the latter have been blamed for the following:

"Those who disbelieve spend their wealth in order that they may debar men from the way of Allah; and they will go on spending it till it becomes a source of regret for them. Then they will be conquered."
(Al-Anfal 36)

Further in the same Surah the army of the Quraish which reached Badr to fight the Muslims, and in front of whom the Muslims became a true army of Allah, is referred to as follows:

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

In Surah Tauba too the fault of the polytheists, for which Muslims are urged to fight them is:

"They have bargained away the revelation of Allah for a very small price indeed and they debar (men) from His way. Evil indeed is what they do."
(Tauba 9)

In the mention of battle with the people of the Book their crimes are mentioned in these words:

"O ye who believe! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah."
(Tauba 34)

In Surah Muhammad there is a more detailed reference:

"Those who disbelieve and debar (men) from the way of Allah, He renders their actions vain.

"Now when you meet in battle those who disbelieve, smite their necks, till you have smashed their power, and then fasten the bonds and make them prisoners; and afterwards it is either ransom or grace; continue that action till the war lays down its weapons."
(Muhammad 1 and 4)

All these verses show that "debarring men from Allah's way is a crime against which it is necessary to wage war. The way of Allah is the very same way to truth, justice and uprightness which the holy Qur'an calls the sirat-e-mustaqeem or the straight path. One of the beauties of the Qur'an's language is its metaphor of a path or way for Islam, meaning thereby a way of life which takes one straight to the destination and which is constantly being raided by Satan and his friends.

Let us reflect what debarring people from Islam could mean. When Islam is being called a way or path, necessarily the ways of closing it must resemble the ways in which a path can

be closed. There can be three methods of doing this. Firstly those who are walking some other path can be stopped from coming to this path. Secondly, those already walking on this path can be forcibly removed from it. Thirdly thorny bushes and obstacles of various kinds can be placed on this path, efforts can be made to frighten those walking on it and troubles of a kind designed to bewilder the traveller can be brewed so that he may give up his journey. All three methods are encompassed by "debarring men from Allah's way," i.e., stopping people from embracing Islam, attempting to force Muslims to a positive, and making it grievously difficult for Muslims to live their lives according to Islam. The Qur'an contains examples which illustrate all three meanings and it is the moral right and religious duty of Muslims to fight and break the power of the group which tries to debar humanity from Islam in these ways.

3. Punishment of treachery and breach of pledge

Surah Anfal of the Qur'an refers to a crime, which should be fought, as follow:

"Of all the living beings who walk on earth the worse before Allah are those who are ungrateful and will not believe; those with whom you made a treaty and who break it at every opportunity and who keep not to their promises. Hence if you come on them in the war, deal with them so as to strike fear and panic in those behind them, that they may remember the lesson. And if you fear treachery from any people then deal fairly with them and openly throw back their treaty to them. Undoubtedly Allah loves not the treacherous."
(Al-Anfal 55-58)

Those who made treaties with the Muslims every now and then are referred to more severely in Surah Tauba of the Qur'an:

"Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the polytheists with whom you made a treaty (and who broke it again and again); Travel freely in the land four months, and know well that you can not elude Allah and Allah will surely confound the disbelievers."
(Tauba 1-2)

This is followed by a reference to the polytheists who did not break their treaty that the pact with them should be kept for the full period. Then there is a reference back to those who violated treaties:

"Then when the sacred months have passed, slay the polytheists wherever you find them, and capture them and besiege them (so that they may not enter Muslim lands) and wait for them in each ambush. But if they repent and establish worship and pay the purifying sum, then leave their way free. Allah is Forgiving, Merciful."
(Tauba 5)

Further on the Qur'an says about these treacherous and treaty-breaking polytheists:

"How can there be a treaty with Allah and with His messenger for the polytheists,

Prophet's Life- Open Book

From a conscientious look at the chaos, confusion, and mis-guidance in the world, it is obvious that what the world needs now is a leader. This statement will bring immediate objection from those who confuse a leader with a deceiver. A leader is one who guides to the right way whereas a deceiver is one who guides to the wrong way. At present there are too many deceivers.

Historically, the Prophet Muhammad Ibn Abdullah (peace be on him) was the greatest leader of all times. This blanket statement can be substantiated by the fact that he is so thorough with his guidance for mankind, that he teaches us the best way to function in every aspect of life right down to the best way to clean one's self after passing one's bowels. Not only did our prophet teach high morals, cleanliness, justice, modesty and purity, but he also was a living example of everything he taught.

Many so-called leaders today have degraded past the point of not practicing what they preach. Now it is getting popular not even to preach goodness and purity. The popular thing among "leaders" now is to come up with something "new" to capture the confused minds of the masses long enough for them to go back to the drawing board to come up with something else "new". We see clear examples of this in everything from fashions to political theories.

We find that the Prophet presented the people with the one and only reality in this universe. He didn't come up with a new reality every third month to try to be popular. Prophet Muhammad (PBUH) consistently told the people the truth about the One and only God who created them and created a life style for them as well. As we look back over the Prophet's life, which is well documented by friend and foe alike, we see that everything he said and did was indeed an open book.

Our Prophet is so well documented that we know the way he walked, the manner in which he dressed, and the food he ate. We know the way he treated his wives, companions, friends, and enemies. We know how he washed and groomed himself and the articles he used in doing so.

When Prophet Muhammad was born in 571 AD, scholars from the East and West agree that it was one of the darkest periods of human history, better known as the Age of Ignorance. Within less than twenty-three years, Prophet Muhammad (PBUH) raised the highest moral society known to mankind out of this "Age of Ignorance."

The environment which the Prophet grew up in was one with no moral code, and vice was widespread. Ignorance at the time was not only predominant but was also a symbol of pride. Slavery was universally practiced, and women and orphans had no human rights and no dignity. Warfare was a hobby for the chieftains who had nothing else to do, and superstitions and

idol worship prevailed everywhere. Superstition ran so high that it was accepted for a woman's new born girl to be buried alive. It was not possible for an ordinary man to uplift this state of degradation in the short period of time it took our Prophet.

It was mostly for his example that the Prophet won peoples' hearts. Prophet Muhammad's declaration that there is only one God and his pronouncement of justice and equality among men and women, orphans and slaves forced many of the deceivers of his time to try to get rid of him.

When all kinds of threats and torture failed to stop the Prophet's movement, the deceivers finally offered the Prophet the throne of Mecca to abandon Allah's Cause. Muhammad responded to their offer:

"If they put the sun under the control of my right hand and the moon under the control of my left hand, I would never disavow my mission."

Thus we can see that Prophet Muhammad had no external or worldly motive for uplifting the peoples lives. Even after he established a powerful nation with great riches over which he had absolute control, Prophet chose to lead a poor life. He used to mend his own shoes, spend days and nights in hunger, patch his own clothes, and help his wives with domestic work because he was thankful to Allah for helping him fulfill the duty assigned to him.

Not only did the empire, which our Prophet Muhammad (PBUH) established, produce the most moral and just society known to mankind, it was the setting for major material advancements and innovations for mankind as well. Muslim contributions to civilization include the fields chemistry, pharmacology, botany, medicine, mathematics, astronomy, geology, geography, and agronomy. Muslims taught geography from a round globe long before Columbus made his famous journey.

Muslims were the first to introduce the experimental method for finding answers and they laid the ground work for modern surgery. Outstanding contributions were also made in the fields of history, philosophy and literature.

As well as being the most humble and pious of men, Prophet Muhammad was the greatest leader known to mankind. At one of his famous battles, the Prophet defected a professional army of over one thousand Meccan soldiers with three hundred and thirteen faithful followers many who were boys from twelve to sixteen years old.

Within less than twenty-three years, Prophet Muhammad with the help and guidance of Allah succeeded in bringing a complete change in the lives of the people of the Arabian Peninsula. The change which overtook the people is summed up in the words of Dr. Mahmoud F. Hoballa, former director of the Islamic Center in Washington, D.C.

"Worship of idols vanished completely and no trace of it was to be found throughout the peninsula. Superstitions and old customs which involved various aspects of vice disappeared and were replaced by a rational reli-

PROPHET'S LIFE-OPEN BOOK continued on page 18

HOUSING SCANDAL

Adequate housing is one of man's basic needs. Responsible government is properly concerned with providing decent places to live for all its citizens, both from the standpoint of protecting the right to dignified work and the obligation to make available safe, wholesome environments for human life. Recently, the Housing and Urban Development (HUD) Department and the Federal Housing Administration (FHA) have provided shining examples of official negligence in meeting their responsibilities to the taxpayer and their suggested "cure" for the housing crisis has proved worse than the disease.

Poor, unattractive housing has been the cause of ghetto riots during the past decade. In order to fool the public into thinking the government was really concerned about housing for the poor and persons of middle income, a new scheme was presented whereby the government, through the FHA, would guarantee mortgages on housing for those families desiring to move from the crowded concentration camps of "public projects" and the concrete playgrounds of congested city streets.

A few years ago I was victimized by those who have manipulated this scheme by exploiting it and the poor to their own enrichment. I registered and qualified for the government subsidy. Since this was my first attempt to buy a house and my finances were limited, I was at the mercy of my "friendly real estate agent", who lead me through a maze of legal operations, closing and settlement actions, and matched me up with the 'perfect' house for just \$17,000. There were evident faults in the house, but the real estate agent verbally assured me that these would be corrected. Since the house was supposedly FHA inspected (at least I paid for FHA inspection), and assuming the government was responsible and honest in such matters, I mortgaged my soul to a piece of property for the next 30 years...I had finally got a small piece of "the American dream."

The repairs were never made by the owner or the real estate agency. After moving in, I discovered that verbal assurances meant nothing and that if I wanted the repairs done I would have to bear the expense out of my own pocket. A few of the problems are beyond my ability to resolve and I intend to get out of this noose as soon as it is practical, though it will involve more expense and red tape.

Even so, my experience with the government's highly-acclaimed housing opportunity was a mild one. Many families drawn into this scheme have been sold totally unredeemable claptraps (make a loud noise and the walls fall down), "government inspected" houses completely unfit for human habitation. Furthermore, these homes were foisted on the poor at 1½ to twice the appraised price in many cases, due to vicious manipulation by real estate companies. Quite often a poor family has sacrificed for years to be able to

move into a house of their own, only to find it worse than the slum housing they sought to escape. Even after the public exposure of this shocking scandal, there is little these people can do to regain their losses or to rebuild their hopes. The government gets away clean, the real estate companies get their filthy lucre from the misery of the downtrodden and the poor are back where they started. The taxpayers, with whose money the government has guaranteed payment to the mortgage companies for these substandard houses, are also robbed by this poor management of their tax dollars.

The real irony is that the FHA-HUD project could have been an outstanding success, a beneficial example of government service to its citizens, had the government been wise and sincere in discharging its obligations. But the government failed to follow through with an efficient, thorough inspection or investigative program and failed to demand honesty on the part of the appraisers and mortgagers. As a result, people were left to the greedy real estate speculators who had only their own interests at heart. Their money was in the bank even if the poor defaulted in their payments, so why should they care?

No doubt this scandal also involves many cases of callous, colossal corruption at the higher levels, many cases of collusion between fat-cat capitalists in government and private industry. It was a deceptive effort to calm down the explosive feelings engendered by the national crisis in housing by appearing to resolve the problem without really doing so. It is a shoddy attempt to buy time at the expense of the honest, hardworking poor, the same people who are ceaselessly propagandized to "pull themselves up by their own bootstraps," only to be slapped down again by capitalist exploitation. It is a blatant example of the total unresponsiveness of Big Government and its ally, Big Business, to the welfare of the average citizen.

This sordid scheme has been exposed by the liberals and the left-wingers, but the basic issues are not being responded to. They have no solution to offer for such problems except a change of personnel here or there. They have no plan for confronting the government-business complex itself, nor for redirecting the basic ideology that underlies the exploitative tenor of life in this country. If the ideology espouses actions which are crass, unscrupulous and materialistic, the political, social and economic systems based on that ideology will be likewise oppressive and materialistic. The fault is fundamental. The cancer does not lie somewhere on the surface, but at the basic heart of the whole institution. No beneficial change can result merely through the exchange of one materialistic, dogmatic system for another or by replacing a "conservative" administration with a "liberal" one.

What people need today is government based squarely on principles that are consistent with the best in human nature while being grounded on universal, divine concepts. The motivation for such a rule will come from love of God and

AMERICAN DREAM

~~~~~ SHOT! ~~~~~

All notions of the Great American "Melting Pot" scheme have been dissolved. This racial superiority philosophy assumed that upon touching foot on American soil all ethnic groups would ignore their culture (language, dress, customs) and adopt American values. As long as the migrants were Europeans this Melting Pot theory of cultural assimilation proved to be relatively effective. Surely people can live in peaceful co-existence and harmony if they share the same values, strive for the same goals, etc.

End Act I begin Act II with thousands of Africans entering stage left and stage right in the bottom of large boats. Their purpose is to replace the manpower of the indentured slaves. Stripped of most cultural values, the African slaves were no more than a marketable commodity caught in the undertow of relentless waves of American exploitation.

Now, a few hundred years later, the descendants of the exploiter and the exploited are experiencing similar phenomena. The phenomena is that America's cultural values have failed and the individual is becoming hollow as he finds himself without roots. Imagine a solid sphere being gradually hollowed out from its core and that is the image of contemporary man. Searching for substance before he becomes completely hollow and plastic.

In a recent Evening Times (6-14-73 Trenton, N.J.) I quote, "Dr. Paul Chodoff, a Washington, D.C. psychiatrist in private practice and a clinical professor at George Washington University, blames the rapidly changing social and cultural values (for) producing new stresses on the individual as he attempts to cope with the rigors of life". "The changes going on in our culture are so fast that we can hardly catch our breath and adjust to them," said Dr. Roy Grinker, professor of psychiatry at the University of Chicago. Chodoff said the new stresses are producing an 'alienated man' who regards himself as a quantity to be marketed (descendants of exploiter and exploited experiencing the same phenomena). He is searching for a guiding force to give him definition and boundaries."

"In an earlier age, he may have sought his salvation through religion. Today he seeks it through psychotherapy." This method of treatment and cure (psychoanalysis) is only effective in helping the person adjust to a normal, predictable environment. The individual's values have become so "spaced" (as in remote or distant) that the normal environment automatically includes the unexpected in the way of changing values.

In the contemporary American society, the basic common denominator of any culture, the family, is deteriorating. Divorce is commonplace, children of broken homes are numberless and the marital institution is being considered a bothersome tradition that need not be made sacred.

Traditional standards of morality and modesty are supplanted by immorality, obscenity, and promiscuity. These three traits are encouraged and adapted as an indication of a "normal and healthy": well-adjusted society.

The universal virtue of justice is suppressed by racism, nationalism, and individualism. Open violence is given full approval by the idol-worship of the Clint Eastwoods, the John Waynes, the John Shafts - you know the type super-cool, super bad, ready to lock horns at moment's notice - these deceivers become our heroes. American justice in practice often follows the theme "the oppressor is the same as the oppressed," it (justice) only depends on who is in power at a given time.

Americans are becoming so disenchanted with hypocritical government and misplaced social values that they are on the verge of seeking protection at the expense of the advantages of a free Society.

They will trade their individuality and singleness of purpose for the benefits of personal and property security that a totalitarian government can offer. (NOTE: In "The Protocols of The Learned Elders of Zion" this condition is the ultimate goal of the Zionist who seek to bring the world to its knees via chaos and dissention and then they will come on strong with their satanic program which people will readily accept).

Obviously, Islam is the answer to all this madness. The American dream is shattering because it is a system of worship (capitalism) that was devised by man - finite and

AMERICAN DREAM-SHOT continued on page 17

~~~~~ FOURTH OF JULY-REVOLUTION continued ~~~~~

have a false ring in them, especially to a world which has witnessed the rape of Vietnam --her virtual destruction in order to "save" her--and similar examples of "Americanism." She is still guilty of "crimes which would disgrace a nation of savages" as she exploits the misery and helplessness of the Third World and pushes her imperialism by means of third parties like Israel, South Africa, Rhodesia and military dictatorships in various nations around the world.

How then, can the Fourth of July represent a real revolution? It does not. Seeds were sown and a tree has sprouted, but its fruits reveal that the seeds could not have been seeds of revolution and freedom and democracy, but rather the wild germs of hypocrisy, greed, corruption and oppression. The tree can bear fruit only according to its seed.

To have the blessings of a real revolution in society there must first be a truly revolutionary ideology as the "seed" or guideline. It is well attested to by history that of all the ideologies, only ISLAM has contained that revolutionary seed which has caused the growth of societies based on principles of love of God, responsible freedom for all men and respect for life, principles which are vitally necessary to our turbulent age.

Ibn Al-Zinji

DIVINE BOOKS

Bismillah-ir-Rahman-ir-Rahim:

There are seven beliefs in Islam: belief in Allah; belief in the Angels; belief in the Divine Books; belief in, and acceptance of all the Prophets (peace and blessings be upon them all); belief in the Day of Judgment; belief in the Life after Death; and the belief in the Pre-measurement of Good and Evil. In this column, we, inshallah, will talk about the third of these--the Divine Books.

What are the Divine Books? They are revelations by Allah through His prophets, to mankind. The purpose of the Divine Books is to reveal to man Allah's will. Man's nature as a human being makes it difficult for him to grasp and comprehend the divine will without its transmission through a special human agent. Specifically to fulfill this purpose, Allah has sent a total of 124,000 prophets to mankind.

Since Allah, by His nature, is free of any flaw or deficiency, each of His revelations, in its pure form, carried the same message to benefit mankind--adhere to the right, eschew the wrong--through the worship of one God, Allah, and obedience to his apostles. However, due to human machinations, most of the Divine Books were either completely destroyed--such as the Books of the Prophet Abraham (pbuh); or were manipulated (translated from the original language, falsified by non-prophets, etc.) to such an extent that they failed to accurately convey Allah's will. Examples of the latter category are the Psalms, revealed through the Prophet David (pbuh); and the Gospels, revealed through Prophet Jesus (pbuh). The Torah, which was revealed through the Prophet Moses (pbuh), is an example of a Divine Book which was completely destroyed, and then partially restored. However the portion which was restored has been examined, and found to contain a great deal of interpolation rather than the original message.

However, because of Allah's infinite mercy, He was unwilling to allow men and women of the future suffer for lack of knowledge and divine guidelines just because of misdeeds by those of the past. A great void was filled through the Prophet Muhammad (pbuh), via the revelation of the Holy Qur'an.

There are several characteristics of the Holy Qur'an which do not apply to the previously revealed Books as we know them today. First, the Qur'an gives man a complete way of life. It provides both spiritual and practical guidelines for all of human life...man's relationship to Allah, man's relation to the universe, man's relation to society (his family and his fellow man), and man's relationship with himself.

Second, the Qur'an was revealed in a language which is not extinct...Arabic. After the Qur'an was revealed, it was committed to me-

mory by hundreds of people, and in addition to this oral record, it was also written. In many instances, previous revelations were made in languages no longer written nor spoken. The Qur'an is the only revealed Book which can be historically proven to have maintained its verbal and linguistic purity. For example, copies of the original Qur'an have been compared with contemporary printings and have been found to be identical in form and content. The Qur'an used today is exactly the same as that of the 13th century. One such original is now located in the Topkapi Museum in Istanbul, Turkey.

Thirdly, the message contained in the Qur'an is universal. There are no restrictions based on the artificial boundaries of race, geography, economic condition, or nationality. The message is the same for all people whatever their condition. Previous revelations were directed toward specific ethnic or geographic groups. In the Bible for example, Prophet Jesus (pbuh) said: "I was not sent forth to any but to the lost sheep of the house of Israel." (Matthew 15:24) Contrast this with the words of the Prophet Muhammad (pbuh), the Seal of the Prophets: "Oh men! I am sent unto you all, as the Apostle of God...." (Surah 7:158).

Fourthly, the very order of the Qur'an is indicative of divine inspiration: The first surah (chapter) is like the beginning of a circle which does not become complete until the last. Yet the same message of worshipping Allah, belief in his prophets, enjoining good and forbidding evil runs throughout the whole.

For those who find it difficult to believe that the Qur'an is divinely inspired, we quote the following ayat (verse) from Allah's Book:

"And if ye are in doubt
As to what We have revealed
From time to time to Our Servant,
Then produce a Sura like thereunto;
And call your witnesses or helpers
(If there are any) besides Allah,
If your (doubts) are true."
Surah Al-Baqarah (II) 23

We invite you to visit mosques in your area to study further this as well as all other aspects of our faith.

Sister Lateefah

HOUSING SCANDAL continued

sincere concern for the welfare of man, not from the ever-present desire in this society to use people and abuse their hopes so that oligarchs can concentrate all the power, wealth and resources in their own grimy hands.

Where to find such a comprehensive system today? It is sure that such a system cannot be based on capitalism, which by its very name signifies exploitation; nor yet on "scientific socialism," which is in fact neither very scientific nor very sociable in its practical expressions in the world. Such a system must surely come only from the wellsprings of true Faith, wherein every man is respected as a representative of God, and God alone, not human reason, is supreme.

Shahid

BOOK REVIEW

ISLAM, THE RELIGION OF THE FUTURE

by Sayyid Qutb, published by International Islamic Federation of Student Organizations (IIFSO), Kuwait, 1971, Pp. 136.

The Arabic title of this powerful book, Al-mustaqbalu lihadha-d Deen, says literally that "the Future belongs to this Way of Life (Islam)." It is a devastating statement. The capitalist West and communist East have let loose a plethora of forces bent on destroying Islam and its influence in the world. They have infected or infiltrated the Muslim world with colonialism, nationalism and socialism designed to efface all traces of Islamic culture, so as to render the Muslim world entirely subservient to their ruthless imperial conspiracies. In their own realms, they have spread misrepresentation and mistrust about Islam, so that others may not be attracted to it. But the schemes have failed and will continue to fail; the plots have been subverted by Allah Almighty and the fire of Islam is burning ever brighter in the breasts of million of dedicated workers for Islam. Just as Islam overcame an evil age of Jahiliyah (ignorance) in the beginning, it is sure to conquer this present Ignorant Age and emerge, not as a defeated, discredited, reactionary culture, but as a Way of Life to which the Future belongs!

Sayyid Qutb, the author, was an Egyptian educator and a prolific writer on Islamic subjects. He himself experienced some of the attacks directed against the revival of Islam. He was imprisoned, along with other members of the Muslim Brotherhood, by the Nasser regime and finally martyred, by hanging, for his faith and work in 1966. In Islam, the Religion of the Future, he presents a compelling testament of Islam as an all-embracing system of life unlike the many emotional creeds practiced by men today, which can be divorced from practical life's organizations and institutions. He affirms the "natural relation of religion to life" while examining and clarifying the "hideous schizophrenia" that developed in Europe due to efforts to separate the State from the Church, which had become thoroughly corrupt, decadent and oppressive. "Europe revolted against an irrational brand of ecclesiasticism that passed for religion. Her example was followed by many others all over the world, without discriminating between one religion and another."

But such a rejection could never be merited by Islam, which is eternally applicable to life. The rejection was "related to a particular sort of religious dogma, but not to the essence of religious Faith." It would therefore be foolish for Muslims to mimic Europe in her casting religion off as unwanted and unnecessary. "Salvation can not be achieved through the European mentality (i.e., Marxism, existentialism, capitalism, etc.). The soul of Europe is tightly enveloped in the web of its own historical aberrations and the consequential mental and emotional trauma."

Perhaps one of the most exciting chapters in this fiery treatise is the one titled "End of the White Man's Role." This topic has particular significance for oppressed people, for by and large it is the "white man"--as the symbol of sick Europe and her children--who has victimized and dominated Third World peoples through his religious or secular dogmas coupled with imperialist expansionism. He skillfully refutes the claims of Marxism also, stating that "Marxist doctrine is nothing more than incomprehensible 'scientific' fallacy... (it) can not survive except by coercion and in an atmosphere of intimidation and suppression... The system must be so detestable to the people and repugnant to human nature to the extent that all these measures are futile in securing it from the mutiny of the people and from natural revolution against it."

In the concluding chapters, Sayyid Qutb examines other ideological ideals which Western thinkers proffer as man's future salvation, such as Dr. Alexis Carrel's humanism and the "revised Christianity" espoused by John Foster Dulles--a case of "asking the churchmen and the spiritual leaders to do the impossible."

Because Islam is a system of life different from the flawed, archaic Christianity which corrupted the Western world and lead to its irrational rejection of religion; because Islam is not based on the fluctuating sands of social or economic philosophy; because Islam demands effective action as a complement to belief, "it alone is the system most appropriate and most qualified for undertaking the commission of rebuilding the human life on new and immovable bases."

The Masjid-ul-Ummah Editing Committee was pleased to assist IIFSO in editing this book for English-speaking readers, as reported in Muslimnews International, December 1970, p.24, which stated: "This project was a pragmatic example of the new spirit of cooperation between all elements of the American Muslim community." This marks the first time members of the oppressed communities have collaborated with Muslim scholars on so necessary a project. We heartily recommend this book to all who seek survival, a better society and a sure way for the future.

S.S. Mufassir

AMERICAN DREAM-SHOT continued

fallible man. Islam is Allah's plan for survival in this life, existence in this life, and ultimately life in the hereafter.

Only when the arrogant and naive realize that man cannot devise a system based on absolute truth and justice will they improve their condition. Only when man desires to serve Allah and adopt His practical and natural Way of Life will he improve his condition.

The most difficult thing about Islam is to forsake the roots one has grown in the decadent society. Once we rid ourselves of the negative aspects of our previous life styles we can concentrate wholeheartedly on the totally positive aspects of Islam and our reward will be Paradise. In-sha-Allah.

Rashid Abdul Jami'

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PROPHET'S LIFE-OPEN BOOK continued

gion and reasonable laws and rules. Drunkenness, gambling, and usury disappeared. The highest regard for purity and chastity replaced loose relations between sexes. Love for knowledge and learning replaced the inclination to remain in a state of ignorance, and the constant tribal struggles and personal quarrels gave way to self denial, self-sacrifice, and to a nation well united and full of life and vigor."

If we read the Quran which is the guidance for mankind revealed to the Prophet, we see that this goodness and uplift was not only sent for the Arabs, but for every people of every nation. Nations are ways which men have of keeping separation among men, but to Allah this separation is meaningless because in Qur'an He addresses "O ye Mankind..."

The ultimate reward for those who submit to Allah and carry out his injunctions is eternal bliss in paradise.

Ihsan Raqeb Abdus Sabur

WAR IN ISLAM continued

save those with whom you made a treaty at the Inviolable Place of Worship? So long as these are true to you, be true to them because Allah loves those who keep their duty. How can there be any treaty for the others when, if they have the upper hand, they regard not pact nor honour in respect of you? They satisfy you with their words while their hearts refuse. And most of them are wrong-doers."

(Tauba 7-8)

Then the Qur'an sums up the Muslim position about these breakers of pledges:

"And they observe toward a believer neither pact nor honour. These are they who are transgressors. But if they repent and establish worship and pay the purifying sum, then are they your brothers in faith. We detail Our revelations for a people who have knowledge. And if they break their pledges after their treaty and assail your religion, then fight the leaders of unbelief--who have no binding oaths--in order that they may desist. Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear ye them? Although Allah has more right that you should fear Him, if ye are believers. Fight them! Allah will chastise them at your hands and He will lay them low and give you victory over them, and He will heal the breasts of people who are believers."

(Tauba 10-14)

All these verses and the circumstances in which they were revealed lead us to reflect that:

1. We must fight the people who make treaties with Muslims and then break them. This ruling covers the unbelievers who make a treaty of subservience to Muslims and then rebel against the Islamic government.
2. If a treaty exists with people whose attitude is one of persistent enmity and who have become a constant source of danger to Muslims, they should be openly given notice of abrogation of the treaty and then their enmity should be given back-breaking reply.
3. With those guilty of repeated treaty-breaking and treachery and whose pledge and affirmations can not be relied on, and with those who flout all the criteria of morality and humanity in their efforts to harm the Muslims, there must be a permanent state of war. The only situation in which peace can be made with them is that they repent and embrace Islam. Otherwise to keep Islam and the land of Islam safe from their activities it is necessary to adopt the methods of killing, imprisonment, siege and other war-like tactics.

----from Sayyid Maudoodi's Al-Jihad fil Islam
Translation by Kaukab Siddique

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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.