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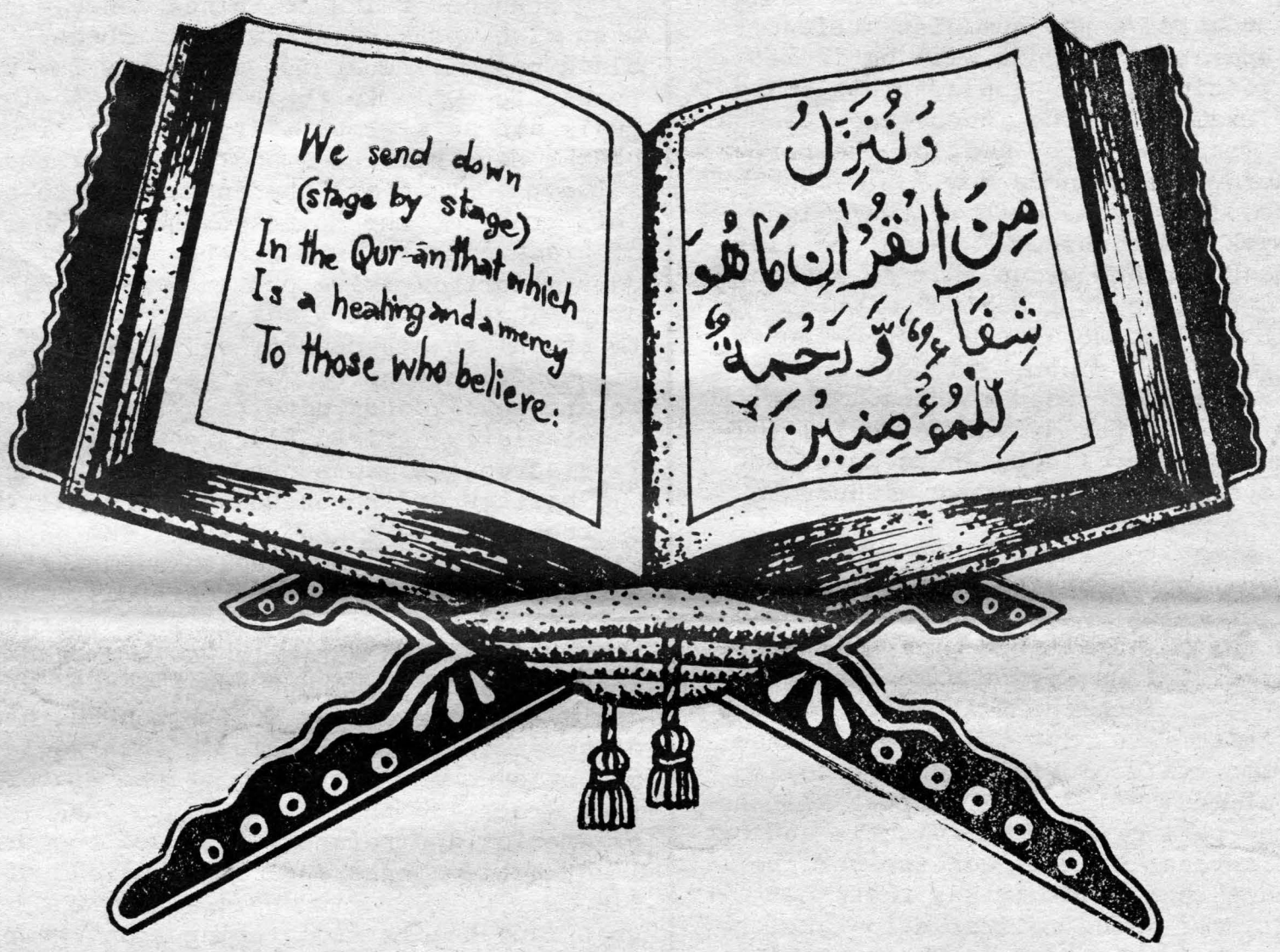

The Holy Qur'an

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PUBLISHER'S COMMENTS

Black Consciousness and Self-Concept

Since the emergence of The Islamic Party in North America, some misguided people have accused The Islamic Party of not addressing "realistically" the problems of this American society in general, and black people in particular. They say that because The Islamic Party advocates a pan-humanist attitude, and not a separatist one, it will be ineffective in motivating black people. This charge is just one example of the incoherence of what most people mean when they mention the terms "black consciousness" and a new "self-concept" for black people, and also shows their ignorance. "Black consciousness" is on the lips of every black man and group that is seeking to get the attention of the black masses. Apparently, it has become another catch-phrase like the term "Black Power," without any developed, readily understood meaning. This of course makes it easy for different social scientists and black intellectuals to interpret the terms according to their own wishes.

From the way the term "black consciousness" is used, it appears that many of the people are referring only to the necessity for emphasizing the physical phenomena of blacks, e.g., thick hair, lips, and the wearing of African clothes. Then there is another group that attempts to interpret "black consciousness" in terms of ideological identification and a type of motivating idea. After all the effort on the part of many individuals and organizations advocating this concept for the past few years, can we truly say that the masses really are being motivated to take their destiny into their own hands? By no means. With the exception of some college students, intellectuals, and egotistical "revolutionary leaders," the vast majority of black people are conservative and still have faith in the capitalist lie "the great American dream," and practice a self-defeating life style that is dominated by alcoholic drinking, obsession with entertainment, gambling, womanizing, etc. The problems of racism, economic exploitation, family break-down, crime, political powerlessness of black folk, etc., continue to remain and increase. The Islamic Party is saying in no uncertain terms that, if one means by "black consciousness," a self-motivating concept that identifies and solidifies oppressed people, enabling them to liberate themselves from the shackles of the racist-capitalist society, plus gives them the guidelines for establishing a true new nation for themselves, then <u>one is talking about ISLAM</u>. ISLAM has always been a self-motivating concept and liberating force. ISLAM has always opposed the slavery of people. ISLAM has a social, economic, and political system that establishes society on proven principles of equality. It is ISLAM that says "oppression is worse than death." It is only ISLAM that is bringing dignity, good health, and sound personal and social habits to the members of the community. It is ISLAM that is telling the oppressed man in America that he will be free only if he will accept the path to freedom and struggle up it. THAT PATH IS ISLAM.

When one talks of "black consciousness" many also speak of a new "self-concept" for black people. That is, a new way for black people to evaluate their worth as individuals and as a group. It is quite true that blacks have carried a poor image of themselves. Out of all the approaches to solve this problem, the dominant one is the study of black history by black people. A tremendous effort is being put into new "interpretations" of the black man's past, seeking to establish his dignity as an African, and his contributions to "American greatness." We are not at odds with the study of history, particularly African History. Islam has always advocated man's need to have a sense of the past in order not to make the mistakes of those who have gone before, and to appreciate and learn from the achievements of past nations. If we look carefully into the history of black people, we find that when the Africans had established Islam and its institutions throughout great parts of the continent, Africa was at its zenith in terms of progressive leadership in this world. Also, we condemn the racism of the historians that wrote and those that write the history of America and refuse to include the brilliant achievements and contributions of blacks. However, it appears that the most that many blacks are getting from their study of African history is a racial superiority complex. Such blacks have gone from an inferiority complex to one of superiority, while the conditions of their lives, and those of the masses of blacks remain the same.

The problem of self-concept is solved immediately for the man or woman that becomes Muslim. For Islam is that ideology which brings one's mind back to his real self--self in terms of his creation, worth, and purpose of existence. Islam teaches that man was created to be the vicegerent, the representative of Allah (God), the Creator, Sustainer and Nourisher of everything in the universe. Immediately upon this realization, the whole problem of who I am, and what am I worth is wiped out. (For what could be a greater inward self-realization than the realization that one is a representative of the grand Sovereign of the Universe.) It is from this perspective that a Muslim man or woman (or groups of them) from among the oppressed charts out and begins to achieve unheard of goals under any conditions. They are a free people. As vicegerents of Allah they can not be chained.

Abu Idris Hamid

What is Qur'an?

The Qur'an according to its own assertion is the last part of "The Book" or Revelation which Allah (The Creator) has sent down to mankind in order to explain the mode of conduct humanity should observe, the ideals of human inter-action and also to illuminate and enunciate the principles upon which the strongest type of civilization and world wide fraternity can be established. In relation to the other scriptures the Qur'an says that it confirms and substantiates them and further says its message unlike the other messages (Bible, Torah etc.) is universal in scope and eternal in terms of its relevance and practicality. Another point that is of vital importance in understanding what is Qur'an is that it announces to mankind it has unlike the other books maintained its original integrity and as such is the only medium through which mankind can know and implement the Will of the Creator and understand the significance, dignity, purpose and ends of human creation.

The Qur'an represents the recorded Revelations sent through the agency of Prophet Muhammad (pbuh) to mankind from the date of his becoming Prophet in 610 up until his death in 632 A.D. As such each new part of Revelation served as instruction to the Prophet as to how to carry out, maintain, and establish the Islamic Movement he had initiated in Mecca and developed to a fuller extent in Medina. This book is the most widely read book in the world, being that 800 million Muslims are enjoined to read Qur'an daily. It is divided into 114 Suras or Chapters and contains 6,360 verses. Each sura is of varying length, with the longer chapters primarily in the front of the book and the shorter chapters coming at the end. Another aspect that is amazing about this Qur'an, which sets it apart from any other piece of literature is that first Muhammad could neither read nor write, illiteracy at that time being the norm. However the Qur'an is considered the classic work of the Arabic language and has been and continues to be the standard work of Arabic literature for more than 1300 years. Incidentally Qur'an itself states that its literary excellence, which has and will never be approached by a man or group of men is one proof of its Divine Origin.

Even greater than the Qur'anic assertion to literary excellence is the impact that this Book had and has in transfroming human life. Hirschfield has written "Never has a people been led more rapidly to civilization than the Arabs through Islam" and of course Qur'an is Islam's source book. History also tells us about the Turks, Africans and other people who through Islam developed themselves, vastly improved their living conditions and were the epitomy of progress and the leaders of the world in their respective time periods. This particular Book is responsible for initiating the great interest and progress made by the early Muslims in the field of science to the extent that it is no secret people like Roger Bacon and his contemporaries studied in Muslim Spain and exhorted all scientists to become nversant with Arabic as this language housed ne best in scientific methods and techniques. In this connection it is perfectly correct to say that the period known as the Dark Ages in European history existed only in Europe because the Muslim Empire, which was based and inspired primarily from this Qur'an was enjoying great advancements in numerous fields of human endeavor.

In light of all it's historical acheivements in inspiring people, the Qur'an most significantly claims to contain concepts about man's real relation to his Creator, his fellow beings and gives broad guidelines as to how man is to rear his social relationships. It is even so straightforward and direct to say that through the guidance it contains alone can man attain that freedom, justice and comprehensive social security that many people speak of. In its claim to being Divine Guidance it instructs those who are about social change, if they be true and not opportunistic, to pick up its message for through it alone can they guarantee the masses a real comprehensive social change based on eternal truth and always offering unlimited scope for expansion and progress at all levels of man's existence. Because of the Creator's tremendous concern with the welfare of humanity He has, in His Book, told mankind that the humanities gravest problem are those individuals or groups who claim sovereignty, rulership or the right to tell other men the correct mode of living and their real status on earth, independent of the position Allah has chosen man to play. In fact this area of Divine love and genuine concern for the human being, the degree, reality and intimacy of Allah's relationship to man is unique to the Islamic concept of Creator and man. This brings us to our next point, that is the subject that Qur'an deals with. The Book deals with man, it discusses those aspects of his life that lead either to his real sucess or failure. Here it is of interest to note that those things which Allah has prohibited and in those areas where He has set forth guidelines whenever and wherever mankind has neglected the guidance, he has reaped a corresponding chastisement, not from some unseen agency but from the natural forces and laws that pervade the moral and spiritual aspects of man's existence. For instance Allah has enjoined on mankind sexual chastity before marriage and forewarned man of the dangers of sexual incontinence. Now when we look at the society at large and see to what degree sexual laxity disrupts not only individual souls but how it sets the economy in chaos, rends asunder family ties, deprecates respect for womenhood, motherhood, and skyrockets the crime rate and has an over-all debilitating and oppressive effect on humanity, we can recognize to a degree the urgency of following the Guidance and the intimacy of Divine concern for mankind. Another example of Allah's prohibitions relative to human welfare, (and one which we can only hint at in this particular article) is the positive prohibition of any type of economic fraud or oppression, not only on an individual level, or a national level but on international levels. Imperial policies, colonial and neo-

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What Is Qur'an? continued

colonial policies are strictly forbidden as forms of economic relationships. Primarily because these particular institutions are designed solely for the benefit of the one nation at the expense of the other and as such guarantee that there will be no human freedom, cultural integrity and positive self-expression on the part of the subjugated peoples. We bear witness that these conditions, historically and today insure that nations and societies will stay in constant upheavals and conflicts, only to attain basic human rights. Again this is just another example of Allah's concern for mankind and mankind's rejection of this concern. (The consequences both positive and negative of following the Guidance however cannot possibly be dealt with in this article--it should also be noted here that according to the Creator oppression of a people is a far worse crime than their actual slaughter, a topic we will present at a later date.)

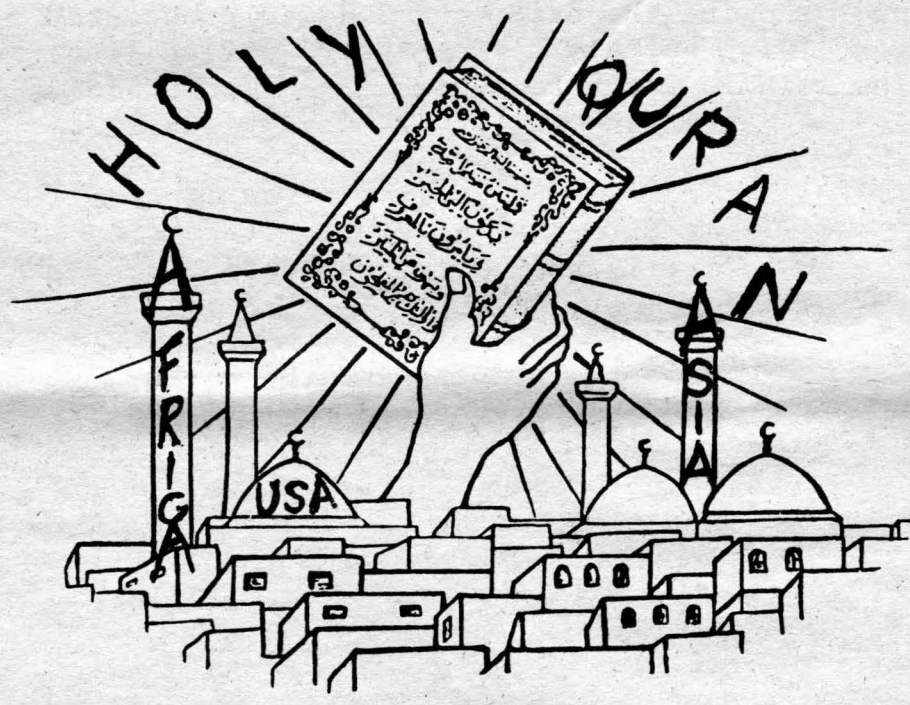
A leading commentator of Qur'an has the following to say about the Book.

"The central theme that runs throughout the Qur'an is the exposition of the Reality and the invitation to the Right Way based on it. It declares that Reality is the same tha that was revealed by Allah Himself to Adam at the time of his appointment as Allah's representative, and to all the Messengers after him, and the Right Way is the same that was taught by all the Messengers. It also points out that all theories contradictory to this Reality, invented by people about Allah, the universe, Man and his relations with Allah and the rest of His creation, are all wrong and that all the ways of life based on them are erroneous and lead to ruinous consequences.

The aim and object of the revelation is to invite man to that Right Way and to present clearly the Guidance which he has lost because of his negligence and has perverted by his wickedness.

If the reader keeps these three basic things in mind (Subject, Central Theme, Aim and Object) he will find that in this Book th there is no incongruity in the style, no disregard to the continuity of the subject and no lack of interconnection between its various topics. As a matter of fact, this Book is not irrelevant anywhere with regard to its Subject, Central Theme and its Aim. From its very beggining to its end, the different topics it deals with are so intimately connected with its Central Theme that they may be likened to the beautiful gems of the same necklace, despite their different colours and sizes. The Qur'an keeps the same object before it, whether it is relating the story of the creation of the Earth or of the heavens or of Man or is pointing to the manifestations in the Universe or stating events from human history. As the aim of the Qur'an is to guide Man and not to teach Nature Study, or History or Philosophy or any other science or art, it does not concern itself with these latter subjects. The only thing with which it is concerned is to expound the Reality, to remove misunderstandings and misconceptions about it, to impress the Truth upon the minds, to warn them of the consequences of wrong attitudes and to invite humanity to the Right Way. The same is true of the criticism of the creeds, of the moral systems, of the deeds of men and communities and of its discussions of the problems of Metaphysics etc. That is why it states or discusses or cites a thing only to the extent which is relevant to its aims and objects and leaves out unnecessary and irrelevant details and turns over and over again to its Central Theme and to its invitation round which every other topic revolves. When the Qur'an is studied in this light, no doubt is left that the whole of it is a closely reasoned argument and there is continuity of subject throughout the Book."

Our attempt has been to present a few aspects about Qur'an. If you have a copy we urge you to continue to study it carefully and if you do not have a copy we recommened you to purchase a Qur'an and study it for yourself.



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Islam, Science And The Islamic Party

Technological advancement is one of the greatest achievements of the Twentieth century. Nations have become leaders of other nations due to their science and technology. The common man has come to believe that science can do it all. This faith in science is not justified by scientific achievements or procedures. Scientists themselves recognize that science does have limitations and that science can be used for good or evil. Islam is the way of life which gives every aspect of man's endeavours a proportionate role and prevents the extremism seen in modern times emphasizing race, nation, color, materialism, spiritualism and selfishness. It clearly defines all man's rightful duties and responsibilities and does not tolerate infringement of his rights by providing a working agreement between himself and his brethren. The Islamic Party represents the movement for the establishment of an equalitarian society. It is providing the ideological sources for the people, showing the clear-cut Islamic procedures for living a truly decent and dignified life. The Islamic Party recognizes the importance of science and technology. The Qur'an says:

> "He (Allah) it is Who has created for you all things that are in the earth." 2:29

> "We did not create without purpose the heavens and the earth and what is between them." 38:27

> "Have they not pondered over the creation of the heaven and the earth and over all things that Allah hath created." 7:185

These verses clearly indicate that enquiry is expected of man, that science is part of creation and that all people believing in Allah should be reminded of the creation of existence and the grandeur of its Creator.

In addition to this the Qur'an reminds men that knowledge is a gift and blessing from Allah:

> "Whoever is granted knowledge and wisdom, he indeed is given abundant good." 2:269

Clearly the Islamic Party is cognizant of the advantages of science, recommends it and seeks to bring a truly unique perspective to this useful type of learning.

Science is that field of knowledge based on observing the physical universe. By examining the principles of action/interaction science has become a great benefit to mankind. Men of science cure disease, bring crops from arid lands, produce clothing to garb millions and have gone to the moon. Science does not possess a conscience so Napalm is a product of science as well as poisons like DDT in our food and tooth-decaying acids in our soda pop --all the results of science in the hands of money-minded manufacturers.

Science is the product of keen observation and is historically linked to the Muslim people. The major and minor scientific principles are the results of studies carried out by societies established by earlier Islamic movements. These Islamic oriented societies provided an intellectual atmosphere unequalled by the west (Ameer 'Ali-The Spirit of Islam). Nowhere else has society so drastically reoriented itself from total intellectual stagnation to the leadership in science, technology, human brotherhood and morality than in those societies established by Islamic movements. Under Islam the sciences of chemistry and algebra received their functional origins. The science of pharmacy, medicine, optics, geometry, trigonometry, agriculture, botany, and zoology were refined and escalated to levels unimagined 50 or 100 years prior to the Islamic society. Strikingly enough these intellectual achievements which later went into practical aids to humanity were the results of peoples whose minds had been previously oppressed and down-graded.

'Ali in the "Spirit of Islam" makes it obvious that only the encouragement of Islam in the teachings of Prophet Muhammad (PBUH) and the Quran could suffice to bring the scientific metamorphosis of these till then backwards people. The Holy Qur'an led mankind to the wellspring of knowledge by enjoining reading upon the people. Allah pointed out to men that it was through reading that knowledge was transmitted and that this reading was really a gift and blessing for without it man would be in a state not to be alleviated even by technology.

Not only did Islam make reading the means of gaining education but the Prophet of Islam made it a duty on the Muslims to seek knowledge from the cradle to the grave. Most important was that Islam has recognized that knowledge about science is necessary but that it is knowledge about man's Creator and the Islamic way of life which will enable them to live peaceful among each other. From this it is readily seen why Islamic forces led the way to intellectual and scientific rejuvenation. Through making observation, seeking knowledge and travel in search of knowledge and religious injunctions.

Islam really shows its greatness in its overall guidance. Every day the Muslims say "Show us the right path, the course of those blessed by you ; Those whose portion is not wrath And who go not astray." This is the path of moderation, one which recognizes good and evil nature and helps to keep the community free from vice and corruption. Islam outlines this course by recognizing the Creator and by its use of the uncorrupted Word of Allah. This necessarily means that no disagreement will be found between science and Islam. Islam being from the same source as the scientific laws is no-way incongruent with science, as history reveals it was Islam that brought science as we know it today into prominence. In addition the Holy Qur'an has verses in it which scientists use to explain the observable universe:

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Islam, Science etc. continued

> "And we have not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom." 15:86

The only time Islam will be found inconsistent with modern theory in science is when that theory is not based on sound scientific observation and analysis. Islam as the divinely guided way of life contains no un-truth and neither does science but men may be incorrect in their appraisal of either.

The Islamic Party looks at science realistically, recognizing its limitations and its potentialities. Islamic minded people are aware of science's ability to serve mankind, to cure the ill and provide rapid transportation and education but they are also aware that science is incapable of regulating human life. Being an experimentally oriented subject science is based on trial and error, using the wrong principle until the right principle is discovered. Islam makes it clear that this procedure is intolerable for human beings. The cruelty of being taught lies and then having to readjust to truth or possibly other lies is repugnant to any truth loving people. Islam clearly states that man's existence is based on how he looks at himself eternally, how he adjusts to the situations he is in and then based on the truthfulness of his answers, his life will be hellish or pleasant. 1400 years ago the Qur'an said in plain language: "We made every living thing of water"..."And it is He Who produced you from a single cell" and it is only in the 18th century that western science discovered this truth. The primordial questions like what is man's purpose in life and what is to guide him, the Qur'an gives man's purpose in life and then throughout its length and breadth shows itself to be the guide to all mankind.

The Islamic Party recognizes the scientific reality of man's humble origin as given in the Qur'an:

> "And He began the creation of man from dust (the elements); then made his progeny of an extract of water despised (sperm); then made him complete and breathed into him of his spirit (life) and made for you the ears, the eyes and the heart." 32:7-9

Allah also states that thoughtful use of these senses will be asked about. From the above verses the Islamic Party recognizes man is not the absolute authority and that his role is somewhere between limited freedom and total anarchy. The Qur'an gives man's purpose is living as this:

> "I am going to place on the earth one who shall rule in my behalf." 2:30

So the object of life is to rule the earth according to the rules established by Allah and according to the machinery made available. Allah did not leave man to rule the earth based on brute strength and the movement of people who will rule must rely on knowledge and wisdom in science and religion; for Allah continues in the Qur'an:

> "And he gave man knowledge of all things." 2:31

After supplying man with his purpose in life, an understanding of his creation providing the mechanism by which he is to rule he then gives him the criterion, the Qur'an in toto and tells men who is the best and worst of creation, what their potentialities are and most important makes it clear that the establishment of good and justice and the opposing of vice and evil are the duties of mankind.

The Islamic Party is providing a framework of morality, economics and politics so that the social implications of benevolent scientific advancements can be felt by the people. Islam is clear in its policies toward economic exploitation, immorality on the part of citizens, corruption in political office and the role of men and women with respect to family and society. The Islamic Party's ideological viewpoint recognizes that science is used for good or evil depending upon who is in charge and that presently the needs of the people are secondary considerations to the pockets of the manufacturing and research firms. The Islamic Party believes that the only way to redirect science is to redirect the thinking of all truth oriented members of the society and scientists making them aware of the truly benevolent and peaceful society Allah has designed for them as opposed to the corrupt and degenerate life now in vogue. The society the Islamic Party is struggling to establish will encourage scientific research and then aid in making the useful products of the research available to the citizenry. The Islamic movement consists of progressive minded peoples interested in positive application of all useful scientific and technological advances as well as the advanced policies of Islam. Because as science is superior to hypothesis; Islam, from the same source as science, is superior to the social guesswork theories of today. All the prophets led Islamic movements, (to mention a few): Moses, Abraham, Jesus, Lot, and Muhammad, the last one; and they have shown the way to establish Allah's will in all its equity and justice:

> "We sent aforetime our apostles with clear signs and sent down with them the Book (revelation) and the Balance (of right and wrong), that men may stand forth in justice; and we sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, unseen, Him and his apostles: For Allah is full of strength exalted in might (and able to enforce his will). 57:25.

The Party is the result of Prophethood and all truth loving and justice seeking people willing to aid in the establishment of a truly revolutionary and humane society according to the dictates of the Creator are welcome to join the Islamic Party. The Qur'an has declared the ideal of a Muslim's life:

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ISLAMIC AFFAIRS

I

Recently Al Colon, Director of the Department of Black Studies at Virginia State College (Petersburg), invited The Islamic Party to give a talk entitled "Islam a Liberation Movement", at the college. On February 21st a nine man contingement went to present the message of Islam and explain the mission of the Party. An all day information booth was set up and students purchased books and Al-Islam.

The Party's program was held in the Education Building Auditorium at 6:30 pm. It was divided into two parts: an informative talk followed by a question and answer period. The talk, which was delivered by Brother Kareem Abdul-Ghani, outlined the Party's position on politics, economics, and the Islamic concepts and practices, social duties and responsibilities. The talk made it clear that Islam has not neglected any area of man's life. The talk centered on Islam as a liberation movement and how Islam was involved in true liberation and has been involved in this area since its inception, emphasizing that liberation was today deeply involved in ideology and how the Islamic ideology was the only source of liberation for men and women today.

The question and answer period involved at least 150 students and faculty. Brothers Hassan Ali, Kareem Abdul-Ghani and Salim Abdul Mutakkabbir participated in the forty five mi minute discussion. During this time students and professors asked many probing questions concerning the Party's position on racism, economics and basic tenets. One of the most outstanding areas of discussion was Islam's opposition to economic exploitation and interest charging while allowing trade and business and making the more prosperous responsible to their poorer brothers in accordance with Islamic law. The Party's position on all the issues were eagerly received and the students responded with well thought out questions and were apparently pleased with the answers given by the brothers. Many brothers and sisters remained after the program to get clarity on various personal topics and discuss the possibility of becoming Muslims and applying Islam to their lives. After the program the brothers and sister were bid a cordial salaam by Brother George Freeman, moderator of the program and Brother Abdul-Halim who has become a distributor of Al-Islam at Virginia State.

II

As is already known, throughout the prisons in the country many inmates are turning to Islam. One group of Muslim inmates in Ohio State Penitentiary has submitted an article entitled Malcolm's Message below are produced some excerpts from that article.

"When El-Hajj Malik El-Shabazz Shaheed, (Malcolm X) first declared his faith in Islam, that is 'Their is no deity except Allah and that Muhammad was His Servant and Apostle', he was saying that he did'nt worship cars, money, houses, men, women, children, bank accounts, tight pants, close haircuts, bow-ties, newspapers, clean shaves, stars, sun, moon, motion-pictures, soul food etc.....

What he (Malcolm) said collectively was that he stood for purity, cleanliness, justice, excellence in moral, spiritual and physical affairs and for betterment of all people. This meant that he would do all that was in his power to alleviate the octopus of negative actions propogated by the system to go against Allah's Will. Which meant doing all necessary to change the physical conditions that our people live underand give them a will to live and make them move beyond topics of the 'I' vibes and develop the attitude of the 'We'.

Changing, changing, gaining, gaining, the spiritual upliftment and the desire for self-improvement in hopes of removing the celluloid heroes that haunts our neighberhoods, heroes like the mechanical whores, pimps, faggots, dope fiends, come here Sister Full Bosom preachers and I got a quarter on a pint of wine wine-heads that we so stupidly allow to exist in our neighberhoods and become idols of worship to our young.

Malcolm was saying replace them and their slave mentality with an Islamic atmosphere that encourages becoming doctors, lawyers, nurses, teachers, home makers (not breakers) as worldly goals for our children to attain.

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Islam, Science etc. continued

"You are the best of people
evolved for the good of mankind, enjoining what is right
and forbidding what is wrong
and possessing a firm faith
in Allah." 3:110

According to Muhajir in Islam in Practical Life the words 'evolved for the good of mankind' imply that the Muslim nation is made responsible to work out the good of humanity. This would be possible only when we have at our command all the means of doing good to others. For this purpose we should possess not only an all-comprehensive knowledge of arts and crafts that make life happy and comfortable, but also a stock of all powerful weapons of warfare which can strike terror in the hearts of Satanic powers. At the same time our manners should be so sublime as to captivate the hearts of even our foes. This is the idea implied by the above quoted verse(s) and this is the position which a model nation should occupy to enable to enjoin right and forbid wrong. History bears testimony that in the middle of the Seventh century from the barren deserts of Arabia sprang forth a fountainhead of knowledge and power by the name of Muslims that enriched both East and West. The Islamic Party by applying the same universal principles aims at these same heights.

For those persons unable to reconcile the Science of today with Allah, the creator of the heaven and earth perhaps the words of a super scientist will make things clearer. "The universe is ruled by a mind and whether it be the mind of a mathematician or of an artist or of a poet or all of them: it is the one reality which gives meaning to existence enriches our daily tastes, encourages our hopes, and energizes us with faith whenever our knowledge fails....He who can no longer pause to wonder and stand wrapt in awe is as good as dead and his eyes are closed." Albert Einstein

Kareem Abdulghani

OUR IDEOLOG

AL-QUR'AN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

٨٢٧ سُوْرَةُ الصَّفِّ مَكِّيَّةٌ وَّهِيَ اَرْبَعَ عَشْرَةَ اٰيَةً وَّفِيْهَا رُكُوْعَانِ

THE RANKS
Revealed at Al-Madinah

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

1. All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.

2. O ye who believe! Why say ye that which ye do not ?

3. It is most hateful in the sight of Allah that ye say that which ye do not.

4. Lo Allah loveth those who battle for His cause in ranks, as if they were a solid structure.

5. And (remember) when Moses said unto his people: O my people! Why persecute ye me, when ye well know that I am Allah's messenger unto you? So when they went astray, Allah sent their hearts astray. And Allah guideth not the evil-living folk.

6. And when Jesus son of Mary said: O Children of Israel! Lo ! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah* and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. * Yet when he hath come unto them with clear proofs, they say: This is mere magic.

7. And who doth greater wrong than he who inventeth a lie against Allah when he is summoned unto Al-Islam?** And Allah guideth not wrong-doing folk.

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ
مَا لَا تَفْعَلُوْنَ ۝
كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا
لَا تَفْعَلُوْنَ ۝
اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ
فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ
مَّرْصُوْصٌ ۝
وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ
تُؤْذُوْنَنِيْ وَقَدْ تَّعْلَمُوْنَ اَنِّيْ
رَسُوْلُ اللّٰهِ اِلَيْكُمْ ۖ فَلَمَّا زَاغُوْٓا
اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ۚ وَاللّٰهُ لَا يَهْدِي
الْقَوْمَ الْفٰسِقِيْنَ ۝
وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ
اِسْرَآءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ
مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرٰىةِ وَمُبَشِّرًۢا بِرَسُوْلٍ يَّاْتِيْ
مِنْۢ بَعْدِي اسْمُهٗٓ اَحْمَدُ ۭ فَلَمَّا جَاۗءَهُمْ
بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۝
وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى
اللّٰهِ الْكَذِبَ وَهُوَ يُدْعٰٓى اِلَى
الْاِسْلَامِ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ
الظّٰلِمِيْنَ ۝

* Ar. *Ahmad*. A name of the Prophet of Arabia. The promised "Comforter" was believed by many Christian communities of the East to be a Prophet yet to come, and most of them accepted Muhammad as that Prophet.
** Lit. "The Surrender."

8. Fain would they put out the light of Allah with their mouths, but Allah will perfect His light, however much the disbelievers are averse.

9. He it is Who hath sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion, however much idolaters may be averse.

10. O ye who believe! Shall I show you a commerce that will save you from a painful doom?

11. Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know.

12. He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden, that is the supreme triumph.

13. And (He will give you) another blessing which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers.

14. O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they came the uppermost.

يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ
وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝
هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى
وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ
كُلِّهٖ ۙ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝ ع
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ
عَلٰي تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ
اَلِيْمٍ ۝
تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ
فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ۭ
ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ
تَعْلَمُوْنَ ۝
يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ
٨٢٩ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ۭ ذٰلِكَ الْفَوْزُ
الْعَظِيْمُ ۝
وَاُخْرٰى تُحِبُّوْنَهَا ۭ نَصْرٌ مِّنَ اللّٰهِ وَ
فَتْحٌ قَرِيْبٌ ۭ وَبَشِّرِ الْمُؤْمِنِيْنَ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْٓا اَنْصَارَ
اللّٰهِ كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ
لِلْحَوَارِيّٖنَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ۭ
قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ
فَاٰمَنَتْ طَّاۗىِٕفَةٌ مِّنْۢ بَنِيْٓ اِسْرَآءِيْلَ
وَكَفَرَتْ طَّاۗىِٕفَةٌ ۚ فَاَيَّدْنَا الَّذِيْنَ
اٰمَنُوْا عَلٰي عَدُوِّهِمْ فَاَصْبَحُوْا
ظٰهِرِيْنَ ۝ ع

Chapter 61

ICAL SOURCES

AL-SUNNAH

١-عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ النَّبِيُّ ﷺ لَا حَسَدَ اِلَّا فِى اثْنَتَيْنِ رَجُلٌ اٰتَاهُ اللهُ مَالًا فَسَلَّطَهُ عَلٰى هَلَكَتِهٖ فِى الْحَقِّ وَ رَجُلٌ اٰتَاهُ اللهُ الْحِكْمَةَ فَهُوَ يَقْضِىْ بِهَا وَ يُعَلِّمُهَا ☆

'Abd Allāh ibn Mas'ūd said, The Prophet, peace and blessings of Allah be on him, said :

"There shall be no envy but (emulate) two[1] : the person whom Allāh has given wealth and the power to spend it in the service of Truth, and the person whom Allāh has granted knowledge[2] of things and he judges by it and teaches it (to others)."[3] (B. 3 : 15.)

٢-قَالَ مَالِكُ بْنُ الْحُوَيْرِثِ قَالَ لَنَا النَّبِيُّ ﷺ ارْجِعُوْا اِلٰى اَهْلِيْكُمْ فَعَلِّمُوْهُمْ ☆

Mālik ibn al-Huwairith said, — The Prophet, peace and blessings of Allah be on him, said to us :

"Go back to your people and teach them." [4]
(B. 3 : 25.)

٣-عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ لِيُبَلِّغِ الْعِلْمَ الشَّاهِدُ الْغَائِبَ ☆

Ibn 'Abbās reported on the authority of the Prophet, peace and blessings of Allah be on him :

"Let him who is present impart knowledge to him who is absent." (B. 3 : 37.)

٤-عَنْ اَبِىْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللهِ ﷺ ثَلٰثَةٌ لَهُمْ اَجْرَانِ ... رَجُلٌ كَانَتْ عِنْدَهٗ اَمَةٌ فَاَدَّبَهَا فَاَحْسَنَ تَاْدِيْبَهَا وَ عَلَّمَهَا فَاَحْسَنَ تَعْلِيْمَهَا ثُمَّ اَعْتَقَهَا فَتَزَوَّجَهَا فَلَهٗ اَجْرَانِ ☆

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

"There are three persons for whom there is a double reward: ... the person who has a slave-girl, and he brings her up and trains her in the best manner and he educates her and gives her the best education, then sets her free and marries her, he has a double reward."[5] (B. 3 : 31.)

١١-عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اَلْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ اَحَقُّ بِهَا ☆

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

" The word of wisdom is the lost property of the believer, so wherever he finds it he has a better right to it." [11] (Tr. 39 : 19.)

٩-عَنْ اَبِىْ هُرَيْرَةَ قَالَ رَجُلٌ مِّنَ الْاَنْصَارِ .... يَا رَسُوْلَ اللهِ اِنِّىْ لَاَسْمَعُ مِنْكَ الْحَدِيْثَ فَيُعْجِبُنِىْ وَلَا اَحْفَظُهٗ فَقَالَ رَسُوْلُ اللهِ ﷺ اِسْتَعِنْ بِيَمِيْنِكَ وَ اَوْمَاَ بِيَدِهِ الْخَطَّ ☆

Abū Hurairah reported,

A man from among the Anṣār said . . ., O Messenger of Allāh ! I hear from thee a ḥadīth* which pleases me very much but I cannot retain it in memory. The Messenger of Allāh, peace and blessings of Allah be on him, said :

" Seek the help of thy right hand." [9]
And he made a sign with his hand for writing.
(Tr. 39 : 12.)

١٢-عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ خَرَجَ فِىْ طَلَبِ الْعِلْمِ فَهُوَ فِىْ سَبِيْلِ اللهِ حَتّٰى يَرْجِعَ ☆

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

" He who goes forth in search of knowledge is in the way of Allāh till he returns." (Tr. 39 : 2.)

١٣-قَالَ النَّبِيُّ ﷺ مَنْ يُّرِدِ اللهُ بِهٖ خَيْرًا يُّفَقِّهْهُ فِى الدِّيْنِ وَ اِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ ☆

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

" Whomsoever Allāh intends to do good, He gives right understanding of religion." And

" Knowledge is maintained only through teaching." [12] (B. 3 : 10.)

١٤-اَنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْاَنْبِيَاءِ وَرَّثُوا الْعِلْمَ مَنْ اَخَذَهٗ اَخَذَ بِحَظٍّ وَّافِرٍ ☆

" The learned ones are the heirs of the prophets—they leave knowledge as their inheritance ; he who inherits it inherits a great fortune." [13]
(B. 3 : 10.)

١٥-عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ ☆

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

" The seeking of knowledge is obligatory upon every Muslim." [14]
(Bhq-Msh. 2.)

١٦-عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اِنَّ مِنْ اَشْرَاطِ السَّاعَةِ اَنْ يُّرْفَعَ الْعِلْمُ وَيَثْبُتَ الْجَهْلُ ☆

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

" Of the signs of the Hour is that knowledge shall be taken away and ignorance shall reign supreme." [15] (B. 3 : 21.)

*Saying of the Prophet

WAR IN ISLAM SERIES THREE

Allah Almighty commands his virtuous creatures to take up arms against those who make war for purposes of oppression or are moved by greed, bigotry, prejudice and narrow-mindedness to attack others. He says:

> "To those against whom war is made, permission is given (to fight), because they are wronged;--and verily, Allah is Most Powerful for their aid;--
> (They are) those who have been expelled from their homes in defiance of right,--(For no cause) except that they say, 'Our Lord is Allah'."
>
> Al-Qur'an (Surah Al-Hajj: (39-40)

These were the first verses revealed in the Quran about armed struggle. The fault of the people against whom war was permitted here was not that they possessed a fertile country or controlled a big market for trade or that they were the followers of another religion. Their crime was clearly that of oppression, that they unjustly forced people out of their homes and were so narrow-minded that the mere affiliation of faith in Allah drew their anger and excesses. Islam not only commands self-defense against such people but also exhorts that the oppressed be given all help and delivered from the power of the oppressors.

> "And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?--men, women, and children, whose cry is: 'Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!'"
>
> Al-Quran (An-Nisaa 75)

A war fought against transgressors and oppressors in self-defense and in the defense of the weak, the helpless and the oppressed is called by the Quran a war in Allah's way (fi sabil Allah in Arabic). The purpose is to make it perfectly clear that such a war is not fought to fulfill human desires but to win the pleasure of Allah. Such a war has to be continued till the process of violence and aggression against innocent people comes to an end. In the words of the Quran: "Fight them on till tumult and oppression is no more." and "till the war lays down its weapons and the upheaval subsides so completely that there is no further need of war." Also it has been specified how disastrous it can be to give up such a just war in the belief that it is mere bloodshed or that it will be costly in lives and material.

The Frontier between Truth and Falsehood:

Allah Almighty has not only revealed the wisdom of armed struggle in support of justice but has also commanded:

> "Those who believe fight in the cause of Allah, and those who reject Faith fight in the cause of Evil: So fight ye against the friends of Satan; feeble indeed is the cunning of Satan."
>
> (An-Nisaa 76)

This is a decisive statement and draws a clear line of separation between truth and falsehood. Those who fight for oppression and injustice are the friends of the devil and those who fight to stop them struggle in the way of Allah. Every war which is waged to spread injustice, which purposes to deny people their rights and deprives them of their rightful possessions. which is meant to trouble those who profess faith in Allah, is a war in the way of evil. It has nothing to do with Allah. Participation in such a war is not permitted to believers. However those who face such oppressors and support and defend the oppressed, who wish to replace injustice and anarchy with justice and equity, who aim at cutting the root of transgressors and oppressors so that human beings may live in peace and humanity may move towards the highest ideals, such are fighters in the way of Allah. They not only help the oppressed but in a way do the work of Allah and become His helpers. And it is to them that Allah has promised His help.

The Excellence of Jihad in Allah's Way:

It is that Jihad (struggle) which has been praised and exalted throughout the Quran. Allah says of such a struggle, in the Holy Quran:

> "O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?--
>
> That ye believe in Allah and His Apostle, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: that will be best for you, if ye but knew!"
>
> (Surah As-Saff 10-11)

And praises those who participate in it, thus:

> "Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure."
>
> (Surah As-Saff 4)

He bears witness to the excellence of such a struggle in these words:

"Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong.

Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: They are the people who will achieve (salvation)."

(Surah At-Taubah 19-20)

According to the teachings of Islam one night of wakefulness in this just war is worth a thousand nights of prayer in peacetime. Steadfastness in the field of such a battle surpasses sixty years of prayer. The eyes which maintain guard in such a struggle will not be touched by the fire of hell, and the feet which walk in the dust of such a battlefield will never be dragged to the flames of punishment. But for those who sit at home and hide from the battle Allah has given a terrible warning:

"Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight--are dearer to you than Allah, or His Apostle, or the striving in His cause;--then wait until Allah brings about His Decisions; and Allah guides not the rebellious."

(Surah At-Taubah 24)

Why is Jihad so Important?

Why has the Jihad (struggle) in Allah's way been given so much importance and praised so much? Why has Allah said again and again that the participants in Jihad are in fact the sucessful, the triumphant and the exalted? And why have the non-participants who sit at home been so sternly warned? These questions can easily be answered if we read the Quranic verses about Jihad once again. In these verses sucess and greatness are nowhere mentioned in terms of the acquistion of wealth and goods or the attainment of territory and power. Unlike the Hindu religious epic in which Krishna told Aljun that if he was sucessful in the war "the power and rule of the world will be yours" (Gita 2:37), nowhere does the Qur'an urge fighting in Allah's way with worldy power and wealth as reward. Entirely different, in every instance it promises the Pleasure of Allah, an exalted position in His sight and the chance of forgiveness from the final doom. The supervision of the Inviolate Mosque and the position of water-supplier to the pilgrims were positions of tremendous influence and rich earning in Arabia. But the Qur'an declared that those who left their homes and fought in Allah's way were far superior and in return only promised "exaltation before Allah." No more tangible reward was offered. At another place the trick of a trade has been taught which might lead one to expect a mention of riches and wealth. But the way of this trade turns out to be: spend your wealth and life in Allah's way and save yourself from punishment for sin. In another verse those who evade combat have been scolded for their love of family, earnings, trade and dwellings, although if they cast aside their fears they would gain all that they want and more.

So if the purpose of Jihad is not conquest and the wealth of the world what does Allah gain by this bloodshed that he should promise such exaltation as a reward? What is there in this dangerous work that even the dust-covered feet which walk in this way become precious and worthy? And what after all is that success implicit in this unworldly war fought for no personal grandeur that those participating in it should again and again be called "the successful, the triumphant, the exalted?" We find the reply in the verse which says:

"...And did not Allah check one set of people by means of another, the earth would indeed be full of mischief..."

(Surah Al-Baqarah 251)

Allah does not want tyranny and oppression to spread across the world. He does not want His creatures to be unjustly troubled and ruined. He does not like that the strong destroy the weak, or wreck their peace or attack their spiritual moral and material way of life. It is not His wish that the world become a permanent abode of evil doing, high-handedness, injustice, violence and loot. He is not pleased that those who are His creatures should be made the slaves of men like themselves and their human dignity degraded and demolished.

Can any group or individual be more deserving of the Love of Allah than one who regardless of reward or desire for self and power or personal gain, stands forth for Allah's sake alone to rid this world of oppression and replace it with justice, and in the process cares not for life and wealth, trade benefits, love of parents and children and the luxuries of a secure home? Who indeed is more deserving of success and exaltation than such a one?

continued on page 13

(Coming Soon)

Come
Let Us Change
This World

(Coming Soon)

Juvenile Delinquency

A COMMENTARY

The subject of juvenile delinquency hits the front pages of the newspapers very frequently. You read about frightening assaults, but the loss of property is given the greatest attention. This might give you a hint as to the value system in a society where material things are considered more important than people. After a rash of such crimes, the hue and cry are raised to build bigger and better juvenile detention centers. Unfortunately, each new center seems to be inadequate--to those both on the inside, and on the outside. Having a big enough jail just does not seem to solve the problem. Since the children are the future molders and upholders of society, and in fact reflect the society, it might be helpful to consider how they came to be incarcerated in the first place.

Maybe your first answer to this query is that they committed crimes because of economic need. Either the specific item they stole met that need, or it provided the means of satisfying the need. If you think about it, this is a possibility for some of the delinquent acts; but not all delinquents are in need, economically speaking, nor does it follow that all economically poor people steal. On the other hand, it should be noted that the youth are maturing in a society where they are constantly bombarded by the mass media, with the major emphasis on possessing material things, whether they are needed or not.

When you leave your home after dark, are you afraid? Do you anticipate being robbed by a young junkie? Maybe your concern in this area makes you want to encourage building bigger centers for dispensing methadone to narcotics addicts. If this is so, you might want to consider the fact that heroin was introduced as a substitute for morphine; then methadone was brought out as a substitute for heroin. Methadone is an experimental drug. The long-term ramifications of its use are not yet known. Exchanging one drug for another is no long-range solution. In any event, addictive drugs (meaning barbituates, marijuana, heroin,cocaine, morphine, and tobacco) are a great money-making proposition; so you can be assured of their continued presence, at least in the neighborhoods of oppressed people, for some time to come.

What else could lead a youngster to involvement in delinquent acts? Perhaps boredom and negative peersor environmental pressure. Another familiar response is the "broken home." However, some single-parent households do manage to produce children who do not become involved in law violations.

A root cause seems to bethe lack of self-esteem. In many instances, the juvenile feels that his place within the family constellation is unstable. There is no positive supportive figure within nor outside of the family. Intra-family communication, rapport, trust, and respect is non-existent. The youngster is left bereft of a value system--a sense of right and wrong. Strong moral character is not built. He is unable to or afraid to deal with himself. In other words, he is unable to, and is not being groomed to be able to answer these questions: Who am I? Why am I here? Where am I going? How am I going to get there?

Juvenile delinquency is a social problem. Allah has provided a solution for this problem through Islam because it is a complete way of life, and a practical one. The following have been cited above as causative factors in delinquency: economic need, drug addiction, negative peer or environmental pressure, the "broken home" and the lack of self-esteem. (All of these factors can be found in both juvenile and adult offenders.

Islam has a solution to the problem of economic need through the payment of zakat or the charity tax; and through the rejection of the institution of usury--interest. The absence of interest in Muslim borrowing practices means that those who are lacking in material wealth may borrow from those who have without also having to pay "a pound of flesh"which they can ill afford. The act of borrowing also enhances the feeling of community as both parties feel mutually responsible in the loan.

When you think about the fact that Islam began centuries ago, it is remarkable that there is an Islamic injunction about drugs. Very simple: Don't use them.

Because of the very personal and close relationship between the individual and his Creator in Islam, and the fact that there is no intermediary, the individual is very conscious of his responsibility to function positively within the society as he knows that Allah sees all. This in turn affects his desire to be a negative influence on others, as he knows that he will have to answer for his actions. The five daily prayers--conversations with Allah--are reminders of this accountability; and as a side effect, leave less time for frivolous and harmful deeds... the frequent result of bored youth with nothing constructive to occupy their time, or more importantly their minds.

In considering the "broken home" as a causative factor in juvenile delinquency, Islam first of all provides safeguards so that separation will be less frequent and that divorce will be a last resort; and that if they should occur, each party has specific obligations. Because of the Islamic injunctions regarding dress, adultery, alcohol, drugs (to name just a few possible contributing factors), and the clearly defined roles of husband and wife, there is less room for ambiguity regarding responsibilities, especially in regard to the children. If clarification is needed, the parents can refer to Quranic Law.

Lastly, and most importantly, we come to the issue of self-esteem. What does Islam offer for development of a positive self-image? Islam starts with something very basic and simple--hygiene. Dirt is frequently associated with being economically poor. However, if a youngster is living, let's say in low-

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Consumer Report

Economically speaking, in the capitalistic and free enterprise system, the basic components are the manufacturer or producer of goods and services, the entrepreneur, and the consumer. Since the consumers' use of goods and services, aside from the profit motive, is the end to which time and money is spent in the other two areas, it is from the consumers' viewpoint with which this article shall deal.

The profit motive and the making of money is the mainstay of the capitalistic system. The temptation of easy money without much effort is great. In fact the temptation is so great that in so many instances, inferior and worthless goods and services are put before the consumer for his choice and all too often an un-informed public is the victim of utter dishonesty. Much of the entrepreneurs' task is to help the product "sell itself," by trying to persuade us to purchase the product via misleading advertisements and false claims. The object is, for the sake of sales and profit, to convince one that he is better off with a certain product whether he needs it or not. The manufacturer and entrepreneur will play down the bad and inferior aspects of their products because it's so easy for them to assume that the consumer is un-aware and ill-informed about much of the technical mumbo-jumbo found on labels--or is just too lazy to be concerned about it. In many cases, this is very true. Hence, the consumer is constantly bombarded from all sides, on television, newspapers, demonstrations, radio, etc., with advertisements about products that can pick one up, put him down, lay him out, wake him up, or just about replace or substitute many things that were once natural physical phenomena. But that's the way it is with American advertising --if you hear about it enough--there must be something to it. One must understand that this rationale is used for sound goods as well as bad goods and services. Money is the name of the game for the profiteers and one simply cannot always depend on them to inform the consumer of the negative aspects of goods and services. Many times however, one can count on the profiteers to confuse the issues and offer all kinds of symptomatic treating products. It is advertised that if one overeats or just doesn't get enough sleep or abuses his body in some other manner--don't worry--someone who isn't really concerned about your health or well-being and wants to make a profit, will sell you a product to relieve your symptoms. Too many times this symptomatic approach leaves so many people suffering over and over again because attention and effort is not directed at the root cause of the symptom.

We are all probably familiar with the anti-perspirant deodorants. Some claims made by the profiteers are that they will prevent wetness, offer bad odor protection for a fantastic length of time, and give a secure and confident feeling because the worry about bad body odor should be eliminated. A likely assumption and subsequent conclusion by a vulnerable and ill-informed consumer might be that if the use of this product measures up to the claims made by its "creator-profiteers" then, there can be less frequency and less effort toward body cleanliness due to the magnificent convenience and added protection. But, are many consumers familiar with the facts that the use of such products can cause skin irritations; that thebody's skin is supposed to naturally breathe and excrete perspiration which these products claim to prevent; that harmful ingredients in these products can be absorbed thru the skin into the body; that in aerosal spray products, the freon gas or propellant which is used as a carrying agent is poinsonous? The profiteer doesn't tell you all of this.

Such is the nature and practice of the capitalistic system in this country. Ultimately, the end result of profit is used to justify the means.

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War In Islam continued

It is this excellence of Jihad in Allah's way which, after faith in Allah, gives it the highest place among all human actions. And if we reflect it can be seen that it is this quality which is the soul of all goodness and standards of morality. The human spirit which stands ready to defy evil and to make every sacrifice to repel it is the finest representative of the dignity of man. And in practice it is this spirit which ensures success in life. A person who can allow others to be wronged soon finds himself unable to stop wrong being done to his own person. Once he develops this tolerance of evil he gradually moves to that level of degradation which Allah has mentioned as His punishment. At that level man no longer retains his sense of humanity or dignity. He not only gets involved in physical and personal slavery but also becomes a victim of mental and spiritual servitude. He falls into an abyss of defilement and debasement which it is difficult to survive. As opposed to this a person who has the moral strength to dislike wrong merely because it is wrong and who tirelessly struggles to rid the human brotherhood of that evil is an exalted and true human being. His existence is a blessing for mankind. Such a person may not want any compensation from the world but the world inspite of all its aberrations is not so thankless as to ignore such a being. It would, after all, accept such an untiring worker as its guide and leader and could not for long ignore one who constantly tries to save it from wrong-doing and strains to restore moral, spiritual and material liberties at great loss to himself. This is what a Quranic verse refers to when it says: "My virtuous slaves will inherit the earth." This also means that the "success" and "triumph" will not only be in the Hereafter but that in this world too success is for those who purify themselves of selfish desires and struggle purely for the attainment of Allah's Pleasure and for the happiness and well-being of His creatures.

-----Al-Jihad fil Islam by Sayyid Maudoodi
Translated from Urdu by Kaukab Siddique

Juvenile Delinquency continued

income housing, and he finds that the water pipes have burst, or that the hot water has been cut off, he may be less than enthusiastic about trying to get clean. Or if his mother tells him to go through a roach and rat infested, urine scented hallway to empty trash, only to find that the trash room is already filled to over-flowing, he may just disgustedly dump his bundle wherever he finds space. It is not mere accident that the streets and alleys in poor neighborhoods are not cleaned as often, nor trash and garbage picked up as often as in affluent neighborhoods. The presence of filth has a psychological as well as a physical effect. It is easy then to become a defeatist. However, if you are interested in and able to keep yourself as well as your surroundings clean, it is easier to maintain at least a spark of self-respect.

Muslims have an obligation to keep themselves clean so that they are ready to make their daily prayers. Non-muslims can at least enjoy the practical benefits brought about by cleanliness, especially in regard to morale and health.

Because Islam does not recognize artificial barriers such as economic or class status, or national identity, every muslim stands equal before his Creator. He is part of a community--and therefore has a group with which to identify, and one in which there is positive reinforcement for right thinking and deeds.

Maybe it seems that I have rambled away from what started our conversation--juvenile delinquency. I consider it a social problem which is a microcosmic reflection of the society at large. The break-down of standards and values in American society should be a storm warning for us all. Because children mature physically and mentally very early in this society, they have been quick to perceive the hypocrisy surrounding them, and they are thrashing about in search of some basic truths. The "causative factors" I mentioned at the beginning of this article are just as true of adults as they are of children and adolescents. There have been numerous groups addressing themselves to various aspects of society's problems, some specifically to the problems of the afro-american within the society, but none of the offerings seems to encompass the need for a <u>total</u> restructuring of society....Islam does. It is a practical and meaningful way of life. If you are interested in learning more about Islam, come visit us at the Community Mosque. Asalamu-alaikum.

Sister Maria Greene

Consumer Report Continued

To be least affected by the negative aspects of this system, the burden of responsible awareness has to be carried by the consumer himself. Therefore, all goods and services should be evaluated in the light of: Is it hazardous to the health? Will it really serve the purpose? Is it worth the money spent? Does it make false claims? To accurately make these evaluations one must read and study reliable sources of consumer product information, draw from advice and experience of other consumers who have gotten good and beneficial use from the product. Of course all of this should be followed by action--the use or non -use of the product. The task for discerning or weeding out bad products is just about as difficult as finding good, reliable goods and services.

Several publications which are good sources of consumer product information are: Consumer Report, Changing Times, Moneysworth, Consumers' Digest. One can also find in local newspapers and other nationally printed publications articles dealing with consumer awareness. In order to gain a wealth of consumer product information to use for one's benefit, the information must be sought after for it is very unlikely that it would so easily be made available. Subsequent articles will present facts and further discussion of interest to concerned and aware consumers.

Brother Monty O. Greene

<u>LITERATURE OF THE MOVEMENT</u>

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Malcolm's Message continued

His declaration also meant that he could not turn his head from the despair and hopelessness of our people. He knew that change had to come from within in order for us to be a free, whole being with full expression. He dug that the filthy, aping state that we were living in is directly joined to the wrong upbringing in this wrongdoing society making the guilt divided between oneself and society. But he also knew that all one had to do was take hold of oneself and run with the Guidance of Allah which would naturally change oneself and put one in tune with Allah and the universal laws placing oneself beside the people who have the same criterion as you".

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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.

Who is Allah?

Allah is Allah. The Holy Qur'an, the absolute word of Allah has made it explicity clear that Allah (The True God) is not nor can He be manifested in the form of a man nor as a spirit. He is Allah and is unique unto Himself.

THE UNITY
Revealed at Mecca

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

1. Say: He is Allah, the One!
2. Allah, the eternally Besought of all!
3. He begetteth not nor was begotten.
4. And there is non comparable unto Him.

سُوْرَةُ الْاِخْلَاصِ مَكِّيَّةٌ وَهِيَ اَرْبَعُ اٰيَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝

اَللّٰهُ الصَّمَدُ ۝

لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝

Muhammad?

Throughout the ages Allah sent special men (Prophets) to guide humanity and instruct them as to the true meanings and real values of life and how it was to be properly fulfilled. Prophet Muhammad ibn Abdullah (570-632-A.D.) was chosen by Allah to re-iterate and bring the completed Divine Universal Message. Unlike the previous messages this Message has remained fully intact and it is housed in the Holy Qur'an and the example of Prophet Muhammad (pbuh). Muhammad is Allah's last Prophet and Messenger.

Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things.

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ
رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ
النَّبِيّٖنَ ۭ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ

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