



# *The People's Effort*

TO RETURN TO ALLAH

THE FORMATION, DISSOLUTION AND RECONFIGURATION OF THE DAR-UL-ISLAM MOVEMENT IN THE UNITED STATES

KAMEELAH MU'MIN OSEGUERA, PSYD

# AL-JIHADUL AKBAR

THE SUPREME STRUGGLE

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DAR-UL ISLAM

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THIS IS A RELIGIOUS PUBLICATION DEVOTED TO NATIONAL AND INTERNATIONAL AFFAIRS OF ISLAM AND THE MUSLIMS IN GENERAL.

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### Editor's Note

Please note that the bulk of the material printed in Al-Jihadul Akbar is submitted by nonprofessional writers and the enthusiastic impressions of the Muslim Community at-large. Although the editorial staff is striving to maintain the highest journalistic standards, inshAllah, we will continue to accept the genuine expression of the community on a variety of Islamic topics.

It is the policy of the magazine to withhold the bylines to all material unless specifically noted by the author.

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# EDITORIAL

The Mission of Muslims

by Imam Hassan Al-Banna

The mission of Muslims is to spread truth and light and it has been summarised by Almighty Allah in one verse of His holy book (Quran). The Quran has repeated it again and again. It is a verse which encompasses the momentous problems of a Muslim's life:

*"O, You who believe! Bow down and prostrate yourself, and worship your Lord, and do good, that ye may prosper. And strive for Allah with the endeavour which is His right. He hath chosen you and has not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He has named you Muslims of old time and in this (Scripture), that the Messenger may be a witness against you, and that you may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting Friend. A blessed Patron and a blessed Helper!"*

—Quran 22: 77-78

This means that the Quran has delegated to Muslims the duty of bringing humanity, which has gone astray, to the right course and granted them the leadership of the world as reward for this discharge of trusteeship. Therefore the duty of guiding and instructing humanity falls on us and not on the West. It is the culture and civilization of Islam which deserve to be adopted and not the materialistic philosophy of Europe.

And then Allah has started that a Mumin (Believer) in the course of performing this duty has, as it were, bargained his life and property with his Creator. His whole life should be dedicated to the pursuit of Truth and to making it permeate the hearts of the people.

*"Lo! Allah hath bought from the Believers their lives and their wealth because the Garden (heaven) will be theirs." —9: 111*

The early Muslims consecrated their whole lives for the success of this mission so that they may get their reward in the Hereafter. It was for this reason that the Muslim conqueror was as affectionate as a teacher and was endowed with all the qualities which a teacher should possess, for instance, the attribute of inculcation of Truth, softness of manners and love and sympathy etc. That is why Islamic conquests were the source of civilizing the people and enriching

them with wisdom and knowledge. The present-day western Imperialism can never produce these qualities.

## Right of Humanity

After this, Allah Almighty commanded the Muslims to do Jihad (strive) for His sake to the fullest possible extent so that this Divine call may spread and its propagation may embrace all the people on the strength of reason and sound argument. So if the people refuse to listen to this call and resort to defiance, oppression and revolt, then, as a last measure, recourse should be taken to the sword (gun) to defend the call. As the poet has said:

*"If people refuse to listen to argument and resort to cruelty and revolt, Then war is better than peace in the world."*

## Protection of Truth with Force

What a profound saying this is: "For the establishment of Truth the method of force guarantees results, and it is an excellent asset to have both truth and power side by side."

Therefore a Jihad undertaken to propagate the call of Islam and to acquire excellence by protecting the sacred things of Islam is the second duty made incumbent on Muslims by Allah in the same manner as He has made compulsory on them prayers, fasting, Zakat (Charity-tax) and Hajj, and doing good deeds and abstaining from evil acts. These duties have been enjoined on all persons and they have been summoned to follow this path. Nobody having power and capacity to discharge these duties has been exempted from them. This verse contains admonition, advice, exhortation and all kinds of warnings:

*"Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah!" —9: 41*

The secret underlying this travail and the wisdom behind the imposition of this duty were revealed later by Almighty Allah who commanded that the Muslim Millat (community-nation) should become the leader of His creatures, a trustee of His Shariah (law), His vicegerent on earth and inheritor of the call of His Messenger Muhammad (may peace be on him). For this specific Millat (nation), Allah promulgated His Deen

(religious-way), codified the commandments and Shariah (law), and issued orders which are easy of implementation. He made them flexible for all times and climates, and fashioned them in a manner acceptable to the whole world. Moreover, they embrace those aspirations which He wanted humanity to develop in its mind, and provide those hopes and yearnings for which mankind was eager.

*"He has chosen you and has not laid upon you in religion any hardship; the faith of your father Abraham is yours. He hath named you Muslims of old time and in the (Scripture), that the Messenger may be a witness against you, and that you may be witnesses against mankind." —22: 78*

## Collective Duty

It is this very collective mission towards which Allah beckoned the whole Muslim Millat (community) so as to turn them into one solid phalanx, one power and one force. Also that they become an army of such selfless soldiers as would glorify the entire humanity by leading it to the path of truth. They should be devoted to prayer in the night and be horsemen during the day.

After this, Allah has elucidated the relationship subsisting between individual *ibadat* (submission) i.e. prayers and fasting, and collective *ibadat*. The first one serves as a means for attaining the second one, while correct belief is concurrently the foundation of both items to such an extent that no scope or excuse is left for those who have deferred their individual duties (for prayers, fasting etc.) nor has the plea that they are engaged in collective work a chance of acceptance. Similarly, the excuse of those is untenable who avoid collective work by saying that they are pre-occupied with worshipping their Creator and absorbed in seeking His nearness and are as such unable to do any collective work. Therefore, how profound and firm is this commandment:

*"Who is more true in statement than Allah?" —4: 87*

*"O Muslims! Do Jihad in the worship of your Sustainer (Allah), for establishing His Deen (religion) and for glorifying His Shariah (law). This alone is the mission of your life! If you will fulfill it with thoroughness you will be success-*



## EDITORIAL

ful, and if you fail in some respects or give it up as useless and worthless, then it would mean that you have acted according to Allah's saying:

*"Deemed you then that We had created you for naught, and that you would not be returned unto Us?"*

-23: 115

For this very reason a significant virtue of the Holy Prophet's companions, who were the choicest of the creation of Allah and the most pious among His early devotees, was "Devoted to prayer in the night and to horsemanship in the day." If you were to see any of them in the night you would have found him bowing devoutly under the arch of the mosque holding his beard in hand, agonized as if stung by a snake and weeping and wailing like a grieved person. He would be saying, "O world! Go and deceive somebody else". And when the dawn will break out and the call for Mujahideen will ring, he will be seen on the back of a horse, galloping and

roaring like a lion, making the four corners of the battlefield tremble with his thunder.

By Allah! How wonderful is the blending of these two conditions, and how unique is this mixture between carrying out the worldly expeditions and fulfilling the ideals of the Hereafter and its spiritual values? But Islam is such a religion that it has combined in itself each and every good thing.

### It is Time For Us to Understand

The Muslims of the early period of Islam understood this message, acted on it and considered sacrifice in its path as the basis of their faith. But in the present age there is chaos and confusion. Now Muslims differ in their opinion about their mission. To justify their sloth and inaction they have invented various kinds of interpretations and excuses.

Some of them tell you that the time for Jihad and action has expired, while others dispirit Muslims by saying that

they are bereft of resources and the Islamic Millat is a slave of aliens. A third group is satisfied with chanting morning and evening some words considering this as actual religion and is content with offering some Rakats of prayers in a casual manner.

No! O Brothers of Millat. The Quran is before you and calling you loudly, beckoning you in the clearest words:

*"The (true) believers are those only who believe in Allah and His Messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere."* -49:15

In a Hadith it has been said that when people become stingy in the matter of money, when their objective consists of taking loan with interest, when they run after the tails of cows and give up Jihad in the way of Allah, then Allah imposes upon them disgrace and humiliation, and this disgrace continues till such time as they turn towards their religion.

## THE COVER

This month's cover of al-Jihadul Akbar has the national flags of the predominantly Muslim countries, the majority of which are Arab-Muslim. A national flag is symbolic of the nation's heritage, unity and hopes, and in each case the colors and design distinguish one from the other.

1300 years ago Muhammed of Arabia introduced the ideology: "There is no god but Allah and Muhammed is His Apostle" (PBUH). The unity that Muhammed brought and the remains of today's predominately Muslim parts of the world has been assaulted and or left for the sake of national interest. Today the banner and symbolic colors of Mu-

hammed are only secondary to the local interest of the Muslims. The feature article "Arab Nationalism" attempts to uncover some of the history and deception that Muslims have allowed themselves to fall prey to in their struggle to regain the eminent position they once held.

# ARAB NATIONALISM

In May 1967, Gamal Abdul Nasser made a dramatic announcement for the blockade of the Gulf of Aqaba. He asked the U.N. Secretary-General U. Thant, to clear the Ghaza and Sinai borders of U.N. Troops. Because of the manner in which the different nations of the world, especially the Muslim countries, supported the courageous steps of President Nasser and assured all-out aid, (and finally Russia sent its naval fleet in the Mediterranean Sea close to the American naval fleet) it was justifiably hoped that Egypt would settle the score of the 1956 "defeat".

Many people believed that in case of war Israel would be a heavy loser, the common Arab believed that after a long wait of 20 years, the time perhaps had come to get rid of the State of Israel once and for all.

Again, while addressing the leaders of the Pan-Arab Federation of Trade Unions on May 26, 1967, Nasser announced that if there was any armed conflict, it would be a total war and their aim would be complete annihilation of Israel. Nasser, a former military officer, expressed his firm belief in Arab victory as he declared they were fully equipped to have it out with Israel. "This is not 1956," said the President, "when the Arabs were confronted not against Israel, but against Britain and France."

The Arabs had high expectations from their present rulers. Gone were the days of old thinking as in 1948 when they were defeated by Israel simply because Kings presided over their destiny. Their ardent Nationalist leaders, as was broadcast (or propagandized) on

radio daily, had made ample war preparations against Israel, and Egypt was equipped on a gigantic scale. The people were also shown all sorts of highly destructive weapons off and on. They were told continuously of the all-out support of the socialist countries who were arming the Arab countries with all types of weapons.

The joy of the people knew no bounds when they heard that Egypt itself had set up factories to manufacture jet planes, rockets, and missiles. The fact could not be debated that the armaments supplied by Russia to Egypt were less than that which was possessed by Israel. The Egyptian Air Force was supposed to be much superior to that of Israel in efficiency and performance. Similarly, Egypt's naval strength was much greater than that of Israel.



The Arabs were quite confident that this time it was their leadership which had been preparing and planning the strategy and tactics of war plus they would be the first to strike. There would be no repetition of 1956 with the joint surprise attack by Israel, France and Britain. All the factors were in the favor of the Arabs and the initiative was in their hands. Egypt had sent its fully equipped reserve army to the Sinai border immediately after the announcement of the blockade of the Gulf of Aqaba and the withdrawal of the U. N. Troops. All the Arab States had laid aside their differences. King Hussein of Jordan, forgetting past bitterness, put himself at the disposal of the President of the United Arab Republic. He himself went over to Cairo to conclude a defense pact. He volunteered his entire armed force under the command of the U. A. R. Forces Chief. Iraq also decided to join

bombing of Israel airports strengthened their belief in the final victory. They were sure that Israel, if not totally annihilated, would be abjectly defeated and forced to make peace on terms dictated by the Arabs.

That is why the people contemptuously rejected as "western propaganda" the news about the rout of the Arab forces that started trickling down to them. The actual position did not take long to be made clear to them and on the third day of fighting the Jordanian troops had laid down their arms. Two days after this, Egypt also accepted defeat and welcomed the cease-fire resolution passed by the U.N. Security Council.

This rout of the combined might of the Arabs by the tiny State of Israel in only three days was a riddle for the entire Muslim world. Allah was extremely kind to the Arabs historically when

them and imposed "despots and tyrants" upon them from the Imperialist West.

The 1967 War was most regrettable in the sense that the Arabs were punished by Jews — a nation which has been living under the wrath of Allah for centuries and which could never find a respectable place in the community of nations. Jews were condemned to be driven like dromedary cattle from door to door. This episode of history has a great lesson for all. But only those can benefit who have eyes and ears, who have consciences and minds that are capable of reflection and pondering.

The Arabs were gifted by Allah with faith and were woven into a millat (nation) through Islam. But they, in their ignorance, discarded that invaluable ideology in favour of a non-Islamic slogan of Arab Nationalism and proceeded to make it the basis of their socio-political life. It was the western powers who injected the virus of Nationalism into the Arabs. The majority of the Arab students and leaders who went to the West to benefit from their institutions brought back with them the germs of western civilization and strengthened the feelings of Nationalism in the intelligence.

The western nations, on the other hand, fully knew that they could not split the Muslims without causing them to deviate from the path of Islam and putting them on the road to nationalism. Therefore they initiated organised efforts to form nationalistic prejudices among the Arabs, Turks, Africans, Iranians and other Muslim people. The West used Jews and Christians to fan out and promote nationalism among the Muslims.

The Western Imperialists encouraged Christian missionaries to establish educational institutions and hospitals which contributed towards weaning away the coming generations of Muslims from Islam and injecting the virus of Nationalism. The Jews (Zionists) also played a great role in this nefarious mission through their international Freemason Movement.

#### European Hegemony

Just when the downfall of the Muslim society had set-in, the Renaissance had begun in Europe. In this new era, Europe attempted to get rid of the Papacy (Pope) and the feudal system and founded the new order on three basic princi-



*Muslims demonstrate for the liberation of Palestine.*

the war. In short, initiative was in the hands of the Arabs. Truly speaking, the stage of the war was set by the Arab Nationalist leaders themselves.

In view of these above-mentioned factors and circumstances, the Arabs were perfectly satisfied, and rather happy over war preparations made by their Nationalist leaders and their faith in victory over Israel was not misplaced. Moreover, the Cairo radio account of the

He bestowed Islam on them which raised their prestige to the zenith point. This put them on a pedestal to influence through action and guiding mankind in the domain of not only politics, but sciences, arts, and culture as well. By the Grace of Allah they ruled over a vast territory from Spain in Europe to the Far East in Asia. But when they gave up obeying the injunctions of Islam, Allah took back leadership of the world from



## “...RELIGION WAS BANISHED FROM SOCIETY...”

ples: (1) Nationalism, (3) Popular Democracy and (3) Secularism. These three principles formed the foundation of their new culture. Their philosophy, politics, sociology, and educational system grew from this basis. Religion was banished from the society and allowed to function in the private life of an individual.

Europe, after overthrowing the feudal system and Papacy, started making rapid strides in every walk of worldly life and assumed leadership of the world in thought and practical life — especially in politics. The Muslim mallat (nation or world) started losing ground in every field of life and finally surrendered completely before the new dawning culture. As was inevitable, the unfortunate aspect of this episode was that when they surrendered themselves physically, they also gave themselves up intellectually and ideologically to their new master. Most of the institutions of the Muslims seemed too lifeless to withstand the onrush of this new culture: not because the new oncoming culture had an ideology superior to that of Islam, but because the Muslims had stopped living according to the dictates of Allah.

The real religious consciousness was now a thing of the past. Islamic educational and training institutions were either on their way out or were not equal to the task. Most of the Muslim countries were groaning under the heels of degenerated kings who paid no heed to the necessity of working for the welfare of the people.

The new materialistic culture of the West entered the world arena with high-sounding jargon and pompous slogans of liberty, fraternity, democracy, economic prosperity, and social justice, and was bent upon totally changing the old pattern of life. The French Revolution gave a powerful content to this new culture and had a deep impact in every walk of life. The Muslims were overtaken by a sense of defeatism, an inferiority complex and helplessness. Country after country began to fall prey to this western invasion and by the end of the 19th century the major portion of the Muslim world had passed under the political domination or influence of the West.

The ruling nations set up in Muslim countries educational institutions based on the principles of their own lives.

Where political hold was not possible, Christian missionary institutions were no different from the system introduced by the western rulers.

The Middle East, stretching from Iraq to Libya, was part of the Ottoman Turkish Caliphate. The Christian missionaries started their work in this area in right earnest and established schools and colleges in Cairo, Beirut, Damascus, Istanbul and several other places. They also founded several research academies that were instrumental in spreading western civilization.

The Western nations had realised fully well that it was impossible to break Muslim unity and destroy their strength without destroying their feeling of being **One Brotherhood and One Community**. They directed their efforts towards whipping up linguistic and racial prejudices amongst the Muslims. It was systematically hammered into the minds of the students that they were Arabs and Turks or Africans first and anything else last. They were taught to take pride in their respective nationalities as Arabs, Turks, Africans, Kurds, etc.

Most Muslims had some very genuine grievances against their Turkish rulers. However, these institutions started organizing nationalistic movements on the basis of these grievances. A time came when the different nationalities within the fold of the Muslim community openly rebelled against their Turkish leaders.

The majority of those educated in these missionary institutions and who traveled to Europe for higher studies returned “every inch a European.” They were so transformed that they started thinking and behaving like their European masters. Most of them returned convinced that religion was a great handicap or rather a hindrance in the way of their material progress. They repeated parrot-like statements that “religion is a private affair directly between man and Allah” and that it should not interfere in the social life of man... and political, economic and cultural issues must be tackled from nationalistic points of view. Nationalism, in fact, gave a new lease of life to the Christian and Jewish minorities in the Muslim countries. Via the instrument of this feeling of Nationalism, the rulers thought they could not only split the Muslim world into tiny

bits, but also preside over the destiny of a large section of the Muslim Community. Jews and Christians were, in fact, the sponsors of nationalist movements—both Arabs and Turks, and most recent—Black Nationalism. George Antonius, author of *The Arab Awakening* writes: “The first organized effort in the Arab national movement can be traced back to the year 1875—two years before Abdul Hammed’s accession at the Syrian Protestant College at Beirut formed a secret society. They were all Christians, but they saw the importance of getting Muslim and Druzes to join, and managed after sometime to enlist the membership of some twenty-two persons belonging to different creeds and representing the enlightened elite of the country.”

The Jewish conspiratorial movement called “Freemasonry” provided strength to this nefarious scheme. George Antonius writes: “Freemasonry on the European pattern had just found its way into Syria and the promoters of the secret society were able, through one of its members, to interest the recently founded Lodge in its activities.” The same author makes the revealing statement that among the persons who initiated the Arab Nationalist Movement, two were most outstanding. They were Nasif Yazeji and Butrus Bustani. Both were Lebanese Christians. Bustani started a political together with literary bi-monthly in 1870 and gave the slogan: “Patriotism is an article of Faith.” The author admits that this slogan and its “sentiment was hitherto unknown in the Arab World.” These Arab Christians established educational and research institutions in coordination with foreign Christian missionaries. The aim of these institutions was to found and promote nationalist movements. He writes: “In the early days of their association with the American mission, Yazeji and Bustani had come forward with a proposal for foundation of a learned society. In all probability they had felt that side by side with the spread of education in the schools and the birth of a new interest in the science, some effort ought to be made to promote knowledge among adults by bringing them in touch with western culture. The project matured in January 1847, when a Society came into being in Beirut, and under the name of



the 'Society of Arts and Science,' Yazeji and Bustani were both members, as were Eli Smith, Cornelius Van Dyke and several other Americans."

The Muslims viewed all these activities with suspicion and did not come forward to cooperate with these persons. Therefore another attempt was made and in 1857 the "Syrian Scientific Society" was formed, with a membership up to one-hundred fifty members. This time, the sponsors of this new society succeeded in enlisting cooperation and assistance of some important Arab Muslim personalities. Prominent among them were Ameer Shakeib Arsalan and Hussain Baheim. The former one had been president of this society for quite a long time."

Under the label of research and learning, the Christian missionaries and western imperialist nations conspired to launch a political movement which ultimately assumed monstrous proportions. Mr. Antonius writes: "So it came to pass that the ideas which had originally been sown by the Christians were now roughly at the turn of the cen-

tury—finding an increasingly receptive soil among Muslims."

Now the ideological leadership was in the hands of the Arab intellectuals and in their literature and they launched their mission of rousing the sentiments of the Arabs to prepare them for a revolt against their overlords the Turks. Most prominent among these persons were Ibrahim Yazeji, son of Nasif Yazeji. This society started its underground activities to incite the Arabs against the Turks. On the other side, the same element found an organization in Turkey by the name of "The Committee of Unity and Progress," and started work to create a feeling of Turani Nationalism among the Turks and also to prepare the ground for a secular system of life in that country. "The C.U.P. were a medley of races and creeds in which Turks predominated and Jews came second, with Ottoman Nationals of other races in tow, and political refugees and exiles abroad in the background."

In this manner did the local Christian and Jewish elements, conspiring with foreign missionaries and Western Im-

perialist Powers, set afloat during the last century nationalist movements to break Muslim unity and make them easy morsels. By now they had created in every Muslim country a group that thought and acted as the westerners did, worshipped the Western Civilization and danced to the tune of the Western Imperialists. Such elements among the Muslims were no longer a danger for these imperialist powers. On the contrary, the Western Powers, knowing fully well that direct rule in these Muslim countries was not possible for long, wanted to leave the power in the hands of such westernized elements to perpetuate their hold indirectly. Lord Cromer in his book *Modern Egypt* written in 1908 says: "England was prepared to grant political freedom to all her colonial possessions as soon as possible as a generation of intellectuals and politicians imbued through English education with the ideals of English culture were ready to take over, but under no circumstances would the British Government for a single moment tolerate an independent Islamic State."



*Muslim unity exemplified in prayer.*



## “...PITCHED MUSLIMS AGAINST MUSLIMS.”

### Dissolving the last Islamic Caliphate.

Now, on one side extremist nationalist movements were prospering in the Mid-East and on the other side the Zionists began their machinations to secure ascendancy on the international plane. A detailed account of their conspiratorial minds and their political thought and philosophy can be looked into in their secret document: "Protocols of the Learned Elders of Zion."

The British offered the Jews an area in Uganda, East Africa for resettlement. However, the leaders of the Zionist Movement rejected the offer and decided to work for the capture of Palestine (in that way Africa as well as Asia would be theirs) for founding the State of Israel. They started making plans with this in view.

In 1902 a Zionist delegation under the leadership of Herzl waited on Sultan Abdul Hamid and requested permission to settle the Jews in Palestine. In return for this concession, the Zionists, offered to pay Turkey's foreign loans. The Sultan rejected this Jewish offer.

Disappointed after this reply from the Turkish Sultan, the Zionist started their hated machinations to dismember the Turkish Caliphate. The "Committee for Union and Progress" was in fact brought into existence with this sordid end in view. This movement is known by the name of "Young Turks." Only three out of the twenty-four members of this organization were above forty. The rest were quite young and so became an easy tool in the hands of the Jews directly or through the Freemason Movement.

This revolt against Sultan Abdul Hameed was due to the efforts of the C.U.P. The Sultan had sent the Zionist deputation back disappointed in 1902, and within six years staged a revolt against him. Earlier in 1948, the Freemasons had made an attempt to bring back Sultan Murad to the throne. "Shortly afterwards, a Greek resident in Istanbul and a master of a Masonic Lodge called "Cleanthes Scalieri," conspired with some high Turkish officials to restore Murad. "Murad because of his past connections with Freemasons and it was through Masonic channels that the conspirators directed some of their efforts." Scalieri and his Masonic friends did not leave the matter at that. From a report submitted to Sultan Abdul

Hamid, it seems that an attempt was made to persuade the German and English Lodges (the head of which were the Emperor Wilhelm and the Prince of Wales) to use their influence and secure the intervention of the German and British Ambassadors in Istanbul in favor of Murad.

In 1908 when the Young Turks came into power, they appointed Hussein Shareef of Mecca despite tough opposition. This is the same Shareef of Mecca who conspired with the British as soon as the First World War began in 1914 and revolted against the Turks. Placed together, these events lead one to the conclusion: The Western Imperialist Powers and the Zionists, on the one hand, helped the Young Turks in coming to power to be instrumental in promoting Turani Nationalism, and create hatred against the Arabs, and on the other hand, these powers, through the "Young Turks," managed to hand over the territory of Jedjaz to Hussein who very conveniently became a tool in the hands of the Western Powers. Also involved in this conspiracy against the Islamic Mallet was Prince Abdullah, grandfather of King Hussein of Jordan.

The Young Turks began propagating secularism and Turani Nationalism. By the beginning of the 20th Century, the Christian missionaries, The Free-masons, local Christians and Jews in Turkey and the Arab lands, conspired to whip up prejudices into strong antagonistic movements and pitched Muslim against Muslim.

After the split, the Christian research academies and the Freemasons continued their mission of the westernization of the young Arabs and Turks and alienating them away from Islam. A stage was reached when the leadership in all these countries passed into the hands of the persons having a deep faith in the westernized secularism. This weak-knee leadership was (or is) a puppet in the hands of the Western Imperialist Powers, and the international Zionist institutions through the Christian missionaries and the Freemasons.

When in the First World War, the Turks decided to fight by the side of the Germans, the Western Powers and Russia, leaving aside all their differences, and joined hands in deciding to destroy the Ottoman Caliphate. The Ottoman

Caliphate had so far been frustrating all expansionist designs of Russian imperialism (they are also part of the Western imperialist ballet) and that is why Russia could not increase its hold in Asia and Africa in spite of her utmost efforts. For centuries, Russia had been trying to capture the Dardanelles and Bosphorous with a view to securing the right of free navigation in the Mediterranean to satisfy its lust for expansionism.

By the end of the 19th Century, the Crimean War had broken out between Russia and Turkey. Russia had failed to achieve her aim because Britain and France had sided with Turkey. This war provided Russia with an opportunity to realize its old dream. The Jews were controlling the administration in Russia. They dominated the Communist Party in Russia and Eastern Europe. Most of the workers, who were sent to work in the Mid-East spreading the march of Communism, were also Jews. Turkey had become the hot-bed of Jewish conspiracies and they had a very firm grip on the British and French regimes.

In the midst of the First World War, the British concluded the following pacts: 1) An agreement was signed with the Arabs in effect that an independent Arab State would be formed in the territories "liberated" from Turkey, 2) Jews were given assurance that they would be given help in making a homeland for them (the Jews) in Palestine, 3) The Anglo-Franco-Russian Agreement generally known as the Sykes-Picot Agreement was formed. This agreement was an arrangement by three Imperialist Powers to create their own spheres of influence in the Mid-East. (After the Bolshevik Revolution, Russia was beset with her own internal problems and so was unable to benefit from this agreement. According to this agreement, Russia's hold on the Dardanelles and Bosphorous was to be recognized).

These Big Powers, it may be recalled, had promised the Arabs the formation of an independent Arab State (note not an Islamic State) in the territory that was to be "liberated" from Turkish hold. After the war, the Imperialist Powers reneged on their promise and distributed the Arab area amongst themselves in the following manner: 1) Lebanon and Syria were under French control, 2) Prince Faisal, son of Hussain Shareef of Mecca,



was made King of Iraq, 3) A small state named Transjordan was carved out at the eastern bank of the River Jordan, and Prince Abdullah, Hussein's second, was recognized as King of Hedjaz, 4) Palestine was earmarked by Britain with a view of helping the Jews to make it their homeland. In this way the Arab Nationalists, after ridding themselves of the Turks, put the Anglo-French halter round their necks and eventually opened the door for the Jews from all over the world to settle in Palestine.

The most indefensible aspect of this whole tragic episode was that Arab Nationalists had come to know of the British treachery quite in time. However, they were so drunk with the wine of Nationalism, and so much under the influence of Zionist-Freemasonry Arabs still allowed themselves to play into the hands of the British imperialists.

In January, 1919 in London, Prince Faisal, son of Hussein, signed a treaty with Dr. Chaim Weizmann, the notorious leader of the World Zionists. This text of the treaty exposes the role of the Arab Nationalists in paving the way for the influx of the Jews in Palestine that culminated in the establishment of the State of Israel.

Between the years 1919 and 1948, the Jews multiplied from three percent to thirty-three percent of the total population. All the fertile lands passed into their hands. Mills and factories started springing up. Several high educational institutions were set up, prominent among them being the Hebrew University of Jerusalem and the Technical Institute at Haifa. These institutions started producing leaders administrators and technical experts for the state which the Jews were to found later. The whole

Jewish Nation was now imbued with religious fervor and armed to the teeth. When in May, 1948, the British mandate expired, the Zionists announced the establishment of the State of Israel on Palestinian soil.

The notorious "Christian Quarterly Journal" and the "Muslim World," of Hartford, Connecticut has discussed the matter of the Christian element in the development of Arab Nationalism in this connection (April, 1967). "Four Christian Arab Nationalists — A Comparative Study," by Spencer Leven has shown how Christians have worded to inculcate the idea of Nationalism. The article names the following personalities who have been in the vanguard to achieve the objective: Butrus al-Bustani, a Lebanese Presbyterian; Neqib Azoury, a Syrian Catholic; Edward Rabbath, a Syrian Catholic; and Michel Aflaq, a Syrian Greek Orthodox.

Many officers of the "Egyptian Army" have been members of the Freemason Movement. In 1954, Allama Amjad Zahawi, Head of the Jamiatul Ulema of Iraq, telegraphically requested President Nasser of Egypt to cease "his membership" of Freemasonry.

In 1956, Abdul Karim Qasim seized power and closed down all the Freemason Lodges in Iraq. Scrutinization of the records seized from these lodges revealed that high-ranking "military officers" and many important "political leaders" were members of the Freemason Movement. Since then, the feared Muslim Brotherhood called for records to be kept on all such lodges in Muslim and member countries. Muslims have been warned that belonging to such anti-Islamic groups or fraternities is now a life-and-death matter. The Muslim

Brotherhood, which was banned by former President Nasser, has been accused of frequent assassination, and most recently accused of using President Sadat of Egypt as a target, as well as King Hussein of Jordan and King Hassan of Morocco.

Islamic revolution is necessary for the Muslim people because their leadership has sold them out. Kings and presidents, out of personal greed or fear of the power-nations, have joined organizations that oppose and are enemies to Muslims which make such leaders hypocrites and enemies to Islam. They are not Believers, and should be removed.

Muhammad, (PBUH), the Universal Prophet, taught: "I only fear for this my people every hypocrit who speaks wisdom and works tyranny."

Allah speaks of them and says in the Quran: "The Hypocrits will be in the lowest depths of the Fire: no helper will you find for them."

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## The Issue is Righteousness

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# DAR-UL-ISLAM MOVEMENT

"Al-Jihadul Akbar" is a voice for the Muslims in America.

We, the editors and staff of Al-Jihadul Akbar would like to take this opportunity to acquaint our loyal readership with the nature, origin and development of the Dar-ul-Islam movement and with the Ya-Sin Mosque in particular by presenting certain historical and ideological data.

The idea of Dar-ul-Islam which was later to become the Ya-Sin Mosque and or national movement was first conceived in 1962 by three brothers: Rajab Mahmud, Ishaq Abdush Shaheed and Abdul-Kareem, these visionary brothers, whom Allah had advanced in knowledge and guidance, had as their primary objective the establishment of an organic, functioning Islamic community. Up until this time, the indigenous American Muslims attended Friday Jumu'a services at the Islamic Mission at State Street in Brooklyn. However, these three founding brothers grew dissatisfied with the directional focus of the Islamic Mission, whose leadership came exclusively from the Middle East and who were either unaware of or unresponsive to the needs of the indigenous people in whose midst they had settled.

The brothers, Mahmud, Abdush Shaheed and Abdul Kareem, were motivated by a sincere love for Islam and by a sincere love for the people from which they, themselves had sprung. They knew that there was a natural affinity between Islam and the poor. They sought to establish an Islamic community in the true sense of the word, namely a body of people living and striving together in a common cause for their mutual benefit and advancement. They fully realized the ability of Islam to be an uplifting force for people, such as the poor and downtrodden of New York's slums and ghettos. They sought to propagate the life giving message of Islam in order to rouse the sleeping

giant which is this country's poor. The establishment of a society based on the principles of Allah's religion, Islam (the only ideology which can bring true success, in this world and the Hereafter) was foremost in their minds. They endeavored to mobilize the people, to change what was in their hearts so that Almighty God Allah might change the condition of the people, for He has revealed in His Quran VIII:53

"..... Allah will never change the grace which He hath bestowed on a people until they change what is in their very soul." So it was, that in 1962, a pledge was drawn up by which Muslims in general might ally themselves with these three brothers in an inspired effort. So it was in 1963, that brother Rajab Mahmud was chosen as the first Imam of the Dar-ul-Islam movement by his companions on the basis of his greater knowledge of Islam in accordance with the laws of Islam.

## DAR-UL ISLAM PLEDGE

The pledge based on the tradition of the Prophet Muhammad (PBUH) reads as follows: In the name of Allah, the Gracious, the Merciful, Allah is the Greatest. Bearing witness that there is no god but Allah and that Muhammad (PBUH) is His Messenger, and being a follower of the last Prophet and Messenger of Allah, I hereby confirm this truth: I pledge myself to the Shariah and to those who are joined by this pledge. I pledge myself, by pledging my love, energy, wealth, life and abilities. I also pledge myself to the Majlis (Imamate), whose duty is to establish, develop, defend and govern according to the precepts of the Shariah. (Amin)

This pledge was first instituted and administered in 1963, when brothers from all over came together to form the first jami (community) at 1964 Atlantic Avenue in Brooklyn. The response was so en-

thusiastic that by October, 1963 the 150 brothers forced the move to larger quarters on Downing Street in Brooklyn. Once at Downing street, the five daily prayers were established on a regular basis. Any Muslim wishing to make prayer could always go to the Mosque and be assured of making prayer in congregation. The embryonic community, however was not without its expected share of problems. Internal disorders arose due to personality conflicts, misunderstandings of the religion, worldly desires and the misuse of knowledge. These temporary problems shattered the unity and eventuated the moving of the community to Manhattan's lower east side. There was a small loss of membership, but as Allah says in the Quran: "Surely if the road had been easy they would all have followed." Nonetheless, the movement continued on, for as Allah says, ("Allah removes the pure from the impure." So it is, that Allah leaves a people in the state that they are in until He removes the pure from the impure. It was a matter of going through changes. As wisdom, knowledge and understanding increased, the problems besetting the incipient movement cleared up. As the awareness of the seriousness of Islam and the movement began to grab hold and take effect, there was a change in the overall outlook of the young community and it began to strive and struggle in the cause of Allah with the patience and perseverance becoming of Muslims.

The community eventually moved back to Brooklyn and at various times met in apartments, in storefronts, and in lofts before settling at Saratoga Avenue in 1965. The history of the movement from that point onward is presented here in an exclusive interview with Abdul-Kareem present Imam of the Ya-Sin Mosque and of the Dar-ul-Islam movement.



*Question: How did Malcolm's accepting Islam affect the movement at that time? Did he ever have contact with any brothers?*

No. Not directly. We had communicated with Shaikh Hassan who came and made an appearance at the Islamic Mission on State Street and spoke to us there. Malcolm had come back from the East with Shaikh Hassan. The Sunni Muslim brothers (the indigenous Orthodox Muslim brothers) were hoping that Malcolm would come to us — come directly over into Sunni Islam, but as is known, Malcolm started his own particular thing. He established the Muslim Mosque Incorporated. None of the people affiliated with him at that time became an active part of our community.

There was another upheaval, another change at Saratoga Avenue when I was Amir of Tabligh (propagation), and finally it broke us down to a smaller group of brothers through which evolved again a community on Sumpter Street in Brooklyn. It was by this community that I was elected into the position of Imam. That was in 1968.

There was an incident in 1968 with the F. B. I. when the mosque had been violated by the American police— by the Federal authorities, and the outcry from that was due to the provocation — to their provocation. We traveled through the country to bring awareness of the possibilities of all mosques being violated. This of course is prior to the violation in '69 of the Akse Mosque in Jerusalem. This was to bring about an awareness to the rest of the brothers in the country and we found that there were few, if any, known communities in existence in the various cities we traveled to.

While traveling to these various cities we tablighd. In propagating the faith a few brothers here and a few brothers there began to hear and began to accept, and upon acceptance, they joined the movement.

We specifically went to Philadelphia, Washington D.C., Montreal, Toronto, Detroit, Pittsburgh, and various cities throughout the country. There were no existing communities but there was a mosque in almost every city we went to. It was not a formal type of mosque. Someone could have been using their apartment or someone's house. In one

case it was on the campus of a school or something of that nature. As far as masjids per se being established, there were very few that were controlled by the American brothers. The American brothers had no control except in Pittsburgh I think. (Also in Cleveland I found out later.) As far as D. C., the only thing that was operating was the Islamic Center. In Philadelphia there were a few mosques controlled by the brothers down there, but there were no "active communities" as far as I can remember.

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## The F.B.I. would not attack us if we were right ...

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*Question: When these people became part of Dar-ul Islam how did they accept becoming part of the community and accept you as the Imam?*

They joined. In some cases they gave their word. In some cases they shook hands. In some cases they agreed. Formalities evolved later as far as confirmation of the word. (See the Dar-ul Islam Medinah Treaty) The confirmation of the word that was used was ratified in most cases by the signatures of the Imams of what we called the copy of the treaty based on the Medina Treaty of the Prophet (PBUH). We also had the signatures of various leaders around the country who were not Imams during that period. In 1968 as I said before, there were very few communities. There were no American communities that we had realized. There were groups and organizations that were established by the Arabs, and we didn't even know where their masjids were in most cases. The

American brothers were going to mosques that were controlled by the Arabs or controlled by the Pakistani brothers, or controlled by brothers from outside the country — foreign brothers.

As far as mosques controlled by brothers born particularly in this country, there were only a few. The masjids that were controlled were not supported by active communities. You had a few people going to the mosques on Juma (Friday services), but there was no community activity as far as solving problems were concerned, if anyone is familiar with what a community is all about.

*Question: The Arab or foreign mosques that you did go to — what type of response did they give you towards the problems with Federal authorities?*

They offered two rakats of nafil (a prayer) at the Islamic Center and others did the same. Some people had the attitude that we had to be wrong because the F.B.I. would not attack us if we were right. (Astaghfirul lah) I think the reason we were attacked was basically out of the ignorance of the federal government about Muslims, about sanctity of the Mosque, and ignorance in their relationship of how to deal with Muslims. That's part of it. They attacked the mosque on the precept that they were suppose to be looking for a draft dodger who was related to have been Muslim. They alleged that we hid him in the mosque (or something to that effect) and they were going to search the mosque to see if they could find this "alleged Muslim" — Allah protect us. To be honest, I think it has a racial basis because most of these people have a tendency to disregard Blacks in particular as being anything other than Blacks. When they look upon American Blacks they don't look at his religion, or his qualities, or his character. All they can see is that he is Black and they look back to the past history and they see him always as being the subject of the society instead of looking upon him as a man or the person that he might be. That's why (I feel personally) they disregarded the sanctity of the Mosque. We are an interracial religion but the majority of the members are Black and Puerto Rican in our community (Latino soul brothers).





*"There is no God but Allah"*

## DAR - UL - ISLAM



*Traditional symbol of Islam*



*MUSLIM REPRESENTATION*





amic faith.



The guidance for all Muslims can be found in the reading of the Holy Qur'an.



REPRESENTATIVES FROM ACROSS THE COUNTRY MET TO DEVELOP ISLAMIC UNITY.



There are people in the overall community who are not pledged on the basis that the overall community is Muslim. Any Muslim can come to the mosque. Any Muslim that bears witness that there is no god but Allah and that Muhammad (PBUH) is the Messenger of Allah, and believes in Allah as He is as reputed in the Quran (as stated in the Quran) that Allah neither tires nor sleeps, that He has no form, no shape, no body, and He has no partners, is welcomed to come to the mosque. Whether they're pledged to the Imnate, or whoever they're pledged to, it's not really of major importance is the truth of the matter. Those who are sincerely pledged are those who are active and those who are working to perpetrate and to do the work of Islam.

Regardless of titles whether its Dar-ul Islam or whatever, it is *one brotherhood* basically. The Dar-ul Islam Movement is just what it is. It's a "movement", and one should realize, that all the rest of the brothers regardless of what organization, they're a part of it. It is a movement toward the security of Islam — the Abode of Peace — safety within the realm of Allah's laws. It is establishment of Allah's laws as in the precepts laid down by the Shariah (of Quran and Hadith), and a *movement* in that direction. Brothers are actually part of Dar-ul Islam whether they're pledge to the Imam or they're pledged to the Dar-ul Islam Movement technically or not. The understanding should be that those who are pledged to the Dar-ul Islam Movement are those with whom we are more deeply involved in accentuation on the establishment of Allah's religion.

All Muslims are part of this Brotherhood. The Prophet (peace be on him) says and you'll read in Allah's Book (Quran), "This Ummat is One Ummat." Your nation is one nation. Your community is one community, one brotherhood. The "head" of this one nation, one community, one brotherhood, would have to be defined as Allah wills.

*Question: How to the Prophets relate to you in your daily life and activity in the community?*

By following their example (the Prophets), and to obey Allah and His Messenger. Fear the obligations which we have covenanted with Allah and

which Allah has made with you. The oath or pledge in reality is merely a confirmation of what one says when one bears witness that there is no god but Allah. It is inclusive of all these things that are entailed in the bearing witness that there is no god but Allah. That is belief in Allah, His Messengers, belief in Allah's Angels and Books, the Last Day, premeasurement of all things as good and evil, and the resurrection after death. Belief in His Names and His Attributes, and the Pillars of the Faith and in His Laws.

We believe there is no authority other than Allah. His authority is Supreme. So living with those principles in mind, and activating oneself on the knowledge of those principles: this is what the Dar-ul Islam Movement is about. Anything outside of that is additionism (adornment). The quest for economic power or gain is not even part of the program. The program is laid out in the Quran and Hadith very plainly. One has to activate oneself in the study of Quran and Hadith of the Messenger of Allah in whatever language you can understand. Allah is the author of all languages. If He had not willed that His religion be communicated in nothing but Arabic — Arabic would have been the only existing language. He has made it possible for it to be communicated in Chinese, Urdu, Spanish, German, French, and of course in English.

*Question: How is it that there seems to be so little understanding of the religion in the West? Say America?*

Because the religion is plain, simple, and is easy, and Americans are complicated. They are attracted to the complicated things and so they overlook the plain, the easy, and the simple. For instance, religion is designed for people of all types of understandings through varying degrees of knowledge. It came to the Prophet (sas) who could not read and could not write. It came to a nation of people where the majority were illiterate. Islam is designed so the illiterate man could comprehend it. It is also designed (within its scope) so that the most learned of men can comprehend it, and yet in the comprehension of both illiterate and the learned, they can never

comprehend all of it. As the scholars have said, "the scholars are they who act upon the knowledge that they have." So if a man knows one verse of the Quran and he acts upon it, he is a scholar of that which he knows in truth, which makes him learned. He's learned through experience — through application of that knowledge.

*Question: In other words, if someone was to apply the Ten Commandments to their daily lives you can say that they are learned?*

They would be learned in the Law of Allah (Subhanah wata'ala) through application. They would be learned in the Law of the Righteous. They'd be learned in doing good, and in the basic principles of suppression of the ego. (Selflessness — not thinking of oneself constitutes suppression of the ego).

*Question: Is that related to communism where communism supposedly removes the concept of the individual?*

No. Communism is not related to it. As far as properties are concerned where people look upon the State as owning everything. Muslims look upon it as the State owning nothing and the individual owns nothing and that "Allah owns everything". Everything belongs to Allah (God Almighty). Everything is from Allah. There's a difference in that a man does not own himself. He belongs to Allah. That is why he's (man) called "Abdullah". Man is a servant or slave of Allah. He takes on the name (Allah in the form Abdullah) of his Master. So it's quite different from communism and capitalism.

*Question: Is it true that Islam has oppressed men by spreading its religion by the sword?*

Islam is not basically spread by the sword. The word is being spread! The sword is being used in defense of the word; in defense of religion. You have to realize also that there are many men who have under the cloaks of Islam and under the pretense of professing that they were Muslims who actually were hypocrites or unbelievers or did acts of unbelief. But one who is acting on the precepts laid down by the Prophet Muhammad



(PBUH) within the guided principles: he does not oppress people, the Muslim will fight in defense of his faith. Oppression is worse than slaughter as Allah has said. So realizing that oppression is worse than slaughter, we will not oppress, nor should we be oppressed!

*Question: Is it true that Muslims have sold Black people into slavery?*

It's hard to say if they were Muslims or not. **Slavery is legal in Islam.** As you weigh the whole question of whether or not Black people have been enslaved by Muslims, there's a choice: you either become a prisoner of war and become a slave or you are slaughtered. There's not much difference. Black people are enslaved when they're put in jail and they make automobile licenses for nothing or what ever they might be doing. Or when they are put on the welfare and are forced to go down town to clean up the park or something, its the same thing. In an Islamic society the slave eats what the master eats and wears what the master wears. He is treated like a brother in Islam, that's what an Islamic slave is.

Now that people are looking for a justification to put down the religion of Islam or putting down the Arab, because they say the Arab has enslaved the Black man and the Arab himself is no more than a Black man when you get into the racial history of it, because Abraham married Umm Hajar (Mother Hagar - Gen. 16:3 and 15) and she was out of Egypt and a Black woman. Traditions validate that in Siratul Rasool (The Life of Muhammad, Oxford University Press, translated by A. Guillaume) of Ibn Ishaq and the Bible. This is some of the misconcepts that the Nationalist have and turn people away from Islam. If the people even Nationalist get down with Islam then they lose a lot of their position as far as power is concerned they can't laud any power over anyone because they would have a law and they must stay within the law of Allah. I do not know if there is slavery in any Muslim country but it is in the Book (Quran), it is permissible, while we all know that slavery is in Christian coun-

tries. In Islam you are not permitted to take slaves until you have subdued the land because of Jihad (war).

*Question: What is the Dar-ul Islam Treaty that ties other groups to you?*

The treaty is an active part of thy political movement as a basis of organization as far as policy is concerned and relating to particular things. Take a copy and you can get the particulars from it if you present it totally and not indirect quotes like the press. The main objective that should tie all communities together is the propagation of the faith as it is in

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## Dar-ul Islam is the peoples efforts to return to Allah

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**Qur'an and Hadith.** The community comes after this dawah (propagation) is given as an interpolation resulting from the embarkation of new converts after "the word is given". Once you accept Islam you must have a point of direction in that you are now aware. So you go unto the community to continue the propagation and to grow stronger and survive together. The community lives as one individual and solves problems like their food, clothing, shelter, and what ever confronts you as you propagate and establish the religion. The various communities represent bodies which should help you see they must come together in

order to exist. When these bodies come together it is to solve the many problems that confront all of them as communities. These problems come about from propagating the faith which we have many example of in the Quran.

*Question: Are the Williamsburg Four - Servants of Allah part of your mosque, the ones who held up in the gun store then surrendered?*

The young men who attempted the gun store robbery are Muslim and a part of the overall community but they were not pledged to me or active in our mosque. We do not condone or condemn those three or four young men but try to understand and not give judgement. They are a part of the overall brotherhood. If any brother commits an act that he considers to be in the cause of Allah then he must be willing to face what ever the repercussion if it be in the cause of Allah. If one desires to be a martyr then one should expect martyrdom.

Allah has said in the Quran, He intends every facility for you, He does not want to put you through difficulty. It is men who put themselves through this by desiring other than Allah or that which is pleasing to Allah. Monotheism is to desire only Allah thus Allah would be pleased with you and you would be pleased with Allah. People find themselves in difficulty because they desire "other" than Allah which is a form of polytheism or associating partners to Allah; partnership which can do nothing for itself, which can not give any profit, and only causes one to deviate from the favor and the mercy that Allah has always showered upon them. This is so even for Muslims who have been raised up from the state of actually being barbarians, yet they turn away from Allah and turn toward mammon (materialism). Every nation that Allah has raised up and it then turned away from Allah, He has brought it down, like Ad, Thamud, Sodom, Gomorrah, or the people of Pharaoh. It can happen to any God-less nation. Dar-ul Islam is the peoples effort to return Allah into our daily affairs.



# THE TREATY

*In the name of Allah, the Gracious, the Merciful.*

*Without doubt those who plight their fealty (pledge allegiance) to you do no less than plight their fealty (take an oath) to Allah. The hand of Allah is over their hands: then anyone who violates his oath does so to the harm of his own soul, and anyone who fulfils what he has covenanted (contracted, agreed, bargained, treated, stipulated) with Allah, -Allah will soon grant him a great reward."*

*-Quran 48:10*

Islam teaches that a Muslim's "word" is his bond, which means that you have an obligation which you must meet upon giving your word verbally or in writing. Our word whether given in a pledge of allegiance or a contract, is an oath that is in reality given to Allah who witnesses the promises we give to each other. Often men do not have sincere intentions when they make a covenant but Allah knows the inner most thoughts of the heart and will hold them to account for what they do. If you give your word with good intentions Allah will reward you according to "His Word" as mentioned in the above verse.

If we look at the Muslims who first gave their word to the Prophet Muhammad (P.B.U.H.) we can see the promise of Allah was true.

Ubadah Bin Al-Samit related: "I was present at the first Aqaba. There was twelve of us and we pledged ourselves to the Prophet (PBUH) after the manner of women and that was before war was enjoined, the undertaking being that we should associate nothing with Allah; we should not steal; we should not commit fornication; nor kill our offspring; we should not slander our neighbours; we should not disobey him in what was right; and if we fulfilled this, paradise would be ours; if we committed any of those sins we should be punished in this world and this would serve as expiation; if the sin was concealed until the Day of Resurrection, then it would be for Allah to decide whether to punish or forgive."

The second night after the Hajj sacrifice it was agreed to meet the Apostle, at which seventy-three men and two women appeared, and the second pledge at Aqaba took place. Kab Bin Malik related: "We gathered together in the gully waiting for the Apostle (PBUH) until he came with his uncle Al-Abbas

who was at the time a polytheist but he wanted to be present at his nephew's business and see that he had a firm guarantee. When he sat down he was the first to speak and said; "You know what position Muhammad holds among us. We have protected him from our own people who think not as we do about him. He lives in honor and safety among his people, but he will turn to you and join you. If you think that you can be faithful to what you have promised him and protect him from his opponents, then assume the burden you have undertaken. But if you think that you will betray and abandon him after he has gone out with you, then leave him now, for he is safe where he is."

After reciting Quran, inviting men to Allah, and commending Islam, the Messenger of Allah (PBUH) spoke saying: "I invite your allegiance on the basis you protect me as you would your women and children!"

Al-Bara took his hand and said, "By Him who sent you with the truth we will protect you as we protect our women. We give our allegiance and we are men of war possessing arms which have been passed on from father to son." Abul-Haytham interrupted with, "O Apostle, we have ties with other men (Jews) and if we sever them, perhaps when we have done that and Allah will have given you victory, you will return to your people and leave us!"

The Messenger of Allah (PBUH) smiled and said, "Nay, blood is blood, and blood not to be paid for is blood not to be paid for. I am of you and you are of me. I will war against them that war against you and be at peace with those at peace with you."

They all came forth in agreement to pledge and plight their faith to the Apostle behind their local leaders when Al-Abbas Bin Ubadah the uncle of the Apostle said, "O men of Khazraj, do you realize to what you are committing yourselves in pledging your support to this man? It is to war against all and sundry (everybody, black, white, red, yellow, brown, whoever). If you think that if you lose your property and your nobles are killed you will give him up, then do so now, for it would bring you shame in this world, and the next, if you did so later. But if you think that you will be loyal to your undertaking if you lose your property and your nobles are

killed, then take him, for by Allah it will profit you in this world and the next." They said they would accept these conditions then asked what would they get in return for their loyalty. The Messenger of Allah (PBUH) promised them "paradise inshAllah".

Abu Harairah related the Messenger of Allah (PBUH) said, "He who obeys me obeys Allah, and he who disobeys me disobeys Allah; And he who obeys the Amir obeys me, and he who disobeys the Amir disobeys me; And the Imam is an armour for protection, the battle is fought for his defence and through him protection is sought."

To further stress the importance of pledging and obeying is the tradition where Abdullah Bin Umar told that he heard the Messenger of Allah (PBUH) say, "He who throws off obedience will meet Allah on the day of resurrection without possessing any plea, and he who dies without having taken an oath of allegiance will die like a pagan (non-believer)."

The lack of Khalif (Head) to lead the Muslim world and accept their pledge of allegiance, makes it almost impossible to establish, develop, and defend Islam, as well as govern the Muslims according to the precepts of the Shariah (Islamic Law). A chicken with his head cut off is a body which moves in chaos in every direction, going to and fro. This is true of the Muslim world if it continues without a head.

The American Muslim community also finds confusion in not having an Imam (Amir, Khalif) to direct activity and handle the affairs of the Muslim. A movement came to life in America where Muslims attempted to establish order according to Islamic law and tradition with allegiance given to an Imam.

A representative of Dar-ul Islam stressed, "An Islamic State, therefore is just as important and is in the making, inshAllah. To the many Muslims around the world an Islamic State should exist even more so, now that the State of Israel is allowed to exist." When questioned about the Muslims in America and their contribution to this effort, the phrased reply was; "We are confronted with becoming a single organization with pledged allegiance to a single leader, according to tradition, with a national flag. This can happen, if Allah wills, after we confront the task of educating our-



selves in Quran and Hadith then carrying the lessons out by solving our community problems."

Dar-ul Islam used the historical Medina Treaty of the Prophet Muhammad to further unify Muslims under one

banner of Islam (There is no god but Allah — Muhammad is the Messenger of Allah). Perhaps the sincere Muslims who want true leadership and unity will endorse a leader with this type of document as the means for individual and

collective allegiance. Stop and think about your commitment before giving your word. Every Muslim in order to establish Islam should pledge his (or her) ability, love, energy, wealth and life to Allah.

This is a writing of Abdul Kareem, the Imam of Dar-ul Islam Movement (based on the Medina Treaty of the Prophet Muhammad Ibn Abdullah, —pbqh), with the Believers and Muslim of \_\_\_\_\_ represented by Imam \_\_\_\_\_ and those who follow them and are attached to them and who Jihad along with them.

1. They are a single Ummat and movement distinct from other people.
2. The Believers do not forsake a debtor among them, but give him aid, according to what is fair, for ransom or blood wit.
3. A Believer does not take as confederate the client of a Believer without his (the latter's) consent.
4. The Allah-fearing Believers are against whoever of them acts wrongfully or seeks (plans) an act that is unjust or treacherous or hostile or corrupt among the Believers; their hands are all against him, even if he is the son of one of them.
5. A Believer does not kill a Believer because of an unbeliever, and does not help an unbeliever against a Believer.
6. The security of Allah is one; the granting of neighborly protection by the lowliest of them (the Believers) is binding on them; the Believers are protectors of one another to the exclusion of (other people).
7. Whoever of our kith and kin or others who follow us has the same help and support as the Believers so long as they are not wronged (by him) and he does not help others against them.
8. The peace of the Believers is one; no Believer makes peace apart from another Believer, where there is fighting in the way of Allah, except in so far as equality and justice between them (is maintained).
9. In every expedition made with us, the parties take turns with one another.
10. The Believers exact vengeance for one another where a man gives his blood in the way of Allah. The Allah-fearing believers are under the best and most correct guidance.
11. When anyone wrongfully kills a Believer, the evidence being clear, he is liable to be killed in retaliation for him, unless the heirs of the murdered man agree and are satisfied with a payment. The believers are against him (the murderer) entirely; nothing is permissible except to oppose him.
12. It is not permissible for a Believer who has agreed to what is in this document and believed in Allah and the Last Day to help a wrong-doer or give him shelter. If anyone helps or gives him shelter, upon this man is the curse of Allah and His wrath on the day of Resurrection, and from him nothing will be accepted to make up for it or take its place.
13. Wherever there is anything about which you differ, it is to be referred to Allah and His Apostle (pbqh) — Quran and Hadith.
14. Where there is war, all share the expenses, as long as war is continued.
15. The Jews and Christians are a separate community from the Believers. To both their faiths and to the Muslims their faith. This applies to their clients and to themselves, with the exception of anyone who had done wrong or acted treacherously; he brings evil only on himself and on his own household.
16. No one belonging to the movement may go to war without permission of the Imam, after consultation of the Council, consisting of Heads of Communities. But, the Imam is not restrained from taking vengeance for wounds. Whoever acts rashly, it involves only himself and his household, except where a man has been wronged. Allah is the truest fulfiller of this document.
17. It is for the Muslims to bear their expenses and all allied with them to bear their expenses. Between them, (that is, to one another), there is help against whoever wars against the people of this document. Between them there is friendship and honorable dealing, not treachery. A man is not guilty of treachery through (the act of) his confederate. There is help for (or help is to be given to) the person wronged.
18. The protected neighbor is as the man himself so long as he does not harm and does not act treacherously.
19. No woman is given neighborly protection without consent of her people.
20. Whenever, among the people of this document, there occurs any incident (disturbance) or quarrel from which disaster for it (the people) is to be feared; it is to be referred to Allah and His Messenger and those in Authority. Allah is the most scrupulous and truest fulfiller of what is in this document.
21. No neighborly protection is given to enemies and those who help them.
22. Between the people of this document is help against whoever suddenly attacks them or the movement.
23. Whenever they are summoned to conclude and accept a treaty, they conclude and accept it; when they in turn summon to the like of that, it is for them, the Believers, except whoever wars about religion; for it is incumbent on each man, in his share from their side which is towards them.
24. A person acquiring guilt, acquires it only against himself. Allah is the most upright and truest fulfiller of what is in this document. This writing does not intervene to protect a wrong-doer or traitor. He who goes out is safe, and he who sits still is safe in Dar-ul Islam except whoever does wrong and acts treacherously. Allah is the protecting neighbor of him who acts honorably, and fears Allah and Muhammad is His Messenger (peace be upon him). And Imam Abdul Kareem and those with him are servants of Allah and Dar-ul Islam. Amim.

Al-Hajj Abdul Kareem Imam,  
Dar-ul Islam Movement



# MUSLIM EDUCATION IN GHANA

To Muslim children in Ghana, Islamic education is very essential. Because of the influence of missionary education, based on the Christian doctrine is a great threat towards the survival of the Islamic way of Life. Muslim parents, who want their children to have a total Islamic education, are therefore faced with difficult decisions to make. Either they let their children go to a solely Islamic School, where Quran and Hadith (traditions) are taught or a combination of the Islamic School and the Missionary School. In the first place the curriculum of Missionary education is the medium by which commerce, industry and other westernized tradings are enhanced. Therefore, those who want to acquire jobs in the above fields either go to a solely Missionary School, or the combination of Islamic School and the Missionary School.

Thus this breaks into three groups, the Muslim children of school going age. Firstly, those who go to a solely Missionary School are Muslims in name, but not in practice, e.g., changing their names from Dawud to David. Secondly, those who combine the Missionary education with the Islamic education. These are hard working individuals who always compare and contrasts the Islamic doctrine with the Christian doctrine. Thirdly, there is the very complex group of individuals who go solely to the Islamic School. The first and the third groups have some similarities.

While most of the first group study to obtain academic qualifications based on standards of the Missionary Schools, the third group study the Quran and Hadith to become very learned in Islamic teachings. Though, there is no academic level of achievement given to them, they become leaders of the Islamic communities. They are called Mallams or Imams — those who lead the Islamic communities in prayer. The first group with their academic awards become leaders of established enterprises and some of them become political leaders of the country.

The Mallams and the Imams receive little or no incentives at all from the government. Hence, they live and die in the Islamic faith. The second group are mostly followers of the Mallams and the Imams, because they do not have a deep

concept of the Quran and Hadith. Individuals in this group are hard working because their parents made them so. Their program for education is rigidly enforced by their parents. They have to get up early in the morning at the time to say Fajr prayer (dawn prayer). After Fajr they proceed to the Missionary School. When school is over at 2 p.m. they go home for lunch and after that they proceed to the Islamic School. Parents, who have some knowledge of the Quran and Hadith, teach their children some passages from it and some Hadith. Most Muslim children of this group undergo a rigged academic discipline both at home and in school.

★ ★ ★ ★ ★

The foregoing article is the first of what we hope will be many articles from Muslims from foreign countries, inshallah (If it pleases Allah). Significantly, it is from a young African whose brief comments on the social-religious life of Muslims in Ghana—an ostensibly "Christian" country where Muslims are a large minority—offer insight into several problems confronting Islamic communities in Africa as well as this country. The Article points to the necessity for an Islamic education to be made available to all Muslim children, and further, that this education should be outstanding in the dispensing of Quranic knowledge and traditions of Muhammad (P.B.U.H.) since this is the only knowledge of any value or truth. In it is the Islamic spirit that strengthens the Muslim community against all forms of taghut (idols) including the subtle worship of "modern" idols. And there is also the clear indication that the Muslim reclaim his superiority in commerce, trade, and the religious sciences which is also the task of proper Islamic education. But under the surface issues examined by the author can be found a story of equally lasting significance to American born Muslims, particularly those of African extraction; it is the story of Muslims in Africa as told by Muslims themselves.

The young writer of "Muslims Education In Ghana" is not a scholar, he is not the son of a wealthy politician or a person of "privilege". He has no "diplomatic immunity". He is a young Muslim from Accra, the capital of Ghana, a large

city of ½ million people. He is a brother who comes from an Islamic culture that has been almost totally ignored by "scholars" in this country, including Black historians and Pan Africanists who have now assumed the roles of educators and planners for Black Americans. And while it is definitely good common sense to bring reports of antiquity's innumerable African giants to black people in the "diaspora," the story of Muslim Africa's dealings with the oppressor now, as ever, bears great importance. When we speak of "Muslim Africans" we are not exclusively referring to Hajj Omar, Usman dan Fodio or Muhammad Ahmed—who were in fact mujahids (Muslims fighting in Holy Wars) re-establishing the Sunnah (traditions) of Muhammad, the Prophet of Allah (PBUH) in accord with tradition—or similar historical figures of established importance. I am referring to the people themselves, to the Muslim people and their culture, the culture of belief and submission to none but Allah. The author is a product of that culture. The story of his father, his grand-father, his great-grandfather and so on, and how the Hausa, the Wolof, the Fulani, the Mandingo, the Yoruba dealt and deal with the colonialist and his religion, by the grace of Allah, holds much interest.

Hadith: Jesus Christ said: He who acquires knowledge, acts up to it and teaches it to the people will be called great in the kingdom of Heaven.

Hazrat Hasan Basari said: But for the learned, the people would have been animals. In other words, learning takes a man to the limit of humanity, from the limits of animality. The Prophet said as reported by Muaz-b-Jabal: Acquire knowledge because its acquisition is fear of Allah, search for knowledge it is worship, its study is praise, search for it is jihad, teaching it to him who does not know is alms-giving. It is a friend on a journey, companion in solitude, guide to religion and light to them in happiness and misfortune. Through it Allah exalts a nation, makes them leaders and guides of good. By its help, Allah is obeyed and worshipped, the unity of Allah is understood, tie of blood is maintained and lawful and unlawful thing are known.



# WILL THE REAL MUSLIM STAND UP!

"And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful." —Quran 3:103

"And they will not cease fighting with you until they turn your back from your religion if they can." —Quran 2:217

"And fight with them until there is no persecution and all religions are only for Allah." —Quran 8:39

The entire United States of America, and a few other countries as well, are in a state of chaos and confusion while most people are looking for leadership. Even those who have been thrown by the establishment into leadership capacity are themselves looking for leadership. Blacks, Indians, Puerto Ricans, and other minorities are constantly being taken advantage of by blind, careless, and sometimes greedy leaders.

Have you really listened or even heard what some of these people are saying? Because of the terror from crime have you heard some of the prayers of old and elderly people? Have you heard the cry of youth when alone in prison cells? Having you read the writing on the wall or do you just pass it by?

"Our Lord, (God Almighty), 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" —Quran 4:75

This is what the people are saying be they young or old, rich or poor, the black and even the white. Urban community living is dreaded by the God-fearing due to the crime, filthy streets, poor housing conditions, unhealthy food, lack of decent medical facilities. To add to this is the attitude of the city, public, and government employees, who serve you like you are scum and they are doing you a favor rather than their job. Corruption has reached such a level that it is normal to pay a fee for services that avoid the read tape and the "normal" system of things that "take time" because Rome was not built in a day.

The attempts to erase these conditions with pills, alcohol, sex, and drugs, have added even more terror to the daily picture that we see. Chaos and confusion exist in the homes, in the political world, on the job, and even religion does not seem to have any real answers because of its involvement in politics and economics. Leadership from among the people with their cause in view such as JF Kennedy for the Irish and poor Whites, or Martin L. King and Malik (Malcolm X) El-Shabazz standing for the Blacks, they have been shot down in cold blood just like the Panthers and other groups. The plot seems to have full control of the minds and wills of the people who have so much disgust in them they would rather stay drunk and just forget it.

Those who are sober and the God-fearing still pray looking for some light on the matter. "... raise from Thee one who will help."

Where Are The Muslims?

Oh! There they are. In the Mosque reading (not living) the stories of the Sahabah (companions) and the Virtues of Tabligh (teachin-preachin). There are a few more of the Muslims, comfortable at home, with the women it seems. The Muslims say their Islam prohibits them from getting involved, something about avoiding civil turmoil and commotions, and other evil things. Sounds like the thing the Christian hermit-monk related to me before.

Meanwhile the neighborhood is declining and the system (which is run by their enemies from the synagogues of Satan) is destroying the freedom to practice religion, except in the Mosque. Corruption is everywhere and in every form and when such evil walks in the Mosque those who act pious make extra prayers hoping that it will go away. Some will not say sister you must be covered to come here and pray, or brother you can not sell your goods in the Mosque, or even tell them that every Muslim should have an Imam or Sheikh he is pledged to aid in his religion.

Allah has told us in the Quran, "Just as thy Lord ordered thee out of thy house in Truth, even though a party among the Believers disliked it." 8:5

Muslims have the truth that the society is looking for and some are

praying for to get relief from the surrounding evil. If we have the truth then why is it kept in the Mosque? There is not a brother among us who will not admit that the Quran is the command of Allah and the truth. Why aren't we by example leading the world out of the darkness of oppression and inhumanity with this truth? Do we fear other than Allah or love other than His pleasure that we turn our back on the Jihad? You of little faith say it can not be fone only to rush back into the night life of bars and slimy women with reefer stains on your fingers while jesting at those who believe... your punishment will be worst than all others on the day of judgment for turning back.

Muslims must ask themselves what would the Prophet Muhammad (peace be unto him and those who follow him) have done if he was living in these times. My beloved brothers and sisters we must stop hiding the Quran behind our backs. The time has come for us to stand up for truth and the cause of Allah no matter how many of us fall from the ranks by their weapons. In these times we must become united under the banner of Islam and "let our little light shine" throughout America and the world. We must become active in living and spreading Islam in our homes, community, and the society, as well as setting up programs that will serve and teach us and others the way of Allah (Islam) and the way of the Prophets (peace be upon them all).

Muslims must stand up for Islam and follow the example of the Messenger of Allah (Muhammad of Arabia) did and feed the hungry (especially personally), care for the sick, and aid the oppressed. Naturally charity begins at home but it should not keep you there and we do want you to answer the revolutionary movements call to Islam and action for unity on every level. United we stand and divided we fall.

"For the present Allah has lightened your task, for He knows that there is a weak spot in You, but even so, if there are a hundred of you patient and persevering, they will vanquish two hundred, and if a thousand they will vanquish two thousand, with the leave of Allah; for Allah is with those who patiently persevere." —Quran 8:66



# THE FAIR SEX

A. Ibn Dawud

Allah created man and woman from the same essence, but he made man a degree higher than woman. Man was intended to be viceregent on the earth as well as the decision maker of his household. He is in charge of his wife and children. In the days of the Prophet Muhammad (P.B.U.H.), women were treated no better than animals, girl babies would be destroyed and the idolatrous Arabs would refer to their particular idols as daughters of Allah. It was the Prophet Muhammad Ibn Abdullah (P.B.O.H.), who instituted measures to bring women on the same spiritual level as men. In fact, he was the first to liberate women, hence the present day so-called "Women's Lib" movement is nothing new.

The Christian European has succeeded in reversing the male-female relationship giving the women complete sway and castrating the male to the role of bank-roller, provider and flunky in the household. He is even verbally beaten and degraded by the wife! One would think it is the male who is in need of liberation. I have witnessed too many scenes where the woman was actually throwing blows and in many instances dragging the male of the species around. Such activities are not prevalent in the community of Islam. Mankind under the banner of Christianity have drifted from bad to worse and women have altered their descendancy.

*"Men are superior to women, because of the qualities which Allah hath gifted the one above the other; And because of the outlay they give from their substance to them. Virtuous women are obedient. Guarding in their husband's absence, what Allah hath them to Guard." (4:34)*

The above verse one can deduce that present day trends are virtually abominable. A quotation from the pen of the late Dr. W.E.B. Du Bois tends to substantiate the afore mentioned:

*"Breeders of bastards and despoilers of women."*

He was referring to the Christians who have been twisting and deliberately altering the religion of Islam to suit himself and to fool the people into believing otherwise. That can account for the widespread breakdown of moral and Spiritual values; women doing as they please, and children unescorted,



walking the streets after midnight.

The superiority of man over woman can be attributed to certain innate qualities possessed by the man which exist in greater proportions than in women, (are relative to knowledge and power.) A man's endurance lies in his capacity for physical endurance, his audacity and courage unmatched by the woman. A male who places too much dependency on strong drink (drunk prone) and is morally bankrupt can hardly be termed a man. This can account for the lack of respect which is exhibited towards the errant male on the part of the female.

The Prophet (P.O.B.H.) once said, "Treat women with kindness, for woman was made from a rib which is crooked in the upper part; if you try to bend it straight, you will break it (divorce her), and if you leave it as it is, it will remain crooked so treat them with kindness." The Prophet (P.B.O.H.) realized the weaknesses of women, and also noted their strong points, such as being richer in the nobler emotions of the heart and in the tenderness and delicacy of feelings. The Prophet (P.B.O.H.), also said "Let not any Muslim be harsh in the treatment of his wife, for if certain aspects of her conduct displeases the husbands, certain others will please him."

The Muslim in the west, not only has to "ward off evil," he or she must guard against any intrusions, and diabolical inroads made by the unbelievers, who

are always trying to disrupt the Islamic status quo. Many Muslim sisters have been severely criticized by the unbelievers, including their own relatives; while they should be given the utmost in encouragement—it is not easy remaining Muslim in the Devil Kingdom, the U.S.A. There are too many pitfalls created by Iblis (satan) and his followers.

The mingling of the sexes is not encouraged in Islam, and the unbelievers have twisted certain phrases of Islam to suit his own nefarious proclivities. He will say we as Muslims tend to seclude our women. The crux of the matter is that the materialistic unbeliever and seeker of lust, wants all women to dress scantily, anything to afford sexual stimuli. As a result, tends to create modes of dress (the so-called style, or "7th Avenue look") conducive to the shameful way women allow themselves to be viewed. Maybe that is why many rape cases are re-occurrent and in the epidemiologic, syphilis is rampant.

*"And speak to the female believers that they restrain their glances, and keep themselves from immodest actions, and that they display not their charms and ornaments; except to their husbands, or their fathers or their husbands fathers etc. And let them not strike their feet together, so as to discover their hidden ornaments. And be ye all turned to Allah, O ye believers, that it may be well with you." (24:31)*



## FOUR VIRTUOUS WOMEN

Islam is a complete and all encompassing way of life. It is not a "religion" (in the modern day sense), something that is practiced or given our complete attention one day a week or certain days of the year. A Muslim is given guidance and direction through the Holy Quran. The Sunna of the Holy Prophet Muhammad (PBUH) is the model for our mode of conduct. But the question arises, were there any women whose exemplary conduct sisters might take as their model or example. And there were, they're the four perfect women. There have been many women born since Umm Howa (Eve), the first woman, wife of Adam, but according to the Prophet only four women were perfect. Anas reported the Prophet as saying "Among the women of the universe, Mary daughter Imran, Khadijah daughter of Khuwailid, Fatima daughter of Muhammad and Asiya wife of Pharaoh are enough for you."

As Muslims, we must strive to attain the goal that every believer desires, a place in paradise among the righteous. By examining the fine qualities of these believing women, we can perfect our din and gain a clearer understanding of our role as women, wives, and mothers in the community of Islam.

The story of Maryam is told to us quite extensively in Quran. So pure and virtuous a woman was she that Allah devoted a sura to her. Maryam was the daughter of Imran and Hannah, niece of Zakariya and Ishba (Elizabeth), the latter being the parents of Yahya (John the Baptist). Hannah was a righteous woman. Although barren and aged, she prayed to Allah to grant a child. Allah granted her petition and she dedicated the life in her womb to His service. (Quran 3:35) When she had delivered, Hannah invoked on behalf of Maryam and her posterity Allah's protection from Satan. (3:36). Based upon this verse is the hadith: "Every child that is born, is touched (or stung) by Satan, this touch makes it cry, except Maryam and her son." (Bukhari). Allah did care and provide for Maryam: "Right graciously

did her Lord accept her." He made her grow in purity and beauty; to the care of Zakariya was she assigned. Every time that he entered her chamber to see her, he found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allah, For Allah provides sustenance to whom He pleases without measure." (3:37). Thus Allah set forth as a sign and example for those who believe "Maryum the daughter of Imran, who guarded her chastity: We breathed into (her body) of Our spirit; she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (servants)" (66:12) . . . and We made her and her son a sign for all people." (21:91) Such was the steadfastness of her faith and belief, Allah so favoured Maryam.

Khadija, Muhammad's first wife, was a daughter of Khuwailid of the Quraysh tribe of Abd al-Uzza. She bore all of his children except his son Ibrahim. Khadija's faith in Allah enabled her to aid Muhammad at a point in his life when he needed it most; when he received Allah's revelations. For when the Prophet (PBUH) expressed fear for himself (i.e. his sanity) Khadija spoke words of comfort, assuring him that Allah would not shame him. Her steadfast belief, was a source of comfort and encouragement. But most important, she was the first to submit, to declare her belief: "There is no deity but Allah and Muhammad is the Messenger of Allah." Does not Allah say believing women are the best of women? And Allah's Prophet said of Khadija: "By Allah, the Lord has not given me any woman better than her. She had faith when others did not, she believed in me when others disbelieved, she held me true when others held me false, she helped me with money when others withheld it and she bore me children."

Muhammad was the one inspired but Khadija was his companion in inspiration, his helpmate in the Din.

Fatima, daughter of Muhammad was

also a virtuous woman who believed in Allah and His Prophet. A hadith relates that when the Prophet (PBUH) informed Fatima that he felt his time was near, she wept bitterly . . . "when he saw my distress he spoke to me privately a second time saying, "Are you not pleased, Fatima, that you will be the chief lady among the female inhabitants of paradise (or, of the women of the believers)?" (Bukhari and Muslim). Another hadith relates that Fatima used to grind grain until she developed corns on her hands; she carried water in a leather bag which scarred her breast; and she cleaned the house so often her clothes were always dirty. When her husband requested a servant to help her, the Prophet (PBUH) told her to fear Allah, show endurance and continue her duties and that upon retiring she should recite Subhanallah 33 times, Alhamdulillah 33 x's and Allah Akbar 34 x's. The Prophet said that this would be more helpful to her than a servant. Fatima was satisfied.

Asiya, the wife of Pharaoh, was a pious woman and a true believer in one God. She abhorred the wickedness and tyranny of Pharaoh. She grew in faith while he steeped himself in godlessness by rejecting Allah and His signs. Asiya prayed to Allah to save her from Pharaoh: "And Allah sets forth as an example to those who believe the wife of Pharaoh; Behold she said; "O my Lord! build for me in nearness to Thee a mansion in the Garden and save me from Pharaoh and his doings and save me from those that do wrong." (66:11)

This is but a brief look into the character of four virtuous women who attained spiritual eminence. The chastity and devoutness of Maryam; the faith and the wisdom of Khadija who gave the Prophet comfort and encouragement; Fatima, the steadfast who persevered in faith; and the piety of Asiya. Let us continually examine the qualities that these ladies exemplified, try to assimilate them into our hearts that we may attain spiritual eminence. ●



# THE JEALOUS IN HIS JEALOUSY

(by S. S. Mufassir)

"Say, I seek refuge with the Lord of Daybreak... from the malice of the jealous in his jealousy." Qur'an 113:1, 5.

A great deal of the ridiculous misrepresentation of Islam in America can be traced to sheer envy or jealousy. Jews, Christians, atheists and others are overwhelmed with jealousy over the success of Islam, despite generations of false impressions which have been given out by crusading materialists, Zionists and missionaries. Judaism is much older than the final expression of Islam initiated by Allah in His guidance to Muhammad (peace be upon him), but the chauvinistic Judeo-Zionist world is much smaller than the 800 million strong Muslim world. Christianity claims to preach love and brotherhood, yet "Christian" nations have brought the most uncivilized disasters on mankind including, but not limited to, the Crusades, the Inquisition, World Wars I and II, the Third Reich, the Atom Bomb and the threat of nuclear destruction. As for the "brotherhood," it is well documented that "Christian" Portugal began the African slave trade and still tries to hold on to colonies in Africa, despite the recent coup; that "Christian" America was built on slavery, sustained on segregation, and solidified on second-class discrimination of Africans, Indians and other minorities, and that "Christian" South Africa and Rhodesia are still dedicated to the policies of apartheid.

Islam, however, has fostered true love and brotherhood wherever it has been practiced. A prime example in the days of the Prophet (peace be upon him) is that of the Muhajirun and Ansar, who were joined in a social and economic brotherhood of people of different tribes and races. Wherever Islam went, it demanded the practice of real brotherhood and condemned the practice of any tribalism or racism or social discrimination. This is so well documented that most historians, black and white, admit this fact. Now, however, along comes a mischief maker in the guise of a scholar whose jealousy knows no shame. Bernard Lewis, a "respected" scholar on Islam who has taught at the University of London and other places and who has written a number of books on Islam, has come along with a queer volume titled *Race and Color in Islam* (Harper & Row, New

York, 1971), sparsely written but profusely illustrated, which attempts to prove that everyone else is wrong because, yes indeed, Islam sanctions racism, too!

Lewis is not the first to try to paint Islam as discriminatory, but he goes about it with uncouth gusto! Many Zionists have tried lately to say that Muslims were the backbone of the slave trade, and thus anti-African.\* Even some blacks like the "Rev." Albert Cleage, who has taken an African name, want to make it appear that Brother Malcolm was "fooled" in Mecca by the Muslim brotherhood which he witnessed, and that Islam is really no better than Judaism or Christianity when it comes to race. (See his essay in *Malcolm X: The Man and His Times*, Collier Books, N.Y., 1969) Such insane jealousy!

But the new trick, like the old tricks, won't work. Every year Muslims who make the Hajj see Muslim brotherhood, racial brotherhood, in action. Anyone who has travelled in the Muslim world can see racial brotherhood in action. There are people who don't like Anwar Sadat, for example, because of his politics, but there are many more who admire his devastating strikes against Israeli arrogance and no one at all complains that he is a "black" Arab whose mother was Sudanese. To step back in history, the Prophet (peace be upon him) dealt specifically with the issue of racism. One of his companions once belittled another man in racial terms, calling him "Ibn al-Sauda," (son of the black woman) and the Prophet said this was an act of IGNORANCE (JAHILIYYA in the Arabic text of Bukhari 2:21). Now some "scientific racists" like Shockley think that racism is INTELLIGENCE, but the holy Prophet put it in the right perspective, the Islamic perspective: RACISM IS IGNORANCE! If the Prophet (peace be upon him) felt this way, how could Islam condone racism? Islam does not.

Further, no one can overlook that out of All the many prophets who have come, ONLY Muhammad had an honored companion of the AFRICAN race: Bilal bin Rabah, the Ethiopian. How did the Muslims treat Bilal? Was he just the messenger boy, the bellhop, the janitor? Did they treat him like a second-class Muslim because everybody

knew that blacks only think about women and dancing? WHAT DOES THE ISLAMIC RECORD say? We are not only concerned with Islamic principles, but also Islamic practices. The practice of the Muslims was one of complete equality. To begin with, Bilal had been a slave of unbelieving Arabs and his emancipation came at the hands of the Muslims. He was among the most honored companions of the Prophet and the Muslims referred to him as SAYYIDINA Bilal, "our master Bilal," "our lord Bilal," out of sincere respect. Now what about the "gut issue" in the minds of racists, intermarriage? The Muslims passed no laws to "protect" their Arab women from "miscegenation" with Africans or other non-Arabs. In fact, not only did Bilal marry ONE Arab lady of noble descent, he MARRIED SEVERAL, and during his stay in Syria he married into the family of Abu Bakr Darda Ansari, another companion of the Prophet. (*Al-Ittihad*, Aug. 69, p. 28) It follows that anyone who is MUSLIM must follow the example of Muhammad (peace be upon him) and that of his companions (may Allah be pleased with them), which is completely free of any social racism, economic racism or any other kind of racism. If anyone claims to be a Muslim and follows any other example, his profession of Islam is meaningless and cannot be taken as an indication of what Islam says about race!

Islam says that racism is IGNORANCE because God Almighty has made the different races for His glory and praise and to promote attraction, the attraction provided by racial variety. Allah says:

"And among His signs (or miracles) is the creation of the heavens and the earth, and the VARIATIONS in your languages and your COLORS: verily in that are signs (of His creative power) for those who know."

(Qur'an 30:22)

The word *alwan* ("colors") here means also complexions or hues of skin, which are associated with the various races. Variation (*ikhtilaf*) refers to the difference, diversity and variety of the human pigmentation. Racists say that the different colors are to keep people separate; Allah says the different colors or complexions of skin are merely to show His creative power. Further, Allah

\*This is denied by African writers, who give Europeans this dubious "honor"!



# THE GREAT NEWS

(The Gospel of Jesus Christ)

Translation by S.S. Mufassir, from the Greek New Testament.

Author's note: I noted the Gospel of Barnabas in the May '74 issue. The Church (Christian) does not accept Barnabas, but it does accept the Gospel of John (Bible). Your readers might like to know that my translation of John 14 and 16 from the original Greek says essentially the same thing as Barnabas! Christians have no excuse for not accepting Muhammed Ibn Abdullah (P.B.U.H.).

## A TRANSLATION OF THE MEANING BEHIND THE SOURCES.

### JOHN 14

16: And I will request that our Sustainer<sup>1</sup> send you another Messenger,<sup>2</sup> Muhammad<sup>3</sup> so that he may be (your guide) always.

17: The inspired,<sup>4</sup> the Truthful<sup>5</sup> (Al-Amin) whom the world at large will not welcome because it will not comprehend or appreciate him, but you (who believe) will recognize him. He will dwell with you and (his message) will find place in your hearts.

### JOHN 16

7: I assure you that it is in your interest that I end my mission. For unless my mission is ended, the Messenger, Muhammad will not come to you, but if my mission is ended I open the way for him to come to you.

8: And when he comes he will show the world how wrong it was and show what wrong and right and judgment are . . .

13: When that one I have spoken to you about comes — the Inspired, the Truthful — he will guide you to the complete truth, since he will not be speaking of his own initiative, but will say only what he shall hear (from God) and he will inform you of things that are to come.<sup>6</sup>

14: He will bring glory to me, since what he reveals to you will be a confirmation of my message.

(Sulayman Shahid Mufassir, former Christian minister)

1. Greek *Patera*, Nourisher, Father.
2. For Paraclete as Messenger, see Rudolph Bultmann, *The Gospel of John*, p. 567. The Paraclete is a "parallel figure" to Jesus, a messenger.
3. Periclyte, another reading of the Greek *P-R-KL-TOS*.
4. Greek *pneuma*, "possessor of a spiritual communication." (Green's Lexicon)
5. Greek *aletheia* corresponds with Arabic *Amin*. See Sanders & Mastin, *The Gospel According to St. John*, p. 83.) The expression is definite.
6. This means that he would be a prophet in the general sense.

says:

"O mankind! We created you all from a single pair, and made you various RACES and tribes so that you may be MUTUALLY ACQUAINTED."

(Qur'an 49:13)

The word RACES here (or, ethnic groups) is *shu'ub* in Arabic. Some translations of Qur'an do not say "races" here, but "nations". But the Arabic word *shu'ub* does refer to races. Bernard Lewis tries to confuse these clear words of the Qur'an just like he confuses everything else in his book, and claims that they do not refer to racial harmony. In his commentary on this verse he says, "The point that is being made, however, is clearly social rather than racial — against tribal and aristocratic rather than racial pride." (p. 7) This supposed "scholar" of Islam and Arabic translates

*shu'ub* indistinctly as "confederacies". He should know better and his confusion of this term must be deliberate, to hide the fact that Islam calls for complete racial equality in very clear terms. *SHU'UB* in Arabic is from a root meaning "branches" and refers to the different "branches" of the one human family. These "branches" are called *races* in English, not "confederacies." The opening of the verse shows that it is a matter of MANKIND (*Ya'ayyuhā-n Nas*) and the BRANCHES (races) of MANKIND being spoken of first, and then of an even smaller subdivision, the tribes. Real scholars recognize this. For example, even professor Arberry, a non-Muslim, translates this verse: "O mankind, We have created you male and female, and appointed you RACES and tribes." (*The Koran Interpreted*, The Macmillan Co., N.Y., 1970 edition) The

translation of Qur'an by Hafiz Ghulam Sarwar, a Muslim, reads: "O ye mankind! Surely we have made you out of male and female. And we have made you into RACES and tribes." (See *Muhammad the Holy Prophet*, Sh. M. Ashraf, Lahore, Pakistan, 1961, p. 307) There is no doubt about it, the Qur'an says that Allah created the different RACES for mutual attraction, not segregation.

We will look at one further example in the Prophet's own household which gives the lie to any claims that Islam tolerates racism. In the book *The Religion of Man* by Huston Smith (Perennial Library, Harper & Row, 1965 edition, pp. 247, 248) it says correctly:

"Islam stresses absolute racial equality. As the ultimate test of this is willingness to intermarry, the prophets have deliberately intermarried to



*demonstrate to mankind the unequivocal character of this ideal. According to the Muslim view, Abraham's second wife, Hagar, was a Negro. Muhammad himself . . . married a Negro as one of his wives."*

The Bible verifies that Abraham took a wife from Egypt, Hagar, and recent examination of the tombs of the Pharaohs proves that the Egyptians of old were a mixed race of people with a basic African stock. This mixture is usually called "Negro" or "colored" or even "black" in the Western world. Moses, according to the Bible, married an Ethiopian woman (Numbers 12:1). The Bible word here is *Cushite*, usually translated "Ethiopian", and *Cushi* is the modern Hebrew word for "Negro". Muhammed (peace be upon him and on all the prophets) married Mariya the Copt from Egypt and she bore his last son, Ibrahim. Mariya was certainly not a Qurayshi, was in all probability not an Arab and most probably was of mixed race. Using the American standard that a few drops of "black blood" makes one "black," one could well say that Mariya, the wife of the holy prophet, was black. Obviously, the Prophet had no racial prejudices, nor did he tolerate any

among his followers.

With this volume of evidence, from the past and the present, only jealousy and envy of Islam's racial equality could cause the writing of a book like that of Bernard Lewis. For the sake of space, we will not even go into detail of the well-known black Islamic Empires which rose in Africa from the year 850 CE onward, but their existence and marvelous expansion, diplomatic relations with the Arab world and sharing of Islamic scholarship would have been impossible if the Africans had any knowledge of any so-called "Islamic racism". Black Africans learned Arabic in Egypt and in Mali from Arab travellers, and wrote the history of Africa in Arabic. THE FIRST WRITTEN HISTORIES OF AFRICA BY AFRICANS WERE WRITTEN IN ARABIC, because Africans were treated as equals in the Islamic world and given every opportunity to advance in Islamic knowledge. African history is replete with the names of writers, statesmen, rulers, scholars like Mahmud Kati, Mansa Musa, Askia Muhammad, Sundiata Keita, Sunni Ali, Samori Toure and many, many more who, centuries ago made fame for themselves and brought benefit

to their African people by their practice of Islam. In fact, Islam has been so much a part of African life for so long that several historians refer to Islam as AN AFRICAN RELIGION. This does not mean that Islam is not the religion of all mankind. Islam is the religion of all mankind, but only ISLAM has treated the black man so fairly and so equitably that it has been embraced, loved and developed through his help.

And this is exactly what makes the Zionists, the orientalists, the crusading missionaries and ignorant black "revolutionaries" so jealous. But the lies they spread about Islam will have no success. The HISTORICAL RECORD of Islam is open for all to see. It is our duty to make the present record of Islam as bright and beautiful in its practicing equality for all races. It is more difficult in a society permeated through and through by racism, where whites do not trust blacks and blacks do not trust whites. But we must uphold the pure standard of Islam, so that the differences in our languages and colors will prove only that Allah is Supreme in the variety of His creative power.

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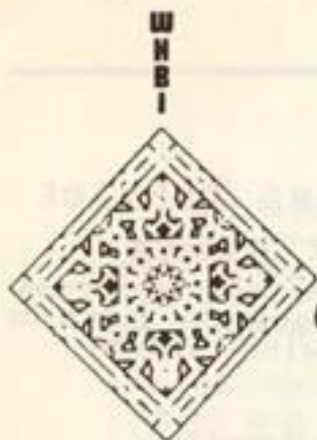
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# WHY I BECAME MUSLIM

(Extracts from a letter addressed to Professor Abraham Isaac Katsh, Institute of Hebrew Studies, School of Education, New York University, on May 9, 1964.

## WHY I AM A MUSLIM: AN OPEN LETTER TO MY FORMER TEACHER

From a very early age I wondered what being Jewish really meant. I suppose I first began to wonder at Easter time why my Christian classmates in school called me "Christ-Killer". Then there was the constant news of the War on the radio and in the press. Although I was only five years old when World War II began and eleven when it was over, the descriptions how Hitler's Nazi regime in Germany exterminated millions of Jews in the concentration camps left an indelible impression upon my mind. Then there was the slight, but noticeable difference even in physical appearance between myself along with the majority of other Jews I knew and our "gentile" neighbours. All this convinced me that being Jewish meant somehow being "different," not accepted and not really belonging to the society of which we were supposed to be a part. If I did not belong here, the big question arose, where DID I belong?

Just prior to my departure from America to Pakistan, one Christian girl I happened to know became engaged to a young Jewish man. Every evening she went regularly to the local synagogue for instruction in the tenets of Judaism. Not only did she tell me that she would have to embrace Judaism to marry him, BUT THE RABBI, IF HE SO CHOSE, COULD ARBITRARILY VETO HER ENTRANCE INTO THE FAITH AS

UNWORTHY and if this happened, she could never become his wife.

This incident is an eloquent illustration of the irredeemable defect of Judaism where religion is so confused with nationalism one can scarcely distinguish between the two. Although the Jews do not comprise a race in the strict sense, they behave as if they did. The fundamental dogma of Judaism is that God made a Covenant with his chosen People, a nation of priests, who were henceforth to enlighten the world. But although the world was supposed to benefit from their "enlightenment", the Jews were nevertheless to remain a select and exclusive minority. Although it is not impossible for a non-Jew to become Jewish, conversion were not encouraged or even welcome. If a Jew is questioned as to reason for the lack of missionary endeavour, he will invariably reply that the "burden of the law" and the persecution are too onerous for an outsider to endure, and yet it is this very exclusiveness, more than any other single factor, which is responsible for all the persecution and suffering the Jews have endured throughout history.

From its inception, nationalism has been an integral part of the Jewish way of life. The name "Judaism" derives from the tribe of Judah—a tribe. Therefore a Jew is a member of the tribe of Judah. Thus even the name of this religion connotes no universal spiritual message. A Jew is a Jew not in virtue of belief in the unity of God and the necessity to follow His revealed Guidance to Mankind, but merely because he happened to be born of Jewish parentage. Even should he become a confirmed atheist, a Jew is no less "Jewish" in the

eyes of his fellow-Jews.

Such a thorough corruption with nationalism has spiritualized this religion in all its aspects. God is not the God of all mankind but the "God of Israel". David and Solomon (peace be upon them) are not full-fledged prophets of God but merely Jewish kings. Salvation for the Jew lies, not in the hereafter, but in the restoration of Palestine. The Scriptures are not so much God's revelation to the entire human race as a Jewish history book. With the single exception of Yom Kippur (or the Day of Atonement), the holidays and festivals celebrated by Jews such as Hanukkah, Purim and Passover are of far greater national than religious significance. This spiritual impoverishment is nowhere more glaringly illustrated than in the Jewish concept of Kiddush Ha-Shem when in the face of dire calamity, the noblest way to "Sanctify the Name of God" is to commit suicide.

Consequently Jesus Christ and John (peace be upon them) were rejected and despised by their own people simply because the universal message they taught did not accord with the prevailing nationalistic feeling. Hence God took from the Bani Isra'il the Prophethood and bestowed it upon their kindred, the Arabs.

I did not embrace Islam out of any hatred for my ancestral heritage or my people; it was not the desire to reject but rather for fulfillment. It was not inspired by a repudiation but instead a growth and transition from an exclusive and parochial to a universal faith.

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