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MURDERER OR SCAPEGOAT?

Where does prejudice end and justice begin? This question may well be asked about the case of 'The Police versus Marilyn Knott', a 23 year old mother of four illegitimate children, who fatally stabbed a whoremonger in a Port of Spain brothel during the early hours of Sunday, 17th August, 1975.

Speaking from her prison-cell, Marilyn said that she was 8 months pregnant when she was hired by the man early that morning. After their agreed arrangement, he wanted her to submit to buggery. She refused to comply with his request and he became angry, began wringing her hands and trying to take away her money. She called for help and he left her and went away. He returned later with another man and they both assaulted her. She had no aid, and, during the assault, she took up a knife from a kitchen table and stabbed one of the men. He died shortly afterwards. For her action, Marilyn has been found guilty of Murder and sentenced to hang. Today we ask: Is a prostitute wrong to defend herself when she is mugged, even if she is pregnant, alone and unaided? Is she worse in the eyes of the 'Law' than the whoremonger, the tax-paying brothel-owner and the invisible pimp? Is it the prostitute alone who carries the stigma in this society?

This case brings to light the hypocritical attitudes of Trinidadian society and exposes some skeletons in our cupboard, skeletons which we would rather deny than admit their existence and try to rid ourselves of them once and for all. It strips the facade from the Tourist Image of a land of happy, funloving, care-free people, singing calypsoes and dancing to the music of steelpan, bringing into focus the harshness of deprivation which afflicts certain sections of the population—a harshness which propels men, women and children to seek escape through alcohol, prostitution, gambling, even yo-yos

in an attempt to find the peace of mind and the prosperity which is supposed to exist in a land where 'money is no problem'. It exposes the motive which enables a nation to bring all production to a standstill and sacrifice reality for a hectic indulgence in flights of fantasy and revelry which has earned international recognition as 'the greatest show on earth'. Above all, it bares the double standards which permeate the social laws of Trinidadian society.

This society is a freely fornicating one which, therefore, possesses prostitution at all levels. A basic family unit is the 'common-law' union and the annual increase in population is due mainly to the potency of unwed mothers and irresponsible fathers. It is not uncommon for school-girls and boys to become mothers

and fathers, and even nine-year-olds are known to have contracted venereal diseases. This is a society with a slave-plantation morality, as evidenced by its high rate of illegitimacy, 'family-planning' (fornication-aiding) clinics, sex-saturated advertisements in the daily newspapers, sex-movies in the cinemas, lewd calypsoes and songs, 'beauty' shows of scantily clad young women, homosexuals and lesbians. It is a society which encourages rum-drinking and promiscuity, fornication and adultery, and which has succumbed to graft and corruption, exploitation and abuse of its female citizens by taking a one-sided view of the female contribution to humanity and her place in society. Women are underpaid when they work and many are forced to resort to 'making friends' with bosses and foremen in order to augment their wages. This practice has lent support to contraceptive agencies in their drive to reduce the birthrate without disturbing the social trends. So chronic is the problem of fornication and illegitimacy in the society that there are serious proposals to legalise 'common-law unions' and remove whatever stigma remains on illegitimate children, abundant in this nation.

The interesting thing to note is the accepted standard of behaviour of the male towards the female. To the average Trinidadian male, the woman is but a plaything, a toy to be exploited and used for the fulfillment of his lusts. He treats her as property; she belongs to him while he belongs to as many women as he can lay his hands on. The courts are daily filled with women seeking a meagre pittance from men who have fathered their children and deserted them for new grass in greener pastures. It is a habit of wealthy men to visit the poorer areas of the country and seduce young girls. After having 'a good time' at the expense of these women, they leave them and their children



MARILYN KNOTT

to fend for themselves and many of these children grow up never knowing their fathers. The average man specialises in lying to women, using them and, when 'trouble' looms, running away. The result is that many a woman has to perform the functions of mother, father, breadwinner and home-maker for her illegitimate children, while their father, or fathers, is seducing other women naive enough to buy his bag of lies and empty promises. This pattern of behaviour is condoned by the laws of the land since nothing has been done to alleviate this situation.

Wife-beating is also an accepted thing in this society and it is no surprise when a man sprawls his woman with a thump in the middle of the street in front of myriad passersby. People usually crowd around to watch the 'fun' and few would dare to intervene in such 'domestic' matters. Even policemen (those guardians of society) refuse to intervene in such incidents once they find out that the people involved are related, unless there is some play with weapons or some serious injury. A woman is apparently expected to pit her strength and pugilistic prowess against that of the man confronting her. This trend is general, with even 'boyfriends' thumping 'girlfriends'. Moreover, this state of affairs often arises from socially-accepted instances of prostitution, such as 'sweet-men' or 'back-door Santas' being caught leaving other men's homes, or wives caught cheating, or even catching their spouses cheating. It may indeed seem shocking, but all these skeletons are a part of our society and even 'respectable' members of this republic indulge in these disgusting tactics. 'Horning' (cheating) is practised by the most unexpected of people and many a wife (or husband) would burst out in tears if only shoes could talk.

Yet, it is the common street-walker alone at whom the brunt of the law is aimed; her clientele are immune from prosecution and stigma, while the high-class prostitute is free to move about in influential circles where no one would dare lift a finger at her. The common prostitute (usually women from the slums, illiterate, poor, renting and providing for illegitimate children) is viewed by whoremongers as the unfeeling object for their perverted lusts and all manner of indecencies are perpetrated upon her person. She has to submit to these indecencies in order to survive, nor can she report any beatings

and abuses to the Police; she may just find herself on a charge of soliciting. It is only when her condition cannot be hidden from view, or she is critically injured, that the 'Law' bothers to consider her. How many of us can cite instances of whoremongers being prosecuted for assaulting prostitutes? Yet, this is a common practice of many whoremongers. As one woman stated: 'Mister, you don't know some of the things some men does want to do we and if we don't do it, they don't want to pay we, and if we make noise, is licks'. She went on to tell of an incident where a 'respectable' man refused to pay her after making use of her services. When she demanded payment, he struck her, whereupon she hit him with a piece of wood. She was charged with assault and ordered to pay him costs.

Several people who were present on the night of the incident with Marilyn did not give any evidence to the Police nor did they go to Court. They claim that the dead-man had come from the brothel in an angry mood and was on his way home, when his friend prompted him to return to get his money. It was even pointed out that the incident took place in an area prohibited to 'customers'. They cry that the sentence of the Court was unjust, yet they will not stand up for fear of losing their 'status' in this society! Many of the prostitutes who were in the building and at its entrance, will not come forward to testify because of the newspaper coverage and the exposure of the nature of their employment. They were quite willing to talk so long as their identities were withheld, since most of them have families who are unaware of their business.

The irony of the situation is that the same society which condemns and despises the common streetwalker condones fornication and sees nothing wrong with a housewife having an affair. Nor does it equate the common practice of a woman 'giving some skin' as a means of getting a weekly allowance, her apartment decorated, her children fed, clothes, jobs, etc, with prostitution, as long as she does it indiscreetly. It accepts unwed mothers, boyfriends and girlfriends, homosexuals and lesbians in its stride and sees the male prostitute who openly sells himself as a 'hero man', a real 'dude'. But it is only the woman who decides to uncompromisingly sell herself who is vilified and despised. The fact is that Marilyn Knott would probably not have been in her present plight had fornication not

been encouraged by the laws of the land! Her real crime in the eyes of the society is not the act of fornication, but the fact that she did not fornicate for free. Had she been doing so, she would have had no stigma today!

What this indicates about the moral condition of our society is enough to make us reflect upon this saying of God: 'Do not think that Allah is unaware of the doings of the wicked people. He has deferred (Judgment for) them to the Day when eyes shall stare, and they shall run with necks outstretched and heads erect, their sight never returned to themselves, their hearts void'. (14:42-3) This is because God has prohibited fornication to all peoples in every book of Scriptures since it is a despicable thing. Any society which engages in it can never hope to remove injustice and exploitation from its people; people become degraded, the moral fibre of the society is destroyed and vast structures of misery are erected to lure men and women to their doom. Wherever fornication surfaces, women are always exploited and children made to suffer needlessly. The whole society becomes twisted and given over to lust and perversion. This is what is happening in our society today and something must be done to alleviate this situation.

The Muslim community has been commanded by Allah to enjoin what is right and forbid the wrong, yet we refrain from taking the truth to the people and content ourselves with denying the existence of evil in the society. We engage in long boring discussions about virtue and sacrifice, we talk about morality and the need to fearlessly take the message of Islam to the people, we condemn the Jahiliyah (Ignorance) which surround us, yet we sheepishly bow to their laws, we even have representatives of 'the Muslim sector' giving their stamp of approval to a constitution with laws repugnant to the Islamic Law! While we fool ourselves, Jahiliyah is steadily eroding our protective covering and our brothers and sisters are being stolen away. It is time that we stop pretending we are too pure and holy to face up to the rot which is steadily encroaching our territory. If we do not take the Truth to the people, then the Ignorance will be brought to us!

Marilyn Knott—forced to leave home at the age of 13, forced to sleep in concrete culverts and beg her bread from

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INTERNATIONAL
SPOTLIGHT

GENOCIDE OF MUSLIMS

A Special Correspondent who visited Patani in January and later in July this year writes:

Late last year Thai soldiers bayoneted six Muslims who had been rounded up by them and ordered to bow before Buddhist statues which they refused to do saying that they bow only before God. They were then run over by a jeep. However one of the boys managed to live through the ordeal and ran away after the dead bodies had been thrown into a river. He informed the Muslim community about this matter and the Muslims demonstrated in front of the Government offices in Patani, demanding that the murderers be brought to book. While they were demonstrating a grenade was thrown into the crowd by a man in uniform. Thirteen people were killed and five injured. The demonstration then moved for security reasons to the main mosque in Patani. In spite of serious agitation nothing was heard from the Thai government. The only tangible result was the unity among the Muslims that this outrage caused. Muslims came from hundreds of miles by bus, car and any means of transport available to join in the demonstration. It was a very moving sight to see them going along the road chanting the *kalimah*.

BIGGEST DEMONSTRATION

This was the biggest demonstration of feeling amongst the Patani Muslims for a long time. Then in January while the demonstration was still going on, a drunken Thai sub-lieutenant drove into a crowd outside the mosque injuring some of the demonstrators. The crowd was annoyed and several young men ran after the man who hit several people while backing away. In the end the sub-lieutenant was killed. The demonstrators at the mosque received an ultimatum that if the 'killers' of the sub-lieutenant were not surrendered in three days drastic action would be taken by the army. However the demonstrators had been asking for justice for six

weeks and nothing had happened.

In the end the Thai authorities did visit the area and agree to some of the demands of the demonstrators but the basic cause of the conflict between the Thai Muslims and the Thai government remains unsolved. The Thai policy about Malay Muslims in the South is to destroy their language and culture and to resettle Thai Buddhists in the predominantly Muslim region. Generally speaking Bangkok Muslims are not representative of the Muslim population of Thailand.

EDUCATION POLICY

The educational policy of Thailand is that all children have to attend Thai primary school run by the government in which all lessons are in Thai. Private Muslim schools are not permitted to accept pupils unless they have been to the Thai system first. Since the government controls all the facilities so Muslim children wanting to enter the sciences have perforce to attend a government secondary school. Therefore there is very little in the way of Islamic education for those going through the Thai system and the Malays are gradually losing command of their own language which is an Islamic language, in the Arabic script with a large content of Arabic words. There is now a move being made to teach Islamic knowledge in primary schools in Southern Thailand, but this seemingly good move is in fact fraught with danger because it will be in Thai. How is it possible that one can adequately explain a concept like *tawhid* in a language (Thai) that does not really have a concept for God? Thai is an inadequate language for teaching Islam and it has no Islamic roots. Malay is the language by which Islam was spread throughout South East Asia and it was Islam that enabled the Malay language to become a language of science and the intellect making it the fifth largest language spoken in the world today. More Muslims speak Malay than any other

language. The policy of the Thai government is to cut the Malay Muslims of Southern Thailand off from their rich heritage and culture so that they will become Thai in language and culture; they have already succeeded in the northern parts of Southern Thailand. Many children cannot communicate properly with their parents in Malay due to the present educational system. Unfortunately the Sheikhul Islam of Thailand is not aware of the problems being faced by the majority of the Muslims of Thailand — some three million people. After the demonstration in Southern Thailand he visited the area and although his job is to advise the Thai government, he does not appear to do this satisfactorily. Muslim 'Ulama who are friendly to the government receive money for their madrassahs from the King of Thailand squatting before him in their Buddhist fashion.

CONTINUAL CONFLICT

After the demonstration some Muslims have been thinking of organizing a movement to impart the basic Islamic knowledge to the children, and in some places this has got off the ground but there are hundreds of thousands of Muslims who have been cut off from learning even the fundamentals of their religion. The events of last December did result in creating a certain togetherness between Muslims from the Thai system and the southern Islamic system for the first time. Some of the participants in the demonstration were Malay Muslims from Bangkok, descendants of Malay Muslims who had been taken to Bangkok a hundred years ago literally with string through their noses. However they are virtually assimilated Thais though many now wish to return to Islam. This also explains their indifferent attitude towards independence for Southern Thailand. At present the Southern Muslims have contented themselves with asking

for justice and basic rights but whether the Thai government will really concede them is doubtful. There is even a plan afoot to send primary school children to Bangkok for study, cutting them off from their parents and culture at an early age. This is what has been done with secondary students; for many years now they are sent to Bangkok and subjected to cultural deprivation.

It should be pointed out that I use the term Patani to cover the whole of Southern Thailand because this is the historical term for the area and traditionally the term Patani has covered the whole area and was once a Sultanate of power and influence. Now the Thai authorities use it to refer to one of the five southern provinces. In all the old history books of the region one finds the term Tanah Melayu (land of the Malays) used to refer to all the land from the Isthmus of Kra south to Singapore. This is a Malay and Islamic land. There had been conflict between Siam and the Malay peoples of Patani since the advent of Islam in the area and the only reason that Patani is now under Siamese control is that the British agreed to recognise Siamese suzerainty over Patani in recognition for Siamese recognition of British suzerainty over Perak, Kedah and Kelantan. However the Patani Malay Muslims had never recognised Siamese domination and had been locked in continual conflict for many years.

The policy of Thailand's new military 'reformist' regime towards Patani is yet to unfold itself, but one can safely predict that its going to be no different than that of its predecessors. For one reason the cause of the Patani Muslims has not been able to interest their two immediate Muslim neighbours: Malaysia and Indonesia. Both are Thailand's partners in the ASEAN alliance. So when the issue is raised in the Islamic Foreign Ministers' Conference Indonesia and Malaysia block any discussion of the problem. Ostensibly it is for the sake of maintaining the alliances' anti-communist solidarity but in effect it is pushing Muslims to the communist camp.

(Courtesy "Impact International")

ECONOMIC DISPARITY

Adapted from "Letters to a Friend"
by Mohammed Fadhel Jamali

There is a harsh struggle in the world today between the two camps, the capitalists and the communists. There are rich countries in the world today which have individuals who spend lavishly and wastefully, and there are other countries that are poor and have individuals dying from hunger, sick barefooted and naked. There are countries which took up the techniques of modern science and others that have remained in deep slumber since the Middle Ages or primeval times. Therefore struggle and clash started between the rich and the poor, the modern and the old. Strong nations started exploiting weak ones, and men of wealth (land and factory-owners) began to exploit, with no fairness or mercy, individuals working as farmers or labourers. This state of affairs, when it is external is called colonialism; when it is internal, exploitation. As a reaction to these conditions, communism emerged and created a condition whereby the state dominated the capital, the factory and the labourer, and, as a result, life was frozen and put in hard and fast frames. Individuals were enslaved and a new class emerged who exploited individuals and practically crushed the spirit of initiative. The human crisis today is largely due to the fact that humanity is affected with a forgetfulness of the spiritual values and is being carried away by a strong materialistic current, for men have started to believe that matter is the most important thing in existence and that it is the end towards which one must strive in life through struggle and throat-cutting.

As for the Islamic religion, it relates between matter and spirit and unites them on the basis that matter is a means and that the end is moral and spiritual. Thus matter should become the means for providing happiness for the individual and nation in this world and the next. In other words, matter must be subjugated to the principles of humanity—principles of brotherhood, philanthropy, helping the weak, general welfare, etc.

therhood, philanthropy, helping the weak, general welfare, etc.

Here are some of the fundamental principles which should be embodied in a sound Islamic society:

1. Whatever man earns in the way of legitimate possessions is a gift from Allah the Sublime and a grace from Him. A rich man should not become selfish and arrogant, and a poor man should not feel that he has less dignity than the rich man because of their difference in riches.

2. Allah the Sublime gave preference to some individuals over others in His gifts and furthermore, what is said about individuals is also said about nations. Variations occur in accordance with human capacities and natural resources.

3. Wealth should not be hoarded and treasured. It must circulate from hand to hand.

4. In Islamic society, one must give, give, give! Giving should become one of the primary actions of a Muslim. Besides the tithe and the fifth which are duties, the Holy Qur'an emphasized the importance of charity, philanthropy and giving in the way of Allah and to welfare projects.

5. The needy should be given loans and helped, with no interest; exploiting the needy and charging them heavy interest for the loan they take is forbidden by Islam. The cruelty of the usurers in the exploitation of the peasants, for example, and sucking their blood is very well known, and this is what Islam prevents.

6. What a person possesses does not belong to him alone, but contains a share for the needy and the deprived. No one should live in extreme luxury while society includes individuals who are hungry.

7. Stinginess on the one hand and extravagance and wastefulness on the other are both forbidden in Islam.

8. The state must make necessary legislation by which it ensures the running of its public services and social justice in society.

Here are some verses of the Qur'an which prove what I have just said: 'Allah extends and diminishes the means of subsistence for whom He pleases...' (Ar-Rad, XIII: 26)

'Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly....' (Ibrahim xiv:31) 'By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.' (Ali 'Imran, iii:92) 'The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases, and Allah is Ample, Knowing.' (Al Baqarah, ii:261) 'Only he shall tend the mosques of Allah who believes in Allah and the Latter Day, and keeps up prayer and pays the poor-rate...' (At Tauba, ix: 18)

'Those who swallow down usury cannot arise except as one rises whom the devil has driven mad by his touch. That is because they say, Trading is only like usury; and Allah has allowed trade and forbidden usury.....' (Al-Baqarah, II:275) 'Allah has blighted usury, and He causes charitable deeds to prosper, and Allah does not love any unfaithful sinner.' (II:276)

'And those in whose wealth there is a recognized right for him who begs and for him who is destitute.' (Al Ma'arij, lxx:24,25) 'And in their property is a right due to him who begs and to him who is destitute.' (Adh-dhariyat, li:19) 'Whatever Allah has bestowed on His Apostle (and taken away) from the people of the townships belongs to Allah and to His Apostle, and to kindred, and orphans, the needy and the wayfarer; so that it may not be a thing taken by turns among the rich of you...' (Al Hashr, lix:7)

'.....and(as for) those who hoard up gold and silver and do not spend it

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A SERIOUS THOUGHT

Hashim Mohammed

Stop for one second and ask yourself this question why were you born? A check would reveal that many people would be taken aback because they never gave it a serious thought. The life-style of a person should reflect his reason for being born.

Let's take a look around. Many people behave differently as if they have different purposes in life. However, the general impression is that most people are mainly concerned with EATING, DRINKING, MERRY-MAKING AND ACCUMULATING WEALTH.

Many people spend most of their lives slaving to accumulate money to buy a new house or a new car. Some become so attached to wealth that they treat it as an end in itself. Is this the reason for being born?

Some people can be seen running around tracks every morning; practising their particular sport daily or 'pushing weights' to build fine bodies. They sacrifice other aspects of life to prepare themselves with the hope of overcoming their competitors. Is this the reason for being born?

Some people spend years behind a desk to acquire formal education sometimes postponing important aspects of life, one of which is marriage. Many women who place their careers first end up as 'old spinsters'. Those who work and study have little spare time and their spouses and children suffer. Is this the reason for being born?

Many people court or allow themselves to be courted and some do end-up married. They bear children, send them to school, possibly witness their marriages and finally settle down to old

age. Is this routine process the reason for being born?

Many people appear with distended waistlines and some appear with puffed cheeks and groggy eyelids. These people live in a fool's paradise by eating excessively, drinking alcohol and smoking weed. Music and dancing add to their orgy. They are primarily concerned with fulfilling their animalistic desires. Is this the reason for being born?

Many males try to boost their egos by adding to their conquests of females. The latter try to out-do other females in displaying themselves for the sole purpose of attracting males. Shame, modesty and chastity are sacrificed and replaced with indecency and perversion. Is this the reason for being born?

Man struggles in a 'dog-eat-dog' environment. Nations compete with nations, races with races, sex with sex, generation with generation and 'the haves with the have-nots'. Is this the reason for being born?

Surely there must be an important reason for being born. Man was not created 'to do his own thing'. God said in the Quran: "Not for (idle) sport did We create the heavens and the earth and all that is between". 21:26.

A person cannot decide for himself why he was born or what is his purpose in life. God created him for the sole purpose of serving Him.

"I have only created . . . Men that they may serve Me". Quraan: 51:56.

'Serving God' means putting oneself in accord with His Will by obeying His commands. Many people may claim that they are already serving God by praying on Sundays and Fridays, fasting and giving charity. But this is limiting one's obedience to God to only a few areas of life. It is necessary that one should serve God in all aspects of life. Added to praying, fasting and charity, a person should 'enjoin what is right and forbid what is wrong'.

The world is filled with people who are victims of discrimination and oppression. Many are denied freedom of worship, which includes freedom of movement, freedom of speech and the right to live a free life the way God has ordained. Evil forces have often triumphed because 'religious men' failed in their duty, especially in forbidding what was wrong.

One who realises his purpose in life knows that God is One and He is his Creator, Cherisher, Sustainer and Master; that He provides the wherewithal for food, clothes and shelter; that He gives life and takes life and that His laws involving the social, educational, economical and political aspects of life should be obeyed.

Secondly that he should 'like for others what he likes for himself'. Therefore a person should invite others — families, friends, neighbours, fellow employees — all mankind to obey God.

In this process if anyone tries to prevent him from obeying God, it is his duty to struggle for his right. If anyone tries to prevent him from inviting others to obey God it is also his duty to struggle for his right.

A person is thus born to serve or to obey the commands of God; to invite others to do the same and also to struggle against anyone who tries to prevent him from doing the above. When this is done, the law of God which is contained in the Qur'an, will be established on the earth.

Those who do not realise why they were born have a duty to make every effort to find out. It is the duty of those who know to help them to continuously struggle against forces that stand in their way and establish a God-given system in which Man may, once again, live in justice and Truth.

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in Allah's way, announce to them a painful chastisement. On the day when it shall be heated in the fire of Hell, then their foreheads and their sides and their backs shall be branded with it: This is what you hoarded up for yourselves, therefore, taste what you hoarded up. (At-Tauba, ix :34,35)

In these holy verses is a cure for excessive capitalism and crushing communism, for Islam encourages economic freedom and individual initiative on condition that matter becomes a means for spending for the public good. Islam gives ample opportunity for fiscal legislation which moves with economic and social development and which guarantees public social services whether they be in health, education, construction or defence.

Personal freedom in Islam is considered a sacred value. It is the duty of the community and its leadership to strive to achieve freedom for each individual. The successors of Prophet Muhammad made it their duty to impress upon the individual Muslim the value of this sacred gift. Addressing the individual Muslim, Ali, the fourth ruler of the Islamic State, said, 'Do not be a slave when Allah has created you free.'

The freedom that Islam offers the individual is broad and comprehensive. Islam begins by freeing the human conscience from servitude to anyone except Allah, and from submission to anyone besides Him. Allah is the Supreme Authority; everything depends on Him for its existence. There are no intermediaries between man and Allah; each individual can make his own practical relationship with the Creator.

This direct relationship between the individual and his Lord is stressed in the Quran: 'And when My servants ask thee about Me, verily I am near to them. I listen to the prayer of every suppliant when he calls on Me. So let them listen to my call, and believe in Me, that they may walk in the right way.' (II:186).

By freeing man from servitude to others besides Allah, Islam also frees him from fear—the fear of life, livelihood, and of one's status in life. Fear lowers the individual's estimation of himself, makes him accept submission, dishonour and the loss of many of his rights. However, Islam insists strongly that honour and dignity are the rights of man. Therefore, it is particularly anxious to oppose the instinct of fear, whether of life, livelihood or status.

Life is in the hands of Allah, and no human has the power to shorten or lengthen life, nor can he inflict the slightest injury to anyone outside the will of Allah. 'But it is not given to any soul to die, except by permission of Allah.' (III: 145) 'Say: Nothing will come to us except what Allah has prescribed for us, He is our protector.'

A MESSAGE

"DO NOT BE A SLAVE
WHEN GOD HAS CREATED
YOU FREE!"

OF FREEDOM

The Quran states that the fear of poverty is inspired by the Devil in order to weaken our trust in Allah. 'The Evil One threatens you with poverty and bids you to indecency, but Allah promises you His forgiveness and bounty, and Allah careth for all and He knoweth all things.' (II:268) There is no reason for man to be troubled by anxiety about his livelihood, for his provision is in the hands of Allah. No man has the power to withhold or cut off the provisions of others.

This belief is not intended to forbid trade and commerce, but to strengthen the heart and enforce the conscience. It sets the poor man, who is anxious over his livelihood, on a level with the man who thinks that his welfare is in his own hands. The feeling of fear does not then, keep the poor man from seeking his due or from taking pride in himself; it means that he does not have to give up any of his rights or compromise his honour in order to

ensure his welfare.

Fear for one's position or status in life is often akin to fear of death, injury, or poverty, and Islam is insistent that the individual be freed from this fear also. 'To Allah belongs all honour, and to His Messenger, and to the Believers.' (LXIII:8)

After completing these stages of freedom—false worship and fear of life, livelihood, and status—man enters the stage of becoming free from desires and passions.

Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear decline, or the dwellings in which you delight—are dearer to you than Allah or His Apostle, or the striving in His cause; then wait until Allah brings about His decision, and Allah guides not the rebellious.' (IX 24)

Here, in one verse of the Quran, are gathered all the attractions, longings, and desires—all the weak points of man; they are placed on one side of the balance. On the other side are placed the love of Allah and His Messenger and the love for struggle in Allah's cause. The contrast is striking and it provides an escape from strangling desires. Thus, man can rise above necessities, can control the direction of his life, and can seek after things which are greater and further-reaching than his short-lived pleasures.

This is not an attempt to neglect the good things of life; this is simply a call to freedom and independence from the weakness of desires and passions. Accordingly, there can be no harm in the enjoyment of the good things in life, so long as man can control them rather than they controlling him. These are a few of the individual freedoms a person must acquire within himself before he can obtain his freedom in society.

Over fourteen centuries ago, aspects of the individual freedom which are stressed in society today were stressed and emphasized by Islam. Personal freedom, expressed in the right of the individual to

move and travel as he pleases, and in his immunity to imprisonment and punishment without due process of law, have been known since the early days of Islam.

The freedom from unreasonable entry, search, and seizure of homes is one of the principles that the Quran explicitly provides for. When Umar, the second ruler of the Islamic State, caught some people drinking wine in their house, they argued that his entry was unlawful since he did not heed the Quranic injunction 'enter the houses from their doors.' Umar admitted he acted wrongfully and did not impose upon them the punishment for drinking. This was the first reported instance in the history of procedural law where the concept of wrongful search and seizure was implemented, and it took place 1400 years ago.

The right to work is another freedom that Islam stresses and does not limit except when the interest of the community is impaired such as in the case of monopoly. The freedom to work is a duty and begging is forbidden in Islam. Once a man came to the Prophet begging; the Prophet gave him an axe and told him to cut some wood and sell it rather than beg.

Freedom of speech and expression is not only protected, but encouraged in Islam. Islamic history is filled with incidents where this particular freedom was practised faithfully and courageously by individual Muslims. While giving a sermon one day, Umar told the Muslims: 'If you see any evil thing in me, then set it right.' Whereupon one of the members of the Muslim community answered him: 'If we had found any evil thing in you we would have set it right with the edge of our swords.' From that time, Umar used to say: 'Praise be to Allah that He has given Umar one citizen who would set him right with his sword.'

Freedom of belief is one of the fundamental principles in Islam. Belief is arrived at by intellect and understanding. The Quran states: 'Let there be no compulsion in religion, truth stands out clear from

HIJRAH INTERPRETED

Khurshid Ahmad

The event known as the Hijrah took place in the thirteenth year of the prophethood of Muhammad, peace and blessings be upon him, and the Muslim calendar and indeed, the Muslim era in history, begins with this event. It really sets us thinking why is it that the Muslim era does not begin with, for example, the date of the birth of the Prophet or the date on which the Revelation began, or even the day when the Prophet's death occurred and he departed from the world of mortals, or from the day when the Muslims re-entered Makkah and established the suzerainty of Islam.

When we look at different civilisations, we find that such moments have been chosen to signal the inauguration of

falsehood'. (II:256) 'Invite all to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious; for thy Lord knoweth best who have strayed from His path and who received guidance' (XVI:125)

Freedom of education, on which today's society prides itself, is made a religious obligation in Islam by the Prophet's statement: 'The pursuit of education is an obligation on every male and female Muslim.' He once stated that Muslims should seek Knowledge from the cradle to the grave, pursuing it even to China. Islam requires the state or community to provide education for its members.

Thus Islam approaches the question of individual freedom from every angle and from all points of view. It does not deal only with spiritual values, or only with social values, but with both of them. It recognizes the practical, as well as the spiritual, aspects of life. It attempts to bring about, first, a complete freedom of conscience. Without the complete freedom that Islam provides, man cannot prevail against the forces of humiliation and submissiveness. Individual freedom is, therefore, the cornerstone for building social justice in Islam.

(Reprinted for from Al Islam (Sept/Oct '76)

their calendar, but not so with Islam. Why is it that the Hijrah has been chosen to be the date of the inauguration of the Muslim era in History?

First of all, in ordinary historical or cultural terms, what is it that the Hijrah signifies? For this we must look into the course of events leading up to it. For the first three years of his mission, the Prophet carried on his work almost silently depending on personal persuasion. This was followed by the open dissemination of the message when the Prophet called all the people around him to the path of Allah. Some people responded to the call others were indifferent. Some opposed him and this opposition was often expressed in severe persecution. Things became more and more difficult. The struggle was intensified and the tensions were multiplied. The Prophet suffered for the cause for which he was now working. And the few who had really accepted his call and challenged the established order of the time also suffered but carried on their struggle.

After about 13 years, it was realised that the sons of the Makkah soil were no longer responding. Instead, echoes were coming from places far and wide and the Prophet intensified his efforts to spread the message to the tribes outside Makkah and to other important political and cultural centres in the area. In a city quite far away from Makkah—about 400 miles — hope was kindled when contact was made with some of the inhabitants. The Prophet waited for God's permission to change the centre of activity. And when this permission came, he and his companions moved to the new centre and there established Islamic society and the Islamic state. Within a period of 10 years, not only the entire Arabian peninsula submitted to Islam and accepted it, but Islam's contact with other civilisations of its time—the Byzantine and the Persian—had begun. These were challenged and in the ensuing encounter, the new order emerged successfully. Keeping this rapidly moving train of events in view, one can analyse and try to find out what is it that makes the Hijrah a real focal point, a real turning point in the history of the time, indeed, in the history of all times. It would be possible from this standpoint to discern the real approach of Islam to the

problems of the world, the problems of life, the problems of society and the problems of civilisation. In a way the key to the understanding of these problems in their entirety can be found in this one event —the Hijrah.

Casting a glance at human history one finds that from the earliest civilisations to modern times, there have been two idols or false gods which have always been worshipped and which have always been responsible for disorder and persecution (fasad) in human society. They have been racialism, or the worship of race, or the identification of man on the basis of blood, and regionalism—the identification of man on the basis of territory. Now, the universal message which the Prophet Muhammad had presented and the unique practical example which his companions put forth, did not, despite the passage of more than a decade, demonstrate fully that they were free from any attachment to racialism or blood relationship, or free from attachments to territory or their place of birth. These two idols had yet to be smashed and then only could the universal role of the Prophet and his companions be fully vindicated. The Hijrah is the event which demolished for ever these two idols. After the Hijrah, if a wife had not fulfilled this command of God and the Prophet, the bonds of wedlock were broken. And further, the entire world witnessed that when a final battle between Truth (Haqq) and Falsehood (Batil) took place, the sword of the father was against the sword of the son. Blood ties could not in any way be the cementing source of their relationships.

In its place there was only one relationship—the ideological relationship, the universal relationship, the relationship of consciousness of faith and belief which Islam gave. With the Hijrah, people were asked to leave their hearths and homes, their kith and kin, their dear and near ones, their parents, their children. The place they were asked to leave was not only their birthplace, but the first place for the worship of God that was built under the sun. It was this place that they were being asked to leave, and leave only for the sake of a principle, for the religion, to please the will of Allah.

This principle of abandonment had to be vindicated and when it was, it marked the dating of the beginning of the supremacy of Islam. The idols of regionalism and racialism which have brought disasters to mankind from time

immemorial, were broken with the Hijrah, and the new universal principles for which Islam developed, at every phase, a distinctive and a unique feature in simple and historical terms.

As the objective was to establish the supremacy of the new social order and ideology, what was needed in that phase was a centre, a place where the movement could have a foothold, and from where it could be translated into reality, practised and demonstrated to mankind. The Hijrah also signifies the inauguration of the era of the establishment of the principles of Islam in social and cultural terms. That is why within the first year the first constitution of Medinah was framed. The Prophet went to Medinah not as a refugee; he went there as the Prophet and the ruler—as the man who was to decide the destiny of this new city-state. Actually, it is a misnomer to call it a 'flight' and an injustice to history to call it a migration. The real historical significance of this is not conveyed by the word migration. And that is why the word Hijrah is preferable to any of its English equivalents.

Another important aspect of Hijrah is that it is not merely an event of historical significance, but one which has a spiritual and social meaning as well. One finds that in the last analysis, the Hijrah is a kind of a process of identification. In Hijrah, not only does one refuse to be

associated with any of these batil(false) concepts but one is positively identified with the will of Allah. That is why the Prophet, when asked by the sahaba(Companions) which was the best Hijrah, replied that the best of Hijrahs is the Hijrah away from that which displeases the Lord. Thus when remaining in Makkah, the first place of worship, under the sun, involved the displeasure of Allah, Makkah was to be abandoned. The historical event then is motivated by a concept, the concept of man's identification with God's will, the submission of all personal wishes (hawa) to the guidance (huda) of Allah. Acceptance of the huda and identification with God becomes a Hijrah. Each one of us, who in any given situation, refuses to follow that which displeases Allah, perform an act of Hijrah. A hijrah from God's displeasure to God's pleasure. This is the principle of identification, the concept which emerges from the idea of hijrah.

What must be emphasized is that wherever one is, whatever one's station in life, and whatever be the period and the situation, the test is the identification with God's pleasure and the Divine principle and disassociation from that which destroys one's spiritual or ideological personality. This is the basic concept which emerges from the Hijrah, from this historic event which inaugurates the Islamic era in history.

(Abridged, The Muslim London)

SURATUL — FALAQ

1. Say: I seek refuge in the Lord of the Daybreak*
2. From the evil of that which He has created*
3. From the evil of the darkness when it is intense*
4. From the evil of malignant witchcraft*
5. And from the evil of the envious one when he envies*

(Chapter 113)

SURATUN - NAS

1. Say: I seek refuge in the Lord and Cherisher of Mankind*
2. The King or Ruler of Mankind*
3. The God of Mankind*
4. From the mischief of the whisperer(of evil)who withdraws (after his whisper)*
5. The Same who whispers into the hearts of mankind*
6. From among Jinns and among men*

(Chapter 114)

THE ETERNAL REFUGE

These surahs (called Al-Muawwazatain—the two chapters for seeking refuge) contain a direction from God to take refuge in Him and seek His protection from all fear and evil, known or unknown. God, the Exalted, unfolds His world of care and calls the believers to resort to His care and protection wherein they will feel safe and peaceful. The two surahs start off with "Say, I seek refuge with the Lord of Daybreak" and "Say, I seek refuge with the Lord of Mankind" respectively, and throughout the surahs the underlying factor of God's kindness and love is brought out.

Refuge in God is sought by the believer from all types of evil, from the evil of the created, from the evil of darkness, from the evil of malignant witchcraft and from the evil of the envious one.

MAGIC

Various types of magic are practised, some by deception of physical human senses and others by influencing people's will-power and projecting ideas onto their emotions and minds.

Magic is the production of illusions, subject to a magician's designs which does not offer any kind of new facts of reality or alter the nature of things. But it is an evil from which God's protection needs to be sought.

SOME ATTRIBUTES OF GOD

Refuge is sought in the Lord, Sovereign and God of mankind from the insidious whisperer, jinn or human, who suggests evil ideas into people's minds. 'Suratun Naas' presents the relevant attributes that Allah possesses to keep away this invisible evil which the mind on its own cannot eliminate. The Lord is He Who preserves, directs, cherishes and protects mankind. The Sovereign is He Who owns, governs and independently runs the world. God is He who supersedes all other beings and absolutely supervises over all their affairs.

God the Merciful instructs His Messenger, Muhammad on whom be peace, and his Ummah, the world community of believers to realise these

attributes of His and seek His protection against the sneaking evil in the face of which they are helpless without the aid of the Lord, the Sovereign and Almighty.

The nature of this evil-importing medium is identified first as "the sneaking whisperer". Then its form is specified as "from among jinn and men". Its function is outlined as "to whisper in the hearts of mankind".

One's full attention is drawn to the whole identity of this "sneaking whisperer" after describing its nature in order to show the process by which that evil is insinuated so that one is alerted to watch and confront it. When one is thus given the full picture and knows that this sneaking whisperer operates secretly he is therefore made ready to take defensive actions.

We do not know how the jinn perform this whispering but we do certainly find its repercussions in the behaviour of individuals as well as human life generally. We know for sure that the battle between Adam and Satan has been a very old one. It was declared by Satan out of the evil inherent in him, his conceit, and his envy and resentment of man. He was given divine permission to carry on this battle for some purpose which God alone comprehends.

But significantly, man has not been left alone, dispossessed of the necessary means of protection. He has been provided with the power of Iman (Belief). Meditation and seeking refuge in Allah are among man's effective weapons. When man neglects these means of security and defence, he indeed has only himself to blame. It is related that Muhammad, peace be upon him, said:

"Satan is besieging the individual's heart; he subsides whenever one conscientiously remembers God, but insinuates (his evil) whenever one is unthoughtful of God."

HOW WE ARE MISLED

As for humans we know a great deal of their various types of "whispering" and some types like the following are common:

1. A bad companion, in whom one confides, who injects evil into his

comrade's heart and mind while he is unaware.

2. A ruler's counsellor or advisor who whispers to him and turns him into a destructive tyrant.
3. An unscrupulous slanderer who fabricates and decorates tales and makes them sound factual and convincing.
4. A hustler of immoral business and dealings, who ensnares people to respond to their passions and their sensual, unhealthy desires.
5. Other "whisperers" who lay various traps, inconspicuously utilising people's different weak points which they detect and look for.

There is a very direct significance in identifying "the whisperer" as "sneaking". This description indicates the secretive-ness of the "whisperer", and an allusion to its intrinsic feebleness whenever it is discovered or resisted. It subsides and meekly withdraws when met in the open.

Nevertheless, the battle is long and everlasting since this "whisperer" is always watchful for the right moment (when one neglects the remembrance of God) to implant its evils. For the believer to be conscious of God once in a while is never sufficient as the war is continuous till the end of time as the Qur'an vividly states in this lucid picture:

"And when God said unto the angels: Fall down prostrate before Adam, they fell prostrate except Satan who said: Shall I fall prostrate before that which you have created from clay?

He said: See you this (creature) whom you have honoured above me, if you will give me grace till the Day of Resurrection I verily will misguide his offspring save but a few.

God said, Go and whosoever of them follows you, hell shall be your ample reward! Provoke with your speech whoever you can of them, urge your men and horses (means of provocation) against them, be partner in their wealth and children and promise them... Whatever Satan promises them is false. Over my faithful bondmen (O Satan) you have no power. Your Lord (O Muhammad) is sufficient guardian.

(Adapted from Fi Zilal al Qur'an by Sayyid Qutb).

An Asset

ISLAM—Its meaning and message. Edited by Khurshid Ahmad. Islamic Council of Europe, 1975, 279pp, Bibliography of writers, 15pp Index.

Once, the centre of the Islamic Renaissance appeared confined to the ambit of eastern nations, particularly Arabia, Turkey, North Africa, Palestine, except for the brief historical period when Spain became the focal point of Islamic Cultural Revival and the fore-runner of European Renaissance in the early 16th century.

However, the centre of this revival is shifting from the east and lodging itself in the west, as a result of:

- a) the keen interest of the oppressed western minorities in Islam,
- b) the repression of Islamic workers in their homelands causing them to seek refuge in the west, and
- c) the apparent improvement of relations between the Islamic east and the western world, as evidenced by America and Britain.

For this revival to gain momentum in the west, however, there is need for a particular type of scholarship—one which does not attempt to 'reform' Islam or create a 'type of Islam' by adding the adjective 'Islamic' to contemporary alien social philosophies ['Islamic' Socialism], but which presents Islam in its pristine purity to western peoples both in a language and manner which precludes conceptual distortions.

'Islam—its meaning and message' proves effective in this regard, for it challenges the very foundations of western society while simultaneously correcting distortions and misunderstandings about the nature of Islam. It is, therefore, a valuable asset to Islamic revival among English-speaking Muslim communities in the world.

To facilitate reference, it is divided into four parts—The Islamic Outlook on Life, The Prophet and The Quran, The Islamic System, Islam and the World. Each part, composed of self-contained selections from well-known participants in the Islamic Struggle—Muhammad Assad, Syed Qutb, Abul A'la Maududi, Mustafa Ahmad Al-Zarqa, etc.—blends harmoniously into the following to give a comprehensive picture of the Islamic system of life. The writers are acquainted with the problems of Man and their styles of writing re-

flect experience, confidence, a deep knowledge of Islam and an understanding of the contemporary situation (which, despite minor variations from country to country is dominated by Ignorance (Jahilliyyah).

They emphasize that Islam has long solved problems which continue to baffle even the best western thinkers—the rights of women, the concept of worship, the origin of Man, relationship between 'religion' and 'science', the question of ultimate Sovereignty, etc. A. H. Siddiqui says: 'A religion as self-contained and realistic as Islam is, must provide answers to all spiritual and secular questions and should offer to humanity not only a new metaphysical outlook, but a comprehensive programme of revolution in human life...' On the question of Sovereignty, Maududi says: The basic principle of Islam is that human beings must, individually and collectively, surrender all rights of overlordship, legislation and exercising of authority over others. No one should be allowed to pass orders or make commands in his own right.... This right vests in Allah Alone.'

This book hits out at the narrow concept of religion prevalent in the west, where 'religion' if not limited to a few beliefs and rituals, is either obsolete or confined to specific boundaries dubbed 'the private life of man'. The advocates of Islam state clearly that Islam is an ideology of Divine origin and is as perennial as man. It looks at man as a composite creature and devises a scheme of life which is comprehensive both in nature and scope so that no part of man's life is untouched by it or left to the tyranny of Caesar: '...a religion with such laws and principles and so comprehensive as to include the whole of the human existence, emotions, thoughts, actions, worship, economic dealings, social relationships, instructive urges and spiritual aspirations—all arranged in the framework of a single harmonious but unique system of life, can never lose its usefulness for mankind.' (p.257)

Usually, Muslim writers tend to paint the west in the grossest terms without considering the positive aspects of its culture. This is not so with this book as a whole; it attempts to present a balanced view of western society so that western peoples may see themselves and their environment in the light of objectivity and reason. It encourages the western mind to look to other than western traditions for the solutions to its problems.

Though the writing styles vary, the feeling one gets is that of a constant repetition of themes throughout the whole book. The juxtaposition of similar ideas tend to lend monotony to the book and suggests that one article would have admirably conveyed the message of each section.

In Chapter II, the inclusion of Maududi's introduction to the Quran would have been better than the second article and would have more clearly explained the nature of the Quran, while Syed Qutb's essay on the Quranic Method from the book 'Milestones' would have lent added potency to a work well done and established the fact that Islam possesses a specific method of implementation. However, it must be borne in mind that the solutions which Islam presents to the problems of mankind in general and the west in particular, would be rendered ineffective if they are divorced from their natural environment. Mankind in the west, therefore, must be made to understand that Islam demands total acceptance and not piecemeal allegiance.

a merciless society—is but a solitary example of what happens to a victim of fornication. There are countless women like her, women destroyed in their early youth and left to the mercy of a wicked society of hypocrites. Today she stands condemned, a victim of pseudo-social barriers and lopsided laws. She stands exposed before all our eyes and we stand exposed to the sight of Allah. Are we prepared to see that Justice is done? Is she really a Murderer, or is She THE SCAPEGOAT upon whom a degenerate society can hang its guilty conscience and return to an ignorant and disgusting existence? When are the Muslims going to obey Allah's command: "ENJOIN WHAT IS RIGHT AND FORBID WHAT IS EVIL"?

Allah says: "O you who believe! Stand out firmly for justice as witnesses to God, even as against yourselves, or your parents, or your kin and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts) lest you swerve, and if you distort (Justice) or decline to do justice, verily, God is well-acquainted with all that you do".

NO SOLUTIONS

West Indian Social Problems (A Sociological Perspective) Edited by Malcolm Cross, Columbus Publishers Ltd, 1970, 160pp., 3pp Bibliography of writers.

In recent years, social scientists are playing an ever-increasing role in the structuring of man's life, and this should be borne in mind while examining the problems raised in this book.

The introduction by Malcolm Cross makes it clear that "to a sociologist, there is always a difference between a social problem and a sociological problem" and that the sociologist is not concerned with solving society's problems but with collecting data for academic discipline. This separation of social problems from sociology needs to be frowned upon.

The first essay describes sociology and sets framework for what comes later: "Sociology may be defined as a systematic study of human social relations....not a form of social engineering primarily concerned with seeking solutions to problems". This clearly removes any mis-identification with social work and portrays the sociologist as being mentally sterile and spiritually idle. Since the sociologist supposedly works with a) Objectivity—analysing without bias, b) Scepticism—the willingness to question everything, and c) Neutrality—not making any judgments, ethical or moral, sociology thus exhibits a total ignorance of man's purpose on earth and refuses to consider that man, by nature, must incline to one thing or another at every step of his struggle for existence. And one thing is quite clear from this book; the sociologist uses the existing status quo as his foundation and as such, his conclusions are tainted with his own attitudes.

Andrew G.J. Camacho's essay "Work and Society" looks at attitudes towards work in the Caribbean Society ("By work. I mean whatever people do to earn a livelihood") and he attempts to analyse the attitudes of different working groups towards their jobs, in relation to remuneration and job security.

Finding many unsatisfactory situations, he suggests that "our educational system does practically nothing to prepare people for their world of work", but he fails to note that it also reinforces negative attitudes towards certain types of employment. While he does throw out

tentative solutions, he fails to realise that education should be based upon man's purpose of creation from which all work is defined, not only in terms of livelihood but in terms of building a better society. Clivin Victor's essay on "Juvenile Delinquency" refuses to acknowledge the moral element which can best be ingrained in individuals within the family structure where individual roles are clearly defined in accordance with the commands of God and the sense of accountability to Him on the Day of Judgment. His statement "Juvenile Delinquency is a term used to indicate a particular type of deviant behaviour; that is, behaviour which does not conform to accepted standards in any one society" could be very much the condemnation of the man-made virtues so plentiful and highly-praised in most societies today. It is equally applicable to the examples of Adult Delinquency (so conspicuously absent from his essay) from which minors can, and do, pattern their lives.

J.D. Elder's "Drug Addiction and Society" shows up the Achille's Heel of sociology. The most widely used drug, alcohol, is declared acceptable by man's legal ethics, even though it is expressly prohibited by God in all Scriptures, yet not one word is said about it. Not surprisingly, since the Caribbean region, especially Trinidad, Barbados and Ja-

maica are noted for their "fine" rums. This again proves the fallacy of the sociologist's claim to 'neutrality'.

The redeeming feature of this entire book is the final essay which immediately removes all fear from the heart by assuring that sociology can never replace politics and economics (May Allah forbid) but can only supplement them. As expected, the writer goes on to make a fool of himself (and his readers) by quoting "people will strive for maximum gain at least cost in the short run, while not forgetting possible losses in the long run...that people will choose their economic activities in terms of money".

The emptiness of this assumption shows up in the wild spending sprees indulged in by advertisement-crazed people and the deviations from idealized economic behaviour seen in colonial societies (where wealth is concentrated in the hands of a few) and in communist-oriented societies (where force and oppression dictate population tastes).

All in all, the book points out problems which West Indians face, but falls flat when it comes to solutions. However it poses a challenge to the Muslim community in the Caribbean to apply the solutions of Islam to the society's ills, though its boring reading may itself be a problem to anyone hoping to assimilate it.

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