

THE MUSLIM STANDARD

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Trinidad and Tobago is witnessing the adoption of a new trend, the growing of 'locks' characteristic of the Rastafari Cult. This trend is gaining popularity with locals because of four main reasons: some people are in search of their identity, their God and the method of achieving dignity, peace and salvation. Becoming Rastafarians apparently gives them an answer. Some adopted the doctrine because it relates to their plight and confirms most of their beliefs. They realise that they are living in a society which has made them outcasts; in their everyday life they are faced with poverty, unemployment, ostracism by the 'well-to-do', economic exploitation, mental slavery and starvation. They therefore think that this is not the home for the black man and that the return to Africa is inevitable if they are to attain happiness and identity. Some adopt it for the hair-style; this bunch believes that being 'hip, heavy and with-it' comes by impersonation of hit-singer and Rastaman Bob Marley. Others flaunt 'dread-locks' for no apparent reasons, characterized by one 'brother saying, when asked why he wore locks: "I don't know, I just feel to grow it." But what is Rastafari all about?

The Rastafari cult is an off-shoot of the teachings of Marcus Garvey and is centred around the person of Ras (Prince) Tafari, known to the world as Emperor Haile Selassie (deceased) of Ethiopia. When Ras Tafari was crowned in 1930, many ardent followers of Marcus Garvey saw this as the fulfillment of Garvey's 'prophecy' that a 'black king shall be crowned in Africa, indicating that the day of deliverance was near.' They found Biblical texts justifying this belief (Revelation: 2,5; Ezekiel 30; Timothy 6; Revelation: 17 and 19 and Isaiah 43) and began a new cult in Jamaica attributing divinity to Selassie. The basis of the ideology originally was that repatriation to Africa was the only means of black salvation, Selassie was divine, the black people are the true Israelites, Babylon (Church, police, World Powers, and their allies) must fall and belief in those parts of the Bible

THE KEY TO THE LOCKS



which were 'free from interpolation'. However, as the following grew, people brought their own traditions and beliefs with them and reduced the ideology to a hotch-potch. There is now much doctrinal differences amongst the Rastas and consensus of opinion can hardly be found. Some Rastafarians smoke marijuana, which, they claim, is permitted by Genesis 8, Psalm 18 and Rev 22; some grow locks—Ezekiel 5, Numbers 1,2,5—some are peace-loving, hard workers and others refuse to co-operate with the existing society.

Rastafari brethren believe that their doctrine is The Truth, giving self-consciousness, guidance and a chance to attain salvation. However, an examination of the doctrine and its effects on the life of its adherents plainly shows that it lacks uniformity and comprehensiveness as well as a solid foundation. The types of people it produces are far too varied and complex; there are Marxists, violent extremists (Niyamen), ascetics, refined, easy-going brethren, dope-addicts and criminals. There is no method of producing a unified moulding, a sample specimen of the 'true' Rastaman. The doctrine does not make demands on a person to make any effort to change himself totally and to rid himself of all negative, stagnating qualities. On the contrary, it creates more problems for its adherents, the least of which is social ostracism and police harassment. The Rastaman is associated with drug-taking and dope-pushing by the average policeman, and in the eyes of the society, he is considered to be an unsavoury character—an image which his mode of dress does nothing to eradicate. Rastafari Culture (if it exists at all) leaves the society in which it takes birth in the same decadent conditions without offering any positive solutions to change the evil nature of the system which was responsible for the sufferings of the underprivileged. Instead it breeds a strongly irrational pride and consciousness of racial attachments and achievements, irrespective of the character of the individuals involved. The overall effect is one of disunity between man and man on the basis of racial origin and superficial considerations.

Selassie's death has not made much difference to the Rastafari Brethren. For many, he still lives hidden away from our gazes; those who do accept his death are anxiously awaiting his resurrection, when he will come to take them away to the holy land—Ethiopia—where all their troubles would forever fade away and life would be pleasant and free. Selassie, the Lion of Judah, as he is known by his followers, was nothing but a human being far

removed from any claim to immortality and divinity, as incidents during his lifetime show. He was far from Messianic and suffered all too clearly from the limitations of mortals. As his recent overthrow leading to his death has clearly demonstrated, life under his rule was no bed of roses as the people of Eritrea and Ethiopia can testify. For many centuries prior to the Land Reform proclamation in 1975, Ethiopians suffered under the harsh conditions of a feudal system in which the Ethiopian Church and the Royalty monopolised most of the arable land. While the 'Lion' ruled, this continued unabated and the peasants, frustrated with the unjust land system which required them to pay up to three-quarters of their crop harvest in rent, had to take up arms to gain some improvement in their position. While many Ethiopians starved because of famine, Selassie was reported to have been feeding his pet lions with meat. In Eritrea, Selassie's policy of repression and colonisation of the native peoples was responsible for the reduction of Eritrea to a province of his Empire, the attempted extermination of the Eritrean peoples and the war of autonomy and self-preservation which continues unabated today in that troubled land, struggling for survival under the repeated trappings of the boots of the Military Government.

Selassie was ingloriously forced into exile in 1935 when Mussolini invaded Ethiopia and the Emperor himself acknowledged the Oneness of God and his own helplessness when he sent a message to King Hassan of Morocco in 1971 imploring the "Almighty's protection and aid to enable him to carry on his 'good' works". This is a far cry from the idea of God given in the Holy Qur'an: "He to Whom belongs the Sovereignty of the heavens and the earth, He has chosen no son nor has He any partner in the Sovereignty; He has created everything and has meted out for it a measure. Yet they choose beside Him other gods who create nothing but are themselves created; and possess not hurt nor profit for themselves and possess not death nor life, nor power to raise the dead." (Quran:24:2,3)

The Rastafari Brethren should realise that mankind is one nation; colour, race, hair, homeland and position in society should not influence one human being to discriminate against another. What really matters and ought to determine attitudes between human

beings is whether a person is righteous or evil. If a person is righteous, irrespective of colour, hair texture, etc, that person should be encouraged in society. If evil, there should be no pains spared to change the evil in the person. The same must be said for the society, since it is but a composition of human beings with ideas and feelings, and needs. Resorting to drugs do not remove the evils of the society, nor do people escape from one plane of existence to another when faced by seemingly unsolvable problems by turning to drug-addiction. What is really needed to give man his identity and freedom is a code of life dealing with all aspects of human existence and geared to provide solutions to every problem. This cannot be a system which accepts anything and everything in a haphazard manner. Everything must be clearly defined by it, with clear indications of who is "in" and who is "out", and what is permissible and what is not. It must enshroud politics, economics, trade relations, education, family and social relationships, even war—nothing must be left out. This system must eradicate the concept of a share for God and a share for Caesar, which has for so long been the cause of much injustice in human societies. If this system does not cater for this complex array of life's aspects, vacuums will be created which will leave the adherents to this system 'suspended in mid-air' as it were, for in those areas where there is no specific instruction, evil influences will enter and enslave men.

Such a system can only come from the Creator of man, Who knows all things and is the Only One Who has an integrated view of everything. Fact has it that ISLAM is this system. By adopting Islam—acknowledgment and worship, surrender and obedience to the One True Creator of Everything—man attains his freedom from mental slavery, superstition, self-worship, all negative qualities by virtue of personal effort and God's mercy. Not only this, but the members of the society will be guaranteed the basic necessities of life, enjoyment of the good things and recognition of their true human worth and dignity.

Brother Y. Muzaffaruddin Hamid, Chairman of the Islamic Party of North America, is in Trinidad on a short visit.

POINTS TO PONDER

Abu Ishaaq Ebrahim ibn Adham was once passing through a bazaar... it was then said to him: "Oh Abu Ishaaq, Verily Allah has declared: Ask Me, I will grant you your request.' Why is it that we make supplication and He does not accept?" He replied: "Surely it is because your hearts have become dead, due to ten things:

1. You have known who Allah is, yet you have not fulfilled His duties.
2. You have recited the Qur'an, yet you have not practised upon it.
3. You have proclaimed the love of Rasulullah, yet you have not practised upon his Sunnah.
4. You have pronounced that the Evil One is your enemy, yet you have stood with him.
5. You have pronounced your desire for Heaven, yet you have done nothing to achieve it.
6. You have pronounced your fear of Hell, yet you have done nothing to escape it.
7. You have proclaimed that there is surely no escape from death, yet you do not prepare for it.
8. You have indulged in seeking the faults of others, and have left looking into your own faults.
9. You have enjoyed all the blessings and Bounties of God, yet you do not give Him due praise for it.
10. You have buried your dead, but you have taken no admonition.

How then will your prayers be accepted?"

INTERNATIONAL
SPOTLIGHT

A case for investigation

DAUD SEYFULLA, a Muslim refugee from Romania, now residing in the U.S., gives an eye-witness account of the conditions of Muslims in his homeland.

I am a Muslim refugee from Romania from the town of Medgidia and know the situation first-hand. The Romanian government has established absolute control of Muslim religious institutions and of the Muslim clergy and uses them according to its own purposes. The Mufti Yakub Effendi, who is the chief spokesman for the Muslims, is a former large land-owner who donated his property to a collective farm out of fear of persecution and became a supporter of the regime overnight. He was appointed later to the present position he occupies. He is afraid to express the slightest objection to the government's directives and is the principal executioner of the anti-Islamic policies that it implements.

Among these policies there is, first, the closing of the Medgidia Seminary which trained teachers and Imams for the Muslim population of Romania. This was a very old and venerable institution which today is used as an office for some government enterprise. It is interesting to note that this institution was 'leased' to this enterprise by the 'spokesman' of the Muslim community under the pretext that nobody wanted to attend the school. The fact is that the government wanted to deprive the community of religious leaders and thus starve them spiritually as it has succeeded to a large extent.

Today, there are in Romania only a few Muslim imams and the believers have an exceptionally hard time fulfilling their religious duties. The Romanian government's ultimate purpose is to break down further the Islamic identity of these

people and eventually assimilate them. The overwhelming majority of the Muslims in Romania used to speak Turkish, but the younger generation which has been deprived of Islamic education, has begun to speak Romanian and lose attachment with the Islamic world as well as its own Islamic identity.

The Romanian secret police, which is one of the cruelest and crudest of its kind, keeps a constant watch on the Muslims to prevent them from performing their religious duties. However, whenever Muslim visitors (and especially Arab dignitaries) visit the Romanian Muslims, they are met by the 'representatives' of the Muslim community who claim that they have perfect freedom of worship and study. These 'representatives' are actually hand-picked by the secret police and perform in accordance with their directives. They tell the Arab visitors that they are very free and that the Muslim population is very satisfied with its status. However, if one dared to contact privately the Muslims and find out what their real feelings are, one would be dismayed at their plight and the threat of an imminent end to their Islamic religious existence. For instance, some mosques have been designated as 'historical monuments' simply to put them out of use. These mosques are shown as exotic curiosities to tourists who in exchange for a small amount of money are taken all over the mosque while the believers have no place to pray in. The Museum of Dobroja, that is the province in which the Muslims live, shows all the ancient history of Dobroja but omits any mention of its Turkish-Muslim heritage despite the fact Islam had a continuous existence in that area since the 11th century. In fact, when the Museum was first established in the 1950's it had two exhibit rooms which showed Muslim-Turkish arts, crafts, etc. These rooms were closed in order to prevent the

Muslims from developing a sense of historical continuity or pride in their past. Even the colonial powers in Asia and Africa treated the Muslims better than the Romanians treat their Muslim minority whose historical home they now occupy.

I believe that the hypocrisy of the Romanian government is best illustrated by their recent publication on Romanian Muslims. This publication has some nice pictures showing the Muslims performing their religious rites. Actually these pictures were taken from specially staged gatherings. The explanatory captions are written in Arabic although the language of the Romanian Muslims is Turkish. In other words, this book was specifically prepared to deceive the Arab visitors that Islam in Romania is flourishing. Furthermore, this book is not sold in Romania and therefore, the Muslims are unable to buy it there. The Romanian propaganda apparatus is afraid to publicize it among its own Muslims because what the book says is totally contrary to reality.

The Muslims of Romania today are a despised, oppressed minority whose name is not even mentioned in the statements made by Roma-

nian leaders about minorities in their country. I would urge competent Muslim organizations to initiate investigation into the status of the Muslims of Romania and their imminent destruction at the hands of a government which is as anti-Muslim as it is nationalistic towards its own culture and heritage. It uses atheism to destroy the culture and belief system of the Muslim groups while promoting the culture and religion of the ethnic Romanians under the guise of folk culture and national heritage.

Courtesy 'Impact'

WORLD CONFERENCE
ON ISLAMIC EDUCATION

Preparations for the first World Conference on Islamic Education due to be held in Mecca, March 31-April 8, 1977, are reported to have reached an advance stage, according to a press release issued by the conference secretary Dr. G. N. Saqib. The conference which is described as 'an attempt to redefine the Islamic concept of education and to find out the ways and means of creating that harmony and unity of body, mind and soul through education for which Islam stands', is also expected to consider and discuss the educational problems of the Muslim community in Europe. Over 300 distinguished scholars including Mawlana Abdul Hasan Ali Nadwi and Profs. Muhammad al-Mubarak, Ishtiaq Husayn Qureshi, Ismail al-Faruqi, Husayn Nasar, Khushid Ahmad, Muhammad Quth and Syed Ali Ashraf are expected

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"The advantages enjoyed by the Negro in the Western World, now that he is free, are hardly greater for the attainment of true manhood than when he was in bondage. And a far more difficulty lies in the way of his genuine progress than the mere physical inconveniences which his colour entails, and that is, the impossibility, in the country of his exile, of securing a proper individual or race development."

The term 'negro' is here conveniently used to represent black people of the Western world. Although at this moment there doesn't seem likely to be an alternative, the nickname having become long established, it is rather painful to realize nevertheless, that for example, a Chinaman remains a Chinaman whichever part of the world he may be transplanted, a Jew remains a Jew, a European a European, an Indian an Indian, but an African with non-white skin becomes a 'negro'.

The European dictionaries are not prepared to render justice to the man whose skin is black especially if he is of African descent. As far as they are concerned, he is a 'Negro'. Negroes are, necessarily, the descendants of European slaves, and even though the plantations seem to have disappeared, they are still enslaved, though not physically, but mentally, economically and otherwise. One is, thus, inclined to argue that not only the label 'Negro' but the whole basic personality that goes under it is a European creation. Therefore, though some of the more enlightened minds from among them may sincerely claim themselves to be Africans, they continue to remain enslaved and cannot possibly assert their African personality until they have been fired and remodelled, re-cultured and re-educated.

Everybody knows how it happened that Africans were carried in such large numbers from Africa to America and the West Indies where they were used to replace the indigenous people. It was out of a strange sense of pity for the delicate Indians—whom the Spaniards saw groaning under gruelling and arduous conditions, that Bartholome de Las Casas strove to replace with robust and indefatigable Africans. But alas, from the very day onward, innumerable woes have descended upon the African people. In the early years of enslavement, these people were seen plainly as African blacks or just blacks, and doomed to serve and live in perpetual servitude. Later came the term

'Negro' which, too, meant black in Latin.

Whether it were the Portuguese or the Spaniards who invented and accredited the derogatory label 'Negro' to the people they had kidnapped, uprooted and enslaved, the fact remains that those people in the Western world called 'Negroes'—even though many of them are strongly resentful of this indignity and misnomer—are for the most part, a people living a life of the most heavy and painful legacy of Slavery.

TOWARDS SELF-RESPECT AND DIGNITY

by Ilyas Mahmood

It is an undeniable fact that westernisation has totally failed to solve any of the problems of the 'Negroes' whether spiritual or even material. The redemption of a people such as they are, a basically religious people, depends upon a radical reform of their notion as to what religion is. Slavery has ruined their true religiousness and distorted the whole moral and ethical fibre of their life. This is a disaster and a tyranny, the grievous implication of which are hardly ever realised. As it is, a 'Negro' has no 'soul' of his own and has but to follow or retrace the steps of his master. It may, therefore, be a long time before a knowledgeable 'Negro' will be able to forgive and forget the gross damage done to his real self. Anyway, efforts aimed at regrouping and regenerating the Africans in diaspora are bound not to make any tangible progress without resolving the basic issue of their qualitative personality.

What then is the true and original African personality? Majority of the West Indians and Afro-Americans were captured from West Africa which was and is to this day a predominantly Muslim country and here is what Abu Bakr al Siddiq (Edward Doulan), a 'Negro' and a 'slave' who came from the region had to say:

"I was educated in the town of Jenne, and fully instructed in reading and construing the Qur'an...On the day they made me a captive, they tore off my

clothes, bound me with ropes, and gave me a heavy load to carry...I was carried on board of the ship...for three months, and then came on shore in the land of Jamaica. This was the beginning of my slavery until this day. I tasted the bitterness of slavery from them and its oppressiveness. But Praise be to God, under Whose power are all things. The faith of our families is the faith of Islam...They say the five prayers; fast every year in the month of Ramadan; give alms as ordained in the law;...fight for the faith of God; perform the pilgrimage to Mecca; i.e. such as are able to do so; they eat the flesh of no beast but what they have slain for themselves; drink no wine...or do any other thing which is forbidden; they teach their children to read, and instruct them in the different parts of knowledge, their minds are perfect and blameless according to the measure of their faith."

Such was the condition and spirit of the African when he was enslaved and it was this fine and human personality which was demagnetised and transformed into a 'Negro'. In their decadence and corruption, some Arabs and Turks, too, indulged in enslaving but despicable as it was, it was not exclusively African-oriented and above all, the egalitarian nature of the Islamic society (even in its worst days) precluded the dehumanisation the African invariably underwent in the Western hemisphere. As a result, one finds that today, the only society not exclusively associated with the colour of one's skin is the Muslim society.

However, many at the moment are conscious of this legacy, but not many are prepared to strive in honesty to remedy the situation. In seeking redress, some of them turn to communism or to socialism, its westernised homologue. Quite many see their salvation in a Black Power revival, but the vast majority appear reconciled to remain in and for the status quo.

Whatever be the ideological variants of the above three types, in essence, they all stand for purely materialistic and superficial goals. The 'Negroes' do want wealth and power, but how can they gain even material well-being when they continue to function in the value framework of their masters? How can a people given to drinking, dancing, gambling, womanizing, and buffooning hope to achieve any emancipation at all? No wonder, there are not many who ever

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A ROLE FOR THE MUSLIM WOMAN

by Maryam Jameelah

The Primary duty of the Muslim mother is to make every effort to persuade her children to abide by the teaching of the Holy Qur'an and the Sunnah of the Prophet. Many are the Muslim women in non-Arab countries who devoutly recite the Holy Qur'an in Arabic each morning without the slightest comprehension of its meaning. Many are the more religiously-inclined girls, especially those who have enjoyed a modern education, who read the Qur'an, Hadith and other Islamic literature as if these were merely some noble, abstract philosophy. Not for a moment would it occur to them to abandon such wrong habits as habitually attending dirty films at the cinema, listening to vulgar songs over the radio and singing them (sometimes even in sleep) automatically or going out to mixed social functions in tight, immodest dress. Muslim mothers should tell their adolescent daughters and sons that just because all their friends at school or college are doing these things, they do not become right! Muslim women must read the Holy Qur'an and Hadith so that instructions are practically implemented in their every day lives. Too many Muslim households keep their copy of the Holy Quran wrapped up in a beautiful silken cover on a high shelf merely to gather dust. How these hundreds of thousands of idle Qur'ans must be making their silent plea: "Oh take me out! Read me! Obey me!"

YOUTH REBELLION

Mothers are accustomed to reading in women's magazines that they must simply accept the violent rebellion of their young against long-established moral and religious values, their foolish, obnoxious behaviour, their irresistible attraction for the trivial and frivolous, their utter contempt for all that is 'traditional' and their impatience for revolutionary 'change'—that is, Western-style atheism and materialism—as a kind of inherent biological fact of modern adolescence and youth and that nothing can be done about it except abjectly resigning oneself to the prevailing trends. This is utterly fallacious. There is nothing inevitable about this, much less are all efforts to resist so absolutely hopeless as modern pro-

paganda would have us believe. Our youth are naturally reacting to what they have been taught in their homes, in their schools and colleges and what they read, hear and see in the mass-media. If these are taught the Islamic way instead of the Western way, they would feel, think and behave entirely different. In creating this essential transformation, the woman, as the decisive influence upon her growing child, can perform a crucial role.

PERSONAL EXAMPLE

Islamic teachings on purdah demand that the woman lives in privacy and dignity, and spends most of her time at home, only going out when compelled by necessity or perhaps occasional visits to relatives or female friends. The best influence a mother can exert on her growing children is to set a good personal example. A mother who is always diligent in her household tasks, caring for, supervising and disciplining her children and who keeps busy with Salat, Qur'an readings and other virtuous works, provides the most favourable Islamic atmosphere for the young child which will greatly help off-set the multitudes of undesirable influences he will encounter outside the home as he grows up. Mothers should start Islamic education of their children at the earliest age. The Hadith tells us of children of the Sahabah who were reciting The Holy Qur'an even before they were weaned! As soon as a baby begins to speak, he should be taught the Kalima and such Islamic expressions as 'Bismillah, Al hamdulillah, Allahu Akbar, Inshallah, Mashallah, etc, and as soon as he is able to stand and walk, he should be encouraged to imitate her (as all toddlers love to do) when she is saying her Salat.

When children reach the age of seven, mothers should insist that they say their Salat regularly and punish them after the age of ten if they fail to do so. Thus children should become accustomed to performing their duties to God and to their fellow-beings long before puberty. Observance of all these duties should be performed by a simple and clear explanation of their significance according to the age and intellectual capacity of the

child. She should entertain her young children with the thrilling deeds of the great Muslims past and present and try to inspire them with the desire to emulate these virtues. When the child is old enough to read, the mother should make freely available around the house, Islamic books and pamphlets appealing to children and encourage him to read them for himself. Older children and adolescents should not only be told not to go to dirty films at the cinema or listen to useless programmes over radio or television, but explicitly what is wrong with them. If the mother owns a radio or television set, she should restrict her listening to Tilawat, news bulletins, good poetry recitations and healthy educational programmes. Under no circumstances should she permit "Pop" music to be heard in the house because this is the worst possible moral influence on the children. If ever children start singing these vulgar songs they have heard and learned from neighbours' radios and television sets, she should hush them and tell them how ashamed they should feel to be heard singing such dirt!

ISLAMIC EDUCATION

The Muslim mother must on no account ever consent to sending her children to Christian missionary schools or convents where they are totally alienated from their religious and cultural heritage, although she must realize that the Government national schools do not provide a much happier solution. She must supplement this materialist education with instruction in Arabic, Qur'an and Hadith from private tutors at home if she can afford it or in the mosque if she cannot and with such Islamic training as she herself can give. She should carefully read all her children's text-books and point out to them that much which is taught to them is not correct and even false and evil and whatever is un-Islamic or anti-Islamic she should explain why it is so in the most convincing manner.

The Muslim mother should try to make her home within her means an attractive place. Islamic education should teach girls cleanliness and orderliness. They should not depend upon servants always to do it for them. If she is prosper-

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The religion of Islam puts morality (the good deed) in the first grade of importance. The mention of the good deed immediately follows the mention of faith in several Quranic verses.

'(As for) those who believe and do right, joy is theirs and a goodly return.' (Ar-Ra'd, XIII:29)

'By time, most surely man is in loss, except those who believe and do good, and enjoin on each other truth and enjoin on each other patience.' (Al Asr, CIII:1-3)

Allah, glory to Him, described His prophet, peace be upon him, by saying, 'And most surely you stand on an exalted standard of character.' (Al Qalam, LXVIII:4)

And He addressed His prophet, saying: 'Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you...' (Ali-Imran, III:159)

All this is clear evidence of the real importance that Islam gives to morality in the public and private life of the Muslims.

MORAL AIM OF ISLAM

Islam sets as an aim the guaranteeing of the greatest good and happiness for the individual and the group in this life and the next. This is a short sentence but it implies vast, far-reaching aims.

'And it was said to those who act righteously: what was it that your Lord revealed? They said, Goodness. For those who do good in this world receive good, and certainly the Home of the Hereafter will be good; and certainly most excellent is the Home of those who are righteous.' (An-Nahl, XVI:30)

The Muslim, when he is aware that Allah has honoured him and made him His agent on earth, knows that it is his duty to be guided in his behaviour by the light of the highest example which exemplifies the qualities of the perfection of Allah the Sublime, and, although the ideal is unobtainable, it is the light with which humanity is guided in the path of goodness.

'To those who do not believe in the Hereafter, applies the similitude of evil: To Allah applies the highest similitude;

for He is the Exalted in power, full of Wisdom.' (An-Nahl, XVI:60)

He who is guided by the light of the ideal is honest and good, and he will be happy and blessed in this life and the next. The ideal is the true aim for morality in Islam.

MORAL DEVELOPMENT

The individual in Islam is born pure and innocent, knowing nothing, and unable to distinguish between good and evil, for Allah said: 'And Allah has brought you forth from the wombs of your mothers—you did not know anything and He gave you the hearing and the sight and the hearts that you may give thanks.' (An-Nahl, XVI:78)

(Hearts as used in this verse are what we call minds today.) By the use of the senses and the mind, man develops. If the mind is guided by the guidance of Allah, it distinguishes between good and evil and chooses the path in which it sees the good. If the mind is not guided by the guidance of Allah, it may prove not to be an instrument of goodness, and it may lead its bearer to the most dangerous losses. The guidance of Allah and His mercy, then, are basic for any person who has a mind, and who wishes to follow the path of goodness.

For Allah, glory to Him, granted man his mind and gave him freedom of choice. He also put before the mind the gates of guidance and mercy and granted him the potentiality of entering these gates by his own free choice. If he enters he is saved. If he turns away, he perishes. That is why responsibility falls on the individual for whatever act he may perform.

'Have we not given him two eyes, and a tongue and two lips and pointed out to him the two conspicuous ways?' (Al Balad, XC:8-10) 'Surely We have created man from a small composite life-germ; We mean to try him, so We have made him hearing, seeing. Surely We have shown him the way: he may be thankful or unthankful.' (Al Insan, LXXVI:2,3) 'O you people! There has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers. Say: In the grace of Allah and in His mercy, in that they should rejoice, it is better than that which they gather.' (Yunus, X:57,58) '...Say: Surely Allah's guidance, that is the (true)

guidance...' (Al Baqarah, II:120) 'Surely We have revealed to you the Book with the truth for the sake of men; so whoever follows the right way, it is for his own soul, and whoever errs, he errs only to its detriment, and you are not a custodian over them.' (Az-Zumar, XXXIX:41) 'Surely Allah does not do any injustice to men, but men do injustice to themselves.' (Yunus, X:44)

INTERNAL STRUGGLE

Allah, glory to Him, with His wisdom, kindly gave to man mind and guidance on the one side, and, on the other side, inflicted man with the devil who tempts him to disobedience and sin. And Allah, glory to Him, warned man of the evils of the devil and laid upon him the responsibility for protecting himself from these

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evils. Allah also, glory to Him, inflicted the human soul with many defects and put on man's shoulders the responsibility for dealing with these defects and making up for them. Amongst them are weakness, haste, disbelief, argumentativeness, quarrelsomeness, arrogance, ignorance, and cruelty. The devil exploits the weakness of the human soul and makes man fall into the pit of disobedience and vice, and shuts away from his eyes the light of the highest example (the ideal). There is no safety except in seeking Allah's help and requesting mercy and guidance from Him. The responsibility of man towards Allah's commands and prohibitions is an important trust on man's shoulders. But man did not take this trust seriously, and by his injustice and ignorance, he did not honour his trust.

The struggle within the self, then, between the forces of good and the forces of evil continues, and blessed is he in whose soul the mercy of Allah and His

guidance dominate. '...Surely the devil is an open enemy to man.' (Yusuf, XII:5) 'Surely the devil is your enemy; consider him as your enemy.' (Fatir, XXXV:6) '...most surely (man's) self is wont to command (him to do) evil, save those who receive Allah's mercy...' (Yusuf, XII:53) '...and man is created weak.' (An-Nisaa, IV:28) '...and man is ever hasty.' (Bani Isra'il, XVII:11) '...and man is ever ungrateful. (Bani Isra'il XVII: 69) '...and man is niggardly.' (Bani Isra'il, XVII:100) '...But man is more than anything contentious.' (Al Kahf, XVIII:54) 'He created man from a small life-germ, and lo! he is an open opponent (An-Nahl, XVI:4) 'Cursed be man! how ungrateful is he!' ('Abasa, LXXX:17) 'Surely We offered the trust to the heavens and the earth and the mountains, but they shrank from bearing it and were

CONCEPT REALITY

afraid of it. And man assumed it; surely he has proved a tyrant and a fool.' (Al Ahzab, XXXIII:72)

IMPORTANT TRAITS

The most important traits which a Muslim must practise are the following:

Piety: 'O you who believe! be mindful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.' (Al Maidah, V:38)

Goodness to parents: 'And We have enjoined on man goodness to parents.' (Al Ankabut, XXIX:8)

Doing Good: '...and whatever good you do, Allah surely knows it.' (An Nisaa, IV:127)

Patience: 'O you who believe! seek assistance through patience and prayer; surely Allah is with those who are patient.' (Al Baqarah, II:153)

Philanthropy: 'By no means shall you attain to righteousness until you spend (benevolently) out of what

you love...' (Ali 'Imran, III:92)

Truthfulness: 'O you who believe! be mindful of (your duty to) Allah and be with the truthful ones.' (At-Tauba, IX:119)

Fulfilment of obligations: '...and fulfil the promise, surely (every) promise shall be questioned about.' (Bani Isra'il, XVII:34)

Trustworthiness: 'Surely Allah commands you to deliver trusts back to their owners...' (An-Nisaa, IV:58)

Justice: '...and let not hatred of a people incite you not to act justly; act justly, that is nearer to piety...' (Al Maidah, V:9)

Mercy: '...and He ordained between you love and compassion...' (Ar-Rum, XXX:21)

Restraint of Anger and Forgiveness: 'Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good.' (Ali 'Imran, III:134)

Co-operation: '...and co-operate with one another in goodness and piety, and do not co-operate with one another in sin and aggression; and be mindful of (your duty to) Allah.' (V:3)

Brotherhood: 'The believers are but brethren.' (Al Hujurat, XLIX:10)

Humility: 'And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say 'Peace.' (Al Furqan, XXV:63)

Contentment: 'Surely your Lord makes plentiful the means of subsistence for whom He pleases and He straitens (it for whom He will)..' (Bani Isra'il, XVII:30)

Chastity: 'Tell the believing men that they should lower their gaze and guard their private parts, that is purer for them...' (An-Nur, XXIV:30)

Reliance on Allah: 'Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.' (IX:51)

Reading and propagation of Learning: 'Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honourable, Who taught (to write) with the pen, taught man what he knew not.' (Al 'Alaq, XCVI:1-5)

UNDESIRABLE QUALITIES AND ACTS

Here are some qualities and acts which a Muslim must fight against:

Polytheism: 'And when Luqman said to his son while he admonished him; O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity.' (Luqman, XXXI:13)

Injustice: '...and they who act unjustly shall know to what final place of turning they shall turn back.' (Ash-Shu'ara, XXVI:229)

'and for the unjust there shall be no helper.' (Al Hajj, XXII:71)

Hypocrisy: 'O Prophet! Strive against the unbelievers and the hypocrites and be hard on them...' (At-Tauba, IX:73)

Pride and Arrogance: '...surely He does not love the arrogant.' (An-Nahl, XVI:23) 'And do not turn your face away from people in contempt nor walk in insolence in the land; surely Allah does not love any arrogant boaster.' (Luqman, XXXI:18)

Corruption: '...and do not seek to make corruption on the land; surely Allah does not love those who cause corruption.' (Al Qasas, XXVIII:71)

Transgressions; '...and Allah does not guide the transgressing people.' (Al Maidah, V:3)

Murder: 'And whoever kills a believer intentionally, his punishment is hell, he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.' (An-Nisaa, IV:93)

Adultery: 'And do not approach adultery surely it is an indecency and evil is the way.' (Bani Isra'il, XVII:32)

Embezzlement: '(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies.' (An-Nisaa, IV:10) 'And do not swallow up your property among yourselves by false means.' (Al Baqarah, II:188)

Lying: '...then let us be earnest in prayer, and pray for the curse of Allah on the liars.' (Ali 'Imran, III:61)

Treachery: 'And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful.' (An-Nisaa, IV:107)

Backbiting: '...nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it...' (Al Hujurat, XLIX:12)

SURATUL-IKHLAS

The Purity Of Faith

This small surah, equivalent to a third of the Quran, has embraced in the clearest of terms the principal and fundamental ideas of the great truth of Islam—the Oneness of God. The Messenger of God was ordered to declare to the whole

SURATUL IKHLAAS

In the name of God, Most Gracious, Most Merciful.

"Say, He is Allah, the One and Only God, the Eternal, the Absolute. He begets not, nor is He begotten. And there is none like unto Him."

(Al Qur'an, CXII)

MORALITY (cont.)

Evil Gossip about Women: 'And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are transgressors. (An-Nur, XXIV:4)

Jealousy: 'Say, I seek refuge in the Lord of the Dawn, from the evil of what He has created...and from the evil of the envious when he envies.' (Al Falaq, CXIII:1,2,5)

Stinginess: 'And let not those who are niggardly in giving away that which Allah has granted them out of His grace, think that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly tied to their necks like a collar on the resurrection day..' (Ali 'Imran, XVII:180)

Wastefulness: 'Surely the squanderers are brothers of the devils, and the devil is ever ungrateful to his Lord.' (Bani Isra'il, XVII:27)

Adapted from "Letters on Islam
by Mohammed Fadhel Jamali

world a belief to be ingrained in our beings, an explanation of human existence and a way of life in itself.

When the human heart releases itself from believing anything but the one Truth—the Truth of God—and upholds only this everlasting truth, it liberates itself from all the shackles and ideas that preoccupy it and breaks away from all the confusions and disorders that mislead it in this life. It liberates itself from the fear of earthly powers that prevent it from submission to God alone. When the heart finds God it benefits and loses nothing. So, why should it desire anything but the pleasure of God? And why should it fear anything else since there is no absolutely effective power but that of God?

The Qur'an has always put aside apparent causes and associated events directly with the Will of God. By disregarding all the apparent causes and connecting the matters directly with the Will of God, a touch of relief gently penetrates into the human heart so that it knows the only Saviour from Whom it asks whatever it wishes and by Whom it is rescued from all that it fears. It becomes unimpressed by the apparent influences, reasons and causes that bear no reality or true existence in themselves.

Islam wants people to follow this route, struggling with the realities of life with all its attributes and qualities. Islam wants people to lead human life and practise the vicegerency of God on earth with all their obligations and resources, fully realizing that there is no truth and no real permanent being and no effective power in this universe except that of God and God Alone.

THE PERFECT PATH

From this conception of the oneness of God, a perfect path of life is derived. Such a path is based on the worship of God Alone, Who is the only real and permanent Being and Whose Will is the only effective power in the world. It makes its followers turn towards God Alone and seek refuge in Him at times of need and fear, happiness and discomfort, luxury and hardship.

This path has as its benefactor God Alone. It receives from Him its beliefs,

outlooks, values, criteria, legislations, institutions, systems, ethics and traditions. For these must be obtained entirely from the One and Permanent Being and the One Truth that is Unique in the realms of life and within the human soul, heart and mind.

This path also strengthens the links of love, brotherhood, mutual sympathy and responsiveness between all beings and human hearts. They all arise from God and they all owe their existence to Him and the lights of His truth shines over them all. They are a gift to us from the Beloved and, therefore, they deserve our reacting to them and our practising them.

It is a sublime and lofty path by whose standards this earth is so small, life is so short, its enjoyments and luxuries are worthless and the breaking away from the various hindrances and falsifications is a supreme wish and great aim for humanity.

But in Islam, however, this breaking away, this release, does not mean seclusion and neglect, nor does it mean contempt for or escape from life. It simply means a continuous and sincere endeavour and an everlasting struggle to lead humanity to the summit and enfranchise the whole of human life from servitude to any power except God.

VICEGERENCY OF GOD

This path calls man to the vicegerency of God on earth and the leadership of humanity with all their obligations. This is the way that guarantees and secures the humanity of man and achieves the victory of the Divine Will within his being. This is the real liberation, the flight of the human soul unto its Divine Source and the achievement of its sublime truthfulness within the scope its Wise Creator has chosen for it.

For the sake of all this the first call to Islam was devoted to the presentation of the reality of the Oneness of God in the hearts and minds of men.

This surah is a firm establishment and a confirmation of this Islamic belief—the Oneness of God.

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

FEATURES OF COMMUNITY LIFE

The social organisation of Islam is founded on the unit of the family. The family has been assigned an important place because Islam is the religion suited to human nature—*din ul-fitra*. Human nature is constituted in such a manner that it finds no peace, stability or relaxation except within the family environment. The Qur'an says, "And one of His signs is that He created mates for you from yourselves that you may find peace of mind and He put between you love and compassion; surely there are signs in this for people who reflect." This indicates the importance attached to family life in Islam.

Another reason why the family is highly regarded in Islam is that it is the natural place where a child can be brought up. The family is the nest where a child can grow between two loving parents and from this atmosphere pick up a temperament of kindness and compassion. According to the Qur'an, man is capable of following either of two paths, "By the soul and Him who completely formed it, and inspired into it its faculty of distinguishing and power of choosing wickedness and piety." In order for a person to choose the right path, he must be guided and educated. Kindness is part of human nature together with other potential tendencies of hatred and hostility. Kindness can be made to dominate over other natural feelings if it is developed by family education.

Like every other human group, the family has to have a leader. The father should take this responsibility. This should not be misunderstood as underestimating the role of women. The basic equality of man and woman is clearly stated in the Qur'an, "So their Lord accepted their prayer, saying: I will not waste the effort of a worker among you, whether male or female." While the equality of the sexes is recognised, a responsible leadership for the family is found necessary in Islam. It was the will of Allah that the husband should take the responsibility.

The industrial revolution has from the very start been destructive to the family system. This is not to say that industry is intrinsically evil and a menace to mankind. On the contrary man is commanded by Allah to make use of the re-

sources of the earth, "It is He who has produced out of the earth and has given you a habitation therein." The industrial revolution, in order to inhabit and exploit the earth has followed a damaging path. One damage that has been caused was the forcing of women to forsake the home and go to work. The family system has been destroyed, leading to unhappiness for both men and women. Just look at the divorce rates in the United States. Recently, the psychologists and criminologists have come to admit that the absence of parental guidance contributes to increasing delinquency.

The second important feature of community life in Islam concerns the relation between the individual and society. The two are not treated as if they are in conflict. In both the communist East and the capitalist West, the individual is regarded as being opposed to the community. While individuality is suppressed and crushed in a communist system, society is fragmented by the capitalist system. The balance is achieved in Islam because both the individual and society are founded on the same base—worship or service of Allah. When this common base is not found, every individual is bound to become a separate island. Huxley has described how every individual in Western society has become a sort of island in a wide ocean. I still remember a report in an American magazine of a killing in broad daylight in Boston. The victim screamed so loudly that most people in the area looked out of their windows. When an enquiry was made to find out why no one came to help the victim, the answer was not that people did not want to risk their lives facing an attacker, but that they did not wish to interrupt their TV programme.

The role of the individual in Islam is not limited to the five rituals. The Muslim in an Islamic society has a greater responsibility than is usually understood by the term *ibada* or worship. This term has sometimes been wrongfully used to define the rituals exclusively, and another term was coined to cover social relations. *Ibada* is used in the Qur'an to cover all aspects of life, "I have not created jinn and men for any other end than that they should serve me." All life's activities are thus included as acts of worship. Nothing

is required from a Muslim beyond service to Allah and nothing is accepted from him which is not a service. The Qur'an explains this further, "Say, my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the Worlds."

Every individual's responsibilities fall into two parts. First is his responsibility to adhere to the teachings of Islam. This reforms and refines his character. Second is to enjoin good and forbid evil—which is social reform. If we consider the following verse, "You are the best of nations raised up for the benefit of men: you enjoin what is right and forbid the wrong and believe in Allah," there is a reason why enjoining good and forbidding wrong comes first, even before faith. It emphasises the Muslim's duty and implies faith can only be realised by certain actions. There is a tradition that exemplifies this relation between individual and society: "Those people who are mindful of their duties to Allah and those who are not are like two groups on board a ship. Those on the lower deck decide to make a hole in the ship in order to draw water. If they are not prevented by those above then all will perish. However if they are stopped, then all will remain safe."

The third feature of community life in Islam is that there is a detailed code of behaviour for the Muslims. Not only are the individual's life, property and honour protected, but his dignity and privacy is so sacred that back-biting, spying and slandering is prohibited. These values ultimately lead to a peaceful and united society. There is also respect for the elders and generosity to the neighbour. People should greet each other with *salaam*—acquaintances and strangers alike. There is a tradition that once Muslims complained to the Prophet that they could not afford to give charity every day. The Prophet explained that a smile offered to another was also an act of charity.

Islam is both realistic and idealistic. Human nature is accepted with all its weaknesses. Everybody is expected to achieve a minimum of moral strength, but there is no limit to the moral heights that man can climb. Man can reach the level of those described in the Qur'an, "they

cont'd on page 10

It is now eleven years since that fateful Sunday morning when Malcolm X was assassinated at the Audubon Ballroom in New York City. When that happened, like everywhere else, the newspapers in the Muslim World saw it as the passing away of an extremist, of a black militant. They did not know then who really was the man and what changes Islam had brought about in the life and thinking of this illustrious American. This lack of possession of true facts was, perhaps, understandable at that stage, but as far as the Muslims are concerned not much has since changed.

Malcolm X was saved and re-shaped by Islam. His journey towards Islam took a positive shape and direction soon after he came out of prison. Originally attracted by Elijah Muhammad's 'Nation of Islam', he practically lost no time in moving from the position of a 'Black Muslim' to being just a simple Muslim. As he told The Guardian (reported, 27 February 1965) a week before his death, it was only being a Muslim which kept him seeing people from the colour of their skin, otherwise in America where he lived, the society did not believe in brotherhood in any sense of the word. It was a racist society. Before he came to Islam, he was at the very bottom of the American society and then he found Allah and the religion of Islam and this completely transformed his life. Any wings he wore had been put on by Islam and that was a fact he never would forget, not even for one second. His association with Islam, as it went on developing and growing deeper and deeper, was categorical and unwavering. This is a quality which did not attach to his preceding involvement with black nationalism or such other issue or ideologies which he is now supposed to inspire.

In any case, it is both an ironical and a funny situation. As a Muslim, he had but to condemn Capitalism and lend his sympathy to such forces in Asia and Africa and Latin America who were fighting against the gross injustices Capitalism and Colonialism had perpetrated in those parts of the World. But that was far from being Marxist or Leninist or anything of the type. He had come to realise the falsity and fallaciousness of Marxist-Leninist premises and said it clearly that there was no such thing as a working class solidarity and that it did not exist even in Russia.

As for Black Nationalism, his understanding of the nature of the problem and its true solution had undergone a complete change during the last few months of his life. He had earlier looked at it from the angle of

colour and then race, but very soon he came to the point when he realised that neither could be an adequate basis for the resolution of the basic problem of discrimination and injustice in the human society. His interview reported by the Young Socialist on 18 January 1965 shows very well the process of re-thinking he was engaged in.

He said: "I had to do a lot of thinking and reappraising of my definition of black nationalism. And if you notice, I haven't been using the expression for several months. But I still would be hard pressed to give a specific definition of the overall philosophy which I think is necessary for the liberation of the black people of this country."

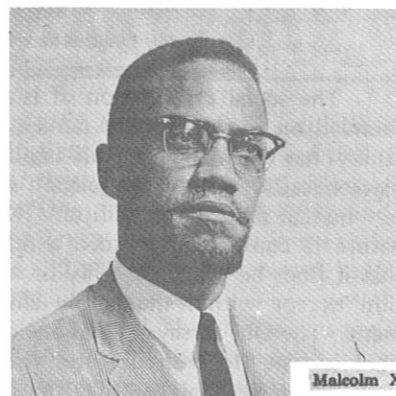
THE MAN THAT WAS MALCOLM

by Asbur Shamis

This was about the point where Malcolm X had started calling for "human rights as against "civil rights", and striving "to live the life of a true Sunni Muslim." However, the most absurd example of using his name towards advancing one's argument is provided by Bernard Lewis' discovery of racialism in Islam. In his autobiography, Malcolm X describes the Hajj scene, the milling and mixing of people of every hue and colour, and this is evidence enough of "Colour consciousness" in Islam, so the piece serves as a prologue to Bernard Lewis' erudite research.

The Phenomenon that practically anybody or everybody comes up with a quote or two, and puts a seal to his claim to 'brother Malcolm' may look ridiculous to the extreme but there is no other way to explain it except the Muslim's own neglect and complacency about a man who was eliminated for the simple reason that his emergence in the New World as a dynamic Muslim leader could have brought a genuine and a more radical revolution than all that goes under that spurious label of revolution or liberation.

Muslims who lay claim to Islam as a conferment of birth and not something to be lived may lavish praise and adulation, but if they go any further, they have a problem too: their own hypocrisy. Malcolm was far too untraditional and much too advanced for the resignation and lethargy of the contemporary Muslim society.



MUSLIM WOMAN

(continued)

ous, the Muslim housewife must be convinced of the necessity to avoid any ostentation or wasteful spending on the home; expensive, unnecessary, useless knick-knacks should be avoided. Artistic calligraphy from the Qur'an and Hadith hanging on the walls of her rooms should serve a double purpose of decoration and above all, the reminder that this is an Islamic Home! Photographs of family or friends should not be framed or displayed since showing these pictures is contrary to Islamic teachings. An Islamic education should teach girls at least the rudiments of hygiene, first aid and good nutrition, with instructions on how to prepare tasty "Halal" meals. Most Muslim women are so ignorant of the rules of good nutrition that they do not know how to feed their children adequately even when the proper kinds of foods are easily available and they can afford them!

An illiterate and apathetic woman cannot possibly counteract the anti-Islamic influences which are harming her children day and night. Only an intelligent, educated and enthusiastic Muslim woman can prove equal to the tasks which confront her now.

COMMUNITY LIFE

prefer (others) before themselves, though poverty may afflict them." The first Muslim society was genuine and serious in adhering to Islam, and so constituted the nation described in the Qur'an as the best. The revival of Islam depends on putting its values into practice. The adoration of our past is useful only when it inspires us to try to emulate our predecessors.

by Muhammad Qutb

TODAY'S YOUTH

by Ousman Ali

Many people scoff at the youth of today and label them with various degrading names. The elders of our society, without the least sympathy, are very quick to castigate today's youth, calling them lazy, corrupted and, very often, ungodly. Perhaps, because of the activities of our young people, there might be some justification in labelling them with such names, but have the elders ever sat down and given serious thought to the youths and what really made them lazy, corrupt, ungodly and disrespectful to their elders?

I firmly believe that the elders, with the exception of a few, have not really given serious thought to this extremely important problem. To my mind our elders have to a great extent contributed to the unrighteous behaviour of our youths. Most of our elders having been unable to answer and face the challenges posed to them by the youths, recoil in the recesses of their homes and lament and heap endless abuses on those who would be the men and women of the coming generations. These elders should really begin a soul-searching campaign and come up with the right answers that will help to make our youths assets to society, instead of liabilities.

If we should examine the life-styles of most of our elders, we find that they curse, cheat, drink alcohol, tell lies, hate other people for very minor reasons and

are very unsympathetic towards others. Many of them have the impression that, because of their experience as a result of being born long before the youths, they possess a greater amount of knowledge and, therefore, whatever they do is always correct. This impression of having more knowledge as a result of experience may be acceptable, but, because of the higher trend in education in the fields of science, arts, etc, some consideration must be given to the youths who have grasped the opportunities to be learned in the fields of knowledge where the elders have only scratched the surface. As time advances, knowledge increases and, as a result, the youths will obviously be more educated than their elders.

The time has come when the elders must face reality and weed out the so-called 'generation gap' which has been created by Western social patterns and the division of education into two water-tight compartments—Religious and Secular. As a result of the knowledge of God being termed 'religious' and Science and other branches of education being termed 'secular', we find that scholars of 'religion' are termed 'righteous', whereas scholars of 'secular education' are termed 'ungodly'. With the accent on the youths seeking 'secular' education, there is a tendency of them going astray because knowledge of God is left out of their curricula.

If these youths are taught that God alone possesses All Knowledge and whatever knowledge man acquires is a bounty from God, then knowledge, whether it be of Science, politics, economics, or any other field, should make man ponder and reflect over the signs of God which surround us. For example, if we study the working of the Universe, the sun, the moon, the human body and the animals and we realize that God is the Creator, Master and Sustainer of all these without the help of anyone, and, as a result, we accept His Sovereignty and Authority, then, according to Islam, such education which brings us closer to recognising Him is Islamic. Man is reminded in the Qur'an

that it is 'those of (Allah's) servants who possess knowledge (really) fear Him'. The Prophet is reported to have said: "Seeking of Knowledge is compulsory upon every Muslim, male and female." "The ink of a scholar is holier than the blood of a martyr". "Knowledge is the lost property of a Muslim, wherever he finds it he takes hold of it".

Ironically, people today, because of their upbringing, have developed a split personality—"when I am praying in the mosque, I obey God, but when I am out of the mosque, I can cheat, tell lies and do whatever I feel like doing." Some say that Honesty is the best policy; Islam says that Honesty is the Only policy. It means that whether something benefits a Muslim materially or not, he must always be honest.

When a person is brought up along Islamic lines, recognising who his Creator is the attributes of his Creator, his duty towards his Creator and his fellow beings, then such a person, whether young or old, is an asset to society. If a country is filled with people who obey the commands of God, then the youths who are born into such a society will be God-fearing men and women, who will, in turn, reproduce children of the same calibre.

Therefore, Muslim scholars and teachers must make it their duty to present Islam as a complete way of life, recognise the problems of the youth, face them and give them the guidance they need.

SELF-RESPECT AND DIGNITY

(continued)

find time for things serious and more crucial to their existence as a community, such as the education of their children and culturing respect towards their wives, mothers and sisters.

The 'Negro' thus has no chance of becoming truly progressive and liberated until he re-orientates himself towards his Islamic legacy. All other options and prescriptions do nothing to change his pre-assigned status of a slave or a protegee. These systems are a reaction-product of a purely European thesis and anti-thesis, but the Negro reformation is one case where putting new wine in old bottles serves no purpose. This is not to deny the great and precious advantages of European civilization but it is really a question of being ourselves; going back to the true roots and not seeking a sterile graft.

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Brotherhood (on the basis of faith and righteousness and not on the basis of race, colour, lineage or nationality)

Strong Family Units

Sexual relations only within Marriage

Self Discipline and Collective Effort

Belief in the Judgement of the Hereafter as the test of man's true worth, success or failure

Individual responsibility and accountability (to the Creator of all beings)

ISLAM CONDEMNS

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Gambling (lottery, raffles, bingo, whe whe etc)

Fornication and adultery and all that encourages it (scanty dress, lewd songs etc)

Intoxicants (rum, beer, etc)

Unclean foods (the pig, blood)

Racialism

Idle Talk, Lying, Deceit, Backbiting

Stinginess or Miserliness

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