

THE MUSLIM STANDARD

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MUSLIM POPULATION

Did you know that the total Muslim Population of the World is 907,197,000? The continent of Africa has over 236,000,000. Indonesia alone has over 125,000,000. Our local Muslim Population is 127,000.

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Personal Cleanliness

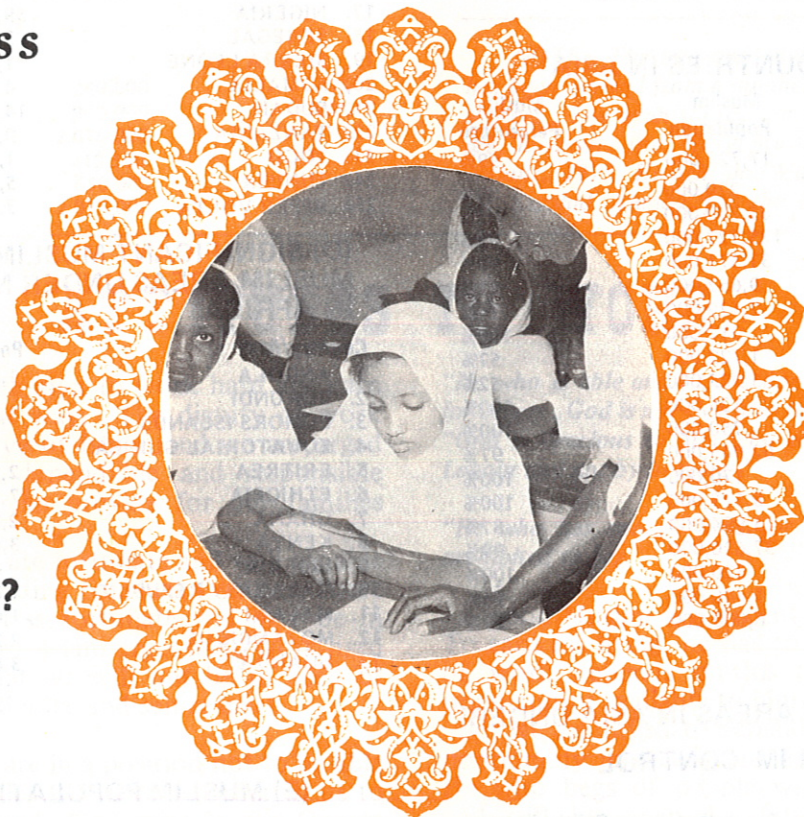
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BRINGING - UP CHILDREN

"We are living in a society which, either directly or indirectly, is completely opposed to such a goal, and we have to realise that the task is not an easy one. In our society, oriented as it is toward man, materialism and machines, the very idea that there is an All-Controlling Power, to whom man owes unswerving devotion and responsibility, is out of place and out of context except in religious circles."

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MUSLIM POPULATION

There are over forty Muslim states in the present Muslim world, stretching over the three continents of Asia, Africa and Europe. The entire sub-continent of India, and a considerable part of Europe, including the Iberian Peninsula, were under Muslim rule for several hundred years. The Middle East and North Africa have traditionally been Muslim lands. The total world population of Muslims amounts to over eight hundred million. In Europe, there are at present between twenty five and thirty million Muslims with a significant Muslim presence in almost every European country, including Communist ones. Muslims in the United Kingdom are estimated at approximately one million.

HERE IS A BREAKDOWN OF THE POPULATION OF MUSLIMS IN THE WORLD

(A) MUSLIMS COUNTRIES IN ASIA

Name	Muslim Population	Muslim Percentage
1. AFGANISTAN	17,721,000	99%
2. BAHRAIN	220,000	99%
3. BANGLADESH	63,750,000	85%
4. INDONESIA	125,127,000	95%
5. IRAN	31,571,000	98%
6. IRAQ	9,657,000	95%
7. JORDAN	2,429,000	95%
8. KUWAIT	917,000	100%
9. LEBANON	1,722,000	57%
10. MALAYSIA	5,925,000	52%
11. MALDIVES ISLANDS	125,000	100%
12. OMAN	750,000	100%
13. PAKISTAN	62,945,000	97%
14. QATAR	170,000	100%
15. SAUDI ARABIA	8,175,000	100%
16. SYRIA	5,994,000	87%
17. TURKEY	37,620,000	99%
18. UNITED ARAB EMIRATES	320,000	100%
19. YEMEN ARAB REPUBLIC	1,440,000	95%
20. YEMEN P.D.R.	6,000,000	99%

(B) MUSLIM STATES / AREAS IN ASIA UNDER NON - MUSLIM CONTROL

State/Area	Muslim Population	Percentage	Political Status
1. AZERBAIJAN	7,023,000	78%	Under USSR
2. BRUNEI	114,000	76%	British Protectorate
3. KASHMIR	5,164,000	78%	Under military occupation of India
4. KAZAKHSTAN	8,738,000	68%	Under USSR
5. KIRGHIZIA	2,699,000	92%	Under USSR
6. PALESTINE	2,612,000	87%	Under the occupation of Israel
7. SINKIANG	7,535,000	82%	Under China
8. TAJIKISTAN	2,842,000	98%	Under USSR
9. TURKMENIA	1,943,000	90%	Under USSR
10. UZBEKISTAN	36,669,000	88%	Under USSR

(C) MUSLIM COUNTRIES IN AFRICA

Name	Muslim Population	Percentage
1. ALGERIA	15,386,000	98%
2. CAMEROUN	3,365,000	55%
3. CENTRAL AFRICAN REP'	902,000	55%
4. CHAD	3,400,000	85%
5. DAHOMEY	1,746,000	60%
6. EGYPT	33,387,000	93%
7. GABON	234,000	45%
8. GAMBIA	327,000	85%
9. GUINEA	4,047,000	95%
10. GUINEA BISSAU	567,000	70%
11. IVORY COAST	2,484,000	55%
12. LIBYA	2,178,000	100%
13. MALI	4,853,000	90%
14. MAURITANIA	1,227,000	100%
15. MOROCCO	16,826,000	99%
16. NIGER	3,963,000	91%
17. NIGERIA	59,820,000	75%
18. SENEGAL	3,819,000	95%
19. SIERRA LEONE	1,800,000	65%
20. SOMALIA	4,000,000	100%
21. SUDAN	14,375,000	85%
22. TANZANIA	9,347,000	65%
23. TOGO	1,166,000	55%
24. TUNISIA	5,245,000	95%
25. UPPER VOLTA	3,879,000	56%

(D) SIGNIFICANT MUSLIM POPULATION AND MUSLIM AREAS UNDER NON-MUSLIM RULE IN AFRICA.

Country/Area	Population	Muslim Percentage
1. ANGOLA	1,450,000	25%
2. BURUNDI	720,000	20%
3. COMORS ISLANDS	286,000	95%
4. EQUATORIAL GUINEA	75,000	25%
5. ERITREA	2,250,000	75%
6. ETHIOPIA	17,289,000	65%
7. GHANA	2,808,000	30%
8. KENYA	3,682,000	29.5%
9. LIBERIA	498,000	30%
10. MALAGASY REPUBLIC	1,350,000	20%
11. MALAWI	1,677,000	35%
12. MOZAMBIQUE	2,205,000	29%
13. UGANDA	3,881,000	35.5%

(E) MUSLIM POPULATION IN EUROPE

Country	Muslim Population	Muslims as % of Total Population
a. NON-COMMUNIST	1975	
1. ANDORRA	3,000	15%
2. AUSTRIA	50,000	Less than 1%
3. BELGIUM	150,000	1.5%
4. CYPRUS	180,000	33%
5. DENMARK	20,000	Less than 1%
6. FINLAND	4,000	Less than 1%
7. FRANCE	1,972,000	3.8%
8. GERMANY (WEST)	1,500,000	2.4%
9. GIBRALTAR	3,000	10%
10. GREECE	270,000	3%

MUSLIM POPULATION IN EUROPE (continued)

Country	Muslim Population 1975	Muslims as % of Total Population
11. IRELAND	500	Less than 1%
12. ITALY	517,000	1%
13. LUXENBURG	1,000	Less than 1%
14. MALTA	36,670	11.4%
15. NETHERLANDS	200,000	1.5%
16. NORWAY	6,000	Less than 1%
17. PORTUGAL	5,000	Less than 1%
18. RHODES	16,000	Less than 1%
19. SPAIN	25,000	Less than 1%
20. SWEDEN	10,000	Less than 1%
21. SWITZERLAND	60,000	Less than 1%
22. UNITED KINGDOM	1,000,000	1.7%

b. COMMUNIST

23. ALBANIA	1,763,000	75%
24. BULGARIA	1,207,000	14%
25. CZECHOSLOVAKIA	150,000	1%
26. HUNGARY	105,000	1%
27. POLAND	661,000	2%
28. RUMANIA	188,000	Less than 1%
29. YUGOSLAVIA	3,770,000	18%

c. UNDER RUSSIAN CONTROL

30. BASHKIR	240,000	60%
31. CHUVASH	900,000	60%
32. CRIMEA	2,676,000	53%
33. MARI	412,500	55%
34. MORDOVIA	650,000	52%
35. TARTAR	2,075,000	65%

36. UDMURAT	1,100,000	55%
37. UKRAINE	5,657,000	12%

(F) MUSLIMS IN AMERICA AND OTHER PLACES

Country	Muslim Population	Muslims as % of Total Population
1. ARGENTINA	486,000	2%
2. AUSTRALIA	132,000	1%
3. BRAZIL	210,000	0.2%
4. CANADA	100,000	0.5%
5. CHILE	50,000	0.05%
6. FIJI ISLANDS	60,000	11%
7. GUYANA	114,000	15%
8. MEXICO	10,000	0.02%
9. NEW ZEALAND	20,000	0.6%
10. PANAMA	50,000	3.5%
11. TRINIDAD & TOBAGO	127,000	12%
12. UNITED STATES OF AMERICA	3,169,000	1.5%

TOTAL MUSLIM POPULATION 907,197,000.

NOTE: The information about the Muslim population has been derived from a number of Muslim and non-Muslim sources. The main sources on which we have relied heavily are, however, the 'World Muslim Gazetteer' Umma Publications, 1975, Karachi and 'Muslims in Europe', compiled by Kurshid Ahmad for the Islamic Council of Europe.

ATTITUDES TO WORK

Islam urges every able man to work hard and earn his living in a decent way. The dignity of work stands high in the eye of Islam, and we are urged to stand dignified, dependable and responsible workers. Thus, we can provide for our families well.

There are those who are fortunate and well capable of working and providing for their families. There are those who are less fortunate and may be in need to various extent. Islam urges us to work hard for our living so that we will not be in need of others and lose our dignity and self-respect.

But for those who are in a position not to be able to work, God provides for them in ordering us to extend a helping hand. God says in the Quran:

"In their wealth the Needy and the destitute have their due." Al-Quran 51:19

God's Messenger, Prophet Muhammad (p.b.u.h.) says:

"It is better for any of you to take your rope and bring a bundle of wood and sell it, in which case God will guard your honour; than to beg of people, whether they give him or not."

"He who is able and fit and does not work for himself or for others, God is not Gracious to him.

"God is Gracious to him who earns his living by his own Labour and not by begging."

"He who has enough food for a day and night - It is prohibited to beg.

A good Muslim is a decent man and a gentleman. To earn his living, he has to work for it. His kind of work depends on his capacity, and on the opportunity available to him.

So, we are urged to depend on ourselves, to work honourably and earn our living as best as we can. He who begs of people will lose his self-respect and will be open for ridicule, and his dignity will suffer.

A GOOD MUSLIM WILL REMEMBER:

1. To earn a living by working for it honourably.
2. Begging is a cheap short-cut to sustain one's self.
3. Some people are not able to work for certain reasons, and they depend on us for help. We should not scorn them, and should be glad to help, thus letting them preserve their self-respect.

Throughout the world there are many nations and people who claim they are free; free to speak, free to move and free to worship how they please. Also there are some nations and people, if allowed to speak would shout that they are not free? Do they know what it means to be free?

Many people who claim to be free, meaning 'no external restrictions placed on them by force' are yet to realise what it means to be free.

Given the freedom to choose, in most cases they become slaves to their selfish passions and desires.

Even at the beginning of life one is not free to decide for oneself. One has no choice in deciding when and where one should be born; who should be one's parents; what should be one's sex; or what should be one's complexion. These incidents in one's life take a natural course. If people were allowed to choose at a later stage in life many would choose otherwise.

A new born baby grows up in a natural and pure state. He doesn't know how to lie, cheat or to disobey and its behaviour is spontaneous. It cries when it is hungry or thirsty, excretes when its bowels are ready and performs all other functions in a natural manner. There is no need for it to 'make-believe'. In this state it is free, free to do what it is created to do.

As it grows older, its home, school and society in general, help a great deal in shaping its personality. To begin with, its parents bring it up according to their religion. By the time the young child is ready to reason it has already been indoctrinated in their faith and there is little chance that it will be free to choose its own way. Prophet Muhammad Upon Whom Be Peace said that every child is born obedient to God but it is its parents who make it otherwise. Can one say that a person who clings blindly to the ways of his fore-fathers knows what it means to be free?

In most cases such a person believes that his way is the best and the only way and he is not prepared to find out or even to think objectively of people or about other religions. This bias influences the company he keeps, the books he reads, the school he is sent to and also the person he marries. Is such a person a slave to the values of his family and immediate society or does he really know what it

means to be free?

Many people, especially parents, feel happy that their children stand a much better chance of success by attending a secondary school 'free' of charge. But what price do they pay for such 'free' education. With education divided into 'Secular' and 'Religious' in the Caribbean area and in many parts of the world, a child is trained in 'Secular'

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subjects minus training in morality and ethics at school. 'Religious' training is considered a personal matter and parents and priests are left to fill the gap.

Thus people grow up to believe that the Creator has control over their individual lives and lacks control when they group together socially, politically and economically. Hence a person can be a politician or businessman and be morally bankrupt.

They fail to realise that the Creator is All-Powerful and has the ability to formulate laws for all aspects of life be it political, social, economical or moral and there is no need to divide life into compartments. Can anyone say that such people know what it means to be free?

The communication media play an important role in freeing or enslaving people. It is often said that people are 'free' to buy whatever household articles or luxurious items whenever they wish unlike those enslaved in communist countries. Actually many are not in need of so many items they purchase but the mass media create through constant advertisement the desire to possess more and more.

Emphasis is on materialism and outward appearance. Neighbours compete with one another to acquire the latest devices. Many end up with huge instalments and an increased desire to acquire more. Can such people be

described as free or do they really know what it means to be free?

With an increase in income people buy more food and drink. With more than sufficient available and people 'free' to partake as they please they over eat and over drink. They also consume pork products and alcoholic beverages — these being harmful. When they eat and drink more than they need they satisfy their animalistic desires. Can they be described as free or do they really know what it means to be free?

Many people believe that it is necessary to 'court' before marriage and in some cases live with someone out of wedlock. They believe to do what they please is to be 'free'. But isn't this being a slave to their biological passions and lusts? They fail to realise what it means to be free.

WHAT DOES IT REALLY MEAN TO BE FREE?

Man is free when parents are allowed to educate their children according to 'Divine Guidance';

When the communication media aim to bring people close to the Truth;

When Man eats and drinks what is permitted;

When Man marries on the basis of piety;

When Man is judged on the basis of his deeds and not on his wealth, race, appearance or family connections;

When Man realises that there is only one God who is responsible for the creation, sustenance, life and death of everything in the universe.

When Man knows who is God and what are His likes and dislikes;

When Man searches and finds 'Divine Guidance' and pledges to follow it;

When Man is allowed to acknowledge and obey God without any hindrances;

When Man is allowed to invite others to acknowledge and obey God;

When Man is allowed to implement the laws of God politically, economically, socially and morally in the society; AND

When Man struggles against and triumphs over any forces that attempt to prevent him from obeying God;

THEN AND ONLY THEN WILL MAN KNOW WHAT IT MEANS TO BE FREE.

PERSONAL CLEANLINESS

This article is the first in a series of articles on personal cleanliness by Dr. M. Khan. The others will be on 'performance of Wudu (Ablution)', 'Use of the toilet' and 'Bathing'.

In this article it is intended to show how scrupulous standards of personal hygiene are attained by the Muslim following the injunctions of the Quran and example of Allah's Prophet, Muhammad- peace be upon him. Many of these injunctions are often obeyed by the Muslim with the intention merely of performing certain ritual duties. The making of Wudu for example is often seen simply as a necessary prelude to the performance of prayer and a condition for its validity. While this is certainly the case, there seems to be a wider significance to these 'rituals' and 'habits' which become clearer on reflection especially in the light of the present knowledge of medicine. By reflecting thus, we can appreciate some of the underlying secrets of these Islamic teachings and something of the wisdom and blessed guidance of Allah, praised and exalted be He.

We shall first quote some of the verses of the Quran and the Ahadith of the Prophet with regard to cleanliness and personal hygiene in order to establish the authoritative precedents on which Muslims base their actions.

Allah says in the Quran:

"Surely Allah loves those who repent and He loves those who keep themselves clean."

"O you who believe! When you rise up for your prayers wash your faces and your hands up to the elbows and lightly rub your heads and wash your feet up to the ankle and if you are unclean purify yourselves. And if you are sick or on a journey or one of you come from the closet or you have had

contact with women and you find not water, then go to clean high ground and rub your faces and your hands with some of it. Allah would not place a burden on you but He would purify you and would perfect His grace upon you that you may be thankful."

And the Messenger of Allah, peace be upon him, said:

"Keeping clean (pure) is half of Faith."

"Cleanliness is part of Faith."

"One who makes Wudu and thoroughly cleanses his body with water, then goes to perform the compulsory salat and prays together with people in a mosque, Allah forgives his sins."

"When one of you rises from sleep, he should clean his nose three times for the devil spends the night in the cavity of the nose."

"When one of you gets up from sleep he should not touch any utensil unless he washes his hands three times, for he does not know where his hands had been during the night."

"It is essential for every mature person to take a bath on Friday, to brush his teeth and also to use perfume if he can afford it."

"If a man and woman get so close that their private parts come into contact, then taking a bath is obligatory."

"None of you shall urinate in stagnant water nor shall he use it for bathing."

The messenger of Allah was in the mosque when a man entered whose beard and hair of the head were dishevelled. The Prophet made a gesture to him which meant, 'Go and brush your beard and head.' So the man left and returned after doing that and the Prophet said, 'Is it not better than as if one is a devil?'

The Messenger of Allah prescribed forty nights within which a man should shave the unwanted hairs of his body, trim the moustache and cut the nails (i.e. these

are not to be left unattended for more than forty nights).

Ayesha said, "Allah's messenger used his right hand for his ablution, water and his food, and his left hand for evacuations and anything objectionable."

The above are a very short selection indeed of the many sayings and practices of Muhammad, peace be upon him, with regard to cleanliness. Some of the points contained in them may be summarised as follows:

1. Muslims are asked to clean the perineal region by washing with water when water is available, after urination and defaecation.
2. To get rid of the unwanted hairs of the body by shaving within forty days.
3. To cut the nails of the fingers and toes regularly.
4. To take a bath when one is unclean and before the Friday prayers.
5. To wash the hands, clean the nose and rinse the mouth after rising from sleep.
6. To wash the hands before eating.
7. To clean the teeth after meals and in between.
8. To be in a state of Wudu for the five times daily prayers by rinsing the mouth, cleaning and douching the nose, washing the face, the arms, rubbing the head, cleaning the ears and rubbing the neck and then by washing the feet—sequence taught by the Prophet.

One fact which emerges from the above is the emphasis placed on the use of water for maintaining cleanliness and ritual purity. This emphasis is all the more pronounced when one remembers that the instructions were given first to a people who lived in the desert, in a place where there was little water not sufficient even for the cultivation of crops. For a Muslim these instructions are turned into a habit from early childhood even in the simplest of Muslim homes.

Courtesy: *The Muslim*, London.

As Muslim parents raising our children in a non-Muslim society, our goal should be to translate a total, over-all Islamic value-system into practice in the various concrete situations which confront us. It is our hope that in discussing the various elements of raising our children as Muslims, we can keep this total Islamic frame of reference, its standards, values and goals in mind to such an extent that we will be able to find a way around or through the non-Islamic attitudes and standards which we face. In truth, apart from strongly religious circles, these are the attitudes and standards of *jahiliyyah* - of a society which is ignorant of the purposes of man's creation, his relationship and responsibility to his Creator, and the goals for which he should strive in this world.

Like Muslims in times past in various corners of the world, we are the pioneers of Islam in this society - the pioneer parents - and like many Muslim parents who lived in non-Muslim societies in centuries past, we must find a way to live in this *jahiliyyah* without absorbing its standards and without it harming our children or destroying their Islam. As the Muslim 'pioneers' of earlier times proved that it could be done, let us make a sincere and committed effort toward this end. Let us strive to keep our Islam and the Islam which we pass on to our children pure and uncontaminated by the attitudes of this *jahiliyyah*, and let us at the same time strive to change this *jahiliyyah*, little by little into Islam.

As Muslims, our aim in bringing up our children should be to train their personalities in such a way that their best qualities and potentialities will be developed and that they will be conscious of their responsibility to Allah, serving Him with all the talents and resources He has given them.

We are living in a society which, either directly or indirectly, is completely opposed to such a goal, and we have to realise that the task is not an easy one. In our society, oriented as it is toward man, materialism and machines, the very idea that there is an All-Controlling Power, to Whom man owes unswerving devotion and responsibility, is out of place and out of context except in religious circles. In attempting to train our children, therefore, we should not underestimate the extent to which the forces of this society are working against us, and we should think and plan carefully how we can best achieve our goal under these conditions.

This goal will *insha'Allah* be achieved by means of two basic approaches: (1) by working to build in our children Islamic personalities and Islamic attitudes through an Islamically-oriented

family life, and (2) by building into them a clear and dynamic understanding that Islam is a total system of life for man and his society provided for him by Almighty God, and that hence it is infinitely superior to any system or ideology which man can devise.

The following are some of the specific goals toward which we should attempt to strive in our home life as Muslims in this society:

1. Maintaining an Islamic atmosphere.

The child who knows that his parents' religion, Islam, requires five daily prayers, a month of fasting and other obligations, but who does not see them practised in the home, is faced with serious problems. First of all, he will come to believe one of two things: either that Islam itself has no meaning (at least for his parents), or that his parents are hypocrites. Secondly, he can hardly be expected to grow into a practising Muslim if his parents do not fulfill their obligations. It is completely unrealistic to send a child to Islamic school, where he learns that he should pray five times a day, and expect him to go home and start praying without any interest or encouragement from parents who do not pray themselves.

If prayers are performed at home, and particularly, if other Muslims are often present to participate in them, the child will realise (and of course his parents will convey the message to him directly or indirectly countless times) that Islam is a very serious matter to his parents. Then he will do his best to try to understand and follow it. Naturally, there are so many things in which a child is interested and which keep him busy. Parents should not realistically expect him always to remember prayer times, or even that he should pray, until he is older. Habits are formed over a period of time by patient reminders that this is a duty, not to the parents but to God, who is never too busy or involved to sustain us. They are easily formed by seeing the parents pray and praying with them.

Praying with the child is the greatest encouragement and help a parent can give in helping him or her to learn to pray regularly.

Attitudes concerning food, clothes, manners, leisure-time activities, entertainment and associates are also a part of the religious atmosphere of the home. Firmly upholding and acting on the belief that human relationships mean more than money and things, and that people are to be respected solely because

of their character and conduct and not for any other reason, is also important.

2. Letting the child know that the Islamic standards—God's standards—are the only acceptable standards for judging anything.

The Muslim child sees that his parents judge people and events solely by this standard; as he matures they also come to evaluate his own behaviour by this same criterion. He knows that this standard comes from God, not simply

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from his parents. Thus, even if the parents sometimes do not conform this only means that his parents made a mistake, not that the standard has changed or is faulty. Parents should not hesitate to admit mistakes or to apologise to each other or to their child for their errors. This behaviour teaches him little by little to use this same God-given standard in evaluating his own behaviour - not only his words and actions but also his intentions - and helps to strive to attain the same clear self-evaluation which he sees in his parents.

Later, if there is a degree of rebellion against parental expectation, the parents can remind the youngster firmly that the standards of Islam are not made by themselves or by any other human being, but by Almighty Allah, to whom all of us are accountable. This will help to give the child firmness and a sense of direction in doing what he knows is right. He or she will not worry about what others are doing or what they may think, and will have the courage to take a firm stand on various questions and issues which may arise.

3. Setting an example of a sound Muslim family life and home atmosphere, in which the parents live together in scrupulous uprightness, show respect and consideration for one another, and counsel together in an Islamic spirit on all major decisions.

The child knows that although his parents do not think alike on all matters, they discuss their opinions and ideas

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HOME

and reach an agreement between themselves in a civilised manner without being physically or verbally abusive. While the father is the head of the family, this does not imply that he is the 'boss', for the relationship between the parents is that of a partnership, each partner working with the other for the welfare of the family community. Parents insist on politeness and respect on the part of the children, and at the same time they do not belittle, disparage or show harshness toward their children. They encourage love and loyalty between children, who generally provide great support and comradeship to one another, both as youngsters and later in life.

As we all know, children idealise their parents. To the child they are the embodiment of all that is good and lovely in the world, unless violence has been done to this image by seriously bad behaviour or consistent acts of harshness or rejection. In later life, his parents will be the example on which he will pattern his own marriage and raise his own children. It is obviously essential that Muslim parents must be completely

upright and straightforward in their behaviour, a living pattern of fidelity and propriety. For her daughters, the Muslim mother's dress and manners should be an example of virtue and modesty which they admire and with which they identify even if it is different from others. The father's role as head of the family, the love and consideration which he shows for his wife and children, and his sense of responsibility and devotion to his work, will be the model for his sons in time to come.

4. Setting an example of faith, discipline and maturity in all the aspects of life.

It requires deep faith to be constant in following Islam. One needs faith to struggle in God's cause and to accept without questioning whatever comes from Him. Patience, willingness, courage in times of loss, suffering and misery are not possible without faith. Despair is easy without Islam. It requires maturity to know how to interact with people, to maintain good relations, to handle one's own feelings when they run deep, to know one's own limitations, and to show tolerance for the weaknesses of others. And discipline is needed to get up to pray early each morning before the world is awake, to observe the prayers at their proper times with full attention, to fast throughout the month of Ramadan, to devote time, even when one is tired and in need of rest, for the Cause of Allah, and to do one's duty whether one feels like it or not. We parents are the examples from whom our children will learn and whom they are likely to emulate. God preserve us from setting an example for them which we would not want them to follow!

5. Keeping communication open with the child on every matter with which he is concerned.

If political, economical, social, religious issues and other topics are discussed between parents and child in an Islamic frame of reference, he will learn to use this approach in viewing and solving all the problems which confront him. He should be asked to share in the problems and decisions of the family when he is old enough and should feel that his family is a micro-society of which he is an integral part.

Today where sex is so much emphasised, it is a source of great moral support to the youngster to know that his parents are aware of all aspects of the situation. He or she should feel that they are aware of the personal questions

or problems and the inner struggle which goes on, and that from their own experience they know of positive and beneficial ways to deal with it. To keep communication open in this area is extremely important.

6. Standing between the child and the pressures of society with clear, definite directives, which are backed by the authority of God's laws.

The young child takes the parents to be superior beings and strives to please them. If the child has been brought up as a sound Muslim, this desire is linked with the wish to please and to obey God. The youngster who loves his or her parents and wants to follow the teachings of Islam will try hard to conform to their standards, no matter what the behaviour of the young people around him may be, or what these playmates may wish him to do.

In order to minimise the conflict in the youngsters mind between what God and parents expect of him versus what the people around him expect, it is best at times to limit some of his activities (or to provide satisfying substitutes) so that he will not be exposed to pressures or situations which are very difficult for him to handle or which may lead him away from Islam. This may at times mean limiting his association with certain individuals or groups as well.

7. Regulating the activities, especially the leisure-time activities of the child.

It is obviously unrealistic to expect a youngster to know what activities are best for him; it is our job as Muslim parents to give him guidance in these matters in a loving fashion, helping him to understand the total Islamic frame of reference.

A large proportion of what is available for juvenile recreation and entertainment in this society is unacceptable by Islamic standards and in truth belongs to jahiliyyah. Parents cannot realistically expect their children to grow up with sound Islamic standards and values if they spend large portions of their time involved in such activities and entertainments. Let us underline this point: if participation in the un-Islamic values and activities of this society is permitted or encouraged, these will be the values which our children will cherish instead of Islamic ones. We must search for and originate wholesome and suitable alternative activities and interests for our children, both individually and collectively.

8. Setting an example of the proper use of the wealth which God has given us by reasonable spending habits, non-indulgence in luxuries, and open-handedness in hospitality and in charity.

The child learns from the example of the parents, who spend for the needs of the family as their means allow without showing off their wealth and without spending for unnecessary luxuries or wasting money on meaningless things. They are generous to relatives, hospitable to guests, and give whatever they can afford to charitable causes. The child learns much more about the Islamic obligations on one's wealth, such as Zakat, Sadaqatul Fitr and the sharing of the meat which is sacrificed on Eid-ul-Adha, by seeing that his parents meet these obligations faithfully and gladly than he does from books and lessons.

In spending on our children, we Muslim parents should not fall into the trap of becoming a part of the materialistic and commercialised atmosphere of modern life. This means that we should avoid showering our children with all sorts of luxuries beyond their needs. We should not pamper every whim of our children, or spoil their taste for wholesome food by indulging their desires for 'junk food' and drink. As a rule we should not allow our spending habits to be manipulated by commercial interests, which certainly do not have the welfare of the consumer in mind.

9. Bringing the child into contact with other Muslims whenever possible.

When a Muslim child has the experience of being with other children who are trying to live as practising Muslims, he feels a sense of reassurance and solidarity even if he does not see another Muslim child for a long time. Such experiences help him to realise that there are other children like himself growing up in this country who have the same beliefs, standards and patterns of behaviour and who experience the same problems and difficulties. Later, when the problems, conflicts and temptations of adolescence appear, this will be very reassuring to him. Opportunities for meeting other Muslim young people should be utilised whenever possible, for example, at Muslim youth camps, conventions, festivities, Islamic schools and the like. The knowledge that from among other Muslim youngsters growing up like himself, he may possibly one day choose a marriage partner who will also be a source of reassurance to him.

Contact with Muslim adults other

than his parents will enable the child to catch frequent glimpses of Islamic attitudes, behaviour and traditions. Soon he will begin to identify with them. Obviously if he knows no one except non-Muslims, he cannot be expected to have sympathy with or interest in Muslims. If he does meet Muslims often he will come to know them as well as or better than he knows non-Muslims, understand their attitudes and way of thinking, keep up with issues facing the Muslim world and be able to identify with them.

To visit Islamic-minded relatives is another boost to a child's identification of himself with Islam and Muslims. Visiting or living for a time in a Muslim country will also serve to strengthen this identification and bond, in spite of any problems which may be encountered.

10. Engaging in Islamic activities.

This will be the ultimate proof to the child of the importance of Islam to his parents outweighing anything they may say. If he sees that they are too busy with their work, their social obligations, recreations or whatever it may be, to give time to the thing which they say is so important, he may well wonder why, if it was really so important, everything else had priority over it. Their Islamic work and activities whether within a local or national Muslim organisation, teaching in an Islamic school, managing some Islamic project, helping other Muslims, etc., will be to him the living demonstration of his conviction and commitment. This is leadership training par excellence!

11. Encouraging the child to associate with non-Muslim children in whose homes religious values and high standards of behaviour are respected and maintained.

The Muslim child growing up in this society needs friends and companions just as much as anyone else. If he can find friends whose standards are similar to his own, he will derive considerable reassurance from the knowledge that there are non-Muslims who, like himself, respect religion and have high standards of behaviour. The child will as a rule choose his friends from this group as far as possible and his parents should make efforts to build relations with non-Muslim families of this sort.

The selections on this and the two preceding pages have been adapted from 'THE PARENTS' MANUAL' (A guide for Muslim parents living in North America). Prepared by the Women's Committee, the Muslim Students Association of the United States and Canada.

The book may be consulted at the ISLAMIC TRUST REFERENCE LIBRARY.

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ALLAH'S ABUNDANCE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّمَا أَعْطَيْنَاكَ الْكَوْثَرَ
 فَصَلِّ لِرَبِّكَ وَأَنْحَرْ
 إِنَّ سَانَكَ هُوَ الْكَثْرُ

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

"Indeed We (Allah) have given you (Muhammad) abundance. So worship your Lord and sacrifice. Surely, it is he who hates you who has no posterity. (Chapter 108)

This surah concerns the Prophet (peace be upon him) cheering him up and assuring him of happier prospects in his struggle. In it Allah threatens the enemies of the Prophet with destruction while directing him to the path of thanksgiving.

The surah deals with the aspects of the life of the Prophet and the course of his mission of Allah which he proclaimed. The surah represents an instance of actual protection of His servant and the few who believed with him. It is an instance of Allah's direct support in their struggle, supplying them with fortitude, restraint, and promise, while threatening a terrible fate to their antagonists. The surah, therefore symbolises the reality of guidance, goodness and faith on the one hand and that of error, evil and disbelief on the other.

Among the Quraish were depraved folk who pursued the Prophet and were antagonistic towards his mission. They would use plots, machinations, taunts and calumny against him to deter the people from listening to the Truth. Among them were people like Abu Lahab, Abu Jahl and others. They remarked that the Prophet (peace be upon him) had no posterity - referring to the early death of his male children. One of them once remarked, "Do not be bothered with him; he will die without descendants and that will be the end of his mission".

Such a trivial and cunning taunt had a wide echo and impact in the Arab society which set great prestige by sons. This sharp taunt delighted the enemies of the Prophet and undoubtedly this was a source of depression and irritation to his noble heart.

Hence this surah was revealed comforting the Prophet and assuring him of the abiding and profuse goodness which Allah had chosen for him, and of the deprivation and loss awaiting his persecutors.

"INDEED WE HAVE GIVEN YOU ABUNDANCE".

The word 'Kawthar' comes from 'Kathrah'. This 'Kawthar' is unrestricted and unlimited. It indicates the opposite meaning to the one the depraved among the Quraish attached to it. "We have given you" that which is plentiful, overflowing and rich- unstinting and unending.

If anyone wishes to pursue and observe this abundance which Allah gave to His Prophet, he would find it in whatever he looks at and reflects. He would have found it in Muhammad's prophethood itself, the link with the Great Reality and the Great Being. What indeed has he lost who has found Allah?

This abundance is manifest in the continuing impact of the Prophet's Sunnah or way of life throughout the centuries, in the far-flung corners of the earth, in the millions who follow in his footsteps, in the millions who pronounce his name and in the millions of hearts that cherish, and would cherish his example and memory to the Day of Resurrection.

He would also find this 'Kawthar' manifest in the goodness and prosperity that has occurred to the human race as a result of his Da'wah (Message) - equally reaching those who believed in him and those who did not, and he would discern this abundance in various and manifold phenomena.

This indeed is abundance-unlimited, unrestricted and unidentified. Al-Kawthar" also refers to a river in Al-Jannah (Paradise) awarded to the Prophet (peace be upon him). The river is but one part of the abundance which Allah has furnished for His Prophet. "So worship your Lord and Sacrifice."

After assuring the Prophet of this munificent gift, thus preventing him from being shaken by what the calumniators and conspirators say, Allah directs the Prophet (peace be upon him) to be completely and sincerely thankful, thankful for His bounty; to devote himself to Him alone in worship and ritual slaughter, forsaking all forms of Shirk (polytheism) and refusing to participate in the worship of the Mushrikin (polytheists) especially when they pronounce the names of others besides Allah in the offerings.

Islam lays emphasis on the pronouncing of Allah's name when slaughtering animals. It forbids anything to be consecrated to any other besides Allah. In so doing Islam shows its concern to purify the whole of human life from all forms of shirk and all that leads to it. Islam does not aim merely at purifying the imagination and conscience, for it is the religion of Oneness in every sense.

Islam strives to eliminate Shirk and its effects in the conscience of man, in his worship and rituals, and in his behaviour generally.

Life is one indivisible entity and must be treated as such. It must be cleaned inside out and completely orientated towards Allah in all its aspects and spheres, as we see in the question of animal slaughter and in all other forms of worship and behaviour.

"Indeed it is he who hates you who has no posterity."

In the first verse Allah specified that Muhammad (peace be upon him) was not the one who had no posterity but on the contrary was endowed with abundance. In this verse Allah throws back the taunt on those who hated and reviled the Prophet. Indeed the promise of Allah has come true. For, the influence and legacy of Muhammad's enemies was short-lived while his impact on human history and human life has grown and deepened. Today we are witnessing the truth of this Divine pronouncement as clearly as no one ever did in years gone.

Faith and goodness cannot be barren. They leave deep-rooted influence, but falsehood, error and evil no matter how fast they grow and spread, do ultimately come to naught.

Allah's criteria are not man's criteria. Men are often deceived when they vainly believe their sense of judgement to be the criterion. Before us is the eloquent and enduring example of the Messenger of Allah, Muhammad, may the peace and blessings of Allah be on him.

—Adapted from Fi Zilal Al Qur'an by Sayyid Qutb.

ASJA - A VITAL ROLE

A.S.J.A. Inc. the largest Muslim Association in Trinidad and Tobago held its Annual General Meeting on Sunday, 19th June at ASJA Girls' College, San Fernando.

The meeting which was adjourned from Saturday 30th. April, 1977 was held under the chairmanship of Haji S.M.S. Rahaman, President General of ASJA, and was attended by a record number of more than five hundred delegates as compared with one hundred and thirty-nine delegates who attended the 1976 Annual General Meeting.

The early stages of the meeting generated some heated discussions because of division of opinion over the delegation from two branches. When these matters were resolved to the satisfaction of the house, the meeting proceeded to transact its business, minutes, reports and Election of officers.

SECRETARY'S REPORT: The Secretary's report reflected some concern over the achievements in the past year for he stated, ".....I must confess that I do not feel joy and happiness which is consistent with the presentation of such a report, because of the bitter disappointments which I have experienced during those fourteen months. The year under review seemed to be one in which great interest was generated amongst the membership of the Association especially in certain regions where the overall achievements were minimal as compared to previous years".

In spite of the expressed disappointment of the Secretary-General, the report indicates that there were some achievements. Closer study of the report reveals that the following may be regarded as note-worthy:

1. Approval by the Gov't of Trinidad and Tobago for A.S.J.A. to construct a Science Block and an Auditorium at the A.S.J.A. Complex, San Fernando
2. Approval by the Gov't of Trinidad and Tobago for A.S.J.A. to rebuild the Rio Claro and Charlieville A.S.J.A. Primary Schools.
3. State Aid to A.S.J.A. Girls' College as from Sept. 1976.
4. Religious Instruction Classes conducted by Bro. Waffie Mohammed, A.S.J.A.

Rabita Missionary at Tunapuna, Montrose and San Fernando.

5. Selection of Haji S.M.S. Rahaman, President General of A.S.J.A. to serve on the Constituent Assembly of Rabita (World Muslim League).

6. In each of the four regions there were Makhtabs and Sunday Classes providing religious education for Muslim boys and girls.

7. Region A provided free circumcision for needy Muslim boys and successfully collected and distributed food and clothing to the poor and needy.

8. A.S.J.A. Hajj Group organised the 1976 Hajj Trip which enabled 58 persons to perform the pilgrimage to Mecca.

9. Radio programmes were conducted regularly over Radio Trinidad and N.B.S. Radio 610.

10. T.V. Programmes were conducted on special occasions such as Milad un Nabi, Miraj, Eid ul Adha and Eid ul Fitr.

11. The Eid ul Fitr Brochure was published for Eid 1976.

12. A.S.J.A. received on behalf of the Muslim Community a parcel of land in Rio Claro donated by the late Mr. Mohammed Hosein ("Moon") for the erection of a Masjid.

13. A.S.J.A. Divorce Council through its reconciliatory committee succeeded in saving several marriages. Although forty petitions for divorce were received only six were determined.

14. Mosques were re-built at Piparo and Caroni to replace old ones.

15. A new Mosque and Mosque hall with facilities for Domestic Science Centre, Medical Centre, and Sports are under construction. The estimated cost is about \$150,000. Rabita has donated \$60,000 (US) to this project of which \$97,150 (T.T.) has already been drawn.

In addition, the Secretary's Report indicates that two affiliated bodies, the T&T.M.Y.O. and the Ladies Section of A.S.J.A. are both thriving. Their achievements for the year include:

- Successful Eid Dinner.
- Successful competitions in Cricket, Football, Volley Ball, Table Tennis, Mouloud Shareef, Public Speaking, Quranic Recitation and Debating.
- The Running of a Ladies Home in

Tunapuna.

- Donation of \$1,000 towards the setting up of an Islamic Research Library.

FINANCE: The treasurer's report indicated that A.S.J.A. has separate accounts for A.S.J.A. Girls' College; Rooknudeen Girls' High School, Hajj Committee, Zakaat Funds, and A.S.J.A. Funds. The over-all financial position of A.S.J.A. appears to be quite healthy.

The elections were conducted by the President General and the following were elected.

Senior Vice Pres.	Hajji Abdul Sattar
Vice Pres.—Education	Br. El Farouk Hosein
Vice Pres.—Propagation	Hajji I. A. Mohammed
Vice Pres.—R.S.S.C.	Imam Hameed Rajab
Vice Pres.—Finance	Hajji M. Mohammed
Secretary General	Br. Kamal Hosein
Deputy Sec.—Gen.	Br. Sheikh Majid Ali
Asst. Secretary	Hajji Omar Mohammed
Asst. Secretary	Br. Nazir Khan
Treasurer	Br. Shukur Shakeer
Deputy Treasurer	Br. Sultan Mohammed
Trustees	Hajji Sajjad Hosein Hajji Jaleel Massahood Bro. Rafeek Baksh
P.R.O.	Hajji Saied Mohammed
Committee Members	Hajji Pharook Ali Hajji T. M. Rahman Hajji Raouff Ali Br. Ayoub Mohammed Br. Guffran Rahaman

The post of President-General was not open for election.

The officers and members of A.S.J.A. Inc. are congratulated for the successes achieved during the past year and for holding its A.G.M. even though it was not held on the scheduled date.

We pray that Allah will shower special blessings on the elected persons so that they may use their talents in the service of Allah.

Our present multi-religious, multi-racial society where ideologies and values seem to be in the melting pot, A.S.J.A. has a vital role to play, both in serving the Muslim Community and in serving the wider society.

We hope that A.S.J.A. will fill this role soberly and courageously in the year ahead.

Questions Unanswered

The Editor,

Your article Parts 1 and 2 Economic Behavioral Patterns in Islam (March and April issues) has thrown a lot of light on Economics in Islam. As you pointed out, there is an extensive and growing literature in this field as Muslims begin to grapple with the challenges posed by the present international economic order.

What I was looking for specifically was a sort of comparison between the basic principles of the Islamic economic order and those of Capitalism and Socialism. Both Capitalism and Socialism (Communism) are well publicised economic systems.

But I find myself unable to put up a proper argument for Islam as a superior economic order or even to explain it properly.

Your article dealt moreso with the economic behaviour of an individual Muslim in a Capitalist society. What about State economic policy? What about State control of means of production, etc? I think many others have these questions in mind.

Sincerely,
Dennis Fletcher.

Editors Note:

We hope that this list of books and articles would provide material for further reading in comparing the economic principles of Islam with those of Capitalism and Socialism.

1. Islam vs Socialism - M. Hosein
2. Islam The Misunderstood Religion
M. Quth

3. Islamic Social Framework- M. Raihan Sharif
4. Islam and Communism - K. Abdul Hakim
5. Economics of Islam - M. Ahmad
6. Economic System of Islam - U. Chapra
7. Economic Disparity - Muslim Standard, 15th Edition

These may be consulted at the Islamic Trust Reference Library.

Muslims in Nassau

Dear Brother,
Assalamu Alaykum,

Thank you for the back issues of the 'Muslim Standard' sent. I will try to put them to the best possible use, in Sha - Allah.

My family and I are still the lone Muslims on this island (Eleuthera). But, we are trying to move back to Nassau permanently. I am a school teacher in a Government school and I have requested the officials at the Ministry for a transfer. I have not heard a reply as yet.

There are still less than a dozen Muslims in the Bahamas. All of whom are living in Nassau and most under the influence of the 'Black Muslims'. Fortunately, these new converts are seeking the truth and are open for information on Islam. During the Easter I visited Nassau and was able to contact these brothers and sisters and shed new light to them on the teachings of Islam. Alhamdu Lillah, this was made possible with the many books and articles sent to me by brothers throughout the world.

LETTERS

You can help us by sending back-issues of the 'Muslim Standard' and any articles you see fit. The film 'Muhammad the Messenger of God' was shown here and aroused considerable interest in Islam. The potential for Islam in this country is unlimited.

Your Brother in Islam
Khalil Abdul Khabir Khalfani.
Bahamas.

JELLO ?

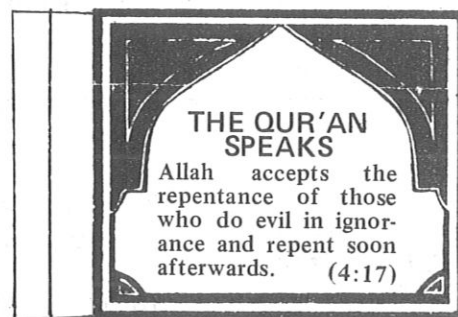
The Editor,

With reference to the article on 'Food Research' in the April issue of the Muslim Standard I hereby request you to find out if Jello is Halaal for Muslims since there is some talk that the gelatine used in its manufacture comes from the pig while some say it comes from the fish.

Yours in Islam,
Mrs. Maryam Mohammed.

Editor's Note:

According to the information available all 'Jello' sold locally contains gelatine which is obtained from 'animal sources' It can therefore be considered Haram.



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1. Do not associate anything with God.
2. And (show) kindness towards both (your) Parents.
3. Do not kill your Children because of Poverty; we (God) shall provide for you as well as for them.
4. Do not indulge in shocking acts which you may practise openly or keep secret.
5. Do not kill any person whom God has forbidden except through (due process of) law. He has instructed you with this so that you may use your reason.
6. Do not approach an orphan's estate before he comes of age except to improve it.
7. Give full measure and weight in all fairness, We do not assign any person to do more than he can cope with.
8. Whenever you speak , be just even though it concerns a close relative.
9. Fulfill God's agreement. Thus has He instructed you so that you may bear it in mind.
10. This is My straight path, so follow it and do not follow paths which will separate you from His path. Thus has He instructed you so that you may heed.

The Qur'an, 6: 151-153.
Chapter Al-An'am-Livestock.

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