

THE MUSLIM STANDARD

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And they have all gathered in the centre of the world. Nearly two million people—Africans, Indians, Chinese, Americans, Australians, Nigerians, Indonesians, Japanese, in fact, almost all nationalities and races; from socialist and communist capitalist and democratic countries, assemble at the Ka'aba (House of Allah) for the performance of Hajj.

Rich and poor don simple garments, (men with two unsewn white sheets and women with a choice for ordinary clothes), in humility before their Creator.

Where else in the world is there such a gathering, overflowing with brotherhood, goodwill, peace and harmony? All these people have one thing in common. They share the same belief—belief in one God, one religion, one nation, one leader and one goal—gaining the pleasure of Allah.

They have all done one thing in common and that is: they have sacrificed a lot to be there. Willingly, they have sacrificed their wealth, time, energy, comfort and family ties to be the guests of Allah. Their willingness is epitomised by their chants on the way to the Ka'aba.

"Here I am, Oh Allah, here I am, Oh Allah".

This brings back to mind the greatest sacrifice of all time, the willingness of Prophet Ibraheem to sacrifice his one and only son Isma'eel, (Peace be upon them both). But before this, he made other sacrifices. He grew up in a home, one which had a monopoly over the people, to whom they carved and sold idols. He would have inherited this prestigious position and enjoyed all the benefits of

it, but instead, he chose to testify that there was only one God worthy of worship and obedience and consequently suffered the wrath of his family, friends, people and also the king.

After being thrown in a blazing fire, one would have thought that, that was sufficient to test his belief and conviction. But lo and behold! he was com-

material comforts for our offsprings. This spirit of sacrifice is good, however, it needs to be channelled in the proper direction in order to establish Allah's system in our lives and on earth. We can resolve to follow His instructions in business and politics, education and morality etc.

Prophet Ibraheem was prepared to

sacrifice his belongings, his family and even his life to uphold the Truth. How much are we prepared to sacrifice? Surely we can learn a lesson from his pledge to Allah, "Truly, my prayer and my services of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds. No partner has He: this I am commanded and I am the first of those who bow to His will" *Qur'an 6:162-163.*

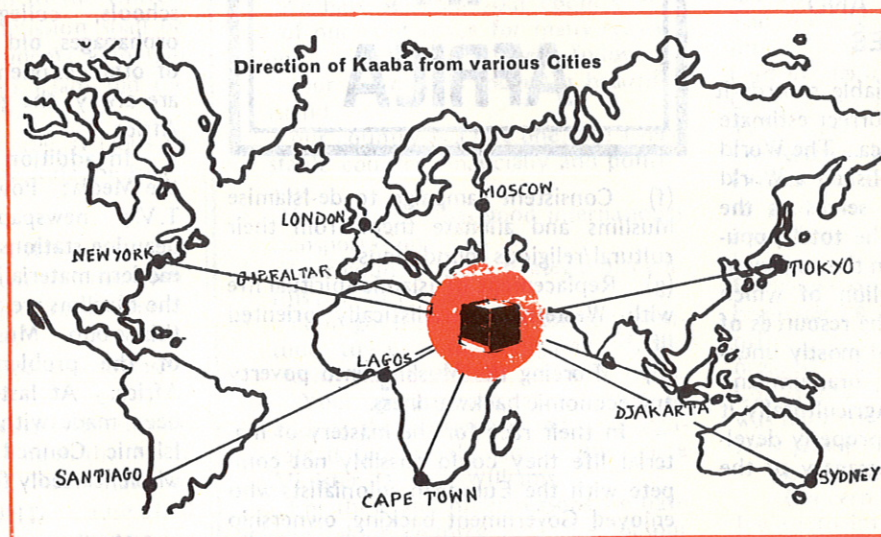
Let us not forget also the bargain Allah made with us. Although all created things, including ourselves, belong to Him, still He made this bargain.

"O you who believe! Shall I lead you to a bargain that will save you from a grievous penalty? That you believe in Allah and His Apostle and that you strive (your utmost) in the Cause of Allah, with your property and your persons, that will be best for you, if you but knew." *Qur'an 61:10-11.*

"Allah has purchased of the Believers their persons and their goods. For theirs (in return) is the Garden (of Paradise)." Qur'an 9:111.

Are we prepared to fulfil this bargain?

Need we wait until the morrow?



WHAT A SACRIFICE INDEED!

manded to sacrifice the thing which he loved best. Becoming a father at the age of 86, what would be dearer to him than his only son? Allah's aim was not that Ibraheem should shed the blood of Isma'eel. This act was meant to test a man's capacity for submission.

Today, we are witnessing a token of sacrifice from the pilgrims in Mecca and Arafat. We also can share this by sacrificing an animal hoping that we may learn a lesson from the manner in which the animal submits itself.

Nobody can say that we do not make sacrifices, but sacrifice for what — to build a house; to purchase a new car; to satisfy our employers and to provide

The Continent of Africa is the future continent of the world. The eyes of the world are focused on it and world powers are busy making a second scramble for influence in and control of Africa. This time the scramble is more sophisticated, enticing the people with false ideologies and promises.

A few rulers of Muslim countries seem to have recently woken up to the importance of Africa. But by and large the Muslim world is asleep to the two most astounding facts of Africa:—

- (a) That it is a Muslim Continent!
- and
- (b) That it is ruled by non-Muslims!

POPULATION AND RESOURCES

Owing to lack of reliable records it is difficult to arrive at a correct estimate of the population of Africa. The World Muslim Congress has published a World Muslim Gazetteer which serves as the source of our figures. The total population of all the countries in the continent is estimated at 398 million of which Muslims are plus 65%. The resources of the continent are huge and mostly unexploited. Gold, diamonds, uranium and other minerals abound. Agriculturally it is a fertile continent. If properly developed it can become the granary of the world.

POSITION OF MUSLIMS

Muslims are economically, educationally, politically and religiously in a very backward condition. With the exception of a few countries most of the others are ruled by Christians, Communists and other anti-God forces. The few countries with Muslim rulers are materialist/socialist oriented. Lip service is paid to Islamic ideals and principles. Islamic practices are dominant in the lives of the Muslim masses but the Western educated elite are not bothered about Islam besides adhering to a few outward forms and practices.

REASONS FOR BACKWARDNESS

FIRST. The occupation of Muslim lands by colonial powers which led to:—

- (a) Prohibition of Islamic Da'wah work.
- (b) Severe restrictions on Islamic education.
- (c) Imposition of Western secular education which led to favours to, and power being in the hands of the Western — educated elite.
- (d) Tying up of education with means of livelihood.
- (e) Encouragement and full support for Christian missionary, religious and welfare activities.

MUSLIMS IN AFRICA

- (f) Consistent campaign to de-Islamise Muslims and alienate them from their cultural/religious foundations.
- (g) Replacement of Islamic spiritual life with Western materialistically oriented life.
- (h) Forcing the Muslims into poverty and economic backwardness.

In their race for the mastery of material life they could possibly not compete with the European colonialists who enjoyed Government backing, ownership of raw materials, means of production, technical know-how and cheap labour.

In the race of life, ownership of material possessions and wealth, therefore, became an obsession with the Muslims. Instead of wealth becoming a slave and an instrument for the beneficial use of mankind, it became the master of Muslims with disastrous consequences for their material and spiritual progress.

SECOND. The Muslim response to the above challenge:—

- (a) Loss of Muslim political/economic power led them to withdraw themselves into a shell.
- (b) Religion was restricted to outward piety and observance of rituals.
- (c) The Spirit of Jihad and Ijtihad languished and died.
- (d) Internecine strife, quarrels and fighting among Muslims which sapped Muslim morale and set brother against brother,

father against son and nation against nation. All this in the name of religion! This led the Late King Ibn Saud, the founder of the Saudi Dynasty in Saudi Arabia to proclaim: "I never apprehend danger to the Muslims except from Muslims. Of none else am I so much afraid as of the Muslims."

- (e) Lack of the spirit of personal and national sacrifice.

THREE POWERS

There are three ideological powers that are in the race for supremacy in Africa: Communism, Christianity and Islam. Communism, and Christianity are using all their resources to conquer Africa. Millions and billions are being spent for aid programmes, famine and hunger relief, military aid, building of schools, colleges, hospitals, clinics, orphanages, old age homes and hundreds of other euphemistically named projects are always the go to conquer the soul of Africa.

In addition the effective control of the Media: Powerful radio transmitters; T.V.; newspapers, magazines, satellite beaming stations are in the hands of these modern materialist-messianists. Islam and the Muslims are a backward, poor third in this group. Muslims are not even aware of the problems and possibilities of Africa. At last a feeble beginning has been made with the organisation of the Islamic Council of Africa. We pray wholeheartedly for its success.

THE FUTURE

Muslims must assess the potentialities of Africa. Muslim Governments and masses must be made to realise that Africa is a Muslim continent, it must remain Muslim and must not fall into the hands of anti-Islamic forces.

The greatest and most urgent need, without which no programme and development could be possible, is Islamically educated, disciplined and trained manpower. To develop this priority it is suggested that the Islamic Council of Africa establish a

KING FAISAL INSTITUTE OF ISLAMIC DAWAH.

DAWAH.

The proposed Institute shall:

- (a) Establish an Islamic university on African soil.
- (b) Train graduates and spread them out all over Africa to control schools, colleges

(Continued on page 3)

This is an address delivered by Dr. Ahmad H. Sakr, Director of the Muslim World League Office to the United Nations and North America, at the Inauguration Session of the first Islamic Conference of South America and the Caribbean held in Trinidad, September 24 - 27, 1977.

ISLAM IN AFRICA (Continued)

and other educational institutions.

(c) The Institute shall establish primary schools, colleges, teacher training institutions in all parts of Africa, as feeders for the University.

(d) Students shall be admitted to primary schools, promoted to high schools, and to colleges and then to the University. Preference for admission shall be given only to those students who will want to make service to Islam and the Ummah as their life mission.

It is suggested that the syllabus of the Institute, broadly speaking, be based upon:—

THE SYLLABUS

(a) Technical and scientific education, but to be based on the spiritual and moral programme of the Qur'an.

(b) Commercial and academic courses.

(c) Compulsory military training.

(e) All Scientific subjects to be studied on the basis of the working of the Divine Laws in creation, e.g. the Law of Rububiyat, Rahmat etc. The Cause of all causes is Allah, the Great. The unceasing activities in the universe are the results of the workings of His Laws of beneficence, mercy, order, design and precision. The pursuit of any subject for its own sake, finding the results and not enquiring into and studying the Cause debases the human spirit as has been proved in the West. Studying Allah's Laws should be the basis for scientific study as this will give meaning and purpose to our lives and will make science our slave for the beneficial use of mankind.

Such an integrated course of study will, it is hoped, produce that Ideal Man who, in the words of the Qur'an, will be a "Blessing unto mankind". Without such men and women in large numbers all projects and plans for advancement and progress will not yield the desired results.

Courtesy: Al-Qalam (S. Africa).

OUR MESSAGE FOR YOU

"On behalf of the Muslim World League Office to the United Nations and North America, I would like to extend our thanks and appreciation to the Government of Trinidad and Tobago for allowing us to hold the first Islamic Conference of South America and the Caribbean. The country is a beautiful one and the people are also beautiful. We are happy to be in your beloved country. As being stated before, your country is a cosmopolitan one; It is a multicultural and a multireligious one. Such type of a place would be the best mosaic pattern of the creation of God that one would aspire to have on earth.

Ladies and gentlemen :

We have selected your country as a site of our conference for many reasons among which are the following:

1. Your country is indeed a beautiful island.
2. Your country is a free one, and a very stable country financially and politically.
3. Your country has good international transportation.
4. Your country has a strategic place in this part of the world.
5. Your government has an open attitude towards the religions of the world and especially towards Islam.
6. Your government has agreed to address the conference and to inaugurate it through the Honourable Prime Minister, Dr. Eric Williams.

For these and other reasons we have selected your country as a site for our conference.

Ladies and gentlemen :

While the headquarters of the Muslim World League is based in the most spiritual city in the world, namely Mecca, our office to U. N. and North America is based in the most political and trade centres in the world, namely, New York. We are, therefore, trying our best to bridge the gap between these two centres so that we will be able to live in peace and harmony. In so doing, people all over the world will be able to live in peace and harmony.

Ladies and gentlemen:

Our message is the message of Islam—the message of peace, salutation, coexistence, and obedience to the will of God Almighty. Anyone who loves peace for himself and for other people is called a Muslim. Anyone who loves to live in

peace and harmony with other people is called a Muslim. Anyone who obeys the rules and regulations of Allah, is a Muslim. Islam teaches its followers to believe in the One God (Oneness of God), oneness of mankind, oneness of prophethood, oneness of message, oneness of religion and oneness of this life and the Hereafter.

Ladies and gentlemen:

Our League to the U.N. and North America which is stationed in New York is a non-governmental organization; (NGO) of the ECOSOC of the United Nations. The League is also a member of UNICEF and UNESCO. This means that our activities are concerned with those related to the fields of education, scientific, cultural, social and religious. The League has participated in the International Women's Year Conference held in Mexico in 1975; in the Habitat Conference in Vancouver, Canada in 1976; and in the Alcohol Prevention Conference in Mexico in 1976. The League has given grants and scholarships to professors and students. The office has helped the Islamic centres with Imams, teachers, and literature. Exchange professorship programme has been started with some universities. The office of Rabita was responsible to organise and to host the first Islamic Conference in North America which was held on April 24-26, 1977 in Newark, New Jersey, USA.

Ladies and gentlemen:

Concerning this conference of ours, I wish to inform you that we have 120 delegates from twenty different countries. None of them came here for your oil or for your sugarcane industry. They have come here to enjoy their stay in the conference. They will go back soon with a message. Remember that they will act as your ambassadors free of charge.

When they go back, they are going to talk about you and about your country. What you have done in hosting this conference is a marvellous job. Your kindness, your hospitality and generosity are beyond the expectation of any other group of people. Please keep up with the noble work you have started.

Again we wish to thank you all and we wish we will be able to meet one another in the very near future in the hope that the next conference will be again here in this beautiful island.

May Allah bless you, be with you and reward you. May Allah crown your efforts with success. Ameen. Thank you."

Q. It is a common practice among local Muslims that only when they become old they perform Hajj. Brother, can you tell us what really motivated you to perform Hajj?

A. First and foremost, I realised that it is one of Allah's commands. It was my firm desire to complete this last fundamental pillar of Islam. I thought that it would assist me to boost my Iman (conviction). I was fortunate to have the time, money and to be in good health.

I do not agree that people should wait until they become old to perform Hajj. This exercise is very strenuous and it is better for Muslims to undertake it while young and in good health. Also, in my case, there was no guarantee that I would become old, nay live another year, for me to fulfil this obligation.

Finally, I remembered a Hadith of Muhammad, Peace be upon him, which stated, 'When Hajj becomes Fard (compulsory) on a person and he fails to perform it, and he dies before doing so, then he may die the death of a Jew or a Christian.'

Q. What preparations did you make for such an important duty?

A. From the time I made my Niyat, (intention), I asked forgiveness of Allah first and then of my relatives and friends. I read a lot of Nafil Salaah (optional prayer) and made a lot of Dhikr, Dua's and Istighfar. I also acquired the physical necessities for the journey and made sufficient provisions for my family at home.

Q. What were your feelings on seeing the Ka'aba for the first time?

A. I was struck by its beauty, simple architecture and surroundings. Visions of framed pictures of the Ka'aba back at home flooded my mind and I found myself comparing the pictures with the reality before my eyes and wondered if I was really there. I thanked Allah for making me realise this dream. I considered myself very fortunate to be at the House of Allah and being His guest.

I also felt a closeness with Prophets Ibraheem and Isma'eel, who laid the foundations of the Ka'aba and Muhammad and his companions who first established the foundations of a Muslim community with the Ka'aba as their centre of activities.

Q. Can you tell us something about Mecca and Medina?

A. Mecca is a very large, desert city situated in a valley surrounded by hills with no vegetation. The Haram Shareef, which houses the Ka'aba, stands in the

This is the month of Dhul Hijjah and nearly two million Muslims, from all races and nationalities, are in Mecca and Medina performing the sacred duty of Hajj.

Last year, one of our young brothers performed Hajj. In answer to some questions, this is what he said about his experiences of Hajj.

HAJJ

A Dream Come True

middle. The main occupation of the people seems to be 'trading' in shops and stores. There are many shops even on the pavements. There are modern buildings with modern conveniences, which can be compared with those in the West especially the hotels, sometimes twelve storeys high. The roads are very good, paved with asphalt, except the back alleys. There are modern American and European cars.

There is an air of serenity and the place buzzes with excitement when the Adhan is called. At the time of Salaah (prayer), all trade is suspended, even though the shops remain open, and prayer mats are hastily spread for the performance of Salaah. It is a most pleasing and gratifying sight to behold the throngs of people that leave the Haram after Salaah for a full half hour or more through more than a dozen exits, and then to return later in time for the next Salaah.

Medinah is more beautiful than Mecca. There are also modern cars, buildings and roads as in Mecca. But the most striking aspect of this glorious city is the amount of Mosques and their close proximity to one another. Here, one cannot forget that he is in a holy place. Almost at every corner you turn there is a Mosque or two. Masjid Nabawi is extremely beautiful with its green dome. In this Mosque lie the graves of Muhammad, Peace be upon him, and some of his closest companions. The best rendition of the adhan I have heard is in Masjid Nabawi.

On the outskirts of the city there are beautiful gardens. At some of the oases, agriculture is attempted with irrigation pumps. There are many historical sights to behold in Medina. The people are mostly merchants. They seem very friendly and are quick to apologise if

they hurt your feelings. They spoke Arabic and this was a problem as I couldn't understand it.

Q. What about the people who performed Hajj; did they reflect the universality of Islam?

A. The Hajj bears testimony that there is no such thing as race or colour in Islam. I mixed with almost two million people of all races and nationalities and found that there was no real stigma of race versus race or nationality versus nationality exhibited among them. They mixed freely always willing to share a prayer mat with one another. There were always flashing smiles and shaking of hands from brothers on your right and left.

The language was a problem but people asked of your nationality. If they didn't understand, then they pointed at you and called a country. Most of the times they asked me if I was from Pakistan but I corrected them. From Nigeria alone there were 92,000 Muslims.

Q. What has the performance of Hajj done for you?

A. I would say that it has done the following:

Built my Iman (conviction).
Boosted my love for Islam.
Helped me considerably in the performance of religious duties.
Kept me in the fold of Islam.
Increased my yearning to visit the Mosque more regularly.
And left a burning desire to make Hajj again, Insha Allah.

Q. What advice do you have for local Muslims who intend to perform Hajj?

A. I would answer this in point form.

1. Make a sincere and correct Neeyat (intention) Remember, you are going for the pleasure of Allah as His guest; not on a tourist excursion or sight-seeing tour.
2. Seek forgiveness of Allah first and then of your parents, relatives, friends, etc.
3. Read a lot of Nafil (optional) Salaah, Dhikr and Istighfar.
4. Make the necessary provisions for your family at home, and for your journey.
5. Travel lightly especially with hand luggage. The journey is a long and tedious one with many stops.
6. Try to remain with Wudu as far as possible during your stay in Mecca and Medinah. Owing to the vast crowds, water may be a problem.
7. Try your utmost to pray each Salaah in Jamaat (congregation) in Masjid.

(Continued on page 5)

ISLAM - The Only Alternative For Youths

The 'Youth' in our country are experiencing a spiritual and emotional void today. They are rejecting one after the other all the old values without being able to replace them with new ones of any significant spiritual content. This sometimes is construed to be a death-blow suffered by the forces of religion and spirituality. But in reality it is not so.

What has aroused the distrust of our youth today, as of the youth in several other parts of the world, is not religion as revealed by God but the hotch-potch of myth and mystery concocted by a few individuals and foisted on the hapless creation of God. The religion of God itself, as contained in the Qur'an, God's own outspoken word, and as exemplified in the illustrious lives of Prophets Ibraheem and Muhammad, Peace be upon them, is yet to be tried out by the restless generation of today.

In rejecting the irrational and hypocritical beliefs of the past, the youth seem to be asserting their right to be free from the oppression and tyranny of man-made systems and philosophies, dogmas, doctrines, and clichés. Free to demand their inalienable right to Truth and free to refuse - to submit to anything but Truth - the whole Truth.

Truth has its ultimate source in God. It is in His original and incorrupted revelation that one must look for it.

Human-beings, however noble and exalted, learned or saintly, do not have

the right to play with the Divine Truth and mix it up with their own opinions and interpretations. It was through such mixing of fact with fiction, of the Divine Truth with human conjecture that humanity lost its original moorings with Truth. Now everywhere it is struggling to break loose of these superstitious ties. Neither the struggle itself nor the fact that the youth are in the vanguard of the struggle is in the least surprising.

The young people want change. They have the opportunity and the energy to bring about the change they desire. The question now is, what kind of change, what new order should they strive to usher in? On the answer to this question will depend their future as well as the future of the entire society.

The answer, fortunately is not difficult to find. If the young people will take a serious and business-like look around, they will soon discover that of all the alternatives open to them, there is but one that can really bring to their lives the meaning, depth and richness which they are so desperately seeking today in the dark and dangerous vistas of crime and violence, drug and permissive sex.

THE ALTERNATIVE IS ISLAM

Islam is by no means synonymous with superstition or fanaticism. It has no room for a priestly hierarchy, or a corrupt and narrow minded leadership. It is not opposed to rational thought; nor has it ever been an enemy of science and discovery. It does not seek to build the super-structure of its idealism and spirituality on the ruins of basic human needs and urges. Islam is, in fact, the antithesis of all this.

Islam is a message from God to man - a very simple one, based on the self-evident and cardinal principles of monotheism, comprehensiveness of Muhammad's messengership and the inescapable accountability of man before his Creator.

Islam is a way of life - a comprehensive one, based on commitment to one's obligation to God, to self and to the society, without conflict or dichotomy, in the light of the very simple and very eminent practical laws laid down by God Almighty Himself. It is a solution to the multifarious problems and ills that beset and afflict humanity today. It is a most perfect, intelligible and realistic one.

The verities of Islam are everlasting for they are from God Himself whose knowledge and power are not limited by time or space.

Its teachings are Universal for they flow from the Creator of the whole universe.

Above all, it is the one system which the young generation will find to be in complete consonance and harmony with genuine psychological, physical and emotional needs and cravings of man. In the past, whenever humanity was in distress it was Islam that came to its rescue. Even today, the answers it provides to our questions are more relevant and meaningful than any we know or can conceive of.

It is by turning fully, wholeheartedly, unconditionally and without a moment's delay to this pure and pristine way of life provided by Almighty God for our guidance that youth can find the final fulfilment of their agonising search for Truth.

It is a challenge to their discernment as well as their initiative. It is the opportunity and the adventure after which they hanker - and one which has been denied to them for so long. It will be theirs with all the glorious benefits it brings in its wake the moment they make up their minds to adopt it as their own and follow it. Will the youth of this country, irrespective of colour and creed, race and ethnic origin, have the will and the courage to make Islam the lodestar of their life?

Haram in Mecca and Masjid Nabawi in Medina.

8 During the whole journey, particularly in the Holy cities, refrain from backbiting and fault-finding and protect your tongue, heart, eyes, ears and limbs from these vices. If you happen to hurt someone, seek his pardon and try to make amends.

Finally, I must say that I cannot tell you in words how beautiful Hajj is. The only way to find out is to perform it yourself.

In any given society, the roles of men and women are delimited and defined, either clearly or loosely, and the social patterns of the society are largely shaped by the roles assigned to each sex. Today, under the impact of rapidly changing Western notions concerning the social role of women, it is a good time for Muslims to ask themselves what role and function Muslim women should serve in the society. What is their purpose in this world, what is the social role which they share with men, and what is their role which they as women alone can fulfil?

These are very vital questions to us as Muslims, especially for the Muslim woman herself. By definition, our answers to these questions will rest on Islamic formulations and our actions on Islamic values and criteria; as Muslims, we take our conception of women's role in the society from God Himself.

First of all, the religious obligations of Muslim women are identical to those of men: praying five times a day, fasting and observing the devotional aspects in Ramadan, giving Zakat, going for Hajj if possible, reading the Qu'ran, and knowing what Islam enjoins and what it prohibits. Women have, of course, a slight modification in respect to praying and fasting because of their reproduction cycle, a concession from God because of the physiological functions unique to women which require special consideration.

Apart from the obligations which women share with men, we find their social role defined in the Qur'an and in numerous Ahadith in terms of single woman, wife and mother.

The single woman

"Marry those among you who are single (men and women) Let those who do not find the means for marriage keep themselves chaste, until God gives them means out of His grace."

Qur'an 24:32-33

This gives us the clear directive that anyone of age to marry should do so, either through her (his) own initiative or through the help of others in the Muslim community, the only barrier to marriage here mentioned being lack of means (whether financial or some other difficulty which makes marriage impossible or difficult), and both men and women are required to refrain from any form of sexual activity until marriage.

THE MARRIED WOMAN

Her role is defined in relation to that of the man who is her partner and the head of the family:

"Men are the protectors and maintainers of women, because God has given the one more strength than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what God would have them guard." (Qur'an 4:34)

This means that the burden of earning a living rests on the shoulders of the husband, not on the wife, and that because of the husband's protective, supporting role as maintainer and provider, his wife has obligations toward him of obedience (in whatever is good and permitted by Islam, obviously, not in anything which contradicts it) and is the guardian of his household, his property, his honour and the privacy of their relationship.

The Qur'an also says about the marriage relationship:

"They (your wives) are your garments and you are their garments" (Qur'an 2:187)

Here the word 'garment' is used to describe the mutual relationship of husband and wife, in the sense of that which complements, completes, preserves from harm or shame, covers and beautifies its mate. What could more fittingly and delicately describe the ideal relationship between a husband and wife?

THE MOTHER

"O mankind, reverence your Guardian Lord, Who created you from a single person; created, of like nature, his mate and from the two scattered (like seeds) countless men and women. Reverence God, through Whom you demand your mutual (rights) and reverence the wombs (that bore you), for God ever watches over you." (Qur'an 4:1)

In this verse, God has defined the importance of the role of mothers when He speaks of reverence to Himself and to 'the wombs that bore you' in the same sentence, pointing out that the woman who has borne and raised her children is worthy of the greatest respect and honour.

Finally, for women in general, whether married or single, there are several injunctions in the Qur'an which require them to refrain from doing anything with their sexuality which tends toward destruction of the society.

"Ask the believing men to lower their gaze (before women) and keep their passions under restraint..... And ask the believing women to lower their gaze (before men) and keep their passions under restraint, and to display not their ornaments except those which are external, and to draw veils over their bosoms.

Even in the case of their external garments, let them not be displayed except in the presence of their husbands, or their fathers, or their fathers-in-law, or their sons, or their step-sons, or their brothers or their brothers' sons, or their sisters' sons, or their women companions, or slaves, or male domestics devoid of potency, or lads in whom the sex sense has not yet taken rise. And let them not strike their feet in order to draw attention

THE ROLES OF WOMEN IN

This article considers the role of women in society. It defines their role as married. It also discusses their role as mothers and themselves.

In the next issue, their role as teachers will be discussed.

to their hidden ornaments. And O believers! (both men and women) Turn to God repentantly that it may be well with you." Qur'an 24:30,31

Thus, the social role of the Muslim woman is defined: to be chaste until marriage and to marry as soon as it becomes possible; to be a responsible wife; as deserving of respect because of the maternal function; and to be a non-disruptive influence in the society in relation to her sexuality.

THE MAGNITUDE OF THE WOMAN'S SOCIAL ROLE

One would think that the magnitude of the role of Muslim women - or any women - would be so obvious and apparent that it would require no comment or discussion. Women are, after all, one-half of the human race, that half which plays by far the greater part in the training and nurture of the young, and hence the most vital force in shaping the destiny of coming generations. Yet today, under the impact of certain forces at work in Muslim society, Muslim women have, it is clear, largely ceased to play the vital and constructive role which they were assigned by God.

What are these factors? The first is the lack of education and training of Muslim women throughout the Muslim world. This is not, by and large, a deliberate attempt to deprive Muslim women

of knowledge. Rather this ignorance of Islam, the mental underdevelopment, lack of training in thinking, analysing and self-improvement, afflicts both men and women alike. However, the man, far more in touch with the outside world than the woman whose sphere of activity is largely confined to her home, soon learns many things through the lessons of daily life which the woman, surrounded only by other women, her

ineffective mothers who many times, because of this conflict of roles in their own lives, fail to pass on to their daughters the sense of priorities which should lead the Muslim woman to put the welfare of her family and the training of her children especially the Islamic training - before everything else.

When one considers the magnitude of the social role of Muslim women - that half of the Muslim world to whom Allah has entrusted the future generations of Islam - it is very easy to grasp that a large part of the plight of the Muslim world is due precisely to women's lack of preparedness and acceptance of this role. What can we realistically hope for from the Muslim world as long as its women are so totally unprepared (and in some cases unwilling) to assume their responsibility in shaping their own life-pattern according to the teachings of Islam and in guiding their children as sound Muslims?

THE EDUCATION OF THE MUSLIM FEMALE

In all instances in which Muslim women are not living up to their God-given obligations, it is primarily because of the lack of education perhaps not education in a formal sense, but rather both a sound Islamic education and education in understanding, in thinking, in analysing and in applying sheer common sense. One does not need a Ph. D. or a college education to know that one cannot hope to counteract all the unIslamic influences in the society on oneself or one's children unless one has a firm Islamic identity and practice. It is this sort of understanding that our women, even many of our so-called educated ones, lack; but when Muslim women are educated in the true sense - having a sound, clear set of values, of priorities, a criterion and a commitment to Islam as a living system to guide the whole of life - they succeed remarkably well, not only in rearing their children but also in contributing to the society and in retaining the deep respect of their men. In reflecting on the differences between those who have and who do not have this sort of understanding and awareness, we are once again struck by the truth of God's statement:

"Only those of His servants who are learned truly fear God." Qur'an 35:28, and of His question,

"Are they equal, those who know and those who do not know?" Qur'an 39:9, and of the Ahadith, "No gift of a parent to a child, among all possible gifts, is superior to a good education,"

and, "The superiority of a learned man over the devout man is that of the full moon over the stars."

We all probably agree that women need education and training. But the question is what this women's education should be. These are some ideas to consider: —

1. It should include a sound and complete Islamic education in the broadest sense; Not only should religious knowledge be taught, but understanding of the issues confronting them in the society as soon as they are old enough so that they will be prepared to cope with them little by little as they arise during the maturing years. The establishment of a sound Islamic identity through association with practising Muslims whenever possible, thorough awareness of the Islamic heritage, knowledge of the problems confronting the Muslim world, and above all commitment to and practice of Islam by parents and close friends are essential.

2. Our daughters require a clear awareness of the role of a sound Muslim girl and woman, a true understanding of her responsibility in matters related to modesty and propriety, guidance toward proper dress, manners, relations with the opposite sex, friendship with Muslims, leisure-time activities, etc.

3. They also need an education in skills and interests important for living a sound Islamic life, notably domestic skills, creating and maintaining a clean, well-functioning, harmonious home, a basic knowledge of cooking and elements of nutrition, child-care, the management of money and other essentials, skills such as typing, writing, public speaking, and other skills which are important for Islamic work.

4. Finally, of course, they need the formal education provided by books and schools, but this must always be considered as complementary to the more basic and vital education which is being imparted at home, and never as more important than or as separate from it. For the ultimate aim of educating our children is education not merely for life but for sound Islamic life which will lead them to good in this world and good in the Hereafter, and it is our job as parents — especially as mothers — to take the various elements of their lives and fuse them together into one stream which is never allowed to become diverted from the main purpose. Upon such a base as this, we can hope, with the help of Allah, to build future generations of sound, practising Muslim women.

(Courtesy-Al-Ittihad)

ROLE OF MUSLIM WOMEN IN ISLAMIC SOCIETY

role of Muslim women in
Islam when they are single or
need for women to educate

as wives, mothers, sisters and

By Zeba Siddiqui

husband and relatives, often has no opportunity to learn. Thus, she is in no position to guide and direct her children, who move about in the world and are far more affected by it than her untrained mind can grasp or control, and she remains isolated from their ideas and experiences, unable either to comprehend or to guide them.

While this problem applies mainly to the mass of uneducated, even illiterate Muslim women, their more sophisticated and educated sisters are afflicted by another problem which is just as insidious and harmful. In the Muslim world today, academic education is not necessarily synonymous with understanding and knowledge of Islam, and in many parts of the Muslim world, the more 'educated' a girl is in secular subjects, the less she tends to know about Islam, because of poor home and societal influences. Such girls and women have usually been exposed to Western influences and have adopted many un-Islamic habits and ways of thought. They are often unclear about their role as women, torn between their natural desire to maintain a home and rear children and the ambition to 'do something else with their lives,' often weakening their influence on their children, despite their education, due to outside demands and ambitions. For them career often dominates home, and thus they are part-time and often very

ENJOINING RIGHT AND FORBIDDING WRONG

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ
إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ○

"Let there arise amongst you a group, inviting to all that is good, enjoining what is right and forbidding what is wrong; they are the successful."
Qur'an 3 : 104.

The main task of the Muslim community, the establishment of the Word of Allah on this earth rests upon two bases: to advocate what is right and good, and eradicate falsehood, wrong and evil. It is for this purpose that the Muslim community has been created by Allah.

So there must exist such a group; such a group must possess authority. The Qur'anic verse conveys this 'must'. For, there is 'invitation' to all that is good, 'enjoining' what is right and 'forbidding' what is wrong. Anyone can 'invite' to what is good, but it is only an authoritative body which can 'enjoin' and 'forbid'.

This is how Islam looks at it. There is no alternative to an authority, based on advocacy of good and renouncement of evil, for the enjoining and forbidding of each accordingly. An authority and a brotherhood for the sake of Allah only, has to implement in human life the doctrine ordained by Him. This undoubtedly demands 'invitation' to the good to show other people the spirit of this doctrine, and power to 'enjoin' right and 'forbid' wrong over its jurisdiction. This authority is to be obeyed as Allah says, "We have sent no Apostles but to be

obeyed in accordance with the will of Allah." The establishment of Allah's system on earth needs more than preaching, explaining and advising (these form only one part). It needs actual examples in the process of prescribing and prohibiting aimed at the establishment of what is right and the elimination of what is wrong for human life, in order to protect the Islamic traditions from being trampled on and interpreted according to anyone's whims, passions or aims, and to guarantee their preservation against any individual's own norms and conceptions.

This message, therefore, is never an easy or ordinary task. This is realised on examination of its nature and its confrontation with the desires and predilections of people, the personal ends and cravings of some of them, and the arrogance and conceits of others. And among them exist the brutal tyrants and dictators, the lowly who dislike dignity, the sluggish who detest activity, the decadent who oppose progress, the wicked who abhor justice and many others who try to eradicate the right and spread the wrong. The Ummah shall never attain success, nor shall all humanity, unless good prevails, and right is presented as right and wrong is identified as wrong and nothing else. It is precisely for this reason that a good and righteous authority that enjoins and forbids and is obeyed is needed right now.

Hence, a group of men must organise themselves upon the two bases: Iman and Brotherhood, to be in charge of that tremendous task with all the power that Iman, Piety, Love and Brotherhood can command. The bases are both indispensable for the fulfilment of the task and for the group to be successful, which is, to be 'rightly guided'. Such a group is a necessity for the establishment of the Divine path itself. It provides the environment where this can flourish and be manifested in its practical form. It creates the good, integrated and collaborative medium where virtue, right and justice are desired and promoted, but evil, vice, wrong and injustice are abhorred, where virtue is less costly than vice, uprightness is stronger than falsehood and justice is more profitable than wickedness, where a good person receives encouragement and a wicked person meets with resistance and frustration.

Such must be the standards in the society concerned, because it represents the ground where good and right can flourish very widely and subsist as a result of the efforts of all its members and where evil and falsehood can hardly survive at all as everyone opposes and objects to them.

The Islamic concept of human creation, life, values, actions, events, and characters is radically different from all Jahili (ignorant) concepts. There must exist, therefore, an environment basically different from those unsanctioned by Allah, where this ideal can be implemented with all its characteristic values. This environment which is the Muslim community must live according to and for this ideal. Only that way can it breathe and flourish in complete freedom and without any obstacles or obstructions. Were these obstacles to arise, this movement for good - 'enjoining the right and forbidding the wrong' - would contain them. When impediments block the path ordained by Allah, there would be people to clear them off. This verily is the case of the Muslim community which is erected upon the two bases of Iman and Brotherhood. Iman in Allah unifies its concept of human existence, creation, value-judgment, and provides it with one criterion in this life? It subjugates the whole community to Allah's single Shari'ah and leads it to obey the leadership that is established to execute His injunctions in actual life. And, Brotherhood for the sake of His pleasure builds the community's entity upon love, mutual-ity, selfless concern for others, sincerity and generosity. All these override the feelings of self-aggrandisement.

Thus was the first Muslim community in Medina formed - on Iman stemming from knowledge of Allah and realisation of His attributes, from fear of, subservience to, and awareness of Him at very uncommonly high standards and with very few exceptions; and, on sincere and pure love, sublime brotherly feelings and active, willing co-operation. It was by all these that this community reached such a level of progress that had it not actually existed it would have been considered a fantastic dream. The fact of allocating everyone of the emigrants from Mecca, Al-Muhajireen, as blood brother to one of the supporters, Al-Ansar, is from a world of reality whereas, in its nature, it is almost incredible. It originated from a heavenly state of sublimity but happened on this very earth. It is upon this Iman and Brotherhood that the path Of Allah can be established on earth anytime.

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

THE MUSLIM STANDARD
WISHES
ITS READERS
A REFLECTIVE EID

Introduction: Zabah is the act of slaying an animal in accordance with the Shariah (Islamic Law) so that it becomes halal (permissible) for eating. Zabah is an embodiment of Muslim conception of food hygiene and humaneness towards animals. This conception is based on what Allah revealed through His prophets from Adam to Muhammad, Peace be upon them. Muhammad, under divine guidance, edified to perfection the principles taught by his predecessors - Jesus, Moses and Ibraheem, Peace be upon them.

Zabah is different from every form of killing animals practised in the West. As opposed to slaughter, Zabah is a Divinely ordained method with rules and regulations.

Zabah is anaesthesia as we understand anaesthesia today, as opposed to stunning, the primitive form of anaesthesia man practised years ago and which has since been abandoned. The modern so-called 'humane killers' are merely mechanised forms of stunning, introduced to ensure a high output for the mechanised meat packing industry.

FUNDAMENTAL PRINCIPLES

Allah says in the Qur'an:

"You are forbidden to eat that which dies of itself; and blood and swine's flesh; and that on which the name of any besides Allah has been invoked; that which has been strangled, or killed by a blow, or by a fall or by the horns of another beast; and that which has been eaten up by a wild beast except what you shall kill (purify) yourself; that which has been sacrificed on idols. It is likewise unlawful for you to make decision by casting lots with arrows. This is, an impiety." Qur'an 5-4

It is clear from the above that animals dying naturally and/or accidentally from any of the accidents enumerated above are unlawful unless killed before they are dead. They are purified by draining away the (impure) blood.

Natural death can be agonising and death from the accidental injuries enumerated above is certainly agonising. The agony suffered by the animal is terminated by rendering it insensitive to pain, by bleeding it.

Faith in Allah and the accountability before Him in the Hereafter are the greatest deterrent to cruelty and the method of Zabah is the requisite for humane disposal of animals.

THE METHOD

For the lawful animals, except

ZABAH

How To Slaughter Animals ?

camels, Zabah consists of horizontally cutting the vessels in the neck of the animal, anywhere between the throat and the head of the chest-bone by a sharp object. The four vessels which must be cut are:

1. The gullet (the passage through which food and drink go into the stomach).
2. The windpipe (The passage through which breath passes).
3. The two external jugular veins (the two main veins on either side of the wind pipe).

Before the fatal incision is made the slayer has to pronounce the phrase Bismillah -- In the name of Allah.

Zabah is of two kinds : 1. Ikhteari or by choice - that is voluntary or at pleasure, and it is effected by cutting the throat above the breast.

2. Iztiraree - that is at random due to necessity and may be effected by a wound on any part of the animal's body. The latter kind is merely a substitute for the former and accordingly is not valid unless the former is impracticable, as for example, when the animal has been wounded by any of the accidents enumerated previously and must be killed quickly. The former, however, is more effective in extracting blood and is more humane.

ABOMINABLE ACTS IN ZABAH

It is abominable to :

1. First to throw the animal down on its side and then sharpen the knife.
2. Let the knife reach the spinal marrow or to cut off the head of the animal.
3. Break the neck of the animal while it is convulsing.
4. Slay the animal by first cutting in the back.
5. Slay a camel by Zabah. The most eligible method of slaying a camel is by Nahre, that is, spearing it in the hollow of the throat.

WHO CAN PERFORM THE ZABAH

Zabah must be performed by a Muslim or follower of the Torah or Injeel whether man, woman, minor or feeble-minded. The slayer must however be acquainted with the following:

- a. What is said before-(in the name of Allah).
- b. The nature of Zabah.
- c. The nature of cutting across the neck.

Zabah cannot be performed by a Magian, apostate or an idolater.

DRAINING OF BLOOD

Consumption of blood is prohibited by Allah. Some of the reasons for this prohibition can be easily understood. Blood carries waste products of tissue metabolism that are harmful to the body and these are separated from the blood in the kidney.

Blood also carries organisms of disease and, in what is known as subclinical infection, organisms may be present in the blood without the body manifesting any of the symptoms of the disease.

Thus, it is hygienic to extract as much blood as is physiologically possible and Zabah accomplishes this.

PAIN IN ZABAH

To know if the animal feels pain we have to consider the effects of 1. cut on the neck, 2. bleeding and 3. convulsions.

1. Cut on the neck: It is generally known that we do not perceive accidentally cutting ourselves during shaving with a sharp blade until after, when the bleeding draws our attention to it.

Similarly, the quick cut on the skin of the animal should be imperceptible while being inflicted. It is essential that the knife used should be sharp to minimise the time and effort, and hence pain to the animal, when cutting the skin.

A horizontal incision is more appropriate for severing the vertically running blood vessels and is less painful than a vertical incision.

The above assessment assumes that animals are as sensitive to pain as man but this is not the case as they are more thick skinned, and hence less sensitive to pain.

2. Bleeding : This is not painful. If it were, very few would be prepared to donate blood.

3. Convulsions : The rhythmic

(Continued On page 10)

movements of the body of the animal are known as convulsions. When the animal is cut by the method of Zabah, it loses so much blood so quickly that it faints and the sensation of pain in the sensory centre of the animal's brain stops.

Convulsions are essential for wringing the meat of blood and do not occur if the spinal cord is cut. Cutting the spinal cord is painful as well. Hence the cutting of the spinal cord or breaking of the neck is abominable.

TECHNIQUE OF ZABAH

Guidance for Muslims in Zabah was laid down 1400 years ago by Muhammad, Peace be upon him, when he said:

"Allah has ordained kindness in every act. If you must slay an animal do it in the best possible manner. Everyone of you must sharpen his knife before slaying the animal, comfort it, feed it and give it water and rest."

MODERN METHODS OF SLAUGHTER COMPARED WITH ZABAH

All have agreed on the necessity for bleeding the animal, by severing the blood vessels, for improving the taste and keeping the quality of meat. The controversy, however, since the introduction of mechanised killers and the mechanisation of the meat industry has been whether or not the animal should be stunned before bleeding.

All methods of stunning, whether mechanical (eg. the pistol), electrical, or by gas (carbon dioxide), produce neurogenic shock, a condition in which blood leaves the circulation. Zabah, on the other hand, produces haemorrhagic shock in which all the fluid blood is withdrawn from the tissues into the circulation and escapes through the cut blood vessels of the animal.

SUMMARY

There has been considerable scientific advancement from the primitive methods of stunning used for humans to modern methods of anaesthetising but, while humans are anaesthetised before surgery, the animals are still stunned before killing.

Advances in anaesthesia cannot be applied to the animal in their present form nor is there any desire to apply them because of the cost implications. If the hygienic considerations were solved, then Muslims would have no objection in anaesthetising the animals before bleeding. If the object is humane-

This very beautiful, oval-shaped, volcanic island, situated to the west of Barbados and to the north of Grenada, is generally known for its arrowroot and its active volcano, Soufriere.

Kingstown, the capital and largest town, with a population of over 30,000, is situated to the south of the island. The total population of over one hundred thousand people occupy less than half of the island's 133 square miles. The rest is mountainous.

Politically, St. Vincent has acquired full internal self rule from Britain which still looks after her external affairs. This small and young nation is fighting a losing battle against poverty and the task of trying to feed a growing population with very limited resources.

There are few jobs on the island and food, clothing and shelter are all in great demand. Many of the islanders look to Trinidad, Barbados and other more developed nations for fresh opportunities. The people are friendly and seem to do very well in the more developed islands like Trinidad.

Economically, this little nation is on the verge of collapse and bankruptcy. There are sufficient resources within its borders but no

ness to the animal then, in the final analysis, using the knife to produce severe bleeding remains the only humane method of killing the animal for food.

Zabah provides bloodless (hence hygienic) meat in an humane manner which is in accordance with the Divine Will. Modern scientific methods can be applied in facilitating the mechanics of Zabah, for example, transportation of animals, provision of food, water and rest for the animals, manufacturing of sharp knives, and preservation and storage of the meat.

Reference : Al-Zabah - Slaying animals for food the Islamic way by Dr Ghulam Mustafa Khan.

ST VINCENT A STEP FORWARD

capital to develop and utilise them for the people. Too many people have left agriculture. Her rich fishing waters are exploited by the developed nations who care nothing for the needs of the islanders.

Religiously, the island is dominated by the Christian faith, but there are still traces of sorcery and witchcraft. It is also afflicted by drug problems and the 'Rasta' cult.

A recent report coming out of St. Vincent stated that the only thing one can get free from the

Nation's hospitals is 'contraceptives'. You have to pay for every thing else.

These facts may seem very disturbing but they are common in the Windward islands.

Amidst this setting we find that Islam was recently introduced to this island and there is a small group trying to propagate it. They do not have any facilities for praying or meeting and no books for teachers. With the help of some brothers from Barbados and Trinidad, these Muslims are managing to keep their new found faith and are continuing to be steadfast in their duty to Allah inspite of all the odds in this very hostile anti-Islamic setting.

This handful of Muslims need our active support and assistance. If you plan to visit St. Vincent or any of the Windward Islands, you may obtain their addresses from the Islamic Trust. If you wish, you may send clothing, books or cash through the Trust.

ISLAM AND CHRISTIANITY

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Don't Buy It If You Don't Need It

The key to avoid impulsive buying is to first of all recognise the fact that professionals have worked to stimulate the impulsive side of your nature.

Spur-of-the-moment buying does not just happen. Firms engaged in motivational research and marketing techniques not only employ marketing experts but also a team of psychologists whose job is to probe into the secrets of what makes you buy.

They can tell their clients what colours, shapes, packages and forms catch your eye and are likely to entice you. Using a bluish white colour for toothpaste, detergents and even woolite creates a psychological effect of 'Super Clean'. If the cosmetics are meant to make you look and feel feminine even their packages have to convey the message to you, e.g. a curvy perfume bottle will catch your eye and give you the message that by using it you will be feminine and curvy too. Advertising and marketing experts know that by using a square-shouldered after shave lotion bottle they can present a masculine image and attract their male customers.

Apart from these techniques used by manufacturing companies, the store display itself has a tremendous effect on the would-be buyers. The way the products are displayed, the behaviour of the sales persons and the signs indicating sales all combine to attract you and make you an impulsive buyer. Even such signs as 'buy now, pay later' or 'no payments till January', are there to make you feel that you can buy a product even if you don't have the money now. When a customer decides at the spur of the moment that he or she wants to buy a product which is beautifully displayed in a store, he might not be able to buy it if he does not have the money at the time. He might not come back later - or on second thought may decide that he does not need that particular item after all. So to

make sure that he reacts to his first impulse the store offers him easy credit terms. This makes sure that their merchandise are sold. Once you have learnt to recognise all these techniques which are applied to capture you, you will not buy on impulse. Of course one can give in once in a while and buy a real good bargain at the spur of the moment. But this should not become a habit, it can really wreck your budget. Here are a few points which help you to control spur-of-the-moment buying:-

1. When grocery shopping always carry a list of the items you need plus a list of the advertised specials of that week. Carefully check the advertised specials and buy only the products you need or may need in the immediate future. Remember that perishable products are not a great buy because they cannot be kept long. Buy only those products on sale which can be stored (e.g. canned foods or detergents etc).
2. Never go grocery shopping on an empty stomach for you are sure to spend more than you intended. If you have just eaten and are full and satisfied you will not be so attracted in buying everything you see.
3. Shop with a plan. Keep a list of your family's needs weeks, months, and even years ahead. Set a budget for all your shopping and stick to it.
4. When making major purchases like a car, fridge, or television, think it over carefully. Wait a day or two after the idea strikes you.
5. You must compare prices. Even the prices of the same item may differ because of brand names. Prices may differ from store to store. Even prices of the very same item may differ depending on the size and prestige of the store. You might end up paying 50-100 % more for the same product if you buy it at a store serving the elite.

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people must have standards

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Human Rights in Islam

Abul A'la Mawdudi



Despotism and totalitarianism are today more firmly entrenched in some parts of the world than they had ever been in the past and new threats to human freedom and dignity have emerged from the structure of the modern technological society. The need to reappraise the foundations on which the whole concept of human rights rests was never as pressing as it is today. Brother Abul A'a Mawdudi, one of the greatest thinkers of the world of Islam and a scholar whose thinking has immensely influenced people all over the world, has examined this issue in a different framework: the framework of Divine guidance contained in the sources of Islam, the Qur'an and the Sunnah.