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During the sixties there was a growth of consciousness in the west which woke up sleeping people to many realities of their existence. This awakening encouraged a spirit of enquiry, of seeking after the truth, a desire for change, a search for an identity.

It saw the emergence on the world scene of a brother as Abdul-Malik Shabazz - whom the world knew as Malcolm X - who was assassinated soon after he embraced true Islam and thereby becoming too much of a threat to all the falsehood which surrounded him. He too encouraged this seeking after the truth. He said: "One of the first things I think young people, especially nowadays, should learn, is how to see for yourself and listen for yourself and think for yourself. Then you can come to an intelligent decision for yourself...."

Soon after the wave of 'Black Power' consciousness of the early seventies in the Caribbean there was a deliberate stepping up of the onslaught - using both open and subtle methods - to lead young people especially as far away as possible from the truth and into the depths of falsehood. The revolution became J.B's "Revolution of the mind" and its shouts of power became shouts of "Soul Power" from the noisy speakers of the D.J's. When one is led to believe that revolution is something restricted to a music box, it is difficult to conceive that it is actually to be applied to one's entire

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way of life. Today, music is reigning like a king in the Caribbean and in many quarters it has been elevated to the status of an idol. In many areas of Trinidad almost every home is its own D.J. now, and the Prime Minister has promised that every home should have a stereo set. This is one method proposed to improve the condition of the people. Provide them music, and all the blow-mind that goes along with it. Many youths consciously and unconsciously extract their ideology from the rockers and the funk and the kaisoes. The singers are their heroes. They look to them for leadership and guidance. In reality, in the lives and the songs of many of these singers there is misguidance - there is falsehood, there is corruption, there is immorality, some promote intoxication, lewdness, fornication, adultery and so on. But the beat is so sweet it is difficult to resist singing and accepting the words as well.

Going hand in hand with the disco world is the rapidly growing phenomenon of 'getting high'. Few are the youth of the Caribbean who do not indulge in this activity. Some are still old-fashioned. They use alcohol just as the older folks. But many are fooled into believing that they are revolutionary by using marijuana to get high. They think they 'overs' the booze and forward to higher regions. But when they come back down to the natural regions life's struggles are still there and the problems of oppression, falsehood, ignorance, etc. are still to be solved. If Man is created the highest creation - the trustee of the Creator on this earth - how can he get higher? Clearly if he has to resort to some creation to get higher, then he's not yet the highest creation. When he can 'overs' all the creation then he's on his way to the highest region - the true role he was created to play.

Many weed smokers flee so far from reality that they even deny the realities of this activity. But smoking is the same deviation from the natural consciousness; the same distortion. Action under its influence can be just as evil as under any intoxicant. And this activity is based on the same exploitation of man by the cultivators and pushers just as the manufacturers and retailers exploit people with drunkenness and ignominy while they suck their wealth. Oddly enough, some smokers commit the worse of crimes.

They ascribe partners to the Creator and worship a man - the tyrant Selassie. They claim that he, of all people is God incarnate. This is their vision of the religion of the Slave master which has used all the means it could devise to survive and strengthen its influence. And herein lay one of the worst forms of dope that is crippling the life-style of the Caribbean people. This is the opium of the masses. For when a people can rigidly, blindly emotionally hold on to a religion that is based on a fundamental belief that defies all reason and truthfulness and understanding then truly their action can be likened to addiction to opium.

The loss of confidence in prophet-hood as the source of guidance for mankind and in Revealed knowledge as the source of perfect knowledge of the Creator and the way of life He has prescribed for human life, along with the consequent turn to idol worship and irreligiosity were inevitable due to the slander of Islam in general, by the Western Christian World and the slander of the prophets in particular in the Christian Bible. This book of obviously inaccurate traditions confounds truth with falsehood and claims that prophets

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— who were actually the most righteous men to walk the earth, being chosen by the Creator to deliver his messages to mankind and be an example to them — committed crimes that ordinary individuals in society do not commit. By the influence of this book as well as added emphasis by the educational system and the mass media, many young people today relate to the lives of the prophets as biblical dramas. They say: Stories of the men of old. This concept negates the truth that prophets came to expose knowledge which otherwise cannot be obtained — for it comes from a purely external source — the Creator Himself who is All-Knowing — and that they came to give guidance not just concerning prayers and other rituals but a natural Law for all aspects of human life.

The result is that many young people attempt to guide themselves with the knowledge exposed to them by their own minds through the ignorant environment of human beings. They resort to shallow ideologies like socialism, blackness, egoism etc. which misguide and limit the belief that the affairs relating to God is a personal thing with people and that God has nothing to do with the laws governing the political, social, economic and educational aspects of human life. In these areas man makes the laws.

Young people today must revert to the advice of brother Malcolm X and revive that spirit of seeking after truth without stopping short of finding it — for it exists. This world was created with truth; it was not created in vain.

They must realise that there exists a conspiracy to obscure the truth from them and to deceive them into living a meaningless life of running down pleasures, whereby they achieve nothing significant after it's all over.

This life is like a two sided battle and there is no neutral ground. Whoever thinks he can escape from the struggle is actually on the losing side.

Young people become middle aged people; then they become old people; then they die and some die long before that. Therefore the time for reflection is now. This life is not only for 'playing' as propaganda will have us believe. This life is more significant than that. Its transient nature alone should bring home that reality. This life is like an examination ground and the rewards in the next life — the real life, the lasting one — depends on how well we do in the

exam. We are given a life that is long enough for those who reflect, to reflect in it until we find the truth if we sincerely seek after it. Truth is such that it causes no conflict with our reason and our nature. Rather, it brings total harmony — between Man, the Universe and the Creator. It solves life's riddles as to the purpose of life, the nature of the Universe, the knowledge of the Creator, the life after death and all the problems facing mankind.

Such harmony obviously does not exist in the way of life of most of those who have preceded us. Truth is not with them. Christianity has been unable to take practical form in a society since its inception. The methods adopted by the leadership of the Caribbean have met with failure after failure. In this country, millions of dollars of the wealth of the people are squandered on Carnival to promote lewdness and immorality — all in the name of culture. Presently, millions are going into a racing complex to promote gambling and all its evils while many people sleep on the streets; many suffer under the whips of landlords and yet squatters' homes are torn or burnt down.

It would be great ignorance for young people of today to follow what their fathers practice when it is so plainly full of error. It would be ignorance to put our children through the same falsehood and miseducation and other evils which we ourselves have passed through.

To be capable of avoiding this ignorance and to replace it with righteousness, young people have to seek out the truth themselves for only when a people are equipped with its resources can they successfully wage this struggle.

So this an appeal to the youth of the Caribbean to read the Qur'an, and to study the life of the Prophet Muhammad. The Qur'an is perfect Truth. It is Revelation: Undistorted and Original. Muhammad - born in 570 is the final prophet and His message is for all mankind.

In this appeal the youth are reminded not to let propaganda make their decision for them, neither let someone else's opinion, nor even the errors of some muslims make their decision for them but to go to the genuine sources and see for themselves and think for themselves and come to an intelligent decision for themselves. Anyone who is true to himself will come to the right decision. It will be as in the words of Al-Qur'an:

"Truth has come and falsehood has vanished away surely falsehood is ever bound to vanish". Qur'an 17:81.

HISHAM **MEETS** **KHOMINI**

Brother Hisham Badran is a well known figure to Muslims in Trinidad and the West Indies in general. Brother Badran is best known for his work in several Islamic camps in this region.

Brother Badran, knowing fully well that the news we get through the Western mass media about developments in Muslim countries are distorted, decided to obtain first hand information about recent developments in three Muslim countries — Pakistan, Afghanistan and Iran.

Brother Badran sent a report of his travels in these countries to the Muslim Standard. We reproduce below extracts from his report.

PAKISTAN

Pakistan is a peaceful and stable country. The declaration of an Islamic state and rule according to the Qur'an and sunnah was met by all of the Muslims in the country and in other Muslim states with acceptance and support. No doubt very few Muslims disagreed that the Mass Media distorted the information to the world. In spite of that, the new Islamic establishment is sound and deep.

In Pakistan I met several ministers to discuss with them the current situation in the country. I was convinced that they accepted the challenge. The major part of this challenge is to bring about a change from the British system and

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U.S. EMERGENCY FORCE

The BBC World Service newscast at 10.00 P.M. (Trinidad time) on Thursday 21st June 1979, carried the news item, that General Bernard Rogers has stated that the United States is preparing an emergency force of about 110,000 men to deal with trouble spots in the Middle-East and other areas.

Correspondents linked this move to the U.S. concern about possible interruption in the flow of oil.

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routine in government to an Islamic one. As a guest, I had the opportunity to meet many people every day in the Mosques, streets, restaurants and chaykhans. All of them fully support the new government and feel that it is theirs.

On a governmental level, Professor Ghafour, Professor Rahmat Illahi and Professor Brohi all assured me that the Islamic inqilab is marching in the right way toward Islamic justice. Not a single hand has been cut since the revolution. "Punishment is the last resort in Islam," said professor Ghafour. I asked if the Jamat-E-Islami movement affected the revolution. Undoubtedly it paved the way for it. Without it, the revolution might have been delayed longer.

The next day I went to visit one of the great leaders of the Muslim world Al-Maududi. I found him a great man with a strong mind in a weakened body. He was surrounded by books and papers and constantly reading and writing. His only wish was to finish the encyclopedia of Islam (as a chairman of its committee).

AFGHANISTAN

On the third day, I met Al-Mujaddidi who is one of the leaders of the rebels of Afghanistan. He and all of the Muslims of that country are confident that they will win. Ten thousand fighters left ten thousand families behind them. They left to fight for a victory against the Non-Islamic government. There are two major obstacles in their way.

One of these is the Soviet Jets which fly over them and shell them every day. Without the protection of the high mountains and caves as shelters, these Mujahideen would not be able to continue their attacks.

The second problem confronting them is a shortage of weapons. A single bullet costs twenty five dollars on the black market. After it is used, it must be refilled by women and children. Without these two major problems the artificial communist government would collapse within a few days. This country is not communist. The people are strongly Muslim. Only the generals and big officers are so inclined.

What about the Muslim neighbours of Afghansitan, Pakistan and Iran? No doubt they do extend their hands to help but on a very limited scale. They have both just started to establish their own Islamic states and they want to finish their work at home first

A great fear of Russia is that
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GRATIS PR BY BBC

All news out of Iran are negative news

Firstly no one expected that any power on earth would be able to topple Reza Shah, the western surrogate who served the interests of both the capitalist and socialist blocks. Secondly if, at all, he was to be replaced, this should be done by 'our own' liberal/secular/leftist/communist/ democratic elite. The Muslim? Yes, the Muslim emotions can be used as a stick to beat and blackmail the 'errant' Shah, but they deserved no more latitude.

What the western guardians of Iran proposed was however disposed by God.

Despite all intrigues and machinations, both native and foreign, eastern as well as western, and much to the dismay of their detractors, Muslims in Iran finally emerged triumphant. They however believed that somehow Muslims will not be able to hold the fort and their victory, resounding and spectacular as it might have been, would soon melt away.

With the leftists then controlling oil industry trade unions, oil will not be able to flow again. It will not be possible to re-constitute the armed forces. Nor would it be possible to restore administration or law and order. Perhaps a bark or two by the leftist guerillas would be enough to scare away the 'green' revolutionaries. Failing which Kate Millet's lib-sisters would topple the 'Mullah regime' in no time.

Differences between the various group of 'ulama would soon lead to a civil war within the Shi'a 'church' (sic). And if something more serious was needed, the ethnic groups were programmed to threaten the very existence of the new Islamic republic.

However, as hopes proved dupes, the wishes and expectation have turned into bitterness and hostility. Only the other day 'The Guardian' lamented: 'If there has been one surprise greater than the - others it is the failure of the left to dispatch the ayatollahs and take control. Instead, the most impressive demonstration of recent weeks has not been the activities of the guerilla movements but the procession of 100,000 women, wearing the black chadder to celebrate

the birthday of the Prophet's daughter.' The Iranians used to be told that by overthrowing the Shah, they risked a leftist takeover, but now tears are being shed over the left's inability to take over Iran. As Bhutto used to quote Locke (and followed the dictum) 'consistency is a virtue of small minds'.

Iran, like Turkey, like Pakistan, like the Arab and Muslim world in general rarely got a fair and understanding coverage in the western media or for that matter in the Soviet press. (The Chinese, who do not do much original news-gathering outside China and who all through the Iranian crisis depended on western sources for their appreciation of the situation now feel greatly cheated). But last week the head of the Iranian Radio and Television Organisation reported that both the BBC and the Soviet Union have escalated their campaign of disinformation and provocation against the Iranian Islamic republic.

Sadeq Qutubzadeh said that since the beginning of the Iranian Islamic revolution, the BBC had increased the power of its transmissions and was now working day and night to distort and falsify facts about Iran. Not content with its own subtle and sophisticated propaganda the British transmitters in Cyprus have been geared to jam news broadcasts at midnight from Teheran for Iranians abroad. So were the Soviets who besides mounting a fierce propaganda campaign were jamming Iranian wave lengths by using high powered transmitters. One such recent jamming concerned Ayatollah Khomeini's televised speech in Azerbaijan.

Iran has very few professional journalists who are committed Muslims. In common with other countries in the Muslim world quite a few in the press corps can, in a plain language, be described as touts, blackmailers or spies. The vast majority were sheer opportunists, mercenaries of pen. The BBC, Novosti and the western media had therefore no problem in stringing their bead of yarn.

However, on its part the Iranian regime seemed to be asking for the impossible; that the secularists and sycophants should do the PR for the Islamic Republic of Iran.

Courtesy Impact International

SUPPRESSION OF ISLAM

The width and depth of the United States opposition to, and suppression of Islamic Movements are forcibly brought home to us in the following report of the U.S. CIA. This report was first exposed in "AL-Da'wah" No. 406 — January 1979 appearing in Egypt.

THE REPORT Highly Confidential

From: Richard B. Mitchell

To: Secret Service Chief, U.S. CIA

According to your reference to the information accumulated from our agents and reports of Israeli and Egyptian CID stating that the real forces that may oppose the peace treaty to be signed between Egypt and Israel are the Islamic groups, particularly the Muslim Brotherhood, in its different forms in the Arab World and its extensions in Europe and North America and according to the advice of the Israeli CID of the necessity of directing a strong blow to this association in Egypt prior to the signing of the treaty to safeguard its signature and its continuation, and in view of the partial implementation of this advice on the part of Mamdooh Salem's government by crushing only the "Takfir & Hijra" group, we have noticed that the means of suppression and terror applied during Nasser's regime have led to the inclination of Muslim masses and Muslim youth to sympathise with this group, thus leading to contrary results. For these reasons we suggest as an alternative the following methods:

- 1— To resort only to partial suppression, restricting it only to the leading personalities with whom the under mentioned methods are not suitable. We prefer getting rid of these personalities through seemingly natural ways. There is no objection to the speedy elimination of some Islamic personalities in Saudi Arabia because this would fulfil the aim of the partial suppression and causes the loss of trust between the Brotherhood and the Saudi Arabian government thus

achieving our aims in this juncture.

- 2— As regards the leading personalities to be got rid of we would advise of the following:
 - (a) To appoint such persons who would respond to temptation in higher posts, where they would be engaged in empty Islamic projects and other jobs which exhaust their efforts; and to reward them morally and materially, and to provide their relatives with many facilities. Thus they would be exhausted locally and isolated from their masses.
 - (b) To attract: those who have commercial-economic tendencies to participate in joint Israeli-Egyptian projects that will be established in Egypt after the peace treaty.
 - (c) To find profitable job and business opportunities in Arab petroleum exporting countries which would alienate them from Islamic activities.
 - (d) As regards the active elements in Europe and America, we suggest the following:
 - 1— Exhausting their efforts with non-Muslims and then spoiling them through our institutions.
 - 2— Allowing them to exert their efforts in printing and publishing Islamic books while thwarting the results thereof.
 - 3— Sowing the seeds of doubt and dissension among their leadership which will engage them away from carrying out fruitful activity.
 - 3— Concerning the youth we must concentrate on the following:
 - (a) To exhaust their enthusiastic energy in religious rites supervised by priestly leadership according to pre-planned policies.
 - (b) To deepen scholastic and sectarian differences and exaggerating them in their minds.

FACTS AND EVENTS

The following reports are evidence of the plan to eliminate Islamic Movements which are serious about the establishment of Islam as a complete way of life.

- 1) The New York Times' report published on 13 January 1954 by Robert Donny wherein he described the Muslim Brotherhood as prejudicial against the penetration of Western social, cultural and political values, calling the Muslims to return back to the interpretation of Islam on the basis of the original dogmatic teachings.

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- (c) To encourage the attack on Muhammadan Sunnah, raising doubts around it and in other Islamic sources.
- (d) To disintegrate Islamic groups and societies and to sow discord among them.
- (e) To confront the new wave of abiding by the Islamic teachings, especially the girls' wearing of the Islamic dress, through the use of information and cultural media.
- (f) To continue the siege made by educational institutions at all stages around Islamic groups, cornering them and restricting their activities.

These are our suggestions to solve the problem of Islamic groups at this critical juncture. In case you are convinced by them, kindly intimate your advice to the authorities concerned to implement them. Meanwhile, we are ready to undertake the required role in this respect.

Signature
Richard B. Mitchell

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- 2) The statement in the book "Brief History of the M. East" by George Kurk which contained the most important American agreement with Egyptian government at the beginning of the 1952 revolution. The statement said: "By the summer of 1954 Egypt had shown its readiness to negotiate to get military aids from the U.S. This inclination toward the West was conditional by the undertaking of decisive measures against the Muslim Brotherhood."

- 3) World press quoted Washington Post of 21st January 1979 as saying:

The U.S. president Jimmy Carter has asked the CIA to prepare a study on the religious Islamic movements according to a request from R. Brejenski, the White House Advisor for National Security. The White House has also asked the CIA to establish an independent department to study and monitor Islamic religious movements all over the world, including the Soufi groups, with a special stress on religious parties especially the Muslim Brotherhood has also been undertaken.

- 4) The Sunday Telegraph of London published a report on 17-12-1978 by Bergrin Warston wherein he stated that in some parts of the Arab World people are renewing their belief in Islam. These as well as those who adopted the Western modernism have one thing in common, namely the hatred of Western idols. They have a mistaken notion on the power of Islam which is a mere illusion because the West can use its economic power alone to easily destroy the oil weapon, without resorting to its military might.

- 5) On 24-12-1978 the "New York Times" quoted the Israeli Minister of Energy, Isaac Modai as saying: "The Egyptian-Israeli peace treaty concerning oil wells should include two important demands: Egypt should agree to sell quantities of oil to Israel equivalent to those produced from the developed wells near the coast; and that Israel should be allowed to participate in

oil drilling operations in the Suez Gulf Zone on a par with American, Italian and French companies. We agree that Egypt has sovereignty over oil wells on these conditions; for the treaty will not be signed unless these two demands are acknowledged.

- 6) In its editorial of August 1978, "Yidiot Ithrinot" strongly criticised the Israeli TV for making an interview with Colonel Saad Haddad, the commander of the Maronite army in South Lebanon saying that this irresponsible act has caused a widespread reaction among Muslims all over the Arab World and has mobilised the Islamic spirit which Israel and its friends have always tried to suppress and destroy throughout the past 30 years. The paper added that Israel information media should not forget an important fact which is part of Israel's strategy and that is we have succeeded through our efforts and those of our friends to alienate Islam from our fight with the Arabs; and that Islam should stay out of the battle. Thus we should not forget for one second to implement our plan of avoiding the awakening of the Islamic spirit in any form or in any way even if we would have to seek the assistance of our friends to use force in suppressing any sign of Islamic spirit awakening.

REMINDER

Those brothers and sisters who cherish within their hearts the Islamic Way of Life and who may be inclined to being cowed by the above reports of suppression, I remind them of Allah's words in the Quran:

Let not the strutting about of the unbelievers through the land deceive you: Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed (to lie on)! Quran 3:196,197

O you who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that you may prosper. Quran 3:200

CONCERNING THE DEAD

Following is an extract from the recent Islamic World League publication 'Funeral Regulations in Islam':—

Question: What is the ruling about the offering of condolences to a bereaved Muslim?

Answer: According to the Sunna of the Prophet, condolences are offered to the bereaved for up to three days and nights after the death. The formula used is "May God make your reward abundant and your solace great, and grant forgiveness to the departed," to which the reply is "May God hear your prayer, and have mercy upon us and upon you."

Question: What is the ruling about the common practices of arranging a funeral celebration and special gatherings for mourning?

Answer: The common customs of holding a gathering during which the Koran is recited for three nights following the death, and of arranging a mourning celebration and special gatherings on the day of the death, or on the third day after it, or on the fortieth day, or on the anniversary of the death, are all abominable and heretical practices which people have introduced, and have no basis whatsoever in the Koran, the Sunna of the Prophet, or in the practices of the early Muslims, may God the Exalted have mercy upon them.

To close, we ask God, the Blessed and the Exalted, to strengthen us in the life in this world and the next by the never-changing Word, and to bring us to life in the faith of Islam and the Sunna, and to take us unto Him again in the same, and to enroll us among the numbers of His pious worshippers. He is the Hearer and Answerer of all prayers.

With the establishment of an Islamic State in Iran, and with the renewed Islamic drive in Pakistan and Afghanistan, much concern has been generated by the international public on the nature of an Islamic State and its system of Law.

What is an Islamic State? How does it function? What are its objectives? Can it improve the quality of Life of man in the 20th century?

These and other questions are constantly on the lips of almost everyone. This article is therefore designed not merely to provide answers to these questions, but basically to give an insight into the working of an Islamic State, indicating that the state is not only committed to Islam as a 'theory' but also to a detailed implementation of all that Islam stands for

The Foundations

An Islamic State rests on three fundamental principles:

- (1) Tawhid (the absolute sovereignty of Allah)
- (2) Risaalah (prophethood) and
- (3) Khilafah (the trusteeship of mankind).

1. TAWHID

The sovereignty of Allah, the Master and Creator of all Existence.

An Islamic State categorically rejects all forms of human sovereignty whether it be that of the Monarch, 'the party,' 'the state,' or 'the people;' For it acknowledges the sovereignty only of Allah, in the metaphysical, Legal, Political and Constitutional sense of the term. We must bear in mind that this is not a novel concept 'coined' and defined by 20th century Muslim Scholars, or even their predecessors, but that it is Allah Himself who has defined His position, His authority and His role in an Islamic Society with verses such as these:

"Lo! your Lord is Allah who created the Heavens and the Earth in Six Days (i.e. periods). He covers the night with the day which is in haste to follow it, and has made the sun, moon and stars subservient by His command. His, verily, is (the ownership of) all creation and the Law. Blessed be Allah, Lord of all Existence." 7:54

In another verse the Quran (Allah's Divine Revelation) states:

"O you who believe! Obey Allah, and obey the messenger of Allah (Muhammad) and those in authority from among you. However, if there is a dispute among yourselves, refer it to Allah and his messenger, if you are in truth believers in Allah and the Last Day. That is best, and most suitable for final determination." 4:59

It follows therefore from these verses that in an Islamic Society the Government (and the people) are committed to the establishment and enforcement of the Laws of Allah in its totality. An Islamic State is therefore the realisation of the Laws of Allah on the earth and in the words of Ayatullah Ruhullah Khumayni, it is, 'The Government of Allah.' This State differs radically from a 'Muslim State,' for even though the vast majority of the people may be 'Muslims' observing Prayer, Fasting, performing Hajj (pilgrimage) etc. The Laws of Allah are not totally enacted. Therefore, Allah has assigned to this society the status of non-muslims societies.

"Whoso judges (rule) not by what Allah has revealed such are disbelievers" 5:44
".....Then it is only a part of the Book (i.e. Quran) that you believe in, and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgement they shall be consigned to the most grievous penalty." 2:85

2. RISAALAH - PROPHETHOOD

Historically, Allah has sent a whole chain of prophets to mankind From Adam to Muhammad (The final messenger to mankind). They were entrusted with the task not only of communicating His Law to the people, but also of demonstrating its practicality, interpreting its message and of establishing a vibrant community living its entire life in obedience to the Divine Law.

Each of the prophets preached the same message, Islam, the way of submission and obedience to Allah.

"And verily we have raised in every nation a messenger proclaiming: 'Worship Allah and turn away from false deities.'" 16:36

"And they were ordered nothing more

What An Islam

than to worship Allah, to maintain the purity of worship as upright men by nature, and to establish prayer and pay Zakah (the Poor due). This is the right way of Life" 98:5

Concerning the Prophet Muhammad's relationship with the Islamic State and his position in the Islamic Society the Quran states:

"It is not fitting for a believer, male or female, when a matter has already been decided by Allah and His messenger to have any option about their decision. And whoever disobeys Allah and His prophets he has indeed strayed into clear error." 33:36

"And whatsoever the messenger gives you take it, and whatsoever he forbids you abstain (from it) and fear Allah." 59:7

"Whoever obeys the messenger obeys Allah." 4:80

These verses make it quite clear that Obedience is not due only to Allah but also to His messenger, and that it is as a result of the function of prophethood that the teachings of Muhammad (Sunnah) are accorded the status of Law by Allah in an Islamic Society and are therefore enforceable by the State.

In order to further emphasise the importance of his relationship with the believers, Muhammad, in his last Public address to thousands of Muslims on the Day of 'Arafah stated:

"I have left two things with you which if you hold fast to, you will never go astray, and these are the Book of Allah (The Quran) and the Sunnah (Practices) of His Messenger."

KHILAAFAH

TRUSTEESHIP OF MANKIND

In an Islamic Society the Government/the State accorded the position of a vicegerent/Trustee. Its duty, therefore, is to adopt and enact the Divine Code of

Is c State?

Life (Al Shariah) as the Law of the Land.

"Allah has promised such of you as believe and do good works that He will surely make them succeed (the present rulers) in the earth even as He caused them to succeed (others)." 24:55

According to this verse of the Quran, the status of vicegerency/Leadership over the believers is not the exclusive birth right of any individual, clan, class or party, but it is the collective responsibility of the entire muslim community, i.e. those who accept and admit the Sovereignty of Allah over their lives and their wealth. (that is why Islam has always been intolerant to dictatorship and dynastic rule).

The prophet Muhammad has said: *"Everyone of you is a trustee and he will be asked concerning the well being of his fold."*

As regards the Head of State, his position is that of the 'servant of the people' and their elected representative. He is not given any special rights or privileges over and above the people for he is subject to the same law, and accountable to the same Authority (Allah) just as the masses.

It is almost impossible for the leadership in an Islamic Society to assume the powers of a dictator as in customary in non-muslim societies where he suspends or abolishes the constitution, oppresses and tyrannises the people, suppresses the basic rights of the citizens and considers himself above the Law. It is for this purpose that Islam has established certain constraints on the leadership in order to prevent them from going beyond the natural limits of the Law. Some of these constraints are—:

(a) The principle of consultation (Shura') Even though the Head of State has the power of veto, still he is under the Divine obligation to consult the

Quran:

"And consult them on the conduct of affairs. And when you have resolved, then put your trust in Allah." 3: 159

Here, this principle of mutual consultation hits at the very root cause and practice of dictatorship and that is unbridled individual freedom in the political sphere. It serves as a reminder also to the leadership that the responsibility of Islamic Government cannot be handled by one man and that he needs the advice of the people for the effective management of the State.

(b) Collective Action

Islam has made obedience to the leadership obligatory. It is an act of worship, for the prophet says:

"Whoever obeys the leader obeys me and whoever obeys me, obeys Allah".

However, the moment the individual/ the State for that matter, commands the doing of an act contrary to what has been ordained by Allah and His prophet then he relinquishes all claim to the obedience of the people, and it is their duty to stand and correct him.

The prophet has said:

"There is no obedience to a created thing if it involves disobedience to the Creator."

"Obedience is obligatory only in that which is good."

However, if the leader persists in violating the fundamental principles of Islam and continues to tamper with the Law, then the community is under the obligation to remove him, by force of arms if necessary.

There are many sayings of the prophet which clarify the position of the people in relation to an unjust Leadership and the consequences of their inactivity in the face of oppression. Here are some of them:

"A community in which some people sin and others do not check them despite their being able to do so, invites Divine Punishment from Allah."

Abu Daud.

"By Allah! You must enjoin right and check wrong. You must stay the hands of the oppressor and compel him to follow the right course and confine him within the limits set by truth."

Abu Daud.

To be continued in the next issue.

continuation from page 3

Afghanistan as an ideological and geographic link between Pakistan and Iran will form an Islamic Block (Inshah Allah) in the future along with Turkey. As such it will threaten Soviet existence and its world strategy. More-over, thirty million Muslims next to the USSR are another threat to their regime.

IRAN

The most exciting part of my trip was Iran. The Islamic revolution there was like a miracle and was a shock to the entire Western world. An Iranian official in the Embassy in Ottawa told me that it is not an easy thing to meet Al-Khomeini. They told me that they would give me a letter to give to Dr. Ibrahim Yazdi so that he would introduce me to Khomeini.

In Tehran, I tried for three days to meet Yazdi upon failing, I left for Qhom. There I met Al-Khomeini and had a discussion with him. It was one of the most memorable events in my life. At the end he said, "you are our Guest, what can we do for you?" I answered that I would like to see Yazdi. Al-Khomeini contacted Yazdi immediately. Within a few hours I was with Yazdi.

The revolution, according to Al-Khomeini, is fighting on seven fronts. Whenever a front is settled by negotiations or by force the enemies and their agents start a new trick and a new front.

"Is it true that you are trying to liberate Jerusalem?" I asked, "Why not," he said, "Did not Salahuddin do so, and was he not a non-Arab? He did not enter it a Kurd but as a Muslim. Nationalism is one of the causes of our disunity and Islam is the only ideology to unite and free us."

While talking to the great man a nine year old boy named Mahmoud rushed in to the room weeping and complaining with a note book in his hand. "My teacher gave me sixty five percent on my quiz, and I deserve seventy five percent. You are the Imam I need your judgement." The Imam looked into the child's problem, the child was happy, and when he was about to leave Al-Khomeini caught him by his ear and said, "Are you not ashamed to claim only seventy five percent. God gave you a brain why do you not use it properly. Go now and next week you report to me that you got ninety percent or more." The boy said 'Inshah Allah' and left with great ambition. Who knows may be that little boy will be a great leader.

THE STORY OF YOUSUF

Many years had passed by and the two sons of Prophet Ibrahim had grown up to become nice looking young men. They were good people who learned a great deal from their father. As you know, Isma'eel was the one who helped his father build the Ka'ba and he was the one who was almost sacrificed, but God saved him and He made the occasion an example to stop sacrificing people. Isma'eel had the honour of becoming a Prophet chosen by Almighty God, to carry on the teachings of Prophet Ibrahim. He was in and around the area of Mecca. Most of the people over there became good believers and they lived a clean good life for a long time after.

As to Ibrahim's other son, Is'haq (Isaac), he also grew up to be very good and to have learned a great deal from his father. Almighty God also made Is'haq a Prophet and he carried on the teachings of God's religion in his area, Palestine.

The son of Is'haq was Ya'qub (Jacob) and he was also honored to become a Prophet by Almighty God, that is after his father Is'haq had passed away.

Prophet Ya'qub (Jacob) had twelve sons and one of them was called Yousuf (Joseph) who had many interesting happenings in his life.

The area of Palestine was chosen by God to have Prophet Ibrahim, Prophet Loot, then Prophet Is'haq, then Prophet Ya'qub then Prophet Yousuf.

WHAT HAPPENED TO PROPHET YOUSUF?

Yousuf was one of twelve boys. He was a handsome smart and very nice boy. His father, Prophet Ya'qub liked Yousuf a great deal and he paid more attention to him than any of his brothers (except one). Yousuf was simply a person with a nice and attractive personality.

But his brothers became jealous of him and they would talk so much about how close Yousuf and their father were getting and how Yousuf was becoming the favorite son. Their jealousy was becoming quite bad and they started to envy him more and more. They became united against him in a way and they wanted to get rid of him, though he hardly did anything to hurt them.

When he became a teenager, Yousuf had a special dream. He rushed to his father to tell him all about his dream. He dreamt that there were eleven stars with the moon and the sun all kneeling in front of him. The whole dream seemed to make Yousuf so excited, and it was so clear in his mind.

Yousuf's heart was beating fast when he was telling the story to his daddy.

Upon hearing what Yousuf had said, Prophet Ya'qub said whisperingly *"Oh boy, keep this dream a secret and don't mention it to your brothers so that they won't plot against you. God will give you wisdom and grace and He will make you able to understand the events well and to read into the future."* What Prophet Ya'qub could see through the dream was that Yousuf was going to be chosen by the Almighty for wisdom and that his eleven brothers (the stars in the dream) and his father and mother (the sun and the moon in the dream) were going to be in need of Yousuf in the future and bow to his high position.

DID HIS BROTHERS HURT HIM?

As we said, his brothers did not like the fact that Yousuf was the favored son and that so much care and attention was going to him by his father. Their jealousy went into envy and the envy burned them up inside. They wanted to get rid of him, but how!

They talked many times about what to do about Yousuf and how to get rid of him. One of them said let us kill him! But that was a terrible thing to do to their own brother, so they did not agree upon it, since it was such a bad, bad thing to do.

Then one day one of the brothers said, "let us throw him out in a pit." The more the boys thought about this suggestion the more they liked it, because it would take Yousuf away from home and away from their father, yet it wouldn't kill him. So the boys agreed on how to approach their father and how to persuade him to take Yousuf with them, so that they could do their crime.

TO THEIR FATHER THEY GO

It was a nice cool day, with bright sunshine and a cool breeze. The boys whispered to each other, then they went to Prophet Ya'qub to talk to him. Each of them had their turn to tell the father how nice it was outside and how much they wanted Yousuf to be with them, to share in the joy of playing together and caring for the sheep. They seemed to insist so much and so suddenly that Prophet Ya'qub became suspicious. He felt that the boys might do some harm to Yousuf, yet he didn't want to deny Yousuf the fun of being close to his brothers and of enjoying an outing like

that.

So, Ya'qub was hesitant, but the boys were insisting, encouraging and pleading with him to let Yousuf be with them. Finally Ya'qub gave his permission after hesitating so much and the boys were set to do their dirty work.

IN THE DEPTH OF THE PIT

Up in the hills and down the valleys they went, all twelve of them, along with their sheep and dogs being noisy. They were also nervous as could be, except for the unsuspecting Yousuf and one of his brothers. It was nice and cool and the whole trip was like a picnic to all. They ran and they played and they chased each other. They joked a lot and Yousuf was having a good time, but the others were tense and nervous because of their plan. The area was far away but not too far from the road to the caravans.

While the boys were playing, they began to come closer and closer to Yousuf and they knew there was a deep pit nearby, what is called an open well. As the noise and excitement were loud, as poor non-suspecting Yousuf was near the well, a brother pushed him sharply towards the well and down fell Yousuf, down to the bottom of the pit. It surely was a bad trick and thank God Yousuf did not break a rib or an arm when he fell down. He fell, however with a thud and he became sore all over. He was hurting all over and he felt bad. But wait there was no food to eat and no water to drink since the well was dry and Yousuf could smell the area since it was so musty. It was dark and scary. He screamed as loud as he could but he could hear nothing except for the echo of his voice. He felt that he was tricked and cheated and that it was a bad, bad thing what his brothers had done.

THE ELEVEN BOYS RETURN

They were feeling guilty and bad inside. They had lied to their father before and they plotted a dirty thing for Yousuf, and they knew they were so unfair to him. Now they had to lie again. Only one of those eleven boys was very close to Yousuf and he was his brother from the same mother.

The boys walked back home slowly, each thinking to himself what a liar he was and how bad he had been. It was shameful wasn't it! As they reached their house, they got together and entered the

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house, each having a funny look on his face because of what he had done.

They came to their father crying and sobbing loudly. They said that Yousuf had been eaten by the wolves and that they only saw his shirt with many, many spots of blood on it.

"Oh look father, how terrible it was, we didn't play with him all the time and he was far away from us for awhile and when we went to look for him, we saw nothing of him except his bloody shirt. Oh how bad we felt. Oh how terrible!"

But Prophet Ya'qub could see they were pretending and that they were lying and he felt that they had plotted something evil. He said to them after they had calmed down, that he did not believe them at all and that he would rather wait patiently until God unites the family again. He became very, very, sad and he cried a lot, and his eyesight began to fail until he was almost blind. He never paid anymore attention to those boys and did not feel like loving them as he had before. He was feeling how bad envy could be and how dangerous.

WHAT HAPPENED TO YOUSUF?

Being vigorous and youthful, Yousuf tried many times to climb out of the deep well, but he could not. Finally, he sat down in the dark asking God to rescue him. After being sometime in the dark, he could hear the noise of dogs barking from far away. It was also the noise of animals and footsteps of a caravan. The caravan was coming to the pit slowly but surely. His heart began to beat very strongly and he prayed and prayed that the caravan would come by.

Someone shouted that water was needed. Another man said he would rush to the well way over there and see if he could get some water. He lowered his bucket in the well, but he couldn't hear the splash of water. You see, the well was dry and Yousuf was sitting waiting anxiously for someone to come and help him get out.

When the bucket came down, it touched Yousuf and he clinged to it for dear life. The man above thought it was funny the bucket had become so heavy and there was not any sound of water splashing. Anyway he pulled hard at the bucket and Yousuf with the bucket were going up the well slowly but surely. Finally, Yousuf was up and the man pulling the bucket had the biggest surprise of his life! Yousuf got out of the

TRUE FREEDOM

The term "freedom" may have a physical as well as a sensory meaning. An example of the former meaning is when the term distinguishes between a prisoner and a free man. The physical state of freedom of a prisoner is less than that of a free man. An example of the latter meaning is when "freedom from fear" is mentioned. For example, the women in our society are free physically to walk the streets but they are not free from the fear of being physically or verbally abused.

In general, the freedom of an individual or society is limited by reducing the choice of means available for achieving his or its goals. For example, suppose an individual has set for himself the goal of purchasing a home. He is physically free to choose one of a number of areas in which his home is to be located. However, suppose that he cannot afford a home greater than \$150,000. Then immediately some locations such as Westmoorings, Goodwood Park, Federation Park, Ellerslie Park, Valsayn Park, the posh section of Trincity and Gulf View, become financially inaccessible to him. That individual's physical freedom in choosing a home has therefore been reduced because now his choice of locations has been reduced due to financial constraints.

well, happy that he was saved, and he dusted himself off. He told the man all about what happened to him. He thanked God and the man for having come to his help and he was grateful.

WHAT DID THEY DO TO HIM THEN?

Yousuf and the man who found him went back to the caravan and they surely surprised everybody. They told the people about what happened and Yousuf was taken with them on their way to far away Egypt. They traveled slowly with the caravan, crossing the hot dry sandy desert, and the desert was so dry that hardly a tree would grow on it.

Finally, being in Egypt, Yousuf was sold as a slave. Yes, way over there, Yousuf away from his family and the comfort of his father's love, was sold as a slave. He was to be in the house of a famous rich man, to be of service to him and his family, to be of help in the house and to help with the chores.

(To be continued in next issue)

The sense of freedom is a different matter. It is a subjective and relative matter not directly influenced by the physical state of freedom. It depends not on the absolute range of choices available but on the perception of that range. If an individual wishes to exercise no more means than he may he feels free; otherwise he feels oppressed. Consider again the example of the man wishing to purchase a home. If the man accepts that range of choice of locations now available to him then he feels free. If however he cannot accept the reality of his financial condition and still wishes to own a home in Valsayn Park, for example then he feels oppressed.

Man was created by Allah (God) to serve Him through adherence to His Laws (Shariah). The goal of every individual and society should be to gain the pleasure of Allah by obeying Him. The freedom of every individual and society should therefore be limited by the rules and reputation prescribed by Him for guiding human conduct in all spheres of life.

The Muslim is he who has exercised his rational powers of discernment, with which Allah has endowed man, to voluntarily choose to obey the Shariah. In other words, the Muslim individual (or society) voluntarily imposes the Shariah as the limits on its absolute freedom. Furthermore, because this choice is completely voluntary the Muslim's sense of freedom is not diminished and so he does not feel oppressed.

The Shariah cannot be forcibly imposed and maintained on an individual or society. If it is, then that individual's or society's sense of freedom is diminished and it strives to remove the imposition by whatever means at its disposal. On the other hand, the sense of freedom of the individual or society which has voluntarily accepted Islam (submission to Allah) as its way of life is increased because having understood and internalised the Shariah that individual or society recognises that it is free from subjection to despots and dictators (even if these claim to be benevolent in function), original sin, and artificial (man — defined) distinctions of class, race and nationality. Thus, the social order which has been established on the ideological tenets and practices of Islam is free from persecution based on religion, class, race or territorial origin.

A commentary on Surat al Kafiroon

Translated by A. Shamus

In The Shade of The Quran

Fi Zilal al Quran

by Sayyid Qutb

"Say: O disbelievers ! I worship not that which you worship. Nor do you worship that which I worship. And I shall not worship that which you worship. Nor will you worship that which I worship. For you is your religion and for me is my religion.

The Quran, Chapter 109

* * * * *
Although the Arabs before Islam were not disavowing Allah, they did not know Him by the true identity He accorded Himself as the One and the Eternal. They not only depreciated and inaptly worshipped Him but they also ascribed to Him, as partners, idols that were supposed to represent their great and pious ancestors or, in some cases, the angels whom they claimed to be the daughters of Allah. Also they alleged a kinship between Him and the jinn. They often ignored all these qualifications, however, and worshipped those idols themselves. But in all cases, as the Quran records them as saying they only worship them so that they may bring us near unto Allah". 39:3

The Quran also relates that "if you (O Muhammad) were to ask them who created the heavens and the earth, and constrained the sun and the moon (to fixed laws) they would say 'Allah'." 20:61. And again, "if you were to ask them who causes water to come down from the sky, and therewith revives the earth after its death, they verily would say 'Allah'." 29:63. Moreover, Allah superseded their gods in their oaths and supplication.

But in spite of their belief in Allah the polytheism they entertained fouled their conception as well as their traditions and rites to the extent that they assigned to their alleged gods a portion of their earnings and possessions, and even their offsprings, which fact had often obliged them to sacrifice their children. Concerning this, the Quran presents the following in Surat-al-An'am: "Out of what Allah has produced in abundance in crops and in cattle, they assigned Him a share and say, according to their fancies, 'This is for Allah, and this is for our partners'." But the share of their partners does not reach Allah whilst the share of Allah reaches their 'partners'. Evil is their assignment.

◀ REJECTORS OF FAITH ▶

The Arabs were also convinced that they were the adherents of the religion of Ibrahim and that they were more righteous than the People of the Book. (i.e. Jews and Christians) inhabiting the Arabian peninsula at the time because the Jews and the Christians preached respectively that Ezra and Jesus were the sons of Allah whereas they, the Arabs, worshipped angels and jinns — the true offsprings of Allah according to them. Their belief, they maintained, was more logical and more conceivable than that of the People of the Book. Nonetheless it was all polytheism (Shirk).

When Muhammad, peace be upon him, came declaring his religion to be that of Ibrahim, peace be upon him, they argued that there was no particular reason for them to forsake their beliefs and follow Muhammad's instead, since they too were of the same religion. In the meantime, they sought a sort of compromise with him proposing that he should prostrate before their gods in return for their prostration to his God and that he should cease denouncing their gods and their manner of worship in order to get whatever he asked or demanded from them !

This confusion in their concepts, vividly illustrated by their worship of various gods while acknowledging Allah, was perhaps what led them to believe that the gulf between them and Muhammad, peace be upon him, was not unbridgeable. They thought that an agreement was somehow possible by allowing two camps to co-exist in the region and by granting him some personal concessions !

To clear up this muddle, to cut the arguments short and firmly distinguish between one form of worship and the other, between one doctrine and concept between one path and the other, this Surah was revealed in such a decisive, assertive, repetitive (for emphasis) tone. It was revealed in this manner to pronounce the final word and eradicate all compromising efforts, to demarcate monotheism (Tawhid) from polytheism (Shirk), and to establish the true criterion allowing no further wrangling or vain arguments.

Using all the mentioned means, the Surah goes on to emphasise a negation by one sentence, a decision by another and an affirmation by a third. "Say" — this denotes a clear cut divine order which conveys the fact that the

whole affair of this religion belongs exclusively to Allah — nothing does Muhammad, peace be upon him, himself own — and Allah is the only one to order and decide. Address them (O Muhammad) by their actual and true identity "Say: O disbelievers !" They follow no prescribed religion, nor do they believe in you. No meeting-point exists between you and them anywhere. Thus the beginning of the Surah brings to mind the reality of an irreparable difference.

"I worship not that which you worship" is a statement affirmed by "and I shall not worship that which you worship". "Nor do you worship that which I worship" is repeated for more emphasis and in order to eliminate all chances of doubt or misinterpretation.

Finally, the whole argument is summed up in the last verse, "For you is your religion and for me is my religion", meaning that you (disbelievers) and I (Muhammad, u.w.b.p.) are very far apart, without any link, bridge or route to connect us — a complete and comprehensive distinction and a precise, intelligible demarcation.

Such an attitude was essential then in order to expose the fundamental difference in, the essence of the two beliefs and doctrines, in the source of the two concepts and in the nature of the two paths of Tawhid and Shirk. TAWHID, on the one hand, is the way of life which directs man — and the whole world — towards Allah alone and determines for him the source of his faith (Aqidah) and law (Shari'ah), his values and criteria his ethics and morals and the whole of his concepts of his life and of all creation. That source is Allah and nobody else. Thus life proceeds for him accordingly, devoid of any form of shirk which is, on the other hand, another way of life entirely dissimilar to that of Tawhid. The two never meet.

On the whole, the distinction we are dealing with here is indispensable for those who invite people to Islam and the people themselves because ignorant (Jahily) conceptions are likely to be mixed with those of Islam especially amongst societies that previously knew of Islam but have deviated from it. They are to be sure, the most rigid and prove most difficult in regaining faith in its healthy, clear and straightforward form — certainly more so than those who have not known Islam originally. They take it for granted

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that they are righteous while they grow more and more complicatedly perverse!

The existence of noble and base beliefs and thoughts in those societies may tempt the advocate of the Islamic system to hope in their quick return, thinking, if only he were able to strengthen the good aspects of their life and rightly correct undesirable features! This temptation is dangerously misleading. For ignorance (Jahiliyah) is nothing but ignorance (Jahiliyah) and Islam is nothing but Islam. Both stands poles apart. The only approach to either is to abandon and strip oneself of the one before being able to embrace and emigrate to the world of the other.

The chief basis of the personality of the one inviting others to Islam is the clear manifestation of this fact within himself and his sole conviction in his being radically different from them. "For them their religion and for him his." Their path is not his and he cannot afford to join them in it even one step because his task is to orientate them unto his path without any fraud or pretence. Failing this, he must withdraw completely, detach himself from their life and openly declare to them, "For you is your religion and for me mine."

This is a sine qua non for contemporary advocates of Islam. They badly need to realize that they are calling for Islam today in entirely Jahili surroundings amongst ex-Muslims people whose hearts have grown harder and whose beliefs have now deteriorated considerably. They need to understand that there is no room for short term or half solutions, compromises, partial redemption, or adjustments and that their call is for uniquely distinguished Islam (in contrast to what these people conceive of as Islam). They must face these people bravely and explicitly put it to them "Unto you your religion and unto us our religion", that our religion is absolute Tawhid whose concepts, values, beliefs and laws, cover all aspects of human life and are all received from Allah and none else.

Without all these conditions, confusion, double dealing, doubt and distortion will certainly persist. And let it be clear in our minds here that the movement advocating Islam can never be constructed on any ambiguous, feeble or inadequate foundations, but has to be built upon firmness, explicitness, frankness, and fortitude as embodied in "For you is your religion and for me my religion". Such was the way adopted in the first call to Islam.

Crime Is The Outcome Of The Society

The Editor

Trinidad and Tobago has entered the book of records as a sexist society.

A Sexist society is one rooted in immorality. The rapist, is a product of society and the product always describes its producers.

All Western societies are based on individualism. It teaches people to be selfish and to think that one person is better than another. Around the blocks, in the offices, in taxis, the daily conversation is that Joan feels that she is better than Jane, I can smoke more weed than you, I am in a better job than you, etc. The collective spirit is lost completely in the society and the talk about collectiveness in work, collectiveness in intention, collectiveness in economics, have all lost its essence.

Lack of collectiveness creates selfishness and selfishness creates greed and lust, and lust creates immorality. It is unfortunate that a person has to grow up in a society like this, — he eventually falls prey to his environment.

This society projects nakedness in every aspect of life, it reaches our homes in the newspapers — pictures of half naked women on some beauty contest or other. We see half naked or three quarter naked women on the T.V., in the cinemas on the streets, on the beaches, in every corner a person turns, a form of nakedness confronts him.

One of the causes of rape is unemployment with no other source of income. This creates strain on men. Most women today find it much more beneficial to be with a working man. Therefore an unemployed man would hardly have the opportunity to communicate with a woman. He is unable also to establish a family because without employment he cannot provide for his family.

Most of the women in Western Society are without guidance and the system has moulded them into sexual, materialistic machines, exposing their bodies on the street without any shame, not realizing that they did not give themselves form and shape but it is Allah who is responsible for designing their physical structure. They should fear Allah, for Allah is strict in punishment.

In the Qur'an, Allah gave women guidance on how to dress and how to conduct themselves on the streets.

"And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms and not to reveal their adornment save to their own husbands or fathers or husbands fathers, or their sons of their husbands, or their brothers or their brothers sons or sisters sons or their women or their servants or male attendants who lack vigour, or children who know naught of womens nakedness and let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O Believers in order that you may succeed". Ch. 24 Verse 31.

Sisters, in Allah's Law, you will automatically help the poor, mental frustrated victim of this sexist society and you stand many more chances of not becoming a victim of rape.

In an Islamic State the moral side of life is not neglected. The fact that Allah is the Greatest is embedded in the Mind of the child from birth and he or she is constantly reminded to remember Allah. He is helped by lewdness being removed from the society — from the papers, the cinema, the T.V. There are no pornographic books, the women dress properly. Women do not walk the streets after dark without a male escort. There is no free mixing of male and female e.g. like holding hands, and love-making outside of marriage. There is employment for all.

This type of environment automatically produces good men and women good families and good communities based on morality and of the consciousness that Allah is the sole authority. They know that Allah only changes the condition of a people, when they change that which are in their hearts.

Muslims know for sure that sex is a divine ordinance from Allah, and by completely avoiding sex relations which is natural, greater difficulties step in. Sex is a positive necessity but at the same time it needs constructive control. The end result in sexual relations is procreation and not the mere enjoyment. Hence responsibility goes along with it — parenthood — because children need proper moulding for taking their rightful place in society.

In the meantime we must face the consequences of immorality which is the foundation of this Trinidad society.

Bro. Abdul Karim Ibrahim

Consequence Of Disobedience

The spate of sex crimes that has hit Trinidad has shocked and alarmed all Law abiding citizens and has instilled fear especially in our womenfolk. Many women have had their freedom of movement restricted — being afraid to walk or drive alone after dark or to venture outdoors (even in the yard) during the day when husbands are at work. Parents are worried sick about the safety of their school children. The Attorney General frantically searches through his law books and the priest shouts himself hoarse on the 'wages of sin'.

And what about the victims? Physically hurt (or dead), emotionally shocked, psychologically damaged (maybe for the rest of their lives) and socially 'whispered about'.

All these things are the harvest we are reaping for sowing the seed of disobedience. For all crime, whether it is rape, murder, theft, embezzlement, bribe taking or otherwise, is violation of the limits set by the society', and if the limits set by the society do not conform to the limits set by Allah (God), then this is disobedience. And disobedience to Allah (God) inevitably results in harm whether we are aware of it or not. Why?

Because Man is imperfect — he does not have full knowledge of himself or of any part of nature. Not only that, Man does not know fully how the various parts of nature (including himself) interact to produce the results that we do observe. Therefore when Man makes a system of Laws by which to regulate human society they are bound to be less than good enough to guide Man to achieve the purpose of his creation. When we follow Man-made Laws therefore we are bound to go astray and land ourselves in difficulties.

Allah is the Creator of everything including Man, and therefore has full knowledge of Man's make-up and of the other natural phenomena. It is clear that the system of Laws that He has given us to live-by must be the best for us. When Man follows Allah's Laws he develops to the fullest the potential with which he has been created. When Man does not follow Allah's Laws, he degenerates.

For example: Allah has enjoined Man to refrain from illicit sexual relationships and to dress modestly (a woman to be completely covered, except face, hands and feet, a man, at least from his waist down). In this society, the law allows all these things forbidden by Allah. Illicit sexual relationship is institutionalized in the form of the brothels which is known to the authorities who turn a blind eye. The main activities in Carnival, the national culture is to drink yourself drunk, 'let your hair down' and strip your body near naked — and the devil take care of what happens after.

Nakedness bombards us from the TV, the cinema, the newspaper and magazines and on the streets.

The sexual urge is a natural one and when satisfied within the limits prescribed by Allah serves to strengthen and uplift human beings to higher levels of fulfillment. But when satisfied outside the prescribed limits, it causes man to degenerate to lower levels of morality and multiplies the problems in the society.

In this society of 'nakedness' in which we live the individual's sexual urge becomes overstimulated and those who are not strong enough to withstand this overstimulation and do not have any legitimate means of satisfying it, turn to fornication, adultery, perverted sexual relation and rape. These lead to some harmful results — illegitimate children, strained relations in the married home, divorce, violence, murder and disease.

Of course there are people who would say there is enjoyment in these things. But let us ask ourselves the question:— how long does the enjoyment last? Do we think this is better than the joy and reward that come from full development of our human potentials? — and on top of that obtain a life of everlasting peace in the life after death? Sure, it requires some effort, but what good things do not require some effort?

Allah says:

"We have indeed created Man in the last of Moulds. Then do we abase him (to be) the lowest of the low. Except such as believe and do righteous deeds. For they shall have a reward unailing." (Quran Ch. 95 V 4-6).

Here, we should take note of the level to which we fall if we do not believe in Allah and follow His Way — to the level of the 'lowest of the low' i.e. lower than the lowest of created things. And this does not happen to the individual, but to the whole society if Allah's laws are not enacted to govern that society.

Solidarity Day in Pakistan

Central Executive Committee of Islami Jamiat-e-Talebei of Pakistan headed by brother Liakat Balush has resolved to support the call of solidarity day with "The Islamic Revolution in Iran" which has been launched by the International Order of Muslim Brotherhood, Mian Tufail Muhammad, Amir of Jamaat-e-Islami Pakistan and other Islamic movements the world over. The Jamiat offers thanks to God for the salvation of the Iranian people from the clutches of the Shah and his despotic regime which has spoiled the name of Iran among the world's Muslims.

Israeli Settlements

The Israeli government has set a budget of 850 million lyras to develop the settlements, compared to 540 million lyras spent last year. It also set 135 million lyras to consolidate the old settlements and 290 million lyras for establishing 300 new housing units.

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