

10 Point Madinah Program

Masjid al-Mu'min is committed to implementing the following points. In essence, it is our intention to establish Islam. We realize that to say it is "our goal to establish Islam" is very broad and vague to many of us. Thus, the goal and mission are alluded to in the title –Madinah. We intend to establish a Madinah, a city, built upon the methodology of Prophet Muhammad, may Allah bless him and grant him peace. We also hope to work together with other communities who have the same goals. This is in obedience to Allah's words "Help ye one another in righteousness and piety" (Surah 5:2). The ten points mentioned in this program are well-known to be part of Islam, for the most part. However, these points or aspects of these points have been neglected, forgotten or corrupted. This program must be seen as a *Tajdeed* or a revival. The Messenger of Allah, may Allah bless him and grant him peace, said, "The Mercy of Allah is with my *Khalifahs* (successors)." It was said, "Who are your *Khalifahs* (successors)?" He said, "Those who bring my *Sunnah* to life and teach it to the people. Whoever brings my *Sunnah* back to life, has given life to me. Whoever gives life to me will be with me in paradise." Thus, we hope by embarking upon this path that we are granted companionship with Allah's beloved – may Allah bless him and grant him peace.

[1] *Aqeedah* (Proper Belief)

We intend to revive the obligation of learning and teaching what is proper regarding the belief of the Muslims (*ahlus-Sunnah wal-Jama'ah*). We agree that this belief must be consistently taught and internalized; and deviation from it must be strongly refuted. The belief of the Muslims is contained within books like the "Usuul ud-deen" of Shehu Uthman Dan Fodio, the *Aqeedah* of Imam at-Tahawi, and countless others.

[2] *Arkaan ul-Khamsa* (Five Pillars of Islam)

(a)

We intend to revive the obligation of establishing the outward actions of Islam, first and foremost, the five (5) Pillars of Islam like the establishment of *Salah* (prayer) – this means that we establish a place of worship (*Jami masjid, masjid, zawiya, ribat, etc...*) and uphold the 5 congregational prayers in them. The emphasis on establishing a place of worship may not be immediately relevant for some who have already established this; but for most of us who have

dedicated their lives to establishing what is outlined in these ten points, we have no *masjid* or place of worship where these principles are a priority. Therefore, it is imperative that masajid be established where these points be given their proper importance.

(b)

We intend to revive, with Allah's permission, the establishment of the 3rd Pillar of Islam which is Zakat. Our beloved Prophet, may Allah bless him and grant him peace, has taught us that "Islam is built on five (pillars): Testifying that there is no god but Allah and that Muhammad *peace be upon him* is the Messenger of Allah, establishing the prayers, paying the Zakat, making the pilgrimage to Mecca, and fasting in Ramadan." These are known as the "Pillars of al-Islam." These pillars are the support and foundation of our way of life. If any one of these pillars/supports is weakened the entire structure is in danger of collapse. Zakat has now become known as the "forgotten Pillar" of Islam. The establishment of Zakat will ensure that the wealth of the *Jamaa'ah* (community) circulates among all of its members. Those who have the *nisaab* – which is the minimum amount of wealth requiring its owner to pay Zakat – are duty-bound to give a small percentage of their excess wealth to the leadership or his designee so that it is redistributed to the poor. Zakat, in and of itself, will take the burden off of those organizations which provide services to the poor and disenfranchised segments of our community like the homeless. We agree that Zakat and its integrals must be revived!

(c)

We intend to revive the *Sunnah* of the fast of Ramadan; which must be learned, practiced and revived. Many of the Muslims do fast during this blessed month, however, because of the introduction of many modern, blameworthy innovations, the fast has become deficient. The major innovation which has infected many of our communities is the acceptance and reliance upon astronomical calculations along with the blind acceptance of the pronouncements of the ruling monarchy which is currently occupying the Arabian Peninsula (the Saudi Family). Thus we agree that it is imperative that we return to the Prophetic methodology of having a group from each *Jamaa'ah* in every locale go out every month and sight the moon; thereby developing their own local lunar calendar. It is based on this local sighting/calendar that the fast of Ramadan will begin and end. This will also apply to 'Eid ul-Adha as well as 'Eid ul-Fitr and the remaining months of the Lunar calendar. We agree that this must be learned and implemented.

[3] *Taalib ul-'Ilm* (Seeking Knowledge)

We intend to revive traditional methods of seeking knowledge. We agree that knowledge is gained continuously and knowledge sought is to be implemented immediately. The Prophet

Muhammad, may Allah bless him and grant him peace, said "Seeking knowledge is obligatory upon every Muslim." Every point that we have mentioned thus far, and every point that we will mention, by the permission of Allah, is an action which must be preceded by knowledge. Every action that is obligatory upon us to perform is likewise accompanied by the knowledge of how to properly perform that act. For example, we know that it is mandatory for the Muslim to pray and naturally it is also obligatory upon him or her to learn how to pray. Shehu 'Uthman ibn Fudji, may Allah envelop him in His mercy said, "The obligations which are incumbent upon you from the science of **tawheed** is to know as much as is necessary to help you understand the foundations of the **deen (usuul ud-deen)**... The obligations which are required for you to perform are thus incumbent upon you to know. This is in order that you may accomplish them properly. These obligations include purification (**tahaara**), fasting (**sawm**), and prayer (**salaat**). As far as pilgrimage (**hajj**), (**zakaat**), and struggle (**jihad**) are concerned - these sciences are only incumbent upon you to know at the time they become obligatory for you to perform. Again, this is in order to accomplish them properly. However, when they are not obligatory upon you to perform, then knowing them is also not obligatory... The knowledge which is obligatory upon you to know from the science of secrets are those which are obligatory (**wajib**) upon the heart and those which are forbidden (**nuhya**) for it - in order to acquire esteem for Allah, sincerity, sound intention, and the soundness of action."

Along with what was mentioned we must also revive the understanding of what a scholar is. Shehu Uthman also said: "Whoever has learned a single issue (**mas'alah waahidah**) is one of the learned ones in it (**ahl l-'ilm biha**). Thus it is obligatory upon him to teach it to others, if it is one of the individually obligatory duties. Otherwise, he will have a share in the sin." With this in mind we will revive the Prophetic Sunnah of disseminating beneficial knowledge as we acquire it; Contrary to the Christian/Jewish method of creating an elite group of scholars who monopolize the divine knowledge. Because we are living in an era where the majority of us believe we must imitate the dominant culture in order to be successful, our current group of scholars/leaders are in the process of creating a modern-day "Islamic priesthood", which we categorically reject. This is in accordance with the Prophetic command: "Relate from me, even if it is a single verse (**ayah**)." Thus it should be clear that everyone has a part to play in this revival. We should all be students and teachers at the same time.

[4] Shuurah (Mutual Consultation)

We intend to revive the idea of conducting all of our affairs by means of mutual consultation (**shuurah**). One of the destructive qualities of our people is that once we achieve some type of leadership and/or autonomy we become over opinionated. The Prophet Muhammad, may Allah bless him and grant him peace, was receiving revelation from Allah, the Most high, but yet as he said, he had two advisors from the heavens (Angels **Jibreel** and **Meekaal**) and two from the earth (Abu Bakr and 'Umar). Furthermore, Allah says in the Qur'an, to "seek consultation with them in the affair" (Surah 3:159). In our efforts to establish Islam we realize that not one person

has all of the answers, therefore, we agree to come together in order to benefit from everyone's input.

[5] *Jamaa'ah* (Community)

We intend to revive the obligation of forming and adhering to the *Jamaa'ah* (community). It is not permissible for any person or group among the Muslims to remain isolated - by themselves. For verily Allah, the Most High says, "Hold firmly to the rope of Allah all together and do not become divided" (Surah 3:103). Our people are afflicted with the disease of radical individualism. We are individuals, yes, but just like organs of a human body we only function properly when we come together as a whole. This is also an obligatory *Sunnah* that has been abandoned. This point and the next one are of critical importance; the reason being is that for the most part they don't exist at the moment. Umar Ibn Khattaab, may Allah be pleased with him, said "there is no Islam without a (*jamaa'ah*) community and there is no community without leadership (*imaarah*) and there is no leadership without obedience (*taa'ah*)."
Therefore, the very existence of our Islam depends upon us coming together under our respective leaders, and the *seerah* confirms this.

[6] *Imaarah* (Leadership)

We agree to choose an *amir* (leader) from among ourselves. Everybody needs a head. Every tribe needs a chief. Employees need a manager. Likewise, a *Jamaa'ah* needs an *amir*. Allah says in the Qur'an "O you who believe! Obey Allah and obey His Messenger and those charged with authority (*amri*) from among you (*minkum*). " (Surah 4:59) Any time the Muslims come together for any purpose regardless of how mundane that purpose is, they must appoint a leader from among themselves. Allah's Prophet, may Allah bless him and grant him peace, ordered us to appoint a leader from among ourselves, even if we are traveling together on a journey. A close study of the life of the Prophet will illustrate the fact that the Muslims - whether they were away from the Prophet or close to him - always have a leader that was in charge of their affairs.

[7] Hijrah (Migration)

We agree to revive the Prophetic tradition of migrating for the sake of Allah. Allah says "Surely those whom the angels cause to die, while they are wronging themselves, [to them] the angels will say, 'In what circumstances were you?' They will say, 'We were weak upon the earth.' [The angels will] say, "But was not Allah's earth wide, so that you might have emigrated in it?' As for

such, their refuge shall be hell” (Surah 4: 97). There are many levels of immigration. There is the level of emigrating from what Allah has made prohibited; this is based upon the statement of the Prophet Muhammad, may Allah bless him and grant him peace, “The immigrant is he who migrates from what Allah has prohibited.” The companions of the Messenger of Allah migrated to Ethiopia to preserve their Islam. They also migrated to Medina to establish Islam. This understanding of migration has to be taught and revived in the lives and hearts of the believers. On one level we must make immigration from all methodologies and foreign influences which do not have the best interests of the African-American Muslim at heart. We will no longer champion the causes of other Muslims to the detriment of our causes and interests. We categorically reject any methodology which has embedded within it a disdain for Africans in general and African Americans in particular. We do not apologize for this. We understand that many will call us nationalists but we do not care. We know from what the Messenger of Allah, may Allah bless him and grant him peace, has taught us that this is not nationalism in fact it is Islam in practice - in its purest form. We also realize that we must migrate on a physical level. We have to establish places of worship as we described above and then we have to move near those places of worship and establish our communities upon that foundation. Moving near our place of worship means that we must own the property in which we live. We know from our experience of establishing Islam in this country that when the Muslims open a masjid and clean up the area the non-Muslims buy up the property, the value of all of the property in the area increases and the Muslims who are responsible for the reinvigorated neighborhood can no longer afford to live there. With that we understand that this migration takes planning. Each community has to analyze the earning potential of its members and then pinpoint an area in which its members can afford to purchase property. We must be able to visualize this! In the same way that every major city in the United States has areas like “Chinatown” and “Little Italy”, we have to have a “Muslimtown” or a “Madinah” which supports the culture and tradition of Islam in all of its personal and communal aspects. This “Muslimtown” can be one square block or it can be a whole neighborhood or city. There is no minimum requirement as far as its size. The “Madinah” of the Prophet, may Allah bless him and grant him peace was very small by today’s standards.

[8] Tasawwuf (Spiritual Exercise/Character Reformation)

We agree to revive the science of tasawwuf, which is a part of Islam and not an addition to it. This is based upon the well-known *hadith* of the Prophet when he was questioned by angel Gabriel. One of the things that the Angel asked him was “What’s *Ihsan*?” This was explained by all of our scholars like Shehu Uthman Dan Fodio: “I say, and success is with Allah, and may you and I be among the successful; realize that the *deen* which Muhammad may Allah bless him and grant him peace came with has its foundations (*usuul*) and its branches (*furu`u*). As for its foundations, it is ***al-imaan*** and the science that verifies *al-imaan* is the foundation of the *deen* (*usuul l-deen*). As for its branches, it is divided into two: an outward branch and an inward

branch. As for its outward branch, it is ***al-islam*** and the science that verifies *al-islam* is the science of the law (*'ilm 'l-shari`ah*). As for the inward branch, it is ***al-ihsaan*** and the science that verifies *al-ihsaan* is the science of the reality (*'ilm 'l-haqiqah*)." There have been many noble attempts by communities who have preceded us to establish Islam among our people; however many of them lacked a viable spiritual component and some others were only concerned with spirituality. It is as *Imam* Malik said, "Whoever practices spiritual purification (*tasawwufa*) but does not seek understanding of the *deen* (*tafaqqahu*) has become a heretic (*tazandaqa*). Whoever seeks understanding of the *deen* (*tafaqqahu*) but does not practice spiritual purification (*tasawwufa*) has become corrupt (*tafasaqa*). Whoever gathers the two has attained spiritual realization (*tahaqqaqu*)." To leave off spirituality is to leave off a part of Islam. Just like everything else in this beautiful way of life, there are methods which have been laid down to help us bring about this internal change.

[9] *As-Suq* (Market Place)

We intend to revive and reestablish our own marketplace. When Prophet Muhammad, may Allah bless him and grant him peace, established the city Medina – which is the model city - after building the *masjid*, the next thing he did was establish a marketplace in the middle of Medina. At that time there were other marketplaces on the outskirts of Medina which for the most part were being controlled by the future enemies of Islam and Muslims. Therefore, the Muslims must become entrepreneurial in their thinking, moving out of the employee state of mind and migrating into the employer of state of mind. In other words we have to create jobs, trades and other ways of employing our own. In order for Allah to bless our efforts, our trading practices must be sanctioned by Islamic law; which means that we have to move away from *riba'* and all of the other deceptive trading practices. This also means that we must gradually move away from the use of paper money. We must begin bartering and trading using instruments which have intrinsic value like gold and silver, i.e. the *dinar* and the *dirham*.

[10] *Hifz ul-Nasab wa l-ahl* (Preservation of Lineage and Family)

We intend to revive the importance of the family and its preservation. We agree that we must protect our family. This is not a boys club. Our families, meaning women and children, must also be involved in everything that we've mentioned thus far. If this is not the case then our efforts will die out as soon as we die. This also indicates that we must marry those who uphold the same principles that we do. This means that our families must intermarry. We must take our environment into consideration and realize that our people are inundated with sexual stimulation from every angle. With this in mind we must equip our children to marry each other

even at a young age in order to prevent the destruction of our lineage by means of fornication and adultery.

The unveiling of these ten points: (1)*Aqeedah* (Proper Belief),(2) *Arkaan ul-Khamsa* (Five Pillars of Islam), (3)*Taalib ul 'ilm* (Seeking Knowledge), (4)*Shuurah* (Mutual Consultation),(5) *Jamaa'ah* (Community), (6) *Imaarah* (Leadership),(7) *Hijrah* (Migration), (8) *Tasawwuf* (Spiritual Exercise/Character Reformation), (9) *As Suq* (Marketplace), (10) *Hifz ul-Nasab wa l-ahl* (Preservation of Lineage or Family) are important steps to achieve success in practicing what our beloved Prophet Muhammad, may Allah bless him and grant him peace, brought to us by the mercy of Allah the Most High. Through this venture, *Inshaa Allah*, sweet, nutritious fruit of righteous progeny will be produced, adding the color of hope to this bleak canvas called the *dunya*. Our future generation of Muslims would continually keep these ten points embedded in their hearts and implemented on their limbs. While all the time, keeping the *nur* (light) of Islam ever shining, leading the way down the *sirat ul-mustaqeem* (the straight path) *Inshaa Allah*. We welcome all those with like minds to get on board to make these ten points not a slogan, but a reality. Our desire to establish Madinah on the model of the Prophet, may Allah bless him and grant him peace, has motivated us to revive these points. We have enumerated ten (10) of them, which is consistent with the number of years that the Messenger of Allah, may Allah bless him and grant him peace, developed the first community - the 1st Madinah. And Success is with Allah.