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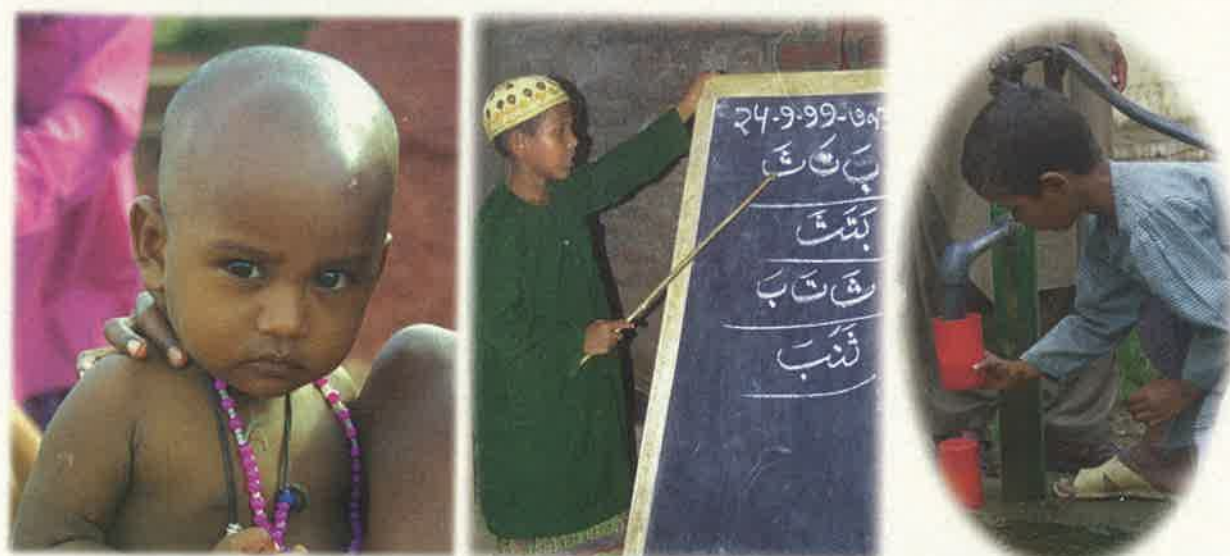


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Healing with Faith

No one could disagree with President George W. Bush when he said: "America is rich materially, but there remains too much poverty and despair amidst abundance. Government can rally a military, but it cannot put hope in our hearts or a sense of purpose in our lives."

He could have been talking about the Muslim American community. Our own scholars and media personnel, as well as those of mainstream America, agree that the Muslim community is one of the most affluent and resourceful communities in this country. Over the years, we have seen quite a few successes, from building Islamic centers across the continent to endorsing the new American president. However, despite such successes, President Bush's "poverty and despair amidst abundance" continue to exist within our community.

Muslims Americans and their organizations must step forward and accept the challenge and opportunities offered by President Bush. We need to create community-serving ventures that positively affect all areas of Muslim life and also reach out to our neighbors. In other words, we need to refresh our memories about our obligations to our own community and to our neighbors.

While announcing the creation of the high-level White House Office of Faith-Based and Community Initiatives, President Bush indicated that similar offices will be replicated at the state level. This should inspire us to establish an intra-organizational nationwide Muslim Community Initiative Center. Perhaps we could even assign each organization a specific area of activity, thereby letting individual organizations do what they know how to do. At present, such Muslim organizations as ISNA—with its Community Development Program—and others are already active in these areas. A coordinated network would facilitate better communication with state and federal organizations, and help the community benefit fully from such faith-based programs.

In addition, Muslims must remember the Hadith: *Khayrun nass man yanfa'un nass*—the best people are those who benefit humanity. Islam measures a person's virtue according to how much he or she contributes to the welfare and betterment of others. This religiosity should be put to a test and evaluated by placing it at the service of removing the suffering and misery of others.

However, while offering their cooperation and support for faith-based work, Muslim Americans need to keep their eyes open to ensure that faith-based efforts are not exploited by certain quarters that are wont to denigrate Islam and Muslims.

President Bush has invited all Americans to join this effort to "unleash the best of America." Being the *Khayr al-Ummah*, Muslims are obliged to unleash their very best and show what Islam can do for America. What better *Da'wah* can we hope for! Let's get busy, fellow Muslims, and show this country that Muslim Americans take this call to action seriously.

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Education Forum Benefits All

The ISNA Education Forum 2001 (April 13-15, 2001) in Arlington Heights, IL, includes topics for teachers, administrators, principals, and board members.

Topics for teachers include building the Islamic identity in students (the *Tarbiyah* approach), differentiation of instruction (Arabic and Islamic studies/general subjects), teaching Arabic as second language, teaching social studies and literature from an Islamic perspective, techniques in teaching Arabic to reluctant learners, Islamic studies curricula: challenges and solutions, and teaching science from an Islamic perspective.

Topics for administrators, principals, and board members include legal issues, current issues in Islamic school governance, strategic planning, effective board/administrative relationships, and a board member's guide to educational issues and practices.

In addition, breakout sessions will focus on computers and the Internet as resources, using teacher evaluation to build professionalism, effective communication among players, and the *Tarbiyah* project's history, rationale, and programs. How these can be implemented in schools also will be discussed.

The program committee includes former ISNA president Abdala Idris Ali, Safaa Zarzour, Magida Al-Kadi, and Sommeih Uddin. For information, contact: ISNA headquarters, Forum Coordinator, Basharat Saleem at bsaleem@isna.net or 317-839-1840 x232.

MSA History Being Documented

A committee is documenting the history of the Muslim Students Association of the U.S. and Canada (MSA) from its founding in 1963. All documents and other informative material, including photographs, will be collected.

The MSA History Project welcomes original documents or copies, issues of *MSA Newsletter* and *Islamic Horizons* (1963-1982), MSA convention materials, and photographs. The material can be loaned to the Project or given as a gift to be preserved in the proposed archive.

Please send all materials to: MSA History Project, PO Box 669, Herndon, VA 20170.

ISNA Corrects a Mistake

For the last several years, ISNA had held that Eid al-Adha is to be celebrated according to the announcement of Hajj and not according to local moonsighting, as is done for Ramadan and Eid al-Fitr.

ISNA President Dr. Muzammil H. Siddiqi says, however, many scholars disagreed with this view, saying that according to the Sunnah, Eid al-Adha must be on the 10th of Dhul Hijjah based on the sighting. Muslims in distant lands such as Pakistan, India, Indonesia, Central Asia, etc., have always celebrated Eid al-Adha according to their sighting. There is no report that Muslims waited for the Hajj announcement or made special efforts to find out the Day of Hajj to make their own announcements.

Fiqh literature does not support the assertion that the Eid al-Adha decision should be based on Hajj. The Hadith of Prophet Muhammad (salla Allahu alayhi wa Sallam) that "al-Hajj yauma yahujju al-nas" concerns those who make Hajj. Of course those who go to Hajj must go to 'Arafah according to the decision of the authorities there, even if that is contrary to the astronomical data or someone's own moonsighting. People in far away lands do not make Hajj in their locations, but they have to do the Eid prayer and offer sacrifice. They cannot have Eid on 9th of Dhul Hijjah if the moon was not sighted in their location and sighted in Arabia one day before. Nor can they have *Udhhiyaha* one day earlier.

ISNA, a member of the Islamic Shura Council of North America, did not find support for its position from other members. The 'Ulama in Saudi Arabia told ISNA that there was no special case for Eid al-Adha according to the Shari'ah, adding that if you celebrate Ramadan and Eid al-Fitr according to your sighting, then also celebrate Eid al-Adha accordingly. However, if you celebrate Ramadan and Eid al-Fitr with Saudi Arabia, you should celebrate Eid al-Adha with the Hajjis. They advised us to be consistent.

There are only two positions recognized in Fiqh: *Ittihad al-Matali'* (the crescent is sighted in one locality, then all localities should follow it) or *Ikhtilaf al-Matali'* (each locality should see its own moon and decide according to its sighting). The 'Ulama' told ISNA to adopt either *Ittihad al-Matali'* or *Ikhtilaf al-Matali'* positions, because there is no basis for inconsistency in the Shari'ah, i.e. to have one standard for Ramadan and Eid al-Fitr and another for Eid al-Adha.

In order to solve this issue, ISNA held a conference on November 18, 2000, in the light of the discussion with several scholars and scientists, ISNA decided to change its position. This issue is a purely religious and *Ibadah* issue, and is based on the understanding of Fiqh.

Muslim Physicians to Meet in Iran

The Islamic Medical Association of North America (IMANA) will hold its 34th annual convention in Tehran, July 27-Aug. 7, 2001, in collaboration with the Tehran University of Medical Sciences. Its theme is Civilization and Medicine: An Islamic Perspective. Participants will also visit Shiraz, Isfahan, and Mashhad said IMANA President Hamid A. Hai, M.D.

He added that Howard University is offering 20 hours of CME credits to participants, as the Howard University College of Medicine is accredited by the Accreditation Council for Continuing Medical Education (ACCME) to sponsor continuing medical education for physicians.

President Hai also informed participants that the executive committee decided to move the conference up because participants from southern states pointed out that their schools would reopen on Aug. 6.

IMANA President-elect Dr. Shahid Athar said that the organization's past conventions in Spain, Turkey, Malaysia, Jordan, and Egypt have been very successful and rewarding experiences for physicians and their families.

Convention organizers are offering package tours to Tehran, Isfahan and Shiraz, and Mashad, as well as an Umrah package (Aug. 7-13, 2001).

For information, contact IMANA headquarters 950 75th St., Downers Grove, IL 60516. E-mail: imana@aol.com. Tel: (630) 852-2122; Fax: (630) 435-1429.

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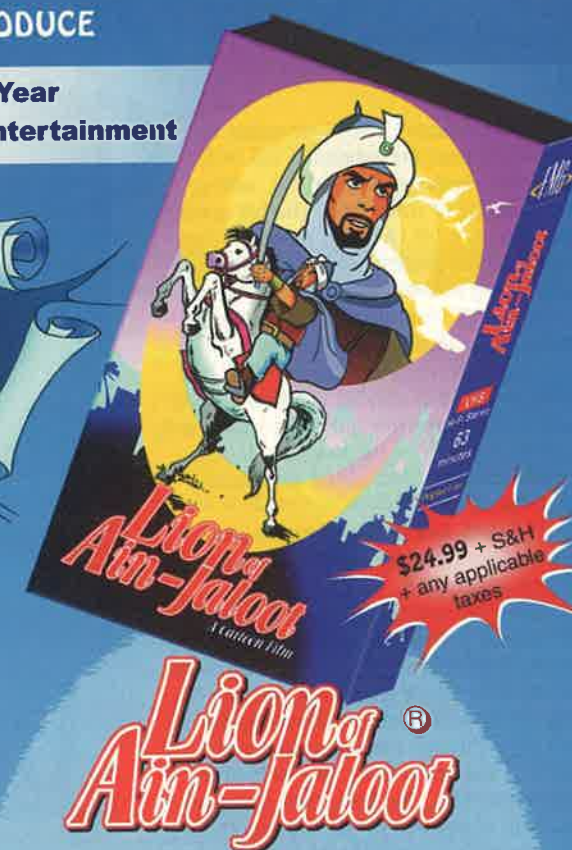
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Minnesota to Guard Halal Mark

The Minnesota House Committee on Agriculture has adopted a bill (H.F. 149) regulating the serving, selling, and labeling of Halal food. The bill echoes New Jersey's bill (A1919) passed in July 2000, which protects Muslims from false advertising in this matter.

H.F. 149, introduced on January 16, 2001, after Muslims in Minnesota became concerned with such fraud, prohibits the sale or serving of foods or food products falsely represented as Halal, and specifically defines the marking, labeling, or other actions that would constitute such fraud.

H.F. 149 has been referred to the House Committee on Crime Prevention for further ratification.

Odeh Muhaesh launched the initiative by leading a drive to lobby the state legislators. AMC-Minnesota chapter president Dr. Ghulam Haniff said: "The passing of this bill is testament to the successes that can arise through the dedication and effort of our community. We lobbied our representatives, and with their help and the help of the rest of the community, we hope to pass a bill that will protect us and reflect our religious beliefs."

AMC ANNUAL CONVENTION ON JUNE 21

The American Muslim Council (AMC) will host its 10th annual national convention in Washington, DC, from June 21-24. Its theme will be: American Muslims in Politics: From Dream to Mainstream.

In keeping with AMC tradition, the convention will kickoff with a "Muslim Day on Capitol Hill," during which participants will lobby their representatives on Muslim concerns. The day will begin with issue briefings and then be devoted to lobbying. A debriefing session and a dinner reception with House and Senate members will be held that evening.

The convention also will include the annual White House briefing, the ambassador's forum, various panels (Muslims in mainstream media, Muslims in the upcoming administration, American Muslim domestic issues and civil rights, U.S. foreign policy), a workshop on the power of organizing, the role of Masjids, and a town-hall meeting with AMC's board of directors.

For information, contact Neveen Salem, 202-789-2262 x205; E-mail: media@amconline.org.



Ground breaking ceremony for Carrollton's Islamic center

Growing in North Texas

Organized Islamic work in Carrollton, one of the 3 communities located in the crest of metropolitan Dallas, dates to at least 1990, when the Islamic Association of Carrollton (IAC) was incorporated.

Conveniently located near Dallas, Carrollton is bounded by two interstate highways, the Dallas North Tollway, and the Dallas/Ft. Worth International Airport, which provides easy access to and from anywhere in the southwest.

Today, Carrollton's Muslim community is poised to build its Islamic center on a 4.32-acre lot. When complete, this structure will accommodate 600 men and 300 women in its prayer hall.

The community, which is raising its funds at home, held its fourth annual fundraising dinner last winter. The guest speaker was ISNA Secretary General Dr. Sayyid M. Syeed. The community paid for the land by holding a fundraising dinner, and is now collecting the \$800,000 needed for the project's first phase: a prayer hall, a 150-car parking lot, 6 classrooms, an office, and a room for preparing deceased Muslims for burial.

IAC secretary general Azhar Azeez, who also is vice president of the Council of American Islamic Relations (CAIR) Dallas-Ft. Worth chapter, says that the community has signed contracts for the future mosque's architectural design and structural work. He adds that the last four fundraising events have yielded

\$900,000, \$700,000 of which has been collected. The rest, in the form of pledges, will be collected by mid-2001. IAC needs another \$800,000 to start construction.

Azeez adds: "Whatever money IAC had collected in the past was spent to purchase the land and pay fees for the engineering firm, and whatever IAC is going to collect in future, *Insha Allah*, will be spent on construction."

The local community is thriving. In addition to holding the five daily prayers, over 300 people attend Friday prayer. Hafiz Riyaz Hussain, the *Taraweh* prayer leader, has served the community for 10 years.

The IAC weekend school, which meets every Saturday and Sunday, has 90 students.

Since the 1990s, IAC has held study sessions for men, women, and children every Friday between Maghrib and 'Isha. Other services include family counseling, marriage services, separate youth group for boys and girls, community *Iftars* during Ramadan, refugee services, referral services, an Islamic library, monthly guest lectures, Da'wah, and a weekly radio program. The Masjid is administered by a 9-member *Majlis al-Shura* presided over by Arif Durani.

For information, visit the IAC website at www.carrolltonmasjid.org. You also can contact us at: IAC@IAC-net.zzn.com; (972) 466-1191; or IAC, PO Box 116406, Carrollton, TX 75011.



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Few Americans Know Islam

Only 7 percent of Americans claim to understand "very well" Islam's basic beliefs, while 17 percent claimed that level of understanding of Judaism, 28 percent of evangelical Christianity, and 43 percent of Catholicism, says a national study funded by the Pew Charitable Trusts. The study, conducted from Nov. 4 to 25, 2000, surveyed 1,507 Americans.

Public Agenda, the non-partisan research group, conducted this study after the recent presidential campaign in which candidates repeatedly invoked their faith and promised to pursue an unprecedented level of government cooperation with religious social service agencies. It found that Americans believe that religion can solve social ills, but remain very suspicious of too much religion in political life.

Jean Johnson, a Public Agenda vice president, said: "What leaps out of this study is the conviction that religion can be so beneficial in so many areas of life, and yet a conviction that it doesn't have to be my religion."

Majorities said that if parents request it, public schools should give the same attention to Muslim and Jewish holidays as to Christmas. Of those surveyed, 53 percent preferred a moment of silence in the classroom to a prayer that refers to God or Jesus.

Education Highlighted

The Islamic Schools Council, comprising the 10 Islamic schools in the Washington, DC, area, made creative use of the *Eid ul Adha* celebrations. Using the suburban center where over 20,000 Muslims gathered to pray and celebrate with an all-day carnival, they mounted a comprehensive exhibition on Islamic education.

Each participating school had a display table to give out literature about their programs and events. A teacher-appreciation reception was held for Muslim teachers, and local public school educators and other officials were invited.

These activities allowed the schools to work together, show that Islamic schools are vibrant places of learning, and raise awareness of Islamic education.

When asked what would happen if Americans were to become deeply religious, 87 percent of those surveyed said it is likely volunteer and charity work would increase, 85 percent said parents would do a better job of raising their children, 79 percent said crime would decrease, and 69 percent said greed and materialism would decrease. Only 25 percent agreed that family values and morality could be improved without religion.

The full study can be found at www.publicagenda.org. (Source: *The Boston Globe*, Jan. 13, 2001).

Al-Azhar to Train Muslim Americans

The *Chicago Tribune* reports that a group of Chicago-area Muslims has established a partnership with al-Azhar University, the Muslim world's oldest and most prominent educational institution, to train and educate the next generation of Muslim Americans.

The Chicago delegation met with Sheik Muhammed Sayed Tantawi, head of al-Azhar, to establish cooperation between al-Azhar and the Muslim community. This also involves placing al-Azhar-trained imams in American mosques and sending U.S.-born Muslims to Egypt to study Islam and Arabic. The proposed study-abroad programs are geared toward non-Arabic speakers and will provide U.S. college credits.

Tantawi said that he was impressed by the efforts of American-based Muslims to hold on to their faith. When told that Chicago-area Muslims often drive nearly an hour through snow to attend prayers at the nearest mosque, he replied: "No one here would do that."

Taha Elghawaby, a member of the al-Azhar Foundation, said that it might establish an al-Azhar-affiliated religious institution in the Chicago area, possibly in the now-defunct American Islamic College building on the city's North Side.

The organization, founded in 1995 to foster liaison between al-Azhar and the American Muslim community, purchased a 6-acre lot in the northern Illinois suburb of Barrington in July 2000. It received a "special use" designation from the city council in early December 2000 (during Ramadan), and was able to use the property for *Iftar* parties and *Tarawith* prayers.

USAF Seeks Imam

The U.S. Air Force needs an Imam (Muslim chaplain). Applicants must be U.S. citizens with an undergraduate or graduate degree, be at least 40 years old by Oct. 1, 2001, pass the physical examination, and obtain security clearance.

Lt. Col. USAF Howard Stendahl, Chief, Chaplain Accessions, says that the Air Force is looking for candidates who can integrate the roles of clergy and commissioned officers, care for their own faith groups while providing for the free exercise of religion for all persons, and understand the realities of military life.

IH Printer in Ohio House



Tom Brinkman, Jr., a former marketing director of the press that helped launch the new look of *ISLAMIC HORIZONS*, is now a Republican member of the Ohio House of Representatives, having secured a 66.75 percent victory margin.

Brinkman, 41, cut his political teeth while a student at George Washington University by working for former senator and presidential candidate Bob Dole (R-KS). Returning to Cincinnati, he headed the Hamilton County Young Republicans in 1980-81, and now chairs the Coalition Opposed to Additional Spending and Taxes (COAST).

A father of 6, the anti-tax and pro-life campaigner worked for Metroweb, the family-owned printing company in Erlanger, KY, before seeking to represent the 37th Ohio house district.

ISNA Secretary General Dr. Sayyid M. Syeed, congratulating Rep. Brinkman on his election, said that he is a dear friend who had worked closely with ISNA to launch the new look of *ISLAMIC HORIZONS*. Dr. Syeed said that the Muslims of Ohio have a friend in Rep. Brinkman.

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UAE Bans Tobacco Advertising

The UAE has banned the advertising and promotion of tobacco products. Announced during January 2001, it implements a 1980 decision by the council of ministers.

The ban extends to all forms of advertising in newspapers (domestic and foreign), television and radio, and promotions or competitions endorsing smoking or tobacco products.

"This ban is a good step in the right direction by the government and will hopefully be followed by other steps," said Khalil Sharif, director of preventive medicine at the Ministry of Health. However, cigarette companies claim it will harm the national economy and are calling for "reasonable restrictions."

Tobacco companies who sponsor sports events, especially motor racing, are threatening to move prestigious events, including a Formula One Grand Prix event scheduled for 2002, to Lebanon, Egypt, or other Arab countries.

Major Western tobacco companies are represented in the Arab world, and the UAE is expected to face immense pressure to rescind the ban or at least provide loopholes.

Young Jordanian Smokers Rising

Recent studies indicate that underage smoking continues to grow in Jordan. A 1999 national survey conducted by the Jordanian Anti-Smoking Society indicated that 21 percent of 7th-, 8th-, and 9th-grade students smoke. According to an international anti-smoking study launched 2 years ago by the World Health Organization and the Center for Disease Control in Atlanta, GA, Jordanian youths between the ages of 13-15 form a notable segment of Jordan's tobacco users. The Global Youth Tobacco Survey, whose findings on youth smokers involved 12 countries, revealed that Jordanian youth were less willing to quit than other youths.

The Jordan Cancer Registry (JCR) recorded 3,909 new cases of cancer in the Jordan during 1998. A JCR report released last year noted that although cancer primarily affects older people, nearly 9.2 percent of the total cases occur in individuals below 20 years of age.

A January 2001, *Jordan Times* study found that young Jordanians have easy access to tobacco products and to drinking alcohol in public places. A journalist told the newspaper that today's youth could be prevented from smoking not simply by laws, but by shop-owners who have a conscience for the health of Jordanian children.

First Vietnamese Qur'an Translation

The first complete translation of the meaning of the Qur'an into Vietnamese (*Kinh Qur'an*) has been published in Hanoi, Vietnam. The translation was rendered by Hassan Abdul Karim and published with the authorization of the Vietnamese government.

While there have been other translations, this is believed to be the first time that a translation has appeared with the corresponding Arabic text. In the past, such translations have consisted mainly of the short *Surahs* or one or two longer ones. This edition also will help counter the efforts of the Ahmadiyya to spread their views among the indigenous Cham Muslims. In 1995, a Muslim visitor to a Cham Muslim village reported seeing an Ahmadiyya translation of the Qur'an into Vietnamese.

Approximately 1,000 hardcover copies of the *Kinh Qur'an* were published. As of this writing, they already have begun reaching the Cham Muslims, who only have to pay transportation costs of roughly US\$1. They have been received with great



happiness, for now the people can read, and understand what they recite during their prayers.

The present edition of 1,000 copies may seem trivial, but it is a huge step forward for an impoverished Muslim minority living under a communist regime that equates Islam with terrorism. It is hoped that this translation will help transform Hanoi's negative image of Islam.

Several other Islamic books also have been printed with official permission. Hopefully this trend will continue, for many Cham Muslims know very little about their faith. When the small Cham student community at the Islamic University of Madinah returns to Vietnam, it will further uplift this oft-forgotten branch of the Muslim world.

Anti-intolerance Forum Condemns Islamophobia

An international conference on intolerance has condemned Islamophobia, equating it with violent racism and anti-Semitism. The Stockholm International Forum: Combating Intolerance, held on Jan. 30, 2001, and attended by representatives from some 50 countries, condemned intolerance in all its aspects: "Racism, racial discrimination, anti-Semitism, Islamophobia ... and all other forms of intolerance violate basic human values and threaten democratic society."

Islamophobia was first brought to the attention of a major global forum in 1994 when Jordan's then-Crown Prince Hassan urged the U.N. General Assembly to stem anti-Muslim sentiment "and other manifestations of Islamophobia."

Some populations in traditionally Christian Europe have grown restless amid a growing influx of refugees and migrants, many of whom are Muslims. U.N. Secretary-General Kofi Annan, who attended the Stockholm conference, reiterated his criticism of ever-tighter asylum policies imposed by some EU members: "The impression is being created that because of popular resentment towards immigrants, some governments are taking approaches which are not in strict conformity with the 1951 Geneva Convention (on the treatment of refugees) and with international law," said Annan. "As we move forward ... Europe is going to need more and more immigrants to sustain its own economic development and I think it is right that we have the right approaches and the right policy and the right understanding of the role immigrants play in society."

The Stockholm declaration said all young people should be instilled with respect and appreciation for diversity and the conviction that intolerance is an evil that must be fought. It also expressed concern over the use of the Internet to promote intolerance, and called for a voluntary code of conduct against intolerance on the Web.

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Morocco Wilts Under Stern Rule

The reforms promised by King Mohammed VI remain empty promises, and the press is muzzled. Morocco remains a backward feudal kingdom governed by a corrupt elite.

The young king has avoided finger pointing while admitting that many injustices were committed during the 38-year reign of his father, the late King Hassan II (d. 1999). Tahar Ben Jelloun, a Moroccan writer living in France, reports that prison inmates—most of them soldiers who had joined attempted coups against the king—had been kept in caves without light for 18 years.

Morocco's kings, who have perpetrated the myth of being Allah's "representative" on Earth and descendants of Prophet Muhammad, rule through the bureaucracy (*makhzen*) and military (*mehalla*).

Islamist leader Sheikh Yassine says that the royal fortune, estimated at \$40 billion, should be used to pay off Morocco's \$17 billion foreign debt.

Morocco, which gained independence from France in 1956,

has an average economic growth rate of 2.1 percent—considered stagnant for a developing country. Half the population is illiterate (among women, 70 percent).

According to human-rights organizations, 65 percent of its 30 million people live below the poverty level while only 5 percent are in the middle class. According to 2000 figures published outside Morocco, two-thirds of the population lacks access to piped drinking water and 87 percent have no electricity. By contrast, there are 350,000 cellular-phone accounts and 200,000 middle-class Moroccans with personal computers.

The kingdom's recent public relations effort turned into another embarrassment when the annual congress of the International Federation of Human Rights (FIDH, its initials in French) held its January 2001 conference at Casablanca on Morocco's Atlantic coast. This was the first such meeting in an Arab country. Since then, discussion of Morocco's problems and disappointment with the monarch initially hailed as "the king of reforms" have intensified.

Guyana Gets First Islamic School

Guyana's first Islamic school, Ibn Sinah Academy, will start functioning from the new academic year. The country's first Muslim-owned and operated all-age school, sponsored by the Guyana Islamic Trust (GIT), will enroll children in pre-school, primary, and secondary levels.

The 3-story school, which cost G\$51.4 million (US\$ 285,000), incorporates elements of Islamic architecture and features 16 classrooms as well as a gymnasium, auditorium, prayer and ablution area, kitchen, library, cafeteria, staff room, supervisor's apartment, storeroom, and administrative offices. Construction will be completed in June 2001.

GIT president and project chief executive officer Haseeb Yusuf said that the school will be managed by the Council for Islamic Academic Education (CIAE).

The school, named after Ibn Sina, the renowned Islamic scholar in medicine and education, will initially enroll about 250 children. It eventually will accommodate 400 students.

The curriculum will be based on the national curriculum, and students will sit for all national and regional examinations. In addition to traditional academic subjects, students will be offered such courses as Arabic, Islamic studies, and religious education. Fazeel Ferouz, president of the Central Islamic Organization of Guyana (CIOG), has appealed to all Muslims to support the project.

New IDs for Pakistanis

Pakistanis started receiving new computerized national identity cards during January 2001. The cards prepared by the National Database and Registration Authority (NADRA) replace existing manually prepared cards (invalid as of December 2001), when the system will be switched to a computerized citizens database.

The new green ID cards, with the image of the national flag on both sides, carry personal data, new and old ID card numbers, family registration number, permanent and present addresses, mark of identification, signature, thumb impression, photograph, date of issue and expiry, and signature of the issuing authority. The cards must be renewed every 10 years to ensure a perpetual updating of records, inclusion of facial changes, and eliminate the need for day-to-day verification.

The computerized cards are based on the national data forms filed during the 1998 national census. Of the 65 million forms, 30 million were found valid for issuance of NIC cards, said NADRA director Major-General Zahid Ihsan.

NADRA is also collaborating in the changeover to machine-readable computerized passports.

Uzbekistan Restores Qira Competition

A Qur'an recital competition was held in the Uzbek capital, Tashkent, during January 2001—the first for over 8 years. It was also national in scope—another first.

There were two categories: one for those who recite passages from the Qur'an by heart, and another for the quality of recitation.

The competition was held in Tashkent's largest mosque and judged by a panel including the country's Mufti and the Imam of the mosque. The prizes distributed by the organizing body Muftiat included a Hajj trip.

Uzbekistan, Central Asia's most populous Muslim state, calls itself a secular state and has a leadership that is wary of the mosque's power and any hint of Islamic expression. Islam went underground during the Soviet years, but began to revive after *perestroika* and even more so after independence (1991). Yet, for the authorities, the crucial point is what form Islam takes. Since independence, hundreds of unofficial mosques have been closed and many have been tried for suspicion of belonging to Islamic groups.

Arabs Seeks Cricket

Yemen is yet another Arab country to express interest in upgrading the status of cricket. The Yemen Cricket Council (YCC) may seek affiliate membership of the International Cricket Council (ICC).

Yemen, a nation of 17.6 million people, has 8 cricket clubs and 3 cricket grounds in San'a and Aden. The ICC would strive to create local interest and awareness by providing training facilities, cricket equipment, and funds.

Former Indian Test players, brothers Mohinder and Surinder Amaranth, are training Moroccans, and an Indian groundsman is helping to develop the ground in Morocco. There is a possibility of hosting a triangular competition in Tangiers, Morocco, later this year with junior teams from Pakistan, India, and Sri Lanka.

Abdul Rehman Bukhatir, a Sharjah-based businessman, has already made cricket a permanent Gulf fixture with his Cricketers Benefit Fund Series (CBFS).

Under its regional development program, the ICC assigned a coach to the Oman Cricket Board (OCB) to help bring 50 young cricketers at a camp training in Muscat—mostly teenagers contending for a place in the under-17 or the under-13 squads. Oman took part in the Under-17 Asia Cup in Dhaka, Bangladesh, and its Under-13 team played in Kuwait.



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DEALING WITH domestic disharmony

THE FAMILY IS THE BEDROCK OF MUSLIM LIFE, WHERE THE RIGHTS OF
THE SPOUSES ARISE FROM THEIR OBLIGATIONS TO EACH OTHER. THE QUR'AN
ADMONISHES COUPLES TO LIVE IN HARMONY AND KINDNESS, AND SUCH CONDUCT MUST
CONTINUE EVEN IF THEY REACH THE ABYSS OF DIVORCE. **BY M. BASHEER AHMED**

F

amilial disharmony leading to battered bodies and lives is symptomatic of deep psychological and social disorders in society. Such aberrations turn a home, which should be a safe place displaying equality and partnership among spouses and a loving and nurturing environment for children, into a horror. In this "abode of love," a wife is battered, a child is

abused, or an elderly person is assaulted not by a stranger but by someone close: a spouse, parents, or other siblings.

Domestic violence is defined as a pattern of behavior between two people, who are—or were—in an intimate relationship, with the intent to control and dominate through emotional, psychological, physical, and sexual mistreatment. Emotional abuse includes cursing and screaming, as well as degradation by constantly criticizing a spouse's thoughts, feelings, and opinions. Psychological abuse could be threatening bodily harm, removing children, and killing the spouse or oneself. The perpetrator also controls finances, food and medication, and restricts socialization even with family members. Physical abuse occurs when the perpetrator injures someone. Forcing unwanted sexual activity is also a form of sexual abuse.

According to reports, 4 million American women are assaulted each year. Assault is now a leading cause of injury to women aged 15-44, more common than accidents and cancer.

Domestic violence affects all ethnic, religious, socioeconomic, and age groups, including Muslims, despite Islamic teachings of compassion, justice, and kindness.

Prominent women often suffer silently to avoid embarrassment. No figures are available for the affluent, because they can find and afford private physicians, counselors, attorneys, and living arrangements. Instead, figures reflect those with limited financial resources or supportive kin, because they are the ones who turn to public agencies for help.

According to UNICEF, up to half of the world's women have suffered violence from an intimate partner. In countries like Bangladesh, Cambodia, Egypt, India, Mexico, Pakistan, and Zimbabwe, many consider wife-beating justified. Even some women agree that it is a husband's right to "correct" an erring wife. In Egypt, up to 81 percent of rural

**ISLAM PROHIBITED
AND SEVERELY CURTAILED
THE APPALLING
ANTI-FEMALE VIOLENCE
SANCTIONED BY
PRE-ISLAMIC
ARAB SOCIETY.**

women believe that wife-beating is justified under certain circumstances.

In surveys worldwide, 20-70 percent of abused women said they had never spoken about their suffering before the interview. In communities where services are unavailable, people usually remain silent about such a problem.

Although it is difficult to offer accurate figures, the actual numbers of abused women is usually much higher than those reported.

An Islamic Perspective. Although no published data is available, some estimate that about 10 percent of Muslim women in Europe and America experience domestic violence by suffering emotional, psychological, and physical hurt at the hands of their husbands. In the U.S., such social service organizations as the Muslim Community Center for Human Services (Dallas) and the Hamdard Center (Chicago) are just beginning to offer services to the community.

The Qur'an and Hadith clearly delineate spousal relations, stressing mutual love, respect, and kindness. Allah (*Subhanahu wa Ta'ala*) says: "O believers, treat women with kindness even if you dislike them; it is quite possible that you dislike something which Allah might yet make a source of abundant good" (Qur'an 4:19).

Islam prohibited and severely curtailed the appalling anti-female violence

sanctioned by pre-Islamic Arab society. The Qur'an says: "And of His signs is that He created for you mates from among yourselves and that you may find comfort with them. He planted love and kindness in your hearts. There are signs in this for those who think" (30:21). Allah repeatedly admonishes people to show love and kindness, and warns men not to harm their wives even after divorce: "When you divorce women and they reach the end of their waiting period (*'iddat*), either allow them to stay with honor or let them go with kindness. You should not retain them to harm them or take undue advantage. If anyone does that, he wrongs his own soul. Do not take Allah's revelations as a joke. Remember the favors of Allah upon you and the fact that He sent down the book and wisdom for your guidance. Fear Allah and know that Allah knows everything" (2:231).

Allah even forbids people to call others by humiliating names. Prophet Muhammad (*salla Allahu 'alayhi wa sal-lam*), upon being told that some men were beating their wives, said: "Certainly those are not the best among you" (Abu Dawood). In one instance, he said: "Let no Muslim man consider a Muslim woman his enemy. If you do not like one of her ways, you will like another" (Muslim). 'A'isha (*'alayhi rahma*) narrated that the Prophet never hit a woman or a servant. He only raised his hand for Jihad in Allah's way (Muslim).

Why Women Keep Silent. Often the fear of retaliation, shame, and humiliation prevents women from seeking help. Some blame themselves, saying they deserve it. Some assume that the injuries are not serious and accept violence as normal. The lack of a support system and the fear of family breakup also prevent many from reporting abuse and seeking help, as does the environment of fear created by the abuser, which prevents the victim from communicating openly. Another deterrent is the lack of community concern, for domestic violence

usually is considered a private family matter.

Even physicians, lacking training and awareness, fail to recognize domestic violence. Thus, they attend to the physical injury without seeing the obvious abuse. Many also consider it outside their area of expertise and either do not want to get involved or are unaware of available sources for referral. Another area of concern is the medico-legal aspect. Many physicians are unaware that several states require that such abuse be reported, and those concerned about legal aspects are reluctant to testify in courts.

It is often said that the abused spouse can end the violence by divorcing the abuser. However, a woman's dependence and lack of support are major factors preventing this option. Even pregnancy offers no protection.

Many people assume that the victim can learn to stop doing whatever provokes the violence. But this violence usually occurs from a minor provocation and, being unpredictable, cannot be stopped once set in motion.

Domestic violence differs from the routine arguments and expressions of anger experienced in most marriages. And as long as men use these tactics against women and women continue to believe that this is normal marital behavior, since she saw it in her own family while growing up, it will continue. To further confuse the picture, the abuser often presents a good front—a model person (in public), a stable work record, and a good provider.

Domestic violence is a crime, and if religious leaders, healthcare professionals, and the community are not aware and involved, women will remain its victims. ■

M. Basheer Ahmed, MD, a Ft. Worth, TX psychiatrist, is a retired professor of psychiatry at Southwestern Medical School, and a former president of the Islamic Medical Association of North America. A board member of the Islamic Social Service Association, he is also founder and chair of the Muslim Community Center for Human Services, a medical and social service organization helping Muslims residing in the Dallas/Ft. Worth area. Condensed from his paper presented at ISNA's first Annual Conference on Domestic Violence, October 2000.

Interceding with Faith

RELIGIOUS INSTITUTIONS AND RELIGIOUS LEADERS SHOULD RECOGNIZE ISSUES OF DOMESTIC VIOLENCE AND STRIVE TO SOLVE THEM. BY RUKHSANA AYYUB

Most Muslim families tend to be intact, financially stable, and successful. However, an increasing incidence of domestic conflict and violence has become noticeable. Such developments should concern religious institutions and motivate them to protect women and bring peace into their lives.

Historically, the masjid was a place of worship and a community center for resolving life's issues. During Prophet Muhammad's (*salla Allahu 'alayhi wa sal-lam*) lifetime, people met there and, after the prayers, tackled social, cultural, political, and personal problems.

The community has built masjids across America—New York alone has 158 Islamic centers. However, their programs are limited to religious education and practices and so overlook social and relationship problems. Thus, most masjids have been slow to respond to such needs.

Why do Muslims, especially immigrants, seek answers in the masjid? People perceive themselves in reference to a psychological space, existing within a frame of reference. One such frame is the neighborhood masjid, which helps define a person and his or her identity.

In most Muslim cultures, extended families are the norm and function as the superego, judging and evaluating, setting rules and norms of behavior. Conflicts are resolved within the family. When Muslims and their nuclear families in America have problems, they want an extended family unit to help them and so look to the masjid. Reverts do likewise, because it is the logical place to seek assistance, even if they retain ties with their non-Muslim family.

In their own countries, immigrant women might not have been active in their masjids. But in America, whether due to social isolation or the need to bring their children for religious education, more women are coming to masjids. Such participation increases their awareness of the lack of—and their desire for—relevant services, particularly in the area of domestic violence.

Most imams, although well versed in religion and Fiqh, lack the skills to help victims of domestic violence. Sometimes a woman seeking refuge from a violent husband has been coaxed into returning to a clearly dangerous situation. At other times, religious institutions have ostracized Muslim women who used mainstream programs, such as shelters for battered women, support groups, and legal and social services.

Women depend on their families and religion for support. There is no greater comfort for a victimized woman than knowing that her religious organization supports her. Thus, the oppression in her life only increases when religious leaders, family, and friends fail her.

How can these institutions help women? The first step is acceptance. As most Muslims tend to deny that domestic violence is a problem, the community, religious leaders, and mental health professionals need to pool their resources to increase awareness. ISNA has taken the lead by holding a conference on domestic harmony. This event has helped networking among workers in this field.

Working Together. In 1992, the Islamic Center at Westbury, Long Island (NY), established the Committee on Domestic Harmony (CDH) to provide help based on

the psychological, social, and legal issues involved. Today it runs a hotline and offers advocacy services, support groups, and referrals. All help is confidential and free. The CDH staff of about 10 volunteer advocates, plus one part-time hired worker, process an average 5 to 10 cases every month. These range from women seeking financial help due to abandonment to cases of severe physical violence. CDH strives to help women find safety, dignity, and self-confidence.

Why did this community decide to tackle domestic abuse when many others ignore it? Long Island is a mainly educated and professional suburban area. Faced with a case of domestic violence, a group of women met in the masjid's basement to discuss what could be done. CDH evolved out of such compassion and concern.

For some this work made sense, for they saw it as a continuation of the religious duty to help those in need. But many denied that such an "elite" community could have such a problem, while others saw it only as a woman's problem and not a matter of common concern.

CDH's work continues because of the solid moral and financial support given to it by the Center's executive committee.

Change occurs slowly. CDH monitors the community's status with regular surveys. In the first survey (1994), only 4 percent of respondents reported physical abuse by a family member. The second survey (1997) showed a dramatic increase—20 percent reported physical abuse. This second survey is a more accurate. The change in numbers is a result of the growing awareness and education imparted by CDH.

During the same period, the number of people who reported receiving help for their domestic violence problems moved from 5 percent (1994) to only 6 percent (1997). This indicates that behavioral change is slower in coming, and points to the need to help people overcome resistance to seeking help.

Information on resources and supportive services should be easily accessible to women. Religious rules and regulations on marriage, divorce, separation, and custody need to be clarified. Women who use these resources must be supported and encouraged, and religious and community leaders need to express publicly that Islam opposes violence toward women. ■

Rukhsana Ayyub, a New York-based psychotherapist, works for the prevention of domestic violence among Muslims. Condensed with permission: The Role of The Religious Institution in Tackling Domestic Violence, First Annual ISNA Domestic Violence Conference 2000, October 8, 2000.

Solving Problems

■ Muslim women in North America have problems when it comes to marriage and divorce. Muslim couples are married by an Imam, who performs the *Nikah*. The couple also has a civil marriage by registering their marriage. Like the marriage, divorce also happens at two different levels—religious (*Talaq*) and civil (court-administered).

Sometimes, husbands divorce their wives in civil court and then deny them a religious divorce. This allows him to remarry, but prevents her from doing so. Women in this situation also face problems when they return to their home countries, where they are still considered married.

In several cases, CDH has intervened and helped the courts understand the woman's predicament. As a result, New York judges can require a religious divorce before granting a civil divorce. If the religious and civil divorce do not happen at the same time, most women find it very hard to be divorced religiously by an unwilling and uncooperative ex-husband who can—and usually does—deny it. Muslim Americans need to establish a system in which a civil divorce ends the marriage legally and religiously.

■ Islam allows men to empower their wives at the time of *Nikah* to seek divorce, even without their consent. CDH has received cases where women possessing this provision sought a religious divorce, and had to go from one Islamic center to another because no one seemed to know how to deal with it. Most of them ended up returning to their home countries to obtain a religious divorce. Muslim Americans need to set up a system to help such women deal with this issue where they live.

■ *Mahr* (dowry) is another area of conflict. In New York, the court helps women obtain their *Mahr* when they divorce, as well as child support and alimony. However, many Muslims assume that they can end a marriage by paying the *Mahr* or its remaining amount, and are exempt from child support and alimony.

■ Islam allows a Muslim man to marry 4 women, but this right can be used only in very limited circumstances and within strict guidelines. The husband must provide equal financial support for each wife, and share his time equally with them regardless of interest. The Qur'an stresses the difficulty of such an undertaking, and thus recommends monogamy.

Many immigrants and reverts abuse this right by having a first wife, to whom they are married in civil courts and by Islamic law, and other wives to whom they are married by *Nikah* only. This creates jealousy, rivalry, neglect, and financial distress for the women while they are married. These problems are magnified when the marriage ends and the women seek a fair legal settlement, since such marriages are neither legal nor registered.

Some Islamic centers, such as the Islamic Center of Long Island, are trying to correct this problem by denying a religious marriage unless proof of a civil marriage is presented first. Such efforts must be supported by all Islamic centers.

■ Most Islamic centers perform the *Nikah* but do not keep records or have an organized filing system to help women locate their *Nikah* document. This gives the women more problems and further empowers their ex-husbands, who might be withholding the *Nikah* papers.

Assertiveness Training Helps

A FIRM ATTITUDE TOWARD INDULGENT FAMILY MEMBERS CAN IN FACT BE HELPFUL FOR THEM. BY RUQAIYYAH WARIS MAQSOOD

When Allah (*Subhanahu wa Ta'ala*) created men and women and encouraged them to live together in families, the arrangement was intended to bring us peace and happiness, comfort and security, joy and fulfillment, progress and integration. Islam promotes inner peace and serenity through faith, both in the sense of *Iman* (faith) and *Amal* (practice), social cohesion through a sense of kinship with all Muslims, and a reduction of tension and conflict.

Muslims are expected to do their best to practice certain virtues: patience, forbearance, tolerance, charity, compassion, truthfulness, generosity, courage, and so on. Muslims who deliberately negate such values are behaving in a non-Islamic manner, no matter how many times they pray, fast, or make Hajj.

Many people assume that they cannot control their actions (which is genetically true to a certain extent), and that the hardest part of practicing Islam lies in keeping its five pillars. But this is not the case. Although these pillars are stringent disciplines, surely the Islam that is vital, which will have a great effect on how we are judged in the Hereafter (*Akhirah*), is how we grapple with our character weaknesses.

Some Qur'anic verses and Hadiths say that Allah will not change us until we change ourselves, and that Islam must reach our hearts and not just stop at our necks. One recorded by 'A'isha (*radi Allahu 'anha*) states that fasting all night and praying all day will gain us nothing more than a hungry stomach and a sleepless night if our hearts are not right.

To achieve a state of peace and *salam* with people, especially with family members, sometimes we may have to speak out against tyranny, refuse to do an un-Islamic thing that is being required of us, or reject acting in an un-Islamic manner. For example, we should not cooperate in dishonesty, malice, cruelty, backbiting, or

TO ACHIEVE A STATE OF PEACE AND SALAM WITH PEOPLE, ESPECIALLY WITH FAMILY MEMBERS, SOMETIMES WE MAY HAVE TO SPEAK OUT AGAINST TYRANNY.

neglecting those in our charge.

Sometimes we should consider the well-known Hadith: "If you see evil, try to stop it by your hands; if you cannot, then at least speak against it; and if you cannot, then at the very least do not accept it in your heart. But that is the weakest position for a person of faith" (Muslim, 70). This is frequently so difficult to act upon, but our families are the arenas in which we face many challenges and in which we can practice various techniques.

Suppose the mother has become a "doting servant." She may feel great joy and love in having so many opportunities for exhaustion and self-sacrifice, but chances are it will be otherwise, that her joy will lose its shine. She may realize she is suffering, but in the long run those she waits upon like a slave also will suffer by losing their independence and becoming lazy, arrogant, insolent, and unskilled. If a boy follows this path, his mother has done his future wife no favor.

Suppose the father is lazy, abusive, harsh-tongued, inconsiderate, and treats his wife in such a way that others would shudder if they knew about it. Sometimes a father remembers his Islamic duty toward his mother but neglects his manners toward his wife. Some men do this quite innocently, simply regarding their spouses as extensions of their own selves and forgetting that they are Muslims in their own

right! Moreover, a churlish husband sets a terrible example for his son—how can the son be expected to honor his mother when he sees his father treat her with contempt? 'A'isha recorded a Hadith that the Prophet's (*sallah Allahu 'alayhi wa sallam*) private life was the Qur'an. He never tried to impress his rich and influential friends, and certainly was not a miserable, domineering, or collapsed couch potato at home. Allah has no difficulty seeing through walls and observing our most intimate behavior. Moreover, our angels always record whatever we do.

A Muslim father is supposed to be his household's Imam, the *Qawwam* (the caregiver and provider). He is ready to share its hardships and joys. Like a good master or employer, he never forces others to do what is beyond them or what he would not do himself, and pays his workers (or in this case, usually her) before their sweat dries. Such a man is a diamond, and how fortunate are women who find them.

But what can be done if the family has become an unhappy place? Assertiveness training can help.

Inconsiderate behavior is a huge umbrella title covering everything from irritating personal habits to the way people speak to or deal with you, to such things as family members refusing to follow general household rules. Whatever example we choose, the principles can fit many situations.

Suppose a son/husband/anyone continuously does something that really makes you unhappy, such as a teenager bringing home a tribe of noisy and untidy friends and expecting you to clean everything up.

Stage 1: State the problem clearly and specifically, making sure they understand what the problem actually is: "Dear son, I noticed on Thursday that you had your friends in the basement again. When they left, you walked off with them and left me all their trash to pick up. This has happened at least 6 times this month."

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Stage 2: Make it clear how their actions affect you. Express it in terms of "I," not "You," so that they cannot argue with it: "I had to stay out of the way. I felt like an intruder in my own house, particularly when they played all night and kept us awake. I felt angry because you had not told me they were coming—let alone asked me—and just assumed I would move out of your way and clean up after them."

Stage 3: State clearly what you want: "In the future, please let me know in advance, at least with a phone call, and check with me if it is convenient for you all to use our family space. I do not mind sitting in my room on odd occasions, so long as I know about it or you ask nicely. If not, I would like you to entertain in your room, please, and in any case clean up after your friends."

Stage 4: State what you hope the results of this cooperation will be. You trust them to understand your very reasonable point of view, and to respond responsibly and make the right decisions.

Stage 5: If they do not take you seriously and just ignore you, do not let the matter drop. Persevere and stand your ground. Do not get angry or upset, but be firm. Remember that this is a game to many spouses and teenagers. They expect to win, but usually accept defeat with good grace eventually so long as they see you are right.

Stage 6: If you still fail, take direct action. For example, sit in your teenager's room, open their "secrets" drawer, or fiddle about with some of the things they cherish, and leave some of your own mess there. That would most likely make the point. If they play loud music, go ahead and play some of your own music very loudly at the same time. Whatever. Just make the point.

The real point is not to wade in to the attack (which you will almost certainly lose) with cries of "You ALWAYS do..." or "You NEVER do..." Switch it around to: "Whenever you do this, I feel that..." They cannot tell you that you do NOT feel that way. Then, if they know they are upsetting you and continue to do so, the burden of guilt falls upon them. They are responsible for the results of making you so unhappy.

A well-known Christian prayer reads: "O our dear Lord, please give me the power to change what I can change, to accept patiently that which I cannot change, and the grace to know the difference. Amen." Allah says He will not attempt to change things for us until we try to change ourselves. ■

Ruqaiyyah Waris Maqsood is the author of the *Muslim Marriage Guide*. British public and Islamic schools use several of her textbooks.

Marriage to a 'Past'

PARENTS SHOULD NOT REJECT A PROPOSAL WITHOUT GOOD REASON—AND BEING A REVERT WITH A PAST IS NOT AN ACCEPTABLE ONE. BY RUQAIYYAH WARIS MAQSOOD

Should a Muslim marry or even consider marriage to a revert to Islam, since he or she would have a past that included premarital sex? Should a married revert

divorce a spouse that does not revert?

Many parents become upset if their children wish to marry outside their culture, although Islam allows and even encourages this, as long as both parties are Muslim. For example, parents worry about differences in schools of thought, nationalities, and non-extended family members. Since Muslims tend to gravitate toward others of a similar type, one would image that a marriage between, say, a Sufi and a Salafi stands little chance of success.

About a Past. When he married, the Prophet (*salla Allahu 'alayhi wa sallam*) did not seek young virgins, women with no previous sexual experience, or members of his family. Since neither he nor Khadijah were Muslims at they married, the question of being Muslim did not arise. His first choice was a twice-married 40-year-old lady with at least 4 children. Marrying when he was 25, he remained monogamous until her death 25 years later. He never considered taking another wife, although all his friends, uncles, and peers were polygamous.

After Khadijah's death, when he was 50, he took at least 12 more wives. Only 2 were virgins: 'A'isha and Maryam (a Coptic Christian from Egypt).

Only his sixth and seventh wives (Umm Salamah and Zaynab, respectively) were his direct cousins whom he had known since their childhood. Umm

Salamah was a widow with 3 children and a fourth born almost immediately after their marriage, and Zaynab came as a divorcee after a failed marriage to his adopted son Zayd.

Upon Becoming Muslim. Should a person, upon accepting Islam, divorce his or her non-Muslim spouse? Many famous early male Companions adopted Islam long after their wives. For example, 'Umar's wife Zaynab was the sister of 'Uthman bin Maz'un. Both of them were Muslims. Hamzah's wife was Salmah, and 'Abbas' wife was Lubabah (Umm Fadl), daughters of Hind bint Awf by different husbands. In 'Abbas' case, Umm Fadl claimed to be the second woman to revert to Islam, the same day as her close friend Khadijah. Officially, 'Abbas accepted Islam just before the fall of Makkah 20 years later!

The Prophet did not ask them to divorce their non-Muslim husbands. In fact, they gradually entered Islam by being convinced of its truth. Incidentally, not only wives brought their husbands into Islam: Fatimah brought her brother 'Umar, Umm Habibah brought her father Abu Sufyan, and the Prophet's daughter Zaynab brought Abu al-'As. There are many similar cases.

At the Treaty of Hudaibiyyah, Umm Kulthum, daughter of the Prophet's enemy 'Uqbah bin Abu Mu'ayt, sought asylum with the Muslims when she learned that a revelation had said that women seeking the Prophet did not, like male escapees, have to be returned to their families and men. Their marriages could simply be voided.

In Qur'an 60:7-12, verse 10 is cited on the issue of divorcing non-believing

WHEN THE PROPHET ABANDONED MAKKAH FOR MADINAH, HIS DAUGHTER ZAYNAB COULD NOT BEAR TO LEAVE HER NON-MUSLIM HUSBAND ABU AL-'AS, AND WAS NOT REQUIRED TO DO SO UNTIL YEARS LATER UNDER OTHER CIRCUMSTANCES.

spouses: "If you ascertain that they are believers, do not send them back to the unbelievers. They are not lawful for the unbelievers, nor are the (unbelievers) lawful (husbands) for them."

However, the rest of the section discusses this subject with great tact and gentleness, and rather alters the perspective. Verse 7 states: "It may well be that Allah will grant love between you and those whom you (now) hold as enemies, for Allah has power over all things, and is Oft-Forgiving, Most Merciful. Allah forbids you not, with regard to those who do not (actually) fight you for (your faith) nor drive you out of your homes, from dealing kindly and justly with them; for Allah loves those who are just. Allah only forbids you with regard to those who fight against you for (your) faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and love). It is such as turn to these (in these circumstances) who do wrong."

A revert is a revert, and following the teaching given to Khalid bin Walid (the legendary general who had slaughtered so many Muslims before his reversion), that on entering Islam one's entire past is obliterated. The slate is wiped clean. That day becomes Day One of the rest of your life. So there is no baggage of "the past" for a revert. This is not to say, of course, that reverts have not been affected and influenced by their past, or that they can simply forget it.

And so anxious parents worry about their children marrying such people. Many in the older age group have failed marriages and divorces behind them, with all their traumas, and widows or widowers marry with all of their memories. It is never simple to marry someone with a "past." But what's simple in life? Moreover, is that really worth cutting everything else out for? Take the challenge on the chin, but do it with your eyes open.

The Prophet said that if an honorable person, one with nothing ostensibly wrong about him, sought a girl in marriage, he should not be turned away hurtfully by her guardian. This should be taken alongside the rule that no one should be coerced into marriage. The girl's wishes are final. Parents should not reject a proposal without good reason—and

being a revert with a past is not an acceptable one. Allah has already forgiven that past.

Most scholars agree that alcohol was prohibited in the same year as Hudaibiyyah (628 CE). First, Muslims were told they should not come to prayer while intoxicated (4:43). When 'Umar prayed for clearer guidance, the Prophet received verses 5:90-91, saying that alcohol was an abomination and Satan's handiwork.

Upon hearing that, all Muslims threw away their alcohol. But some asked: "Can alcohol really be an abomination, for some of the martyrs of Badr and Uhud consumed it?" In response came: "Those who believed and did good may not be blamed for what they consumed (in the past), inasmuch as they feared Allah, believed and did good works. Allah loves the virtuous" (5:93). The analogy applies to revert suitors—they should not be blamed for "what they consumed in the past," premarital sex included.

Should a revert spouse divorce or leave the non-revert one? This issue requires great compassion. When the Prophet abandoned Makkah for Madi-

nah, his daughter Zaynab could not bear to leave her non-Muslim husband Abu al-'As, and was not required to do so until years later under other circumstances. The Prophet did not automatically divorce them. This is an important Sunnah, since it involved his own children.

Such a spouse should be considered a potential revert, and the revert should do his or her absolute best to embody Islam's manners, effort, charity, and so on. Do not ram your theology down his or her throat, or, as Prophet Jesus (*'alayhi al-salaam*) said: "Don't cast your pearls before swine." The best way is to give the best example, especially of love and compassion. Then, if the non-Muslim becomes a Muslim, what a wonderful reward that will be! If it does not work out, and life with that spouse becomes increasingly difficult, then no doubt divorce would follow on the grounds that one spouse would probably consider the other's behavior unreasonable, leading to the marriage's breakdown. Certainly, give it every chance first—especially if children are involved. ■

Ruqaiyyah Waris Maqsood is the author of the *Muslim Marriage Guide*. British public and Islamic schools use several of her textbooks.

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The Aftermath of Abuse

VIOLENCE BETWEEN PARENTS IS PSYCHOLOGICALLY DESTRUCTIVE TO CHILDREN AND MAY LEAVE THEM WITH PERMANENT PSYCHOLOGICAL SCARS. BY M. BASHEER AHMED

Abusive spouses come from all backgrounds, religions, races, or occupations, for such learned behavior is acquired through one's family and socialization. Such individuals assume that they have the right to control other people's behavior—an attitude often reinforced by cultural practices and beliefs of female obedience and subservience.

Those who mistreat their wives often justify their actions through Islam, conveniently overlooking Qur'anic admonitions against it. Their concept of obedience is misused to enforce such restrictions as limiting phone calls, visitation, and even locking wives in their homes. Some consider it normal for a man to beat his wife and treat her like property. Such behavior is further reinforced when family and community members and religious organizations do not intervene, saying that it is a private matter.

Others justify their behavior and minimize its seriousness by saying that such things are part of every marriage. They blame the victims, even accusing them of self-mutilation. Men who batter believe they have a right to control others through threat, intimidation, physical violence, economic coercion, isolation, emotional abuse, humiliation, and sexual domination. They have no consideration for shared responsibilities or the rights of others.

The cycle of violence continues, and children growing up in this environment learn to carry it forward.

Many abusers present a false picture to community members by appearing to be caring family men. They appear to be model citizens when they socialize, come to religious institutions, donate generously, and believe that they have a good knowledge of Islamic law. However, there is no specific psychological or cultural profile of an abused woman.

**BATTERED WOMEN
SELDOM COMPLAIN AND
HESITATE TO SEEK HELP,
AND SO SUFFER
VARIOUS PHYSICAL AND
EMOTIONAL SYMPTOMS**

Abused women are raised in an abusive environment, have low self-esteem, lack self-confidence, are socially isolated, and have no family or community support.

Consequences of Violence. A normal family is based on equality, partnership, shared responsibilities, mutual respect for each other's opinion, and handling differences in a mutually satisfying manner. Key elements to the home's tranquility is a mutual respect for each other's rights and emotional support. But when power and control are major themes, and one spouse engages in emotional abuse, humiliation, intimidation, coercion, threats, and economic abuse, this tranquility is shattered and has long-term effects on children.

Battered women seldom complain and hesitate to seek help, and so suffer various physical and emotional symptoms: vague somatic symptoms, backaches, headaches, gastrointestinal symptoms, sleep disturbances, and nightmares. They remain anxious and nervous due to their husbands' unpredictable behavior; develop low self-esteem and low self-confidence, and become socially isolated by gradually drifting away from family and friends because they "are busy." They feel powerless, frightened, and extremely dependent. Suppressing their increasing

anger and hostility leads to more psychological damage, such as depression and suicidal thoughts. In addition, they find it hard to communicate and develop relationships based on trust. These symptoms continue for several years, and those who seek recovery often need a great deal of therapy to overcome such severe and prolonged psychological trauma.

Effects on Children. Violence between parents is psychologically destructive to children and may leave them with permanent psychological scars. Most children in such families cannot differentiate between anger and violence—their sense of safety changes. Those who witness one parent injuring another frequently develop typical symptoms of depression, crying spells, bedwetting, thumb-sucking, withdrawal, or aggression. Sometimes they identify with the abused parent and later with the abuser. Both boys and girls may identify violence as a gender role and, later in life, accept the role of abuser or victim. Children raised in such environment, especially boys, develop abusive behavior and usually direct it against smaller siblings and playmates. Divorce may not bring relief because the child has to deal with the additional trauma of a broken family. Often they blame themselves for the parents' arguments, violence, and separation.

These children need a treatment program that focuses on providing a safe environment and developing rules that teach them anger management and non-violence toward others. Those who develop severe behavioral problems may need intensive outpatient treatment. ■

M. Basheer Ahmed, M.D., a Ft. Worth, TX psychiatrist, retired professor of psychiatry at Southwestern Medical School, and a former president of the Islamic Medical Association of North America, serves on the board of the Islamic Social Service Association. He is the founder and chair of the Muslim Community Center for Human Services, a medical and social service organization helping Muslims residing in the Dallas/Ft. Worth area.

Condensed from his paper presented at ISNA's first Annual Conference on Domestic Violence, October 2000.



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Touched by a Feather

ISLAM PRESCRIBES GENTLENESS IN DEALINGS AMONG SPOUSES AND EVEN THE SEVEREST REPRIMAND MUST BE GUIDED BY THIS PRINCIPLE. BY JAMAL BADAWI

What should a couple do when they have an argument? In the event of a family dispute, the Qur'an exhorts the husband to treat his wife kindly and not overlook her positive aspects (4:19).

If the problem relates to her behavior, he may exhort her and appeal for reason. In most cases, this is likely to be sufficient. If the problem continues, he may express his displeasure in another peaceful manner, by sleeping in a separate bed from hers. There are cases, however, where a wife persists in deliberate mistreatment and expresses contempt of her husband and disregard for her marital obligations. Instead of divorce, the husband may resort to another measure if he envisages that it may save the marriage. Such a measure is more accurately described as a gentle tap on the body—like the touch of feather—but never on the face, making it more of a symbolic than a punitive measure.

The Qur'an says: "Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other, and because they [men] support them from their means. Therefore, the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part you fear disloyalty and ill conduct, admonish them (first), (next) do not share their beds, (and last) beat (tap) them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is Most High, Great (above you all)." (4:34)

Even this drastic measure is limited by the following criteria:

a. It must be seen as a rare exception to the repeated exhortation of mutual respect, kindness and good treatment, discussed earlier. Based on the Qur'an and the Hadith this measure may be used in the cases of lewdness on the part of the

**ISLAMIC TEACHINGS
ARE UNIVERSAL IN NATURE.
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wife or extreme refraction and rejection of the husband's reasonable requests on a consistent basis (*nushuz*). Even then, other measures, such as exhortation, should be tried first.

b. As defined by the Hadith, it is not permissible to strike anyone's face, cause any bodily harm, or even be harsh. What the Hadith qualified as *dharban* (a gentle and inoffensive strike) was interpreted by early jurists as a (symbolic) use of *misuak* (a small natural toothbrush)! They further qualified this permissible "strike" as that which leaves no mark on the body. It is interesting that this latter 14 centuries-old qualifier is the criterion used in contemporary American law to separate a light and harmless tap or strike from "abuse" in the legal sense. This makes it clear that even this extreme, last resort, and a measure considered as the lesser of the two evils [divorce] that may save a marriage does not meet the definitions of "physical abuse," "family violence," or "wife battering" in the 20th century law in liberal democracies, where such extremes are so commonplace that they are seen as national concerns.

c. The permissibility of such symbolic expression of the seriousness of continued refraction does not imply its desirability. In several Hadith, Prophet Muhammad discouraged this measure.

Among his sayings are the following:

■ "Do not beat the female servants of Allah."

■ "Some (women) visited my family complaining about their husbands (beating them). These (husbands) are not the best of you."

■ "[It is not a shame that] one of you beats his wife like [an unscrupulous person] beats a slave and maybe he sleeps with her at the end of the day." (See *Riyadh Al-Saliheen*, op. cit., pp. 137-140).

In another Hadith, the Prophet said: "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?" (*Sahih Al-Bukhari*, op. cit., Vol. 8. Hadith 68, pp.42-43).

d. True following of the Sunnah is to follow the example of the Prophet Muhammad, who never resorted to that measure, regardless of the circumstances.

e. Islamic teachings are universal in nature. They respond to the needs and circumstances of diverse times, cultures and circumstances. Some measures may work in some cases and cultures or with certain persons but may not be effective in others. By definition, a "permissible" act is neither required, encouraged nor forbidden. In fact it may be better to spell out the extent of permissibility, such as in the issue at hand, rather than leaving it unrestricted and unqualified, or ignoring it all together. In the absence of strict qualifiers, persons may interpret the matter in their own way, which can lead to excesses and real abuse.

f. Any excess, cruelty, family violence, or abuse committed by any "Muslim" can never be traced, honestly, to any revelatory text (Qur'an or hadith). Such excesses and violations are to be blamed on the person(s) himself, as it shows that they are paying lip service to Islamic teachings and injunctions, and failing to follow the true Sunnah of the Prophet. ■

Condensed from endnote 14 from *Gender Equity in Islam: Basic Principles* by Jamal Badawi, Ph.D.



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ICNA Relief-Helping Hand is a humanitarian relief and development organization responding to human sufferings in emergency and disaster situations at home and at abroad. We provide short-term emergency and foster long-term development assistance.

India

Earthquake Relief

We are working in earthquake-affected areas with our partner organization, Islamic Relief Committee of India. Emergency Relief work started next day of the earthquake, which included the provisions of food, shelter, clothing, medical aid, debris cleanup, and body retrieval. Six relief centers were established in Ahmedabad, Bhuj, Morvi, Maliya Miyana, Halv and, and Anjar. Hundreds of volunteers are working in field with teams of doctors and ambulances. ICNA Relief has already allocated \$100,000 for victims of earthquake. Containers full of medicines, clothing and blankets are on their way to India.

Our first priority, building 15,000 Shelters (Chapur)

15,000 shelters (Chapur) are being planned for 15,000 families. Each shelter will have one room, will accommodate 4 to 8 persons, and may be used for one to two years. Each shelter will cost approx. US\$100 which includes material, building cost and transportation of material to the site.

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Food, medicines, blankets, utensils and clothing will be provided. Each family will be provided with the utensils (stove, cooking pots etc.), which will cost approx. US\$25/per family. Blankets, clothing etc. which will cost approx. US\$25/per family.

Projected cost for earthquake relief efforts for the above projects for one year is \$3,175,000.

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Afghanistan

ICNA Relief-Helping Hand

Establishes Afghanistan Refugee Relief Fund

\$25,000 allocated to help the emergency needs of refugees

Worse economic conditions and years of drought have recently driven hundreds of thousands of Afghans out of their homes looking for food, clean drinking water, basic medical needs, clothes and shelter. ICNA Relief-Helping Hand has established Afghanistan Refugee Relief Fund to help the victims of this disaster. Aid to the Afghan refugee camps included truckloads of relief goods comprising flour, rice, milk, sugar, warm clothing & bedding.

Urgent Help Needed

- For 10,000 families with average family size of 4-5 persons.
- For food, medical support, orphan/widow support, education, and skills training.

Projected cost for Afgan Refugee relief efforts per month is \$407,142

Chechnya

Refugee Relief

ICNA Relief-Helping Hand is providing emergency relief in Chechnyan Refugee camps in Georgia and Ingushetia. 3,000 blankets, 15,000 boxes of food, 50,000 pairs of shoes, zabiha meat, educational material to children and medicine were provided. Six doctors in relief medical center helped 27,000 refugees. One field hospital was established.

Planned Projects

- One Primary Health Care Center with 5 doctors, 3 nursing assistants, 2 drivers, one assistant and one administrator. This center will serve 6,000 refugees living in Ingushetia.
- Mobil Health Care Center comprising of one ambulance, one doctor, one nursing assistant, one driver and one assistant. It will serve 10 camps of 200,000 refugees living in Najran area of Ingushetia.

Understanding Muslim

MUSLIM AMERICANS MUST DEVELOP MARRIAGE CONTRACTS THAT CAN BE UNDERSTOOD BY AMERICAN COURTS. BY AZIZAH Y. AL-HIBRI

Marriage Contracts

The Qur'anic reminders notwithstanding that couples get two chances to reconcile before their divorce is finalized, that the husbands should not demand back their gifts, and that the wives should be divorced on "equitable terms" without taking "undue advantage" (2:229; 2:231), only a few marriages end amicably. Consequently, American courts summon expert witnesses to interpret the Muslim marriage contract.

An example is a Muslim couple, married in their native country and now living in the U.S., who sought divorce in Virginia. Based on the testimony of an expert witness (a Muslim professor of religion), the court concluded that the marriage contract under review was contrary to public policy and thus unenforceable under Virginia law.

The most disturbing aspect is that the judge reached this opinion based on testimony by a Muslim expert, and not because of certain stereotypes or bias. This example is especially important because Northern Virginia has a sizeable Muslim population — some 150 Muslims buy homes there each month.

The state's many mosques prepare and execute hundreds of Muslim marriage contracts. Are these invalid?

The authorities in their native country, concerned about this judgment, inquired how marriage contracts can be made enforceable in American jurisdictions.

This case also showed that many imams and professors of religion are not sufficiently familiar with Islamic law and often confuse their cultural practices with Islam. A non-Muslim judge, without more reliable sources of information, cannot

**NON-MUSLIM LAWYERS
NEED TO BE EDUCATED
ABOUT ISLAMIC LAW
SO THAT THEY CAN MAKE
THE CORRECT
PRESENTATION IN COURT.**

discern the difference and will be inclined to believe a Muslim expert witness, a Muslim professor of Islam, or an imam. However, judges are not aware of the important issue here: who has the necessary authority to interpret Islamic law?

The Islamic marriage contract used in U.S. is usually a 1-page document containing the names of spouses, two witnesses, the imam, the *Mahr* (dowry), and a statement in fine print: "governed by Islamic law." In a system based on the separation of church and state, the judge cannot tell the clerk to look up Qur'anic verses or research Islamic jurisprudence. We do not tell judges what the parties contracted upon; rather, we ask them to go back to Islamic law. Thus, one immediately sees that we have inadequate marriage contracts.

Mahr or *Sadaq* is a basic term of the contract, but the judge does not know what it means. A statement about the Qur'an or the Shari'ah may clarify such issues for a Muslim judge, but does very little for a non-Muslim judge, who consequently must rely on an expert witness.

In one case, an imam was willing to testify that the husband owed nothing

because his wife left him. This case involved a pious female professional who married a man who saw her at a family gathering. About a year later, things began to go awry. She was having health problems, and tests indicated she had contracted a dangerous and incurable disease that could have come only from her husband. She tried to stay with him, but when she learned that he was planning to abandon her, she sued for divorce to preserve her rights to the *Mahr* in her marriage contract. The testifying imam told the judge that a Muslim woman who wants out (*Khul'*) gives this up. However, he overlooked or perhaps did not know an exception: A woman can seek judicial divorce for harm (*Dharar*) without losing her delayed *Mahr*. Under Jordanian and Kuwaiti law, verbal abuse is sufficient grounds for establishing harm.

In another case, a man ordered his wife out and sent her to live with her only relative (her brother) in the U.S. After a year, he sued for divorce citing abandonment. Sometimes Muslim women forced to return to their native country are sued for abandonment.

A well-known Islamic scholar told the author that *Mahr* is the bride price. If an expert witness said this to the judge, the latter can only conclude: "If Islamic marriage law says women are sold into marriage, then we will not enforce it in this country." The Qur'an, which states that *Sadaq* is a gift (*Nihlah*) from the husband to the wife, clearly contradicts this.

A Wife's Right to Divorce. A *malaktu amri bi yadi* (keeping the *'ismah* in the wife's hand) marriage contract allows the wife to retain the right to divorce. In the Muslim world, this contract has two

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interpretations. For example, in Jordan, Lebanon, and Syria it means the woman may divorce at will. In other countries, it could mean that the husband forfeits the right to divorce in favor of the wife. In addition, certain jurisdictions allow the woman to keep the *'ismah* in her hand, although she could lose it very easily.

In one form of this contract, she can tell her husband: "I divorce you" and go to an imam to record the divorce without the husband's input or consent. This form of divorce is very different from *Khul'*, which does not involve *'ismah* but involves giving up the *Mahr* and, some argue, obtaining the husband's consent.

Here, the wife initiates the divorce and agrees to give up her *Mahr*. Traditionally, she must first get the husband's consent to *Khul'*. The Prophet is reported to have asked a woman, who had received an orchard as *Mahr*: "Are you willing to return the garden?" She said: "Yes," and they were pronounced divorced. Yet many Muslim countries require the husband's consent. Some men misuse this facility and demand the *Mahr* and other concessions. The call for consent nullifies *Khul'*, for women who cannot obtain it end up asking for judicial divorce. A Pakistani court ruling in the 1960s, based on a thorough analysis of the Qur'an and Hadith, struck down the consent requirement. Some 40 years later, in January 2000, al-Azhar in cooperation with the Egyptian government also removed it.

Understanding Spousal Obligations.

In a Muslim marriage, the spouses accept obligations to each other, and it is these obligations that become the rights of each other. For instance, *Sadaq* is a gift to a wife from her husband, an amount agreed upon by both while negotiating the marriage contract. They may agree that the full amount is due upon marriage or that part is postponed (*muta'akhir* — the delayed part). The latter is more common, for the young husband may not have the cash up front. Often, most of the *Sadaq* is postponed to whichever comes first: divorce or death of a spouse. In either event, it is due immediately without court action. If the husband dies, the *Sadaq* becomes a senior debt against his estate, separate

from her inheritance rights. Even if the estate is exhausted by debt repayment, she must receive her right first and immediately.

She can use the *Sadaq* as she pleases. No one may touch it, not even her father or husband. In some Muslim countries, women are pressured to show their love for their husbands by forgiving the *muta'akhir*. However, they realize their mistake upon their divorce. Another customary pressure is suggesting that she will increase her "blessings" by asking a small *Mahr*, like a few pieces of silver or gold. However, when she gets divorced at 50 she is in trouble, because that is all that she gets.

Islam gave women full financial independence, for no one can be her "guardian" in this case. Imam Abu Hanifah says that women have the right to enter and execute their own marriage contracts without a *Wali*, because if she is free and independent with her money, marriage is a far more important and we should let her control her own life. Two basic Islamic legal concepts are related to this matter. First, a married Muslim woman is legally entitled to financial independence, and her husband may not touch her assets. Second, the husband must support her; even if she is wealthier than he is, she has no obligation to support him. Any money she gives him is regarded as charity, a gift, or a loan.

These legal facts are part of a larger framework of Muslim women's rights in which they retain their maiden names after marriage and are not obligated to

perform housework. Major imams agree on this issue. So, if the wife chooses not to cook, her husband must bring her prepared food. These facts rest on the recognition by Muslim jurists that the marriage contract is not a service contract: it is not for service, but for *muwaddah wa rahmah*, for *sakinah*, for human companionship. It does not provide the husband with someone to cook and iron.

Capping the Amount. Women usually view a large *Sadaq* as an important security net for later years.

Because of large demands, the United Arab Emirates capped the amount. However, this action is questionable because the Qur'an gives women the right to any amount they please. In other words, the amounts are to be determined by market forces. When Caliph 'Umar said that he wanted to cap the *Mahr*, an old woman stood up in the mosque and declared: "You cannot take away from us what Allah gave us." He asked: "What is that?" She cited the verses that "even if you had given the latter a whole treasure for dower take not the least bit of it back: would you take it by slander and a manifest wrong?" (4:20). And so 'Umar withdrew his proposal, saying: "She is right and the Caliph is wrong."

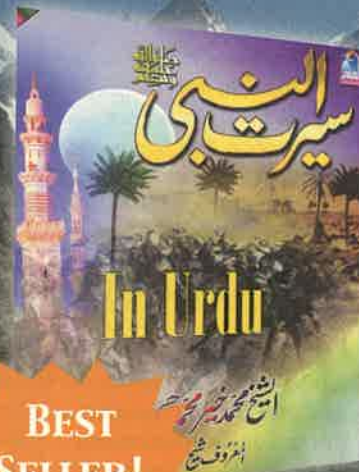
In many Muslim countries, the bride's parents usually minimize the *Sadaq* to reflect their upper-class status or piety. In such cases, the women suffer upon divorce, especially if they move to the U.S., lose their families, and cannot support themselves.

In the case mentioned earlier, the Virginia judge confronted by a low *Sadaq* said that the Islamic marriage law was against public policy. Had he said otherwise and enforced the contract, this middle-aged woman would have received a few hundred dollars and sent out with no means of support.

The Need to Clarify Matters. If American judges treated Muslim marriage contracts as prenuptial agreements, then the usual laws about property distribution and other financial matters upon divorce would not apply. Instead, the marriage contract provisions would take over. The first consequence of such a view usually is that the *Sadaq* provision

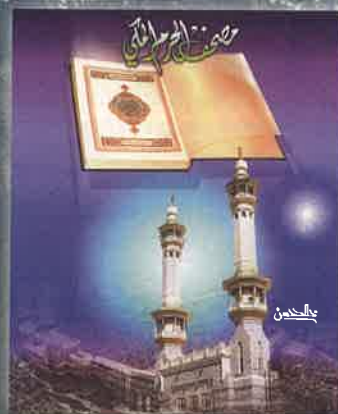
» The author is currently working on a book on Islamic marriage contracts in American courts. Anyone with a relevant case is requested to contact the author about it to advance her research. Where requested, the contributor's identity will be kept confidential.

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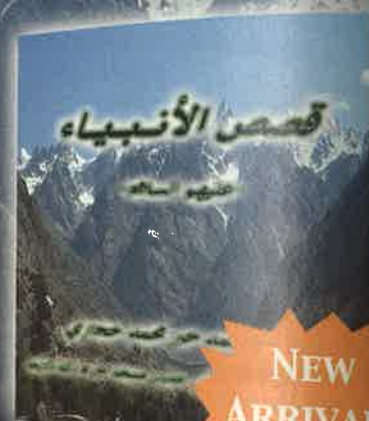


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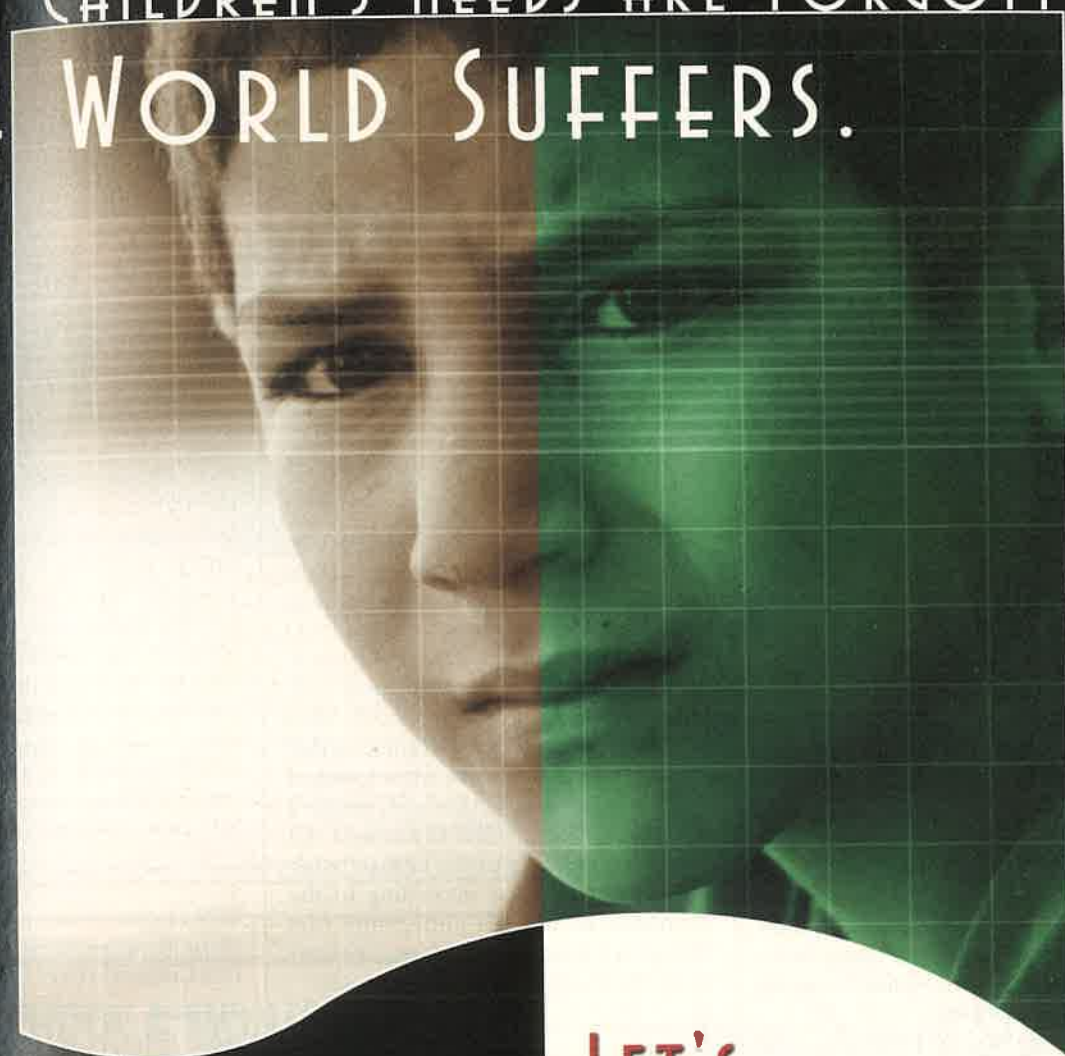
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Non-Muslim lawyers and judges need to be educated about *Sadaq*. In one case, a woman's lawyer refused to seek its full amount from the husband, arguing: "She lived with him for only 3 months. Why should he give her \$50,000?" However, the reality is that *Sadaq* is her right, even if he spent only a minute with her and consummated the marriage.

The policy of not enforcing Islamic marriage contracts causes problems for most Muslim women in the U.S., especially when many use the *Sadaq* as a security net. It also may create constitutional issues relating to the free-exercise clause, because Muslims would be restricted from exercising their religion fully.

Muslims can make things easier for judges by preparing marriage contracts that define all relevant terms and rules, thereby making it clear which *Madhhab* (Islamic legal school) they follow.

However, questions remain: Is the Muslim marriage contract a pre-nuptial agreement that cancels a Muslim woman's rights under American law or not? Does the Muslim marriage contract represent of all her financial rights at divorce? If it does, her *Sadaq* is all that she is going to get upon divorce, regardless of her age. But other concepts in the Qur'an beyond that of *Mahr*, which have long been ignored, specify a more equitable distribution of marital property.

It is time for Muslims in America to develop this jurisprudence, and hope that other jurisdictions around the world will find it interesting enough for them to adopt. ■

Dr. Azizah Y. al-Hibri, T. C. Williams School of Law, University of Richmond, Richmond, VA. (aalhibri@richmond.edu). A paper delivered at the Minaret of Freedom banquet, May 20, 2000, Washington, DC. Condensed with the author's permission.

**THE POLICY OF NOT
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What is being done in terms of abusive marriage in this country through the legal system and particularly with regard to Islamic marriages?

Al-Hibri: Some people have local customs or cultural beliefs that they believe are religious, while there are others who do not know enough about their religion. The first order of business is to educate the community about what Islam says about abusing women. Verbal abuse alone is sufficient for a grant of divorce in Kuwait, Jordan, and maybe a couple of other places. Islam does not accept the beatings of any human being—not even of a cat, according to the Prophetic hadith. To understand that requires, among other things, a proper understanding of Qur'anic exegesis.

Suppose I pass away and my wife inherits my social security and my pension, would that offset the sadaq mutta'akhir?

Al-Hibri: The answer is an emphatic no. Suppose you are 40 or 50 years old and you divorce your wife today. Under Islamic law, she is entitled to the delayed part of the mahr if there is any. However, what happened to the time-value of money (through investments)? What she is entitled to is her mahr now, in one installment at the value of the dollar today. What about the pension payments under civil law she would get later under your scenario and which you did not factor in?

The question is whether she is entitled to them at all. Maybe, maybe not, depending on the *ijtihad* you develop. But let's assume she's not entitled to the money. You paid her the mahr and now she is getting extra money from you. Then it is between her and God if she is going to take money she is not entitled to. However, that does not waive

your right to pay her sadaq when it's due. That is your duty. As for the other payment (pension payment), if she believes she is not entitled to it, it is her duty to give it back to you. If you are in a society where you cannot establish Islamic justice, use the American system, get the payments and then give back whatever you think is beyond what you deserve. Of course, the best solution would be to establish shari'ah courts in the U.S. that would handle these matters through the American arbitration system.

What is the difference between a pre-nuptial agreement and the Islamic marriage contract?

Al-Hibri: In the U.S., the Islamic marriage contract could be considered a nuptial rather than a pre-nuptial agreement, because it is usually signed at the same time as the civil marriage contract. Many prefer to analogize it to a pre-nuptial agreement, but that could be problematic. You have to study under the laws of the various jurisdictions to now what is the difference between a nuptial rather than pre-nuptial agreement. The Islamic marriage contract could also be post-nuptial, because many have a civil marriage followed by an Islamic marriage. I do not recommend this approach, by the way. What does that mean for the woman's rights? You have to study specific jurisdictions to see what is the impact in each case. For those of you who say, "I wish I'd know earlier, I would have negotiated a better marriage contract," if your husband is enlightened, please remind him that it is not too late, you can always amend the marriage contract under Islamic law. ■

Dr. Azizah Y. al-Hibri, Q&A session at the Minaret of Freedom banquet, May 20, 2000, Washington, DC. Condensed with the author's permission.

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The Gem Within

THE STRENGTH OF FAITH, EMPOWERED AN ANSARI GIRL TO SEE
GREATNESS, SURPASSING THE WORLDLY COBWEB. BY RISHAT FATIMA

Matrimonial pages, even of Muslim publications, offer interesting insights. In today's world where the standard fare is people demanding professionals, especially physicians—tall and handsome ones, and beauty queens—it would be impossible to envisage someone opting for the other extreme.

His name was unusual and incomplete, Julaybib ('*alayhi rahmah*)—Arabic for "a small gown." This diminutive form of the word *Jalbab* indicates that Julaybib was small and short. Besides that, he was also *damam* (ugly, deformed, or of repulsive appearance). Moreover, in a society where lineage was of utmost value, Julaybib could expect no compassion, protection, or support, for even his parents and tribe were unknown. All that was known about him was that he was an Arab and an Ansari.

Could this social outcast ever hope to find respect and emotional satisfaction as an individual and a man, and enjoy relationships that others took for granted?

Just as he was aware of the great issues, Prophet Muhammad (*salla Allahu 'alayhi wa sallam*), the mercy for humanity, was aware of even his most humble Companions' needs and feelings. With Julaybib in mind, he proposed to one of the *Ansari* that wanted to have his daughter married. The Prophet said that he did not want to marry her, but had another person in mind for her: "Julaybib."

The father, probably too shocked to reply, said he would consult his wife. He told her: "The Messenger, *salla Allahu 'alayhi wa sallam*, wants to have your daughter married." She was thrilled. "What a wonderful idea and what a delight this would be!" she said. However, when he added: "He does not want to marry her, but he wants to mar-

**THE UNNAMED ANSARI
GIRL'S READY AGREEMENT
TO MARRY A PHYSICALLY
UNATTRACTIVE MAN
REFLECTED HER PROFOUND
UNDERSTANDING OF ISLAM**

ry her to Julaybib." She was shocked! "To Julaybib? No, never! No, by the Living Allah, we shall not marry (her) to him," she exclaimed.

The daughter, who had overheard her mother's protestations, asked her father: "Who has asked to marry me?" He told her of the Prophet's proposal. The daughter, who apparently had taken her belief to a higher level, knew that there was more to life than fleeting values, questioned her parents: "Do you refuse the Messenger's request? Send Julaybib to me, for he shall not bring ruin to me."

This was the reply of a truly great woman who clearly understood what was required of her as a Muslim. What greater satisfaction and fulfillment can a Muslim find than responding willingly to the Messenger's requests and commands?

Even though we do not know her name, this Companion set an example for all to obey: "Whenever Allah and His Messenger have decided a matter, it is not for a believing man or woman to claim freedom of choice as far as this matter is concerned. One who disobeys Allah and His Messenger has, most obviously, gone astray" (33:36).

It is said that the Ansari girl recited this verse to her parents and said: "I am satisfied, and submit myself to whatever

Allah's Messenger deems good for me."

The Prophet heard of her reaction and prayed for her: "O Lord, bestow good on her in abundance and do not make her life one of toil and trouble."

Perhaps she may have also noted the Qur'anic advice: "Marry those among you who are single ... male or female. If they are in poverty, Allah will give them means out of His grace. For Allah encompasses all, and He knows all things (24:33)."

It is said that there was not a more eligible Ansari bride. They stayed married to each other until Julaybib was martyred.

After a battle with the disbelievers, they found his body beside 7 disbelievers whom he had killed. The Prophet took him in his arms and praised him: "He killed 7 and then was martyred. This man is of me and I am of him."

Julaybib and his wife are not among the Companions whose obedience and valor are well known. The little that is known of them show how the Prophet gave hope and dignity to the meek and the humble, where once there had been only despair and self-debasement.

The unnamed Ansari girl's ready agreement to marry a physically unattractive man reflected her profound understanding of Islam: the effacement of personal desire and preference, even when her parents would have supported her. It reflected a total disregard for social norms and pressures and a ready and unshakable confidence in the Prophet's (*salla Allahu 'alayhi wa sallam*) wisdom and authority. This attitude—the attitude of a true believer—enabled her to submit and be rewarded by being the wife of a martyr. ■

Source: Sayyid Qutb *In the Shade of the Qur'an* (Fi Zilal al-Qur'an), Vol. 30, Trans. M.A. Salahi and M.A. Shamis, pp. 49-50, London: MWH Publishers, 1979.

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Q&A Family Matters

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Q. Are prenuptial agreements permissible? Is there an Islamic alternative? Can a man ask a woman to sign one?

A: In principle, a prenuptial agreement is acceptable and can be initiated by either spouse. Once signed, it is binding on both parties and its violation is forbidden. However, its terms should not violate the teachings of Islam. The Prophet (*salla Allahu 'alayhi wa sallam*) said: "Muslims must abide by the conditions of their agreement, unless a condition permits that which Allah (*Subhanahu wa Ta'ala*) forbids or forbids that which Allah permits."

In Muslim countries where courts normally judge according to the Shari'ah, such agreements are unnecessary. However, Muslims in non-Muslim countries should make detailed Islamic prenuptial agreements according to their own situation and desires. Or, they can write an agreement stating that their marriage is based on Islamic law and that divorce or conflict resolution also is based on Islamic family law and Islamic arbitration, the decision of which is final. Neither spouse should feel offended if the other one initiates such an agreement, because it benefits both of them. An Islamic prenuptial agreement will help both parties follow Allah's rules, minimize Satan's evil suggestions, and save them a lot of money and problems when disputes arise.

Does Islam permit wife beating?

The Qur'an says that the marital relationship should be based on mutual love and kindness: "And among His signs is that He created for you mates from among yourselves, that you may live in tranquility with them, and He put love and mercy between you. Surely in this are signs for those who reflect" (30:21), and urges husbands to treat their wives kindly: "[A]nd live with them

MUSLIM COMMUNITIES IN AMERICA MUST ESTABLISH ISLAMIC ARBITRATION COMMITTEES OF QUALIFIED ISLAMIC SCHOLARS, LEGAL EXPERTS, AND COMMUNITY LEADERS AND REGISTER THEM IN LOCAL CIVIL COURTS.

with kindness and equity. If you take a dislike to them, it may be that you dislike a thing and Allah may bring about through it a great deal of good" (4:19). A wife should recognize her husband's authority as head of the household. However, he should use this authority with respect, responsibility, and kindness, and strive to settle any disagreements or disputes peacefully. If this is not possible, the couple should seek the counsel of their elders and other respected family and community members. In some extreme cases, a husband may use light disciplinary action to correct his wife's moral infraction, but only if it might improve the situation. Otherwise, such a course should be avoided.

The Qur'an states: "Men are the protectors and maintainers of women, because Allah has given him more strength than her, and because they support them from their means. Therefore, the righteous women are devoutly obedient and guard in the husband's absence what Allah would have them to guard. As for those women in whom you fear disloyalty and ill conduct, (first) admonish them, (then) refuse to share their beds, (and last) beat them (gently). If they return to obedience, do not find ways (to annoy them), for Allah is most High and Great. If you fear a breach, appoint (two) arbiters, one

from his family and one from hers. If they wish for peace, Allah will cause their reconciliation, for Allah has full knowledge and is acquainted with all things" (4:34-35).

This Ayah (verse) must be read and applied within its full context, instead of taking its parts out of context to justify the husband's misconduct. This verse neither permits nor condones violence, but guides to ways to handle delicate family situations intelligently. The Prophet explained that "beating" does not mean "physical abuse," but rather *dharban ghayra mubarrihin* (a light tap leaving no mark). Some scholars say it is no more than a light touch by a *miswak* (toothbrush). The Prophet placed the face out of bounds, and discouraged even this light punitive measure. He never hit a girl or woman, saying that the best Muslims do not use force. In one Hadith, he expressed his extreme repulsion for such behavior, saying: "How can you beat your wife as you beat your animals, and then sleep with her?" (Bukhari, Vol. 8, Hadith 68).

However, even this *dharban ghayra mubarrihin* is permissible only for serious moral misconduct that continues after warnings and separation from the bed. One can use it only if it will correct a situation and save a marriage.

If a couple does not talk for 3 or 4 years, does this affect their Nikah (marriage contract)?

Such a long-term break is not acceptable, for the Prophet urged Muslims to reconcile within 3 days. The one who initiates the reconciliation receives the greater reward and blessings from Allah (Bukhari, Hadith 5605; Muslim, Hadith 4643). Separation due to a strained relationship does not affect the *Nikah*, for in any case they are still husband and wife. If the husband remains separate, his wife has a right to obtain a divorce

HUSBANDS AND WIVES ARE TO BE SOURCES OF MUTUAL COMFORT AND TRANQUILITY. THEY SHOULD DO EVERYTHING PHYSICALLY, EMOTIONALLY, AND SPIRITUALLY TO MAKE EACH OTHER HAPPY AND COMFORTABLE.

through the court. However, if a husband separates and forswears conjugal relations (*Ila'*) with her, he must reconcile within 4 months: "Those who swear that they will not go into their wives, the waiting period is four months. Then if they go back, Allah is Forgiving, Merciful. If they decide to divorce, Allah is hearing and knowing." (2:226-27) At the end of 4 months, if he has not reconciled verbally or in action, Imam Abu Hanifah states that divorce is automatic, the *Nikah* is voided, and the wife can remarry. Other jurists say that the divorce is not automatic, but that the wife has the right seek divorce through the court.

An abused Muslim woman tried for years to separate from her husband, but he refused to divorce her. Finally, she obtained a court-ordered divorce. Now he claims that only a Muslim judge can dissolve their Islamic marriage, citing *Fatawa* from some 'Ulama' in India and Pakistan. He insists that they are married. She does not want to live with him, but he wants to punish her by keeping her in this uncertain condition. What is the solution?

There are 3 forms of divorce: The husband divorces his wife (*Talaq*); the wife seeks divorce (*Khula'*), often by giving up her *Mahr* or some other rights; and the wife can go to the Qadi (Muslim judge) and seek divorce (*Faskh*) through a court if the husband refuses her *Khula'* request.

But America has no Muslim courts or Muslim judges, and American courts do not recognize Islamic divorces granted by local scholars or imams. The parties are considered legally married until a civil court dissolves the marriage. (To my knowledge, various Native American tribes on reservations are the only exceptions.)

Under these circumstances, Muslims have three options: Asking a Muslim scholar to arbitrate and submit his decision to the family court, a valid procedure according to Islamic and American family law, that becomes binding after it is filed; the couple signs a prenuptial agreement, which is accept-

able and binding in most states, explaining how Islamic law will be used to resolve disputes and dissolve the marriage; and, if the former two options fail, the couple turns to the court system. If the court protects the rights of both parties and does not violate Islamic law, it should be acceptable. If a woman obtains such a decree, Islamic centers should recognize and publicly confirm it. Such a confirmation may say that the Islamic center accepts the court's decision and that it is valid under Islamic law.

Muslim communities in America must establish Islamic arbitration committees of qualified Islamic scholars, legal experts, and community leaders to decide such matters Islamically and then register them in local civil courts.

Is there such thing as rape in marriage? Must a wife do everything her husband demands?

Spousal relations should be based on tranquility (*Sukun*), love (*Mawaddah*), and mercy (*Rahmah*): "And among His Signs is that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts). In that are signs for those who reflect" (30:21). These important concepts summarize the ideals of Islamic marriage.

Husbands and wives are to be sources of mutual comfort and tranquility. They should do everything physically, emotionally, and spiritually to

make each other happy and comfortable. They must care for each other, and should not harm each other physically or verbally. To increase the tranquility and comfort in their relations and home, they should love each other and treat each other with mercy and kindness.

A loving and merciful relationship is an important ingredient of a good marriage and a happy family life. In an Islamic marriage, no spouse can demand what Allah forbids or what is harsh and unseemly. Since Islam allows sex only within the marital bond, they must be considerate to each other.

The Shari'ah offers two important principles here. First, spouses should not withhold themselves and should try to satisfy each other. Even during one's period or postnatal bleeding, when intercourse is forbidden, they can share affection and intimacy in other ways.

The second principle is that couples should be kind and considerate in their conjugal relations. Some Hadith report that the Prophet disapproved of husbands approaching coitus abruptly and departing crudely at the end. It is reported that he said: "It is rude for a man to have intercourse with his wife without first playing with her." He also said: "A man who assaults his unprepared wife, seeking to satisfy his own lust and leaving her before she can achieve her own fulfillment, is a vice" (Imam al-Ghazali, *Ihya'*, 2:49-50). However, most Hadith scholars consider these Hadith weak (*da'if*). Regardless of their status, however, they contain wisdom and etiquette that are natural and Islamic.

What are the husband's and wife's duties to each other and their children after their divorce?

Immediately after divorce, the woman must enter *Iddah*. This consists of 3 menstrual cycles if she is not pregnant or has not begun menopause. A pregnant woman's *Iddah* lasts until she delivers. If she has no menses, she must wait for 3 lunar months. During *Iddah*, the ex-husband must ensure that she has the same living standard she enjoyed while married to him, and must take care of the children. The parents can

» The Prophet never hit a girl or woman, saying that the best Muslims do not use force. In one Hadith, he expressed his extreme repulsion for such behavior, saying: "How can you beat your wife as you beat your animals, and then sleep with her?" (Bukhari, Vol. 8, Hadith 68).

THE QUR'AN DOES NOT SAY THAT ALL MEN ARE BETTER THAN ALL WOMEN, BUT ONLY THAT THE HUSBAND IS RESPONSIBLE FOR TAKING CARE OF HIS WIFE AND CHILDREN. IT DOES NOT SAY THAT EVERY MAN IS A CARETAKER OF EVERY WOMAN.

visit their children regardless of which parent has custody. But after divorce, the couple is no longer related and must resume their pre-marital status. Hence, the ex-wife should wear Hijab in front of her ex-husband and not be alone with him. Communication with the children should be done with extreme care and discretion. Both parties must be aware that their former intimacy ends with the divorce, and that any sexual relationship thereafter is unlawful (*Haram*).

Since many women can perform many tasks just as well as or even better than men, why are they still considered inferior?

This idea is not Islamic. Allah creates both, and both are equal in His sight. Given this, how can they be inferior in society or in the sight of men? Allah says: "O people, We created you from a male and a female and made you into groups and tribes so that you may know each other. The noblest of you in Allah's sight are the most righteous among you" (49:13). According to Islam, men and women complement each other as equal members of society having delineated duties and responsibilities. There are some differences in their social roles, but these do not make one superior to the other.

Some people misinterpret: "Men are the managers of women's affairs because Allah has made some to excel the other..." (4:34). This does not say that all men are better than all women, but only that the husband is responsible for taking care of his wife and children. It does not say that every man is a caretaker of every woman. Nor does not proclaim a husband's spiritual, moral, or intellectual excellence over his wife; rather, it mentions his physical strength and capabilities, which he must use to protect and provide for his family.

Is it permissible for a Muslim male to marry a woman from amongst the People of the Book, meaning Jews or Christians. Allah says in the Qur'an: "This day are (all) things good and pure made lawful unto you. The food

of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)" (5:5).

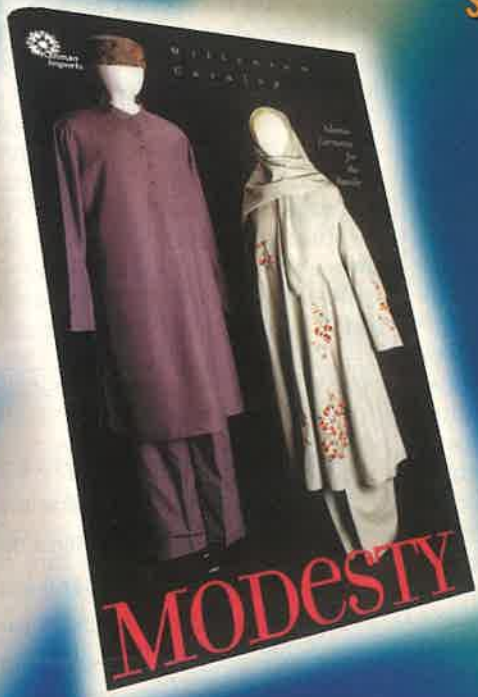
This is only permission. According to some jurists, it is permissible for those who are living in a Muslim state. However, it is *Makruh* for those who are living in a non-Muslim state. Also, if there is a fear that a person may lose his faith or become weak in his faith because of such a marriage, or if he fears that he

will not be able to raise his children according to Islam, then it is *Haram* for him to get involved in such a marriage.

Those who wish to marry women from among the People of the Book should make sure that:

- The woman is chaste and of good character.
- She is willing to keep the household pure in keeping with Islamic requirements, such as no alcoholic drinks and pork, etc.
- She will cooperate with her husband in raising their children according to Islam.
- Both marriage and the divorce will be according to Islamic law.

Without these pre-conditions, one should not enter into such a relationship. ■



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Amana Income & Amana Growth



March 08, 2001



This profile summarizes key features of the Amana Income and Amana Growth Funds. The Prospectus includes additional information about the Funds that you may want to consider before you invest. You may obtain the Prospectus and other information about the Funds by calling Saturna Capital Corporation at (888) 73-AMANA, or accessing our website (www.saturna.com/amana).

Investment Objectives: *Amana Income* seeks current income and preservation of capital. *Amana Growth* seeks long-term capital appreciation.

Principal Investment Strategies: *Amana Income* invests primarily in dividend-paying companies, which are expected to have more stable stock prices. *Amana Growth* invests in middle and smaller-size companies expected to grow earnings and stock prices faster than the economy. The Funds invest only in U.S.-traded common stocks. Investment decisions are made in accordance with Islamic religious principles. The Funds diversify their investments across industries and companies and generally follow a value style approach to investing. Additional information about investments and performance is included in semi-annual shareowner reports, over the phone, and on our website.

Principal Risks: The Funds' total return, like common stocks generally, will fluctuate within a wide range. Only consider investing in the Funds if you are willing to accept the risk that you may lose money. The smaller and less seasoned companies in *Amana Growth* have greater risk of price volatility. Islamic principles restrict the Funds' ability to invest in certain stocks and market sectors, such as financial companies and fixed income securities. This may limit opportunities and may increase the risk of loss during market declines. Because Islamic principles preclude the use of interest paying instruments, the funds do not maximize current income because reserves remain in cash.

Fund Performance: The table and bar chart to the right provide an indication of the risk of investing in *Amana Income* and *Amana Growth*. Table information is presented for the most recent ten years for the Income Fund and since inception for the Growth Fund. Two standard stock market indexes are included for performance comparisons. These unmanaged indexes reflect no operating costs or Islamic principles. During the period depicted in the bar chart, the highest return for *Amana Income* in a calendar quarter was +15.90% (quarter ended 3/31/91) and the lowest return for a quarter was -7.50% (quarter ended 9/30/98). During the period depicted in the bar chart, the highest return for *Amana Growth* in a calendar quarter was +62.7% (quarter ended 12/31/99) and the lowest return for a quarter was -14.5% (quarter ended 6/30/00).

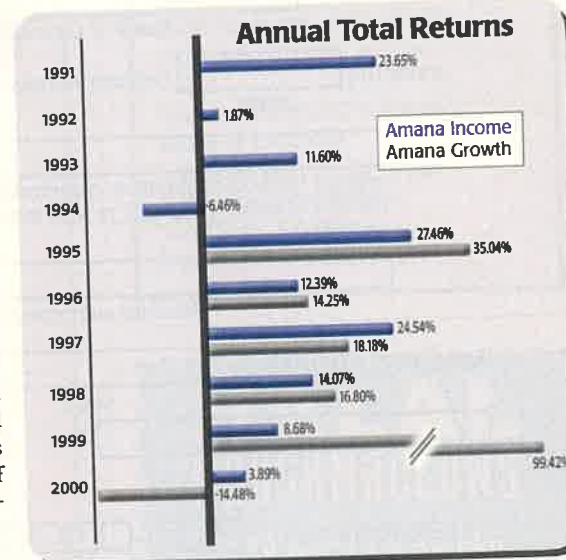
Fees and Expenses: There are no sales charges or transaction fees on purchases, redemptions, or dividend reinvestments. The tables below illustrate the fees and expenses you pay if you buy and hold *Amana Income* and *Amana Growth* shares. The expenses shown under "Annual Fund Operating Expenses" are based on operating expenses for the fiscal year ending May 31, 2000. The expenses are deducted from the assets of each Fund, and not paid directly by shareowners. The table entitled "Example of Shareowner Fees" is intended to help you compare the cost of investing in the Amana Funds with the cost of investing in other funds. It illustrates the hypothetical expenses you might incur over various periods if you invest \$10,000 in *Amana Income* and *Amana Growth*, respectively. This example assumes both of the Funds provide a respective return of 5% a year, and that operating expenses remain the same.

Price and Dividend Information: Daily Fund prices are carried in major newspapers and quoted on electronic systems (symbols AMANX and AMAGX), available by calling (888) 73-AMANA (26262), and accessible online at www.saturna.com. Dividends are paid semi-annually at the end of May and November. Capital gains, if any, are distributed annually in December. Dividends are automatically reinvested, but remain subject to tax.

Buying and Selling Shares: The minimum initial purchase amount is \$100 (\$25 for retirement plans). Investments are normally made by check or bank transfer (ACH). You may sell all or a portion of your shares on any business day by phone, by mail, or by bank transfer. You may exchange shares to another Amana Fund. Other forms may be required.

Investment Adviser: Saturna Capital Corporation, Bellingham, WA, has served as the investment adviser and administrator since 1989. Nicholas Kaiser, MBA, CFA, president of Saturna Capital, has been the portfolio manager for both Funds since 1989. Under an agreement with Saturna Capital Corporation and Amana Mutual Funds Trust, the Fiqh Council of North America, Leesburg, VA, has served as Shari'ah Consultant for both Funds since January 2000. Similarly, the Islamic Society of North America, Plainfield, IN, has served as Member Services Consultant since January 2000.

Services Available: Saturna Capital provides a number of free services to Amana shareowners, including telephone assistance, exchange between funds, website, systematic purchase and withdrawal plans, and retirement plans.



Average Annual Total Returns (years ended December 31, 2000)			
	1 YEAR	5 YEARS	10 YEARS
Amana Income:	3.89%	12.51%	11.69%
S&P 500:	-9.10%	18.30%	17.43%
Amana Growth:	-14.48%	19.67%	17.81%*
Russell 2000:	-2.92%	10.40%	10.53%*

Annual Fund Operating Expenses, Amana Funds		
	Income	Growth
Management Expenses:	.95%	.95%
12b-1 Distribution Fee:	.00%	.00%
Other Expenses:	.60%	.50%
Total Fund Operating Expenses:	1.55%	1.45%

Example of Shareholder Fees, Amana Funds				
	1 YEAR	3 YEARS	5 YEARS	10 YEARS
Income:	\$165	\$512	\$913	\$2079
Growth:	\$154	\$487	\$854	\$1943

Please see reverse side for application.

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(left) IMRC distributed kitchen kits to families in Bhuj. These kits provide the basics for food preparation and cooking. (right) An earthquake victim receives medical aid. Emergency medical aid was given to thousands of injured victims. (below) Children survey the ruins of their former homes and schools. Entire villages were destroyed in worst earthquake in India's history.



PATCHING SHATTERED LIVES

MUSLIM AMERICANS RUSH RELIEF TO EARTHQUAKE HIT MUSLIM INDIANS. By Shafath Syed

The saying that lucky people are in the right place at the right time found another manifestation for the committee members of ISNA Indian Muslim Relief Committee (IMRC) who were in the right place to offer solace and support to a calamity-hit community.

The IMRC team, comprising Executive Director Manzoor Gori and board members Haseeb Rizvi and Zafar Shaikh, arrived in Madras on January 26 to conduct research for the recently acquired Jahangirabad Educational Institute. They woke up to a rude reality. Little did Shaikh know that the coming events would change his life forever.

He was woken up with a call from Chicago that an earthquake had rocked

Gujarat. Immediately after, his wife called from California, frantic for news of her family in Ahmedabad, where the death and destruction had taken place.

Soon, Shaikh, a team of IMRC workers, and Jamat-e Islami Hind relief workers headed toward different camps in the most affected areas of Gujarat. Despite the heartbreaking pain of the Muslim families around them, they were able to see to the task—providing earthquake victims with desperately needed emergency relief.

Amidst the ruins of once-thriving towns, they saw Muslim relief workers providing food, medicine, and blankets to the homeless. One of the images that still haunt Shaikh is of a family carrying the dead body of a young child—wailing,

yet they had no tears. Shaikh saw bodies so badly decomposed that relief workers had no choice but to douse them in gasoline and burn them on the spot instead of burial.

Shaikh recounts an instance where an Indian government official, instead of giving the assigned cash relief of 1,500 Indian rupees (US\$30) per family, gave only half of that amount and pocketed the rest. This situation, he adds, was corrected when a local Muslim worker challenged the official. Shaikh says that this is an example of what happens when the Muslim population is uneducated and has no one to help them fight for their rights.

In certain areas, days passed with no government aid because the government

officials were either on vacation or more concerned with their own situation, leaving the people to the mercy of non-government aid workers, says Shaikh.

The plight of Muslim Indians was further compounded by the religiously mandated Hindu caste system where relief and mercy were rationed according to birth and social status. This was further compounded by the increasing Islamophobia in India.

IMRC says that as Muslim Americans enjoy their lives with their families, it is incumbent upon them to remember their fellow Muslims in India who are without shelter, food, and basic human needs. ■

Shafath Syed is a California-based marketing executive.

What you can do to help

1. Donate generously to provide the earthquake victims with life-saving supplies. Your donation of \$1,000 will build a permanent home for family of five, \$5,000 will build a Masjid and School or adopt a village for \$25,000.
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EARTHQUAKE DAMAGE

- 30,000-100,000 Dead
- Entire villages destroyed
- Tens of thousands homeless
- Devastation totals \$5.5 Billion

CURRENT IMRC RELIEF EFFORTS

- 5 emergency centers currently operating in Bhuj, Malia, Anjar, Samkhiyali, Limbdi, Mailya and Miyana by the Jamate Islami
- 13,700 Muslim families live in these villages. 450 volunteers, not including the 104 doctors treating approximately 2,000 patients per day
- As of Feb 3, 8,600 blankets, 9,200 kitchen kits and \$58,695 worth of clothing have been distributed
- Daily 8,000 victims are being fed at a cost of 50 cents per person per day

SHORT-TERM IMRC EARTHQUAKE RELIEF GOALS

- Raise \$250,000 to continue current relief efforts
- Provide immediate food, clothing, and temporary shelter to victims
- Provide medical aid to the injured

LONG-TERM IMRC EARTHQUAKE RELIEF GOALS

- Raise at least \$1,500,000 from IMRC to bring some victims' lives back to some level of normalcy
- Rebuild Masjids, homes and schools
- Provide job placement to victims
- Provide legal assistance in filing claims from the government
- Provide medical rehabilitation to the injured
- Provide assistance to orphans and widows
- Coordinate the efforts of various Islamic organizations to maximize efficiency and speed

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DR. HASSAN AL-TURABI
INTERVIEW BY ESA SYEED

Dr. Hasan al-Turabi was arrested by the Sudanese military government on Feb. 21, on allegations of making an "alliance with the Sudan People's Liberation Army (SPLA)."

Muslim America has undergone a quantum change, says Dr. Hassan Abdullah al-Turabi, leader of Sudan's Islamic movement, since he first visited here many years ago. The scene confronting him then was one of immigrants trying to disappear, conceal their identity and enter mainstream society, get the Green Card and the green light into America. On the other hand, the Black Power African-Americans were very racial, and some embraced Islam only to make an anti-White America statement.

During the course of his several visits, he saw Muslim America developing. On his last visit, 1993, he says that for the first time he had access not only to Muslims but also to whites and American society generally. He could see that Islam was making progress in America.

A new generation of Muslims has been born in America, says the 66-year old al-Turabi. They cannot look back, like those who were hostages of their history and thus divided in terms of race, historical divisions, mystic order, or legal school. "You are not born to your choice of parents or place. You are Americans who will live here and realize your values and spirit, and share it with others. This is your country, and you have common interests with the others, Muslim or non-Muslim. Therefore, spread the message of Islam, for Islam is not for Muslims alone," reminds Dr. al-Turabi.

"When I first arrived in America and identified myself as a Muslim, I didn't feel that there was a negative response. It is only very lately after Iraq, that some Americans have started to associate Islam negatively. Compared to that, when I first went to France as a student, there was hardly anyone called a Muslim. I was all alone and looked for someone I could recognize, just someone to associate with."

The Sorbonne graduate reminisces: "When we set up, for the first time, a student organization [in France], we had to approach the council of ministers for a decree. This was not North America or England. It was very difficult! Actually,

ISNA 2001 CONFERENCES



Second Annual ISNA Community Development Conference

Friday April 13-Sunday 15, 2001
Arlington Park Sheraton
Arlington Heights, IL

PROGRAM FOR MUSLIM COMMUNITY LEADERS, IMAMS AND ACTIVISTS

Legal Issues of Nonprofit Organizations

- Legal, tax and liability issues of nonprofit organizations
- Program Development and Project Management
- Creating and carrying through projects using established skills to plan, implement and evaluate events

Principles of Counseling

- Islamic paradigms on counseling
- Political & Grassroots Activism
- Increasing political awareness and participation at the local level
- Legal issues relating to nonprofits becoming active in the political arena
- Fundraising
- Principles and techniques of fundraising
- Developing an effective year round fund-raising program

Information Technology

- Utilizing contemporary information technology to enhance Islamic organization's functions and programs

Human Resource Management

- Administering organizational staff effectively
- Developing a volunteer base
- Motivating community members and staff

Board Development

- Roles and responsibilities of board members
- Developing effective decision making skills

Domestic Violence

- Identifying cases of domestic violence
- Responding to cases of domestic violence in Muslim families in an Islamic manner

Fiqh of Minorities

- Principles and methods for arriving at Fatawa in a minority community

PROGRAM FOR MYNA AGED MUSLIM YOUTH

(UNDER 18 YEARS OF AGE)

1. Identifying the needs of local youth
2. Starting a local youth organization
3. Creating and funding a program
4. Balancing Deen and Duniya

PROGRAM FOR COLLEGE-AGE MUSLIM YOUTH

1. Islamic perspectives on leadership
2. Team building
3. Conflict Resolution
4. Networking
5. Program Development

Second Annual ISNA Education Forum

Friday, April 13-15, 2001
Arlington Park Sheraton
Arlington Heights, IL

The ISNA Community Development Department presents its second annual Education Forum for administrators and teachers of North American Islamic schools.

PROGRAM TOPICS FOR TEACHERS:

- Building the Islamic identity in our students (The Tarbiyah Approach)
- Differentiation of Instruction (Arabic/Islamic Studies/General Subjects)
- Teaching Arabic as a second language
- Teaching social studies and literature from an Islamic perspective
- Techniques in teaching Arabic to the reluctant learner
- Islamic studies curricula: challenges and solution
- Teaching science from an Islamic perspective

PROGRAM TOPICS FOR ADMINISTRATORS/BOARD MEMBERS:

- Legal issues facing Islamic schools
- Current issues in Islamic school governance
- Strategic planning: A road map to success for Islamic schools
- Effective board/administrative relationships
- Board member's guide to educational issues and practices

BREAK-OUT SESSIONS WILL BE FOCUSED ON:

- Computers and the Internet as a resource in our schools
- Teacher evaluation as a tool for building professionalism
- Effective communication among all the players
- The Tarbiyah Project: Its history, rationale and programs
- Implementing the Tarbiyah Project in your school

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For more information, please contact: 317-839-8157 ext. 804
Fax: 317-839-1840 or visit our website at www.isna.net



CALENDAR

ISNA Community Development Conferences for 2001

- Second Annual Community Development Forum
DATE: 4/13-15, 2001 PLACE: Chicago, IL
- Second Annual Education Forum
DATE: 4/13-15, 2001 PLACE: Chicago, Illinois
- Second Annual Conference on Islamic Perspectives on Counseling
DATE: 6/22-24, 2001 PLACE: ISNA HQ, Plainfield, Indiana
- Fifth Annual Islam in America
DATE: 6/29-7/1, 2001 PLACE: Indianapolis, Indiana
- Fourth Annual Conference on Islam in American Prisons
DATE: 6/29-7/1, 2001 PLACE: Indianapolis, Indiana
- Second Annual Conference on Islam Among Latino Americans
DATE: 6/29-7/1, 2001 PLACE: Indianapolis, Indiana
- Conference on Muslim Refugees in America
DATE: 6/29-7/1, 2001 Indianapolis, Indiana
- Conference on Islamic Calendar
DATE: 6/29-7/1, 2001 PLACE: Indianapolis, Indiana
- Second International Conference on the Economics of Zakah
DATE: 6/29-7/1, 2001 PLACE: Indianapolis, Indiana
- Conflict Resolution Training Conference
DATE: 7/20-22, 2001 PLACE: ISNA HQ, Plainfield, Indiana
- Second Annual Conference on Domestic Violence
DATE: 10/5-7, 2001 PLACE: ISNA HQ, Plainfield, Indiana
- Fiqh Training Seminar
DATE: 10/19-21, 2001 PLACE: ISNA HQ, Plainfield, Indiana

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ISNA 2001 CONFERENCES



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Community Development Conference and Education Forum

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Last First Brother/Sister:

Profession: _____

Position: ☐ Imam ☐ Community Leader ☐ Activist ☐ Teacher
☐ Administrator Board Member ☐ Other

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Street City State Postal Code

Home Phone: _____ Home Fax: _____

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Name of your Organization: _____

Street Address: _____
Street City State Postal Code

Organization Phone: _____ Fax: _____

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Select one or both	2001 Affiliated Organizations (50% discount)	Non-Affiliates*
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<input type="checkbox"/> Second Annual ISNA Education Forum	\$75.00	\$150.00

Total \$ _____

*Non-Affiliate organizations can become affiliates for \$300 a year and receive free subscription to Horizons for all their members. Plus, a discount rate for all ISNA conferences.

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* No registration will be confirmed without payments. * Registration can be faxed to ISNA at 317-839-1840.

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I lost company! However, they tell me now Islam is reviving in France. The students are highly Islamized, and they are trying to reach out to their fellow students. And these fellow students are supposed to be Catholics, who in fact do not know anything about their own Catholicism. Thus, they are open to ideas if you approach them intelligently," he adds.

"I do not think that it is only a dream, but there is a possibility not only for America to be Islamized, but also in fact to develop as the role model of Islam," says al-Turabi.

He says he would not be surprised if Islam spreads in America or a European country and becomes a role model.

On diversity in America. America, like Sudan, the only Arab-African country, is a diverse society. Muslim Americans should cast themselves as good role models, al-Turabi emphasizes. The Qur'an tells Muslims they are chosen to become

a master's degree in London, which he completed in 1957. He then wrote his doctoral thesis at the Sorbonne in Paris on the place of emergency powers within a liberal democracy.

Planning Works. He says that believers in the Hereafter must know how to plan effectively. But just as most Islamic movements do not plan, most Muslim countries neither plan nor look forward. He says that once Muslims start planning and plan for Allah, He will plan for them.

The other important factor is self-criticism. Most Muslim societies shy away from critical accounts of a learned person or leader. Instead of revising history, Muslim societies should see them as human beings. Pointing out that this tendency is universal, he calls for self-criticism to be made part of one's personal education (Tarbiyah).

Dr. al-Turabi, founder of the National Islamic Front and the Arab and Islamic

I do not think that it is only a dream, but there is a possibility not only for **America** to be Islamized, but also in fact to develop as the **role model** of Islam.

the imams—leaders and role models. They should be the first people who form a rich power out of diversity. Muslims should enhance their outreach efforts if they really believe they are entrusted with the Divine Message of Islam and are sincere.

He points out that declaring this or that as "infidel" has its origins in early Church culture. The world is not black or white, for there are many grays and colors in between. Instead of trying to isolate or insulate themselves from perceived infidels or their ways, Muslims need to reach out. If you are not ready to shed your paranoia, go back to that world where such an attitude is often acceptable.

He says that if the challenge of diversity is not reaching you, travel for it. Go and live somewhere where there are few Muslims. Involve yourself in their lives, show yourself to them, greet them in peace, and deal with them honestly and fairly. This will bring them closer to Islam.

Turabi knows a great deal about the West. He speaks English and French fluently, and understands German. Having received an Islamic education in his hometown in eastern Sudan, he studied law at Khartoum University, graduating in 1955. From there, he went on to study for

Congress, relates that Islamic movements first stressed the need for principled politics, an Islamic constitution, and the association of Islam and the state. However, they gradually realized that they had ignored the economy, assuming that it was separate from religious life. Similarly, they avoided the cultural sphere—art and music was left for the devil. The devil is expanding in the media, and Muslims are moving away from the media, trying to escape from this challenge.

Other areas were left for the devil. For instance, there is no recognition of the right of the weak, even the physically weak, or the importance of sports. Should we go and play without religion and then come back, become very religious, and sit in our place? No. Islam is everywhere, even in the playing field. What do you feel when you score a goal, or when one is scored against you? Do you cheat? Is it religious or is it just about soccer and not getting caught?

What about international relations? Does only another Islamic movement matter? Should we go to Asia and join with an Islamic group in Malaysia or Pakistan and forget the rest? No. We should associate with everybody, because whether in Makkah or Madinah, Prophet Muham-

mad (salla Allahu 'alayhi wa sallam) lived among Muslims and non-Muslims. The Qur'an talks about living in this world, for this world is always drawing closer to us. There is no exclusive club for Muslims. Even if you live in a 100 percent Muslim population, the radio, Internet, and television constantly send messages into your private world.

Muslim Americans and the Muslim World. Muslim Americans can share their expertise with the Muslim world in all areas of life—from economics to science, to sports and culture. They can invest in Muslim lands and serve in the transfer of technology. He cites the example of Chinese-Americans who invested in China and completely transformed southern China. He stresses that besides lobbying their government, Muslim Americans need to invest in Muslim countries.

He says that when Sudan looks for investors, regardless of size, it receives no response from Muslim Americans, although even a small company can enter the field, get financing from America and expertise from somewhere else. The poor country can give raw materials and labor, and Muslim Americans can provide technical expertise. When combined with investment from rich Muslim states, whose funds are invested in the West, great progress can be made.

Even if someone is boycotting us officially, he says, let's forget about politics and talk business.

Controversy in Sudan. The real controversy concerns outlining the fundamental rules of building a Muslim state. The most important factor here is the social contract with the people, which is included within the constitution, which in itself is a bond. Rulers are bound by it because they swear upon it.

Most Muslim countries limit their citizens' freedom, even though Madinah under the Prophet did not restrict free civil discourse for Muslims—people could even criticize the Prophet.

If Islam does not close our minds, we close them ourselves. The Qur'an tells us in every other verse to think, ponder, and meditate. However, Muslim rulers demand that we keep our minds closed.

We want to be a key part of society, but the rulers reject us. Muslims must realize that Shura (consultation) is a binding necessity. Even when a society collectively decides by 2 or 3 percentage points, the decision is absolutely binding. ■

Esa Syeed, a Plainfield, IN, high school student, interviewed Dr. al-Turabi exclusively on behalf of Islamic Horizons in Khartoum, Sudan.

NURTURING THE GRASSROOTS



ISNA Making Strides in Community Development through Strengthening the Grassroots. By Aliya Anjum Khan

ISNA kicked off a new era development by launching the Community Development Department (CDD) in Year 2000. As ISNA's outreach to the grassroots level, CDD provides a forum where Muslims can cooperate through networking, hands-on training seminars, and informative conferences.

CDD's most visible output has been its series of conferences and hands-on training seminars. The 8 conferences held during 2000 drew just under 1,000 participants representing over 38 U.S. states, 5 Canadian provinces, and international guests. Most conferences were held at the ISNA headquarters in Plainfield, IN to allow community leaders, imams, and other activists to meet the ISNA staff and community.

"By holding conferences at ISNA headquarters, we have really been able to reach out to the participants. Not only are we providing them with a wealth of information and resources, but we have also made them realize that ISNA is approachable and open to share and contribute new ideas to the Muslim Ummah," comments CDD director Shariq Siddiqui.

Conferences topics included community development, education, counseling, Fiqh training, domestic violence, Zakah, the Islamic Calendar, an Arabic and Islamic Studies Teacher Training program, and a Conflict Resolution Training seminar. Dr. Taha Jabir Al-Alwani, Abdullah Idrees Ali, and Dr. Ihsan Bagby were among the speakers. In addition, each participant received useful resource materials. For example,

participants in the International Economics of Zakah conference received a complimentary copy of the brochure "A Basic Guide to Contemporary Islamic Banking and Finance," and *Islamic Banking and Finance: The Concept, The Practice, and The Challenge*, from the ISNA Islamic Banking and Finance Conference Series (ed. Dr. Imtiazuddin Ahmad). Other helpful texts include *Tax Laws for Religious Organizations* and *Towards a Better Islamic Center*.

Reaching Out. Technology plays an important part in effective networking. For example, the domestic violence conference created an e-mail listserv that promotes events and opportunities to contribute to solving such problems within the Muslim community. Each conference was videotaped and made accessible through the ISNA website.

In addition, the Internet enables the information delivered at the conferences to be spread further. The conferences and seminars on Fiqh training, domestic violence, conflict resolution, and the symposium on Zakah and the Islamic calendar were webcast live on www.isna.net, generating a colossal number of hits overall. CDD, realizing that such information must be available at all times, is creating a highly effective website that will allow access to conference

The fellowship provides an excellent opportunity for Muslim Americans who want to strengthen their commitment and service to the American Islamic community, and gain knowledge and experience in the management of non-profit organizations.
— Dr. Edward Queen

videos, download handouts from conference sessions, and host all future conference webcasts.

Another goal is implementing a strong affiliations program that will bring schools, mosques, and Islamic centers under the ISNA umbrella as organizational members.

Shama Farooq, ISNA Fellow in-charge of affiliations, enumerates the benefits: "It connects Islamic organizations to ISNA, and the entire population of the affiliate receives free subscriptions to *Islamic Horizons*, keeping the community well informed on Islamic community life in North America. In addition, discounts on services at ISNA are offered." This has helped to strengthen Muslim community ties across North America. With currently around 200 affiliates, CDD looks to increase its numbers in 2001.

Nurturing Human Resources. A major Year 2000 project was strengthening the ISNA Fellowship Program in Non-Profit Management. Now in its second year, the program is an integral ISNA element that seeks to empower intelligent and vibrant Muslim leaders, most of whom are recent college graduates. Fellows attend graduate-level classes on nonprofit management at the prestigious Indiana University Center on Philanthropy in Indianapolis, and intern 20

hours a week at ISNA headquarters. The fellowship lasts for about one school year, and participants receive 16 hours of graduate-level credit and a \$7,500 stipend. Fellows fill positions in almost every ISNA department and receive professional training in fundraising, marketing, conference, and convention organization.

ISNA strives to maintain a diverse selection of fellows. The class of 1999-2000 included 6 students from 5 countries, and the class of 2000-01 includes 3 students either born or raised in America from various ethnic backgrounds.

"The fellowship provides an excellent opportunity for Muslims, particularly Muslim Americans, who want to strengthen their commitment and service to the American Islamic community, as well as gaining knowledge and experience in the management of nonprofit organizations," states Dr. Edward Queen, director of the program. He is also author of *Serving Those in Need*, a book dedicated to managing faith-based organizations.

Developing the Future. With the success of 2000 behind it, CDD hopes to improve and build upon its previous success. Planning for 2001 began during Ramadan. Increased participation is expected for next year's conferences and training seminars, which will enable a greater outreach to North American Muslim communities.

"Our educational and training programs are designed to strengthen our people and create awareness. This will surely

help to identify the issues and needs of grassroots organizations and individuals, and pave the way for establishing a stronger, more well-organized Muslim community in this country. We have taken the first step, and I am sure, with the help of Allah (*Subhanahu wa Ta'ala*), this will prove to be a successful one," states Basharat Saleem, Community Development Coordinator.

He adds that the Muslim community is growing and gaining a stronger identity, and Islamic institutions and organizations must support each other in spreading Islam. Almost every major metropolis has one or more Islamic centers. The U.S. alone has 3,200 centers. The Islamic center must remain a central part of North America's Muslim communities.

He hopes that the millennium's first decade also will show a greater growth in the number of Islamic schools.

To ensure that these institutions are used properly, CDD has outlined some future goals:

- To further the cause of women and youth on the boards of Muslim institutions
- To help create a stronger belief in transparency and record-keeping
- To foster a stronger accountability to the community
- To help create training and information resources

The Community's Continuation. Development conferences will seek to build upon the advances realized in 2000. In 2001, there will be 12 training seminars and conferences on

Programs and Activities: ISNA conferences draw a diverse group of Muslim leaders and community members. Conferences are videotaped and simultaneously cast live on the internet; (this page, left) ISNA fellows study at Indiana University Center of Philanthropy; (opposite page, right) Shariq Siddiqui, director of CDD

topics ranging from education to marriage counseling to Zakah.

The fellowship program and the development of the Muslim community's human resources will be expanded. Imams, community leaders, and activists will use training programs to develop and enhance their talents. The fellowship program will add even more students to the field of nonprofit management. As each year of the fellowship passes, the Muslim community gains key individuals who are familiar with academic research in fundraising, volunteer management, nonprofit regulation, and other relevant fields. Their Muslim perspective creates more human resources for the Muslim community. This is of great importance, since the U.S. nonprofit sector is one of the strongest in the world.

With hard work and dedication, the Muslim community will continue to progress. The CDD strives to enable that progression. For more information, call CDD at: (317) 839-8157 Ext. 804, or visit www.isna.net. ■



BY ISSA SMITH

UP FROM SLAVERY IN JAMAICA

MUSLIMS ESTABLISH A NEW SOCIETY AFTER EMANCIPATION FROM SLAVERY. By Sultana Afroz

As the sun set in al-Andalus, casting a veil over 8 centuries of Islamic rule in 1492, Islam emerged with the spirit of Jihad (struggle) in the widely dispersed islands of the West Indies. Andalusian Muslims were among the discoverers and conquerors of Columbus' entourage. The importing of Moorish slaves further increased the Muslim presence in Jamaica. Their Jihad against the indignity of slavery took the form of Hijra—the flight from servitude to establish their faith-based community. The Marronage initiated by the Spanish Maroons became the nucleus of Maroon society in British-occupied Jamaica.

The history of these Muslim Maroons from al-Andalus and West and sub-Saharan Africa is an important aspect of the historical study of Jamaica and of Islam in the Americas—the British recognized their societies as separate entities beyond British colonial jurisdiction. These societies continue to exist even today. The following account seeks to inspire the present invisible Muslim community to maintain its Islamic identity in Jamaica's multicultural and multi-religious society.

Islam and the vitality of Andalusian civilization could not be contained or extinguished by Christian Spain's policies of expropriation and despoliation. The Iberian peninsula depended on Islamic science and technology. Undaunted Andalusian mariners schooled in Atlantic navigation were instrumental in Iberia's discovery and then domination of the sea routes. Well-traveled Muslim sailors used such instruments as the globe, astrolabe, pivoted-needle compass, and maps. Fourteenth-century maps alluding to mythical Atlantic islands—Brendan, St. Ursula, and Brazil—were the works of Portuguese who had lived with the Moors in the eighth century. These islands became common in subsequent maps and inspired voyages of discovery.

The presence of a Morisco pilot in Columbus' lead boat and of several Moorish sailors underscores the dominant role Muslim mariners played in navigating through the Atlantic and into the Caribbean archipelago in 1492. In recognition of their seafaring skills, they remained an integral part of the discovery and conquest entourage long after Columbus. Only in 1521 did the Spanish

Crown exclude them because they were "encouraging" marronage. The Muslim community begun by the discoverers and conquerors has survived in Jamaica since the coming of Columbus.

The import of Moorish slaves into Jamaica in 1503 helped Islam become more dominant, for the number of Muslims increased rapidly. They began resisting their subordination and subjugation as soon as they landed, often by fleeing (Hijra) servitude and establishing communities based on Islamic traditions in inhospitable and inaccessible areas. The presence of 107 free blacks, substantiated by the Spanish census of 1611, corroborates the argument that Moorish or free Negro (Maroon) communities existed long before the British occupied Jamaica in 1655. These free Negroes were both guerilla warriors and farmers. Settled in the hills stretching from Clarendon and the Cockpit country of St. Elizabeth and Trelawny to the Blue Mountain ridges of St. Thomas in the east, they farmed large tracts of land. They also introduced aqueducts, waterwheels, windmills, and sugarcane into Jamaica and the West Indies.



(top) The Spanish Maroons introduced Waterwheels, such as the one in Tryall Sugar Estate; (right) Memorial honoring Cudjow, the Maroon leader



Governance was based on consensual authority (*Shura*), as enjoined in the Qur'an 42:38: "And their government is by counsel among themselves." Maroon councils even today recognize the importance of such councils.

These Moorish communities produced such leaders as Don Christoval Arnaldo de Ysassi, the Spanish-appointed governor of Jamaica (1655), and Don Francisco de Leyba, the Spanish lieutenant general of Jamaica. Both men had a common Moorish background. Ysassi is a corruption of the Arabic word *ysassa* (ruler), while Leyba is Arabic for "lioness" or "intelligent." Although defeated, the defense put up by Ysassi's small black contingent resulted in heavy British casualties and questioned Britain's hold over Jamaica for almost a year.

African Muslims

After the British occupied Jamaica, these societies provided refuge for rebellious plantation slaves, many of whom were from the Muslim nations of western and sub-Saharan Africa. The 8-year Jihad initiated by such Moorish Maroon leaders as Yuan de Bola and Yuan de Serras, in

response to repeated British attacks on the Muslims, ultimately compelled the authorities to offer peace and conclude treaties in 1739 with Cudjow, the Maroons' leader. Their territories were recognized as separate entities beyond British colonial jurisdiction. The Maroon War (1690-1739) caused "the expenditure of at least 240,000 pounds, and the enactment of 44 different laws."

Cudjow illustrated his endurance and conspicuous worship of Allah by prostrating upon receipt of the peace offer. This utmost humility in appreciation of the reward of victory from Allah speaks of the inherent Arabic meaning of *Cudjow* or *Kwadjow*—humbleness. The other Maroons, following their leader, also prostrated and further demonstrated their deep adoration of Allah.

The piety of the historical Maroon leaders is illustrated by their Arabic names, which are invariably attributes of Allah: Ghani (the Self-Sufficient), Quwah (the Most Strong), and Cuffee (the Sufficient). Even the names of the earlier Spanish Maroon leaders, Yuan de Bola and Yuan de Serras, are derivatives of Arabic terms:

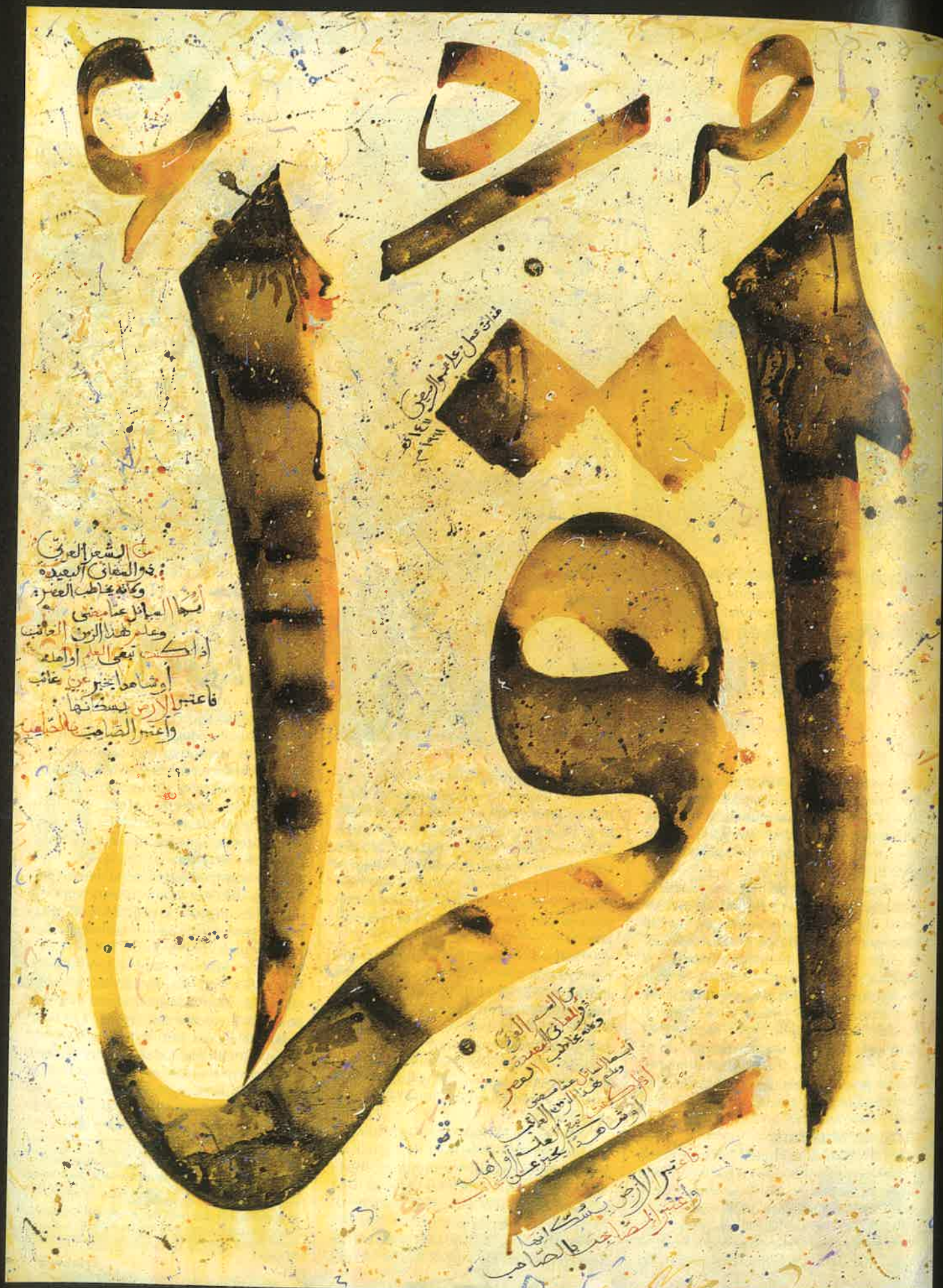
Bola means "the respectable," and Serras, a corruption of Sarra, means "happiness." The real name of the great hero popularly called Grandy Nanny—Sarah—resonates with the Qur'anic name of Prophet Ibrahim's wife. The Maroons consider Sarah (Cudjow's sister) the most illustrious woman who never lost a battle with the British. Her deep devotion and dependence on Allah to establish human dignity apparently were answered by favors (*Karamat*) that were misunderstood and regarded as *obeah*.

The First Maroon Treaty, formally concluded on March 1, 1739, begins with "In the name of God, Amen"—Islam's *Bismillah* (In the Name of Allah). Such an introduction to a treaty or contract had no precedent in Christian Europe.

Oral tradition suggests that the historical Maroons of Moore Town adopted Islamic forms (*Adab*, literally "etiquette") of greeting and meeting. These practices are still considered the official Council greeting even today, underscoring Moore Town's authentic Islamic heritage. Such Qur'anic terms as *Deen* and *Dunya* form an integral part of the vocabulary of some of Moore Town's elderly Maroons. The name of the town Yallahs, a corruption of *Ya Allah* (Oh Allah), signifies the Maroons' pervasive faith in Islam. Furthermore, Moore Town, built on land granted by the British to Grandy Nanny in 1740, apparently is a distortion of the term "Moor."

The Islamic concept of freedom was the basis of the Maroon struggle against slavery. Islam united heterogeneous Maroon communities of Yoruba, Coromantine, Hausa, Akan, Fulani, and other ethnic groups to form the Muslim community (*Ummah*) apparently to fight the oppressor (*bucra*). *Bucra*, a corruption of the Arabic word *baqarah* (cow), often is used to denote people who consider fellow human beings to be on the same level as animals. While plantation owners took comfort in being called *bucra*, which they believed meant *massa* (master), Maroons and slaves amused themselves with such mockeries. Self-sufficiency, as *Sura al-Baqarah* states, prevents people from seeing that they are spiritually dead, which was how most Maroons and slaves saw the plantation owners. Indeed, the unity of the Maroon Muslims to fight for the cause of righteousness, piety, and good conduct is the greatest manifestation of *Tawhid*—the Unity of Allah. ■

Sultana Afroz, a lecturer in history at the University of the West Indies (Kingston, Jamaica), is working on a book entitled *Invisible Yet Inevitable: The History of the Muslim Ummah in Jamaica*. She did her doctorate in American history, with a specialization in U.S. foreign policy toward South Asia, at the University of Kansas. For a comprehensive paper on the Maroons, see "From Moors to Marronage: The Islamic History of the Maroons in Jamaica," *Journal of Muslim Minority Affairs*, Vol. 19, No. 2, October 1999. Photographs by the author.



(left) *The correlation between justice and peace: 'adl (justice), salam (peace);*
(bottom) *The Power of Expression;*
(opposite page) *Iqra (read)*

Photographs by Heini Schneebeli

Ali Omar Ermes communicates the personality of Arabic letters.

BY ZAYNEB LATIF

COMMUNICATING through *Calligraphy*

Every Arabic letter has a personality, says Ali Omar Ermes, a painter who tries to communicate this personality from all aspects: sound, shape, and structure.

Ermes, a Libyan émigré in London, dedicates his work to exploring and expressing Arabic typography.

Most of his work comprises Arabic letters and poems that work in accordance with the message being conveyed. The resulting artwork is a graceful expression of the letter in its ideal form. With Ermes, colors interact musically on the canvas and are applied in a unique technique of color mixing and application.

Ermes' paintings are dynamically unified by color and communicate on many levels of meaning, the first of which is aesthetic value. "My paintings show the beauty and elegance of Arabic calligraphy," says Ermes.

The artist, a journalist and writer before discovering painting, uses the Arabic alphabet as his main subject to bring the beauty of art and literature together. His vast library of Arabic literature, poetry, and classical works testifies to his experience and knowledge of Muslims' Arabic, Islamic, and political heritage.

"My paintings aim to address the Islamic and Arabic identity in a contemporary light, pushing it into a new way of understanding. I have tried to evolve Islamic art into a new form of expression," he says.

Through his art, he seeks to inform his audience of social and political issues that concern him, as an Arab and a Muslim, in the hope that they will become interested and engage in dialogue. More ambitiously, he wants to revive the Arabs' and Muslims' patriotic passion and love, to support their trust in their identity and tradition. His paintings grew out of his perceived idea that Islam's expression needed to evolve in the eyes of society.

What Is Art?

Born in Libya, Ermes started as a writer. As no colleges at that time offered Islamic art, he found a passion for poetry. To his dismay, he gradually realized that contemporary Arabic and Islamic art and poetry were mere copies of Western ideas and techniques. He feels angry and embarrassed at the lack of self-



confidence among Muslim artists, due to the effects of Americanization and Western attacks on their religion and culture.

Islamic and Western art are fundamentally different. Ermes, who makes his home in London, says that contemporary British art has moved entirely beyond the field from which it originally came. "British art today is the lack of art," Ermes states. "It is an art of protest. It is suicidal and exists almost entirely in the negative. It is self-centered and consequently rides the wave of sympathy."

Islamic art revolves around Allah (*Subhanahu wa Ta'ala*). Muslims believe that everything originates from the love of Allah. Islamic art celebrates this in ceramics, carvings, engravings, architecture, and all other forms. Calligraphy celebrates the words of Allah: the Qur'an. It also preaches modesty and humility, whereas artists in the West are encouraged to shock and provoke.

The thematic subject of traditional Western art has been the human body, a legacy from classical Greek culture: "The human being is the measure of all things." On the other hand, Islamic art is iconophobic. Islam forbids depictions of the human body, and so Islamic art is largely abstract and geometrical and therefore innovative.

"Allah has created all that is around us. Why just copy it again and again? It's a waste of time, when we can use the imagination that He has bestowed upon us and create images and ideas from the vision of our own minds," Ermes states.

An accomplished painter, Ermes has the values of a model Muslim artist. His incredible works mirror his energy and enthusiasm for celebrating Islam, and his powerful and yet subtle paintings make you proud to be a Muslim. ■

Reproduced with permission. © *The Muslim News*, London. Adapted from "Ali Omar Ermes, a model Muslim artist," Nov. 24, 2000.

My paintings aim to address the Islamic and Arabic identity in a contemporary light, pushing it into a new way of understanding. I have tried to evolve Islamic art into a new form of expression.

Matrimonials

And of His signs is this; He created for you spouses from yourselves that you might find peace in them, and He ordained between you love and mercy. Lo, herein indeed are signs for people who reflect. (Qur'an 30:21)

Allah (Subhanahu wa Ta'ala) in His infinite Wisdom and Mercy has created for us mates with whom we may find peace and share love and mercy. Prophet Muhammad (salla Allah alayhi wa sallam) may Allah grant him eternal peace, said, "those of you who can afford to get married must marry, for it is the best protection against a lustful eye and a strong shield for your chastity." (Bukhari and Muslim). On another occasion, the Prophet, peace be upon him, said that when a man marries he has fulfilled half of his duty; so let him fear Allah regarding the remaining half. (Bukhari). In these messages from our Creator and our beloved Prophet (salla Allah alayhi wa sallam), it is clear that the institution of marriage is of vital importance.

The Islamic Society of North America offers its matrimonial service for Muslims. This service has been in operation since the early 1970s and has, praise Allah, assisted many Muslims in finding a suitable mate. The service is more important due to the ever-growing numbers of Muslims living in the West. Therefore, in an effort to help brothers and sisters who are currently looking for a Muslim spouse, the following list has been provided.

SEEKING WIFE

B0233 Mar/April 2001 *
Sunni Muslim, African-American, 50, 6' 2", 207 lbs, engineer/businessman, Arabic-speaking, seeks sincere, non-smoking, health conscious, practicing Muslim for lifelong marriage (IN)

B001 Mar/April 2001 *
Muslim, physician parents, Indian/Hyderabad, invite correspondence for handsome son, U.S. born, 26, third-year law student, from practicing Muslim, 22 to 26. Please respond with photo. (PA)

B006 Mar/April 2001 *
Sunni Pakistani parents inviting correspondence for their U.S. born/educated, professional son, 29-year old, tall, handsome. Seeking attractive educated Muslim with good family values. Kindly respond with details and photographs. (CA)

B007 Mar/April 2001 *
Parents invite correspondence for their well-settled son, Sunni, never married, 31, handsome, U.S. graduated, software engineer for a global company. Seeking alliance from interested Pakistan/Indian parents, Sunni, never married, educated, pretty girl, 26 years old or younger, residing in the U.S. Contact (281) 759-5553 (TX)

B008 Mar/April 2001 *
American born Sunni Muslim, 23 years old, seeking loving wife. Prefer kind Muslim trying to practice Islam. (FL)



SEEKING HUSBAND

S004 Mar/April 2001 *
East African Indian Sunni Muslim, 52, Green Card holder; never married, with high school diploma, invites correspondence from Indo/Pakistani for life partner. (PA)

S009 Mar/April 2001 *
Sunni parents invite correspondence from Pakistani physicians, age 27-30, practicing, or finishing residency or fellowship. Our daughter has an MS degree, and is fair, pretty, and caring. Write to PO Box 15264, Chevy Chase, MD 20825 or call 1-866-539-3300 (MD)

S091 Mar/April 2001 *
Parents invite correspondence for their daughter, U.S. citizen, 5' 2", fair, 21 years old, religiously educated as a Sunni Muslim student of UTSA. Need a practicing Muslim, Urdu, and English speaking, 24-28 years of age. A medical doctor or computer engineer/master in business may contact. (TX)

S0102 Mar-April 2001 *
Outgoing educated Muslimah, early 40's, 5' 7", seeks correspondence with educated, financially secure, kind and sincere Caucasian Muslim, 40-48. (CA)

S0109 Mar/April 2001 *
Brother invites proposals for his sister, 46, kind, Sunni Muslim, God-fearing; divorced, professional with 3 grown children. Seeking established professional, practicing Muslim with family values, between the ages of 46-56 years. (NJ)

S011 Mar/April 2001 *
British born Muslim, educated/Canadian professional, 5' 8", slim, fair, attractive, seeks North American raised professional, independent, 29-35, open minded, humorous, loving. Send photo. (Canada)

S012 Mar/April 2001 *
Sunni Muslim Punjabi parents, both doctors, invite correspondence for US raised MD daughter, resident at prestigious university from Sunni Punjabi Muslim of Pakistan origin, preferably Pathan. (IL)

S013 Mar/April 2001 *
Sunni Muslim, Urdu-speaking uncle invites correspondence for niece, 21 years, US permanent resident, seeks established Muslim with family values, ages 23-26. E-mail sufs@aol.com (NY)

S014 Mar/April 2001 *
Parents looking for Sunni Muslim boy, US immigrant or citizen with strong family values for their daughter, age 24, height 5' 2", charming, US raised and educated. Call (630) 497-8578 (IL)

S015 Mar/April 2001 *
Indian Sunni Muslim parents invite proposals for 25 yr old, beautiful graduate daughter from professionals, 25-30 of Indian origin. Contact: afrosl9@hotmail.com (PA)

S016 Mar/April 2001 *
Parents invite correspondence for their daughter, 26, 5' 6" tall, slim, fair, 4th year medical student, from young Muslim MD/DO, resident/student, 26-29 years. Please include resume/photo. (MO)

S017 Mar/April 2001 *
Parents of Muslim, 35, 5' 5", 120 lbs, MBA, software skilled, knowledge of Arabic, Qur'an, Sunnah, wheatish complexion with good features, seek righteous, pious Muslim with good education and livelihood. (CA)

S018 Mar/April 2001 *
Indian Muslim parents invite correspondence for daughter, religious, 22 yrs, 5' 7", attractive, 1st year medical student in US medical school, from practicing religious Sunni Indo/Pakistani origin, medical student or resident, 23-28. Send photo details.

S019 Mar/April 2001 *
Urdu speaking Sunni parents invite proposal for US raised/educated daughter, 5' 4", MD, attractive with family values. Looking for U.S. raised Muslim between 26-35, attractive, MD/PHD/JD. Biodata. (MD)

S020 Mar/Apr 2001
Sunni Muslim parents invite correspondence from MD or MD student raised and educated in US, age 23-25, for 22 year old daughter born and raised in U.S., MD student in U.S. medical school. Call 847-942-2074 (IL)

S021 Mar/Apr 2001 *
Educated Sunni Muslim family invites correspondence from Indo/Pak for their Pakistan raised/educated daughter, 29, student of MBA at Minnesota, for a sincere/educated partner. Contact (952) 736-5955, or mnpolis@hotmail.com (MN)



2nd NATIONAL QIRA'AT COMPETITION

SEPTEMBER 1-2, 2001

	1st Prize	2nd Prize	3rd Prize
Category I Memorized the entire Qur'an	\$1000	\$900	\$800
Category II Memorized 1/2 of the Qur'an	\$800	\$700	\$600
Category III Memorized 1/6 of the Qur'an (at least 5 Juzz)	\$500	\$400	\$300

Each of the above categories will be subdivided according to age:

■ Group I: Ages 5-10 ■ Group II: Ages 11-15 ■ Group III: Ages 16-18

REGISTRATION FORM

Name _____
Last First
Address: _____
Street City State Postal Code
Date of Birth: _____ Age: _____ Gender: ☐ Male ☐ Female
E-mail: _____ Phone: _____

Please check which category and group the child will be competing in:

- ☐ Category I: Memorized Entire Qur'an ☐ Group I: Ages 5-10
☐ Category II: Memorized 1/2 Qur'an ☐ Group II: Ages 11-15
☐ Category III: Memorized at least 5 Juzz ☐ Group III: Ages 16-18

Attach a brief summary of religious education and check proof of memorization being submitted:

- ☐ Letter from local Imam ☐ Letter from Parent/guardian
☐ Letter from Islamic school ☐ Other _____

If the child attends an Islamic School, please provide the following information:

Name of Institution: _____
Address: _____
Street City State Postal Code
Principal Name: _____ ☐ Full-time school ☐ part-time school

ISNA is organizing the Second National Qira'at Competition during its Annual Convention on Aug 31-Sept 3, 2001 at the Donald E. Stephens (Rosemont) Convention Center, Chicago. Prizes will be given to the top three reciters in the following categories:

- ISNA is organizing this competition in collaboration with Ifta Office, based in Washington.
- Must be between the ages of 5 and 18 to compete.
- Qualified scholars of Tajweed Al-Qur'an will judge the recitations.
- Eligible reciters can send a brief summary of their religious education and proof of memorization
- Eligible reciters should send their registration forms by June 15, 2001 to

visit ISNA web page: www.ISNA.net

Please mail this form to:
ISNA - Marketing Dept
Qira'at Competition
P.O. Box 38, Plainfield, IN 46168
Or register online at:
www.isna.net
Or Fax: 317-839-1840
Registration Deadline:
June 15, 2001

Reviews

Looking Deep Inside

The Embattled Innocence: Reflections of a Muslim Relief Worker
AUTHOR: Suleman Ahmer
PUBLISHER: 1st Books Library
(www.1stbooks.com); 2001
PAGES: 108; HB

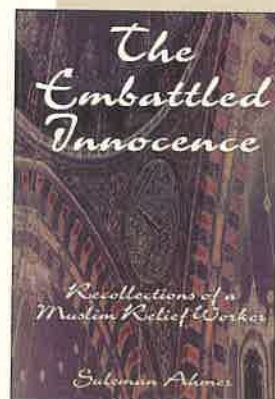
The on-going Holocaust against Muslims in Europe and Central Asia has received some press coverage. But since most press

reports were done by "detached" observers, many stories of bravery, compassion, and courage remain unknown. Suleman Ahmer's **The Embattled Innocence** offers

a completely different perspective—that of a person dedicated to alleviating, instead of just reporting, suffering.

Ahmer's stories offer moving accounts of holding on to Islam under the most adverse conditions. These stories should be compulsory reading for Muslim Americans, for they show what hardship means and explain why people in such conditions remain committed to Islam.

This book gives you a first-hand experience of what people go through because of war and the turmoil they are able to surpass by keeping their faith. It shows the compassion people have for one another when we unite or lend a helping hand. The book also deals with human nature and how people react to those who devote themselves to the less fortunate.

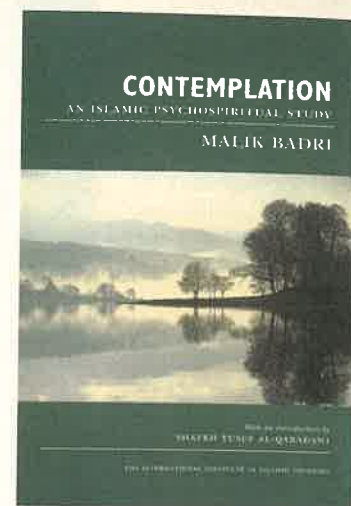


Thinking Spiritually

Contemplation: An Islamic Psychospiritual Study
AUTHOR: Malik Badri
PUBLISHER: International Institute of Islamic Thought (IIIT), Herndon, VA.; 2000
PAGES: 136 (incl. notes, index, and bibliography); PB

Prof. Malik Badri created a stir of admiration with his 1991 publication of *Al-Tafakkur min al-Mushahadah ila al-Shuhud*. The great reception inspired IIIT to publish its English translation: **Contemplation: An Islamic Psychospiritual Study**. However, Badri points out that it is a more than a translation, as he has added over 50 pages of new material and explained the religiously oriented Arabic terms to his English-speaking readers.

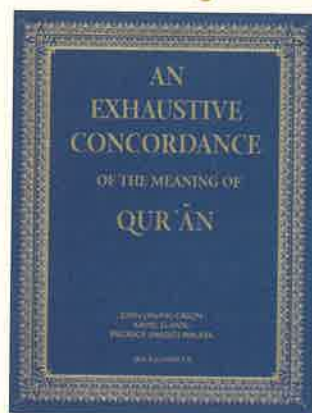
Shaykh Yusuf al-Qaradawi, a widely respected scholar, writes in his foreword that this book is bound to "not only make an impor-



tant contribution to the field of Islamization of the behavioral sciences, but also attract wider attention and generate greater interest among specialists to analyze and further develop the ideas and theories presented and discussed."

This book is an example of how human sciences can support faith and spiritual values, and how the human mind, when guided by the Qur'an and Sunnah, will be graced by the lights of faith, revelation, and reason.

Facilitating Understanding of the Qur'an



An Exhaustive Concordance of the Meaning of the Qur'an
AUTHOR: John Yahya Cason, Kamel El-Fadl, Fredrick Fareed Walker
PUBLISHER: Islamic Education & Community Development Foundation, Baltimore, MD; 2000
PAGES: 1090 p., plus Appendix 45 p.; HB

The translation of the meaning of the Qur'an rendered into English by Abdullah Yusuf Ali some 70 years ago continues to enjoy an illustrious career in helping many to understand the Qur'an and to be guided and inspired by it.

The **An Exhaustive Concordance of the Meaning of the Qur'an** is yet another vehicle to add to the usefulness of

this epoch-making work. This work undertaken over a period of 11 years has involved three dedicated people, the compiler John Yahya Cason, who did the compiling of the concordance during 1989-1994; Kamel El-Fadl, who provided technical support; and Fredrick Fareed Walker, who spent 4 years in editing the volume.

This is a work much needed by the English-speaking. The Islamic American Relief Agency (IARA) Eastern Regional Office has certainly supported a very useful project. Certainly, it will be a welcome addition to personal as well as institutional libraries wherever English is spoken and Abdullah Yusuf Ali's work is used.

Understand the Language of the Qur'an The Hans Wehr Dictionary of Modern Written Arabic



Fourth edition, edited by J. Milton Cowan, 1994 Spoken Language Services



There is no doubt that this is an excellent dictionary, far better than others in the field.

--Middle East Journal

The reliability and completeness of the work deserve every praise, as does the practical arrangement of the entries.

--Bibliotheca Orientalis

It is a great pleasure to recommend this dictionary whole-heartedly...one of the most significant contributions to Arabic lexicography.

--Language

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Fax: (219)-769-1793

Reviews

Useful Collectibles

Gems of Wisdom - Heart of Gold
 EDITED BY: Javed Mohammed
 PUBLISHER: Pyramid Connections,
 Milpitas, CA; 2000
 PAGES: 145 + vii; PB; \$14.95

Javed Mohammed's slim volume **Gems of Wisdom - Heart of Gold** is book of quotations from Muslim scholars and

thinkers. The collection that took six years to complete offers gems of wisdom from Prophet Muhammad (salla Allahu 'alayhi wa sallam) to Malcolm X on a wide variety of

topics, among them technology and leadership.

These gems are not only inspiration for Muslims but will play a useful role in introducing Muslim thought to mainstream America.

This collection is a step toward transmitting a heritage that the modern world desperately needs. Not only can such collections offer inspiration and hope for the future, but they also serve as a bridge between America and Islam.

Certainly, such collections will help us the Muslim youth to use Muslim sources more fluently.

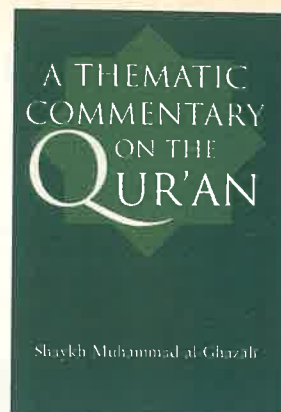
A Cogent Interpretation

A Thematic Commentary on the Qur'an
 AUTHOR: Shaykh Muhammad al-Ghazali
 PUBLISHER: International Institute of Islamic Thought (IIIT), Herndon, VA; 2000
 PAGES: 751 + xi [inc. index]; PB

The late Shaykh Muhammad al-Ghazali's important *Al-Tafsir al-Mawdu'i*, originally published in 3 volumes, is now available in a one-volume work: **A Thematic Commentary on the Qur'an**.

IIIT translated and published the first two volumes in 1997 and 1999, and now the 3 volumes have been published as a single volume.

In preparing this work, translator Ashur A. Shamis used two translations popular among English readers: Abdullah Yusuf Ali's *The Meaning of the Holy Qur'an* (Amana Publications: 1996) and



Muhammad Asad's *The Message of the Holy Qur'an* (Dar al-Andalus Ltd: 1980).

Al-Ghazali's contribution is both unique and contemporary, for he focuses on each Surah's organic unity to highlight the logic or inherent reasoning coursing through it and unifying its various components and images. He also places Qur'anic subjects within their proper historic and cultural contexts.

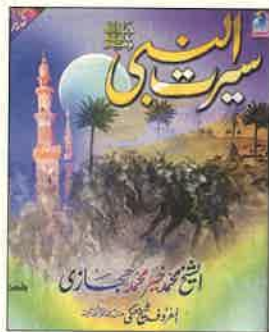
This work expands the possibilities for English readers who want to enhance their understanding of the Qur'an.

Driving to Knowledge

Seerat un-Nabi
 AUTHOR: Al-Shaykh Muhammad Khayr Muhammad Hijazi
 PUBLISHER: Lee'wa al-Hijrah, Ann Arbor, MI
 MEDIA: 24-Cassettes in plastic box; Urdu; \$49.95

The question of how to use driving time constructively has been solved by the Urdu audio-biography of Prophet Muhammad (salla Allahu 'alayhi wa sallam)—**Seerat un-Nabi**, narrated by Shaykh Muhammad Khayr Muhammad Hijazi, a resident scholar in the Masjid al-Haram.

The professionally produced 24-cassette set has been well received by listeners. Using common every-day speech, Hijazi makes this account of the Prophet's life and mission easy to understand and follow. To listen a sample online, go to: www.heejrah.com.



A Book Easy to Understand

Allah Subhanahu wa Ta'ala has stated in the Qur'an (45:17), that He has made the Qur'an "easy to understand and remember."

This admonition has inspired Dr. Ahmad H. Sakr's latest book **Understanding the Qur'an**. It is a labor of love, where the author wants to share the impact of the Qur'an that he has experienced since childhood. He has compiled this volume to help English readers

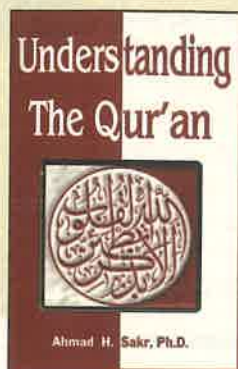
to read the Qur'an with understanding.

Dr. Sakr points out that in the Qur'an each topic is a book by itself or a series of books to cover a topic. He recommends that people should seek the help of Islamic scholars specialized in Qur'anic sciences to obtain a proper understanding of the Qur'an.

The author, besides being a scientist is also a scholar of the Shari'ah and has taught the subject in many countries around the world. This volume **Understanding the**

Qur'an is in fact a compilation of his various works on the understanding of the Qur'an. Dr. Sakr considers that understanding the Qur'an can only come through attaining the knowledge of the Hadith, the Sunnah, the *Sirah* of the Prophet, and the lives of the Companions of the Prophet. The book is distributed directly by the Foundation for Islamic Knowledge: 630 627 8894.

Understanding the Qur'an
 AUTHOR: Ahmad H. Sakr, Ph.D.
 PUBLISHER: Foundation for Islamic Knowledge, Lombard, IL; 2001
 PAGES: 273 + xiv; PB



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3. Fluent in English; knowledge of Arabic is desirable,
4. Computer literacy.

Interested individuals should submit their CV with personal contact information, cover letter that describes their philosophy concerning Islamic education, and names, addresses and phone numbers of at least three references to:

Chair, Principal's Search Committee
 c/o Masjid Abu Bakr Al-Siddiq
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The search will remain open until the position is filled.

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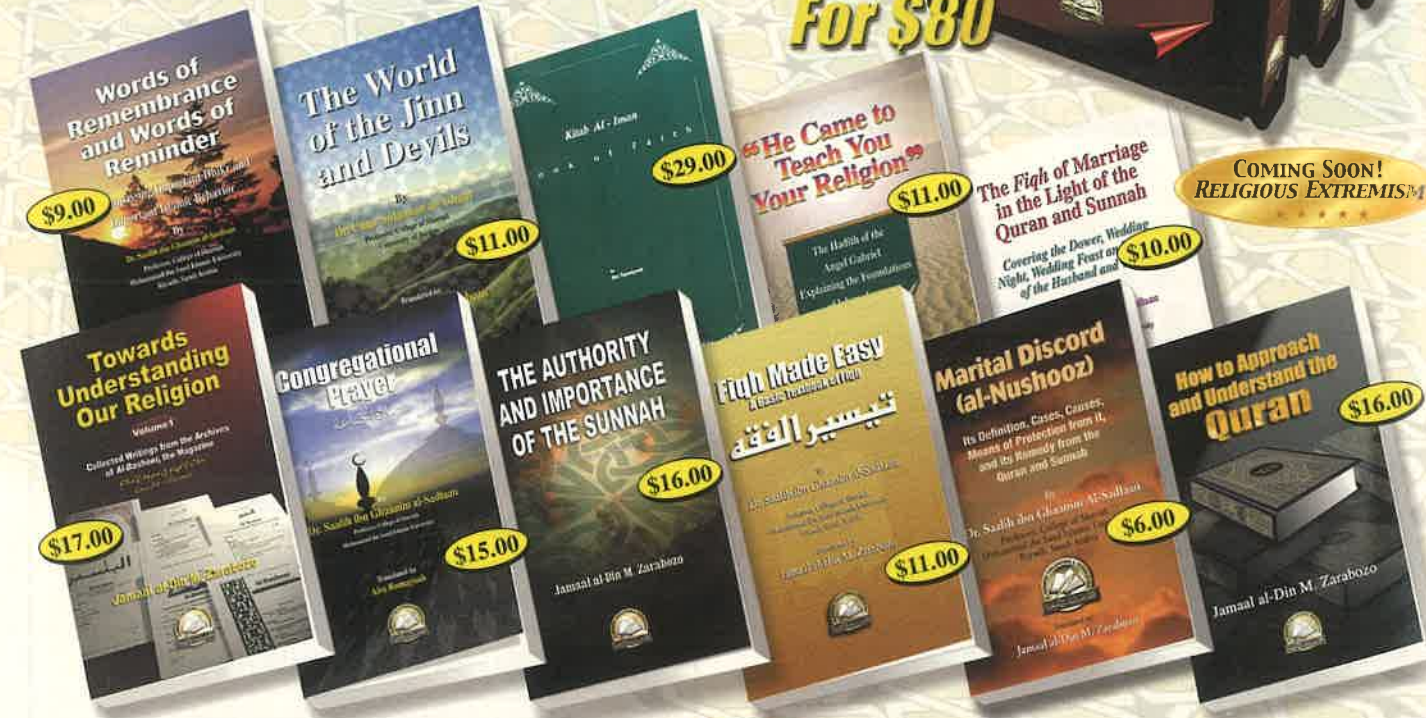
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righteousness unless
ye give (freely) of that
which ye love.**

- Al Quran (3:92)

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