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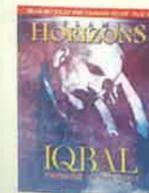


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COVER: A portrait of Muhammad Iqbal taken in London in 1933, photo courtesy Iqbal Academy Archives. A facsimile of Iqbal's handwriting from the poem "Rubiyat in Bal-e Jibril" (1935; "Gabriel's Wing").
[O God] empower the youth with the relentless unease that haunts me over the state of the Ummah
And then restore to these eaglets, the wings to soar [great heights]
O Lord, I pray that You vouchsafe to them
The power of vision that You hast given me.

FOOD FOR THE SPIRIT

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DESIGN & LAYOUT BY: Omar El-Haddad, DesignWorks

The views expressed in Islamic Horizons are not necessarily the views of its editors nor of the Islamic Society of North America.

All references to the Qur'an made are from *The Holy Qur'an: Text, Translation and Commentary*, Abdullah Yusuf Ali, Amana, Brentwood, MD.

Our Heritage in Mind

THE MUSLIM UMMAH has suffered a long spell of stagnation and lethargy. During the 19th and 20th centuries quite a few thinkers and scholars called for reform and reinvigoration. Among such notables, the name Allama Muhammad Iqbal stands out. This poet-philosopher dedicated his life to attempting to stir the Muslim ummah from its slumber and encourage it to rediscover its destiny as a leader among nations. The Iqbalian message of self-reliance, stressing the sources of thought and conduct, is relevant for all times. Iqbal's stress on self-reliance went beyond the material; it was spiritual as well. He urged the ummah to work on its self-respect, declaring:

*Tu agar khuddar hai, minnat kashay saaqi na hu
ayn darya mein, habaab aasa negoon paymana kar*
(If you have self-respect, do not depend on a provider
Even in the most challenging times, [do not seek pity] over-
turn the bowl, so that no one dare drop dole in it.)

Iqbal believed in Islam as a living force for freeing the outlook of man from geographical limitations. Iqbal stressed that early Muslims made their homes wherever they went, but remained true to their faith, heritage, traditions, and identity. This is why, he said, that a Muslim believes:

*Harr mulk, mulk-e ma ast
Keh mulk-e Khuudae ma ast.*

(Every country on earth is ours because every land belongs to God, and all that belongs to God is ours.)

A Muslim's destiny is not tied to land. Iqbal reminds us:

*Karyenge ahl-e-nazar taaza bastiyan aabad/Meri nigah nahin soo-e
Kufia-o-Baghdad*

(People with vision (ahl-e-nazar) will create new horizons and not confine themselves to traditional mindsets, such as looking only as far as cities like [the then traditional centers of learning] Kufa and Baghdad.)

Today, Muslims in the West face a similar challenge—the challenge of relinquishing cultural baggage and rediscovering their Islamic roots in a new milieu. In this they must rely upon the example of Prophet Muhammad's Madinah where a new city, a new constitution, and a new social code developed to form a dynamic society that shared its rich knowledge and piety with the world.

Iqbal merely served to remind the Muslim ummah of the message of the Qur'an and the example of our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam). He neither came to establish a new way nor a new school but simply to remind Muslims to return to their roots and seek inspiration from their primary sources, the Qur'an and the Prophetic Tradition. He reminded Muslims of their great forbears who fearlessly ventured forth to tackle challenges using the Qur'anic message that was deeply embedded in their hearts:

*Raat dinn, garnay inaan thay, ablaq-e ayyam per
Bahr o barr ghooma keeya, Kaaba baghal mein tham kar*
(Their days and nights were spent on steeds, but their hands
were firmly on the reins.
They traversed the earth and the seas, but they never lost
sight of the Kaaba, i.e. their faith.)

Today, the Muslim ummah, in addition to the on-going challenge of emerging from stagnation, also faces the renewed challenge of Islamophobia. The need is to seek inspiration from thinkers such as Iqbal, Jamaluddin Afghani, and Muhammad Abduh and to refer closely to the sources of our being, the Qur'an and Sunnah. The works of such thinkers provide motivation, but we have to go beyond the enjoyment of their inspirational words and fine literary works. We have to take action and do what they suggest—rediscover our heritage and live by it in order to regain our true station in life.

Iqbal's message is strongly addressed to the youth, his 'eagles', who he wants to soar new heights. It is hoped that the writings contained in this issue will inspire young Muslims to rediscover Iqbal and his fellow thinkers and, more importantly, to be motivated to seek what they address, our glorious heritage and future founded on the Qur'an and the Prophetic Sunnah.

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ISNAMATTERS



Elsanousi addresses the Interreligious Leadership press conference in DC

CALL FOR PEACE

ISNA was part of the National Interreligious Leadership Delegation (NILD) that called for more active and effective U.S. leadership in the peace process. Some delegates met with Secretary of State Colin Powell, Jan. 13, to stress the peace issue. The NILD is a new national multi-faith campaign initiated by American Christian, Jewish, and Muslim religious leaders and united to support peace and security for all parties in Palestine. Director of Communications Mohamed Elsanousi represented ISNA at the press conference.

"This is an unprecedented initiative that brings a powerful moral voice to a pivotal issue at a pivotal time," Baltimore Cardinal William Keeler said of the coalition of Christian, Jewish, and Muslim groups pressing the president to make Middle East peace a top priority. Rabbi David Saperstein, director of the Religious Action Center of Reform Judaism, said the time for restarting peace negotiations was propitious, adding, "If we do not grasp it now, it may not come again."

Organized by A Different Future (ADF), the United Religions Initiative (URI), and the US Inter-Religious Committee for Peace in the Middle East (USICPM), the

National Interreligious Leadership Delegation is designed to demonstrate, to the Administration and Congress, the urgent moral and political imperative for more active and effective U.S. leadership in the peace process; develop a broad constituency to support such leadership; increase knowledge of the existence and progress of Arab-Israeli coexistence efforts; and strengthen the voices of moderation in the international discourse on the Middle East peace process.

This is the first time that there has been united support for peace from the highest levels of the three religions' national leaderships. ■

ISNA Gets Media Grant

ISNA is one of 16 national and international recipients of the 2005 Public Relations Grants to not-for-profit organizations selected by CyberAlert, Inc., the worldwide media monitoring and press clipping service, announced Jan. 17. Each grant is for one free year of online news monitoring service using CyberAlert 4.0. The total value of the grant is approximately \$35,000.

The selection process favored national and international organizations with innovative services that benefit the young, the poor, the mentally ill, the abused, minorities, better government, and scientific research.

Founded in 1999, CyberAlert is a worldwide press clipping, media monitoring, and web clipping service that monitors over 20,000+ online news media each day in 17 languages.

The Road Ahead

The 42nd Annual ISNA Convention will be held Sept. 2-5, 2005 in suburban Chicago (Rosemont, IL) under the theme "Muslims in North America: Accomplishments, Challenges and the Road Ahead." The theme is drawn from the Qur'anic verse: "To each is a goal towards which he turns, so vie with one another in good works. Wherever you are, Allah will bring you all together, for Allah has power over all things" (2:148).

The convention continues the ISNA tradition of devotion to better understanding Islam and developing stronger Islamic personalities and communities.

The planned main session topics include: the Qur'an—Foundation for the Road Ahead; Quest for Excellence: An Islamic Imperative; Muslims in North America: Noble Neighbors or Suspicious Strangers; Pluralism: Providential or Problematic; Between the Home and the Mosque: Muslims and Culture; The Greater Good: Social Justice in Islam; Believing Men and Women as Partners in Faith; Engaging Social Change: Islam and Politics; Our Trek: The Next Generation; and The Community Leader: Role, Responsibility, and Accountability.

For more information, visit www.isna.net.

Imams and Rabbis for Peace

One hundred imams, rabbis, and international leaders, including ISNA Secretary General Dr. Sayyid M. Syeed, met in Brussels, Belgium, Jan. 3 to 6, 2005, to discuss the delegitimization of all forms of violence committed in the name of God or any religious principle. The First World Congress of Imams and Rabbis for Peace was cosponsored by King Albert II of Belgium and King Mohammed VI of Morocco. Representatives of Jewish and Muslim communities in Africa, Asia, Europe, the Middle East, and America affirmed their determination to develop dialogues and cooperation between Islam and Judaism. The meeting ended with the commitment of the religious representatives to persevere on the road of dialogue, in particular through a series of suggested, concrete actions. They also pledged to not allow their silence to condone any violent acts committed in the name of their respective religions. They promised to transmit to their respective communities a message of peace and to promote encounters and dialogues between the communities.

After reading of the final declaration in the four languages of the Congress (French, English, Arabic, and Hebrew), the meeting ended with a moving scene of rabbis and imams holding hands—a sign of the shared perspectives all are keen to promote. They announced the creation of a standing committee of imams and rabbis with the mandate of publicly condemning any Islamophobic, anti-Semitic, or other racist act committed in any part of the world. They will also initiate and coordinate concrete actions based on the principles of the final declaration of the Congress.

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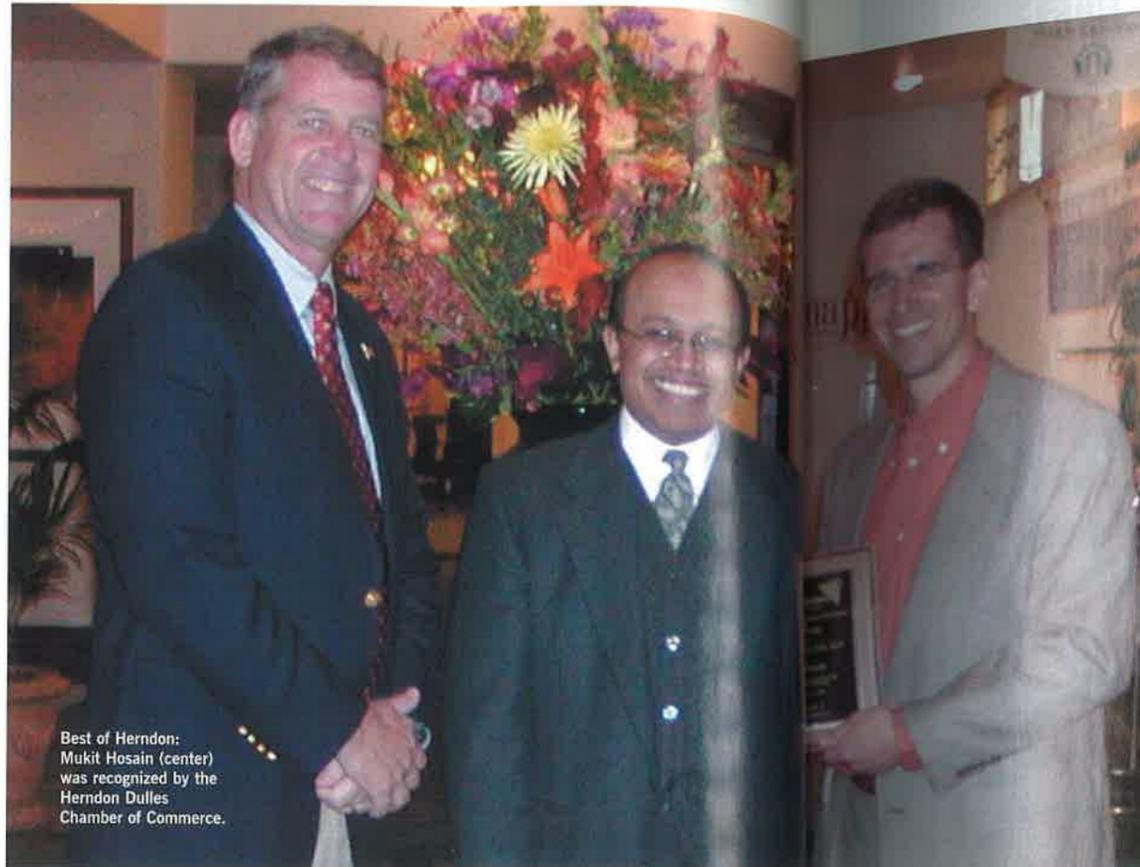
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2004 Citizen of the Year

Herndon, VA's Mukit Hossain, 44, was named "The Herndon Times" Citizen of the Year for 2004. He was recognized for his many civic and volunteer contributions in Herndon and Fairfax County—exemplified most recently by the coat drive, a first initiative of the new Project Hope and Harmony group, which he helped found, as well as his encouragement of the area's Muslim community to increase their civic involvement. In his past volunteer work, he has worked with food banks, Meals on Wheels, and Kosovo refugees. The Herndon Dulles Chamber of Commerce showed its appreciation of Hossain's efforts with its "Best of Herndon Dulles" award for Nov. 2004, "in recognition of his extraordinary acts of service to the community."

Hossain, who is originally from Bangladesh, is also on the board of trustees for the All Dulles Area Muslim Society (ADAMS) Center in Sterling, VA; on the board of directors for the Foundation for Appropriate and Immediate Temporary Help (FAITH) in Herndon; founder of the Food Source Foundation, which provides meals to homeless people in Fairfax County; and is involved in two Muslim political action committees, one on the state level and one on a national level.

Hossain and his wife, Sabrina, have two daughters—Maya, 5, and Hana, 2 1/2. ■



Best of Herndon: Mukit Hossain (center) was recognized by the Herndon Dulles Chamber of Commerce.

1500 ATTEND MPAC MEETING

Over 1,500 people attended the Muslim Public Affairs Council's fourth annual convention held in Los Angeles, CA under the theme "Countering Religious & Political Extremism" on Dec. 18, 2004.

Among the numerous highlights was the first address to Muslim Americans by European Muslim leader Dr. Tariq Ramadan since his resignation from a tenured teaching position at the University of Notre Dame. Ramadan spoke to the banquet audience via video teleconference, advising attendees to "find common values and build, with your non-Muslim fellow citizens, a society based on diversity and equality. Our collective success hinges on breaking out of intellectual ghettos, collaborating beyond our narrow associations and fostering mutual trust—without which living together is nearly impossible." The other keynote speaker was Dr. John Esposito, founder and director of the Center for Muslim-Christian Understanding at Georgetown University.

The fundraising banquet raised \$400,000 for MPAC. MPAC Executive Director Salam Al-Marayati announced the release of MPAC's National Anti-Terrorism Campaign Handbook and a paper entitled "Counterproductive Counterterrorism: How Anti-Islamic Rhetoric is Impeding America's Homeland Security".

Dr. Jamal Badawi, Dr. Asma Barlas (Ithaca College, NY), and Sayed Hassan Al-Qazwini (president of the Islamic Center of America in Detroit) unraveled the definition of extremism from an Islamic perspective based on the Qur'an. Other speakers included Chuck Pena (Cato Institute), Dr. Maher Hathout (MPAC Senior Advisor), Shirin Sinnar (Lawyer's Committee for Civil Rights), Chaplain James Yee, Imam Sadullah Khan (Islamic Center of Irvine), and Sayed Moustafa Al-Qazwini (Islamic Educational Center of Orange County).



Al-Marayati announced the release of MPAC's National Anti-Terrorism Campaign Handbook

Canada Favors Shari'ah Courts

Last Dec. 2004, former Ontario Attorney General Marion Boyd presented a 150-page report entitled "Protecting Choice, Promoting Inclusion" in which she recommended that voluntary, faith-based arbitration be encouraged and supported for alternative dispute resolutions pertaining to provincial family law in religious communities. Boyd's recommendations came in response to public concerns, misunderstandings, and controversy expressed over the planned voluntary use of Islamic law within the Ontario Muslim community. She has maintained that concerns over whether Shari'ah in Canada would be implemented in oppressive and arbitrary ways, as has been reported in some other countries, are unfounded. The report also states that no evidence was found to show that women are being discriminated against in the unofficial "faith-based arbitrations" already occurring.

Boyd was asked to provide advice and recommendations to the current attorney general and the minister responsible for women's issues on the use of private arbitration to resolve family and inheritance cases and the impact that such arbitration may have on people who are potentially vulnerable, including women, persons with disabilities, and elderly persons. Boyd is confident that a majority of Muslims will support her recommendations (www.attorneygeneral.jus.gov.on.ca/english/about/pubs/boyd/).



Marion Boyd

Canadian Islamic Congress National Vice-president Mrs. Wahida Valiante said that Boyd "has done wonderful work on this project and adopted several key recommendations made to her by groups representing a number of different faiths and ethnic communities, including our own. She has taken inclusiveness and personal respect very

OBITUARY

Muhammad Abdul Rauf

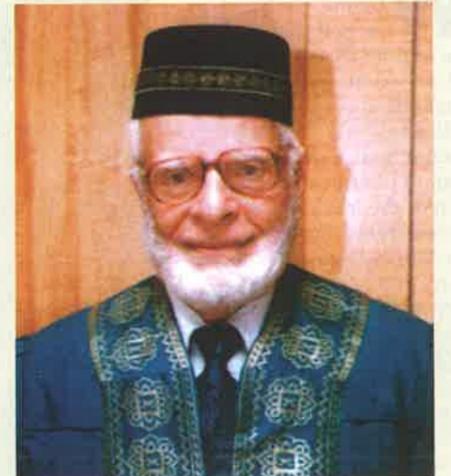
Dr. Muhammad Abdul Rauf (1917-2004), a well-known professor of Islamic studies and education, died of a ruptured aortic aneurysm on Dec. 11, 2004 in Bethesda, MD. He was just 16 days short of 87th birthday.

Dr. Abdul-Rauf was the first rector of the International Islamic University of Malaysia (IIU), established in 1983. He was also the first principal of the Muslim College of Malaya established in Klang, Malaysia in 1955 until he returned to Egypt in 1964. Concurrently, from 1959 until 1964, he was the first head of the department of Islamic Studies at the then recently established branch of the University of Malaya in Pantai Valley, Kuala Lumpur. After his tenure at IIU, he served as an academic advisor to the Sultan Zainal Abidin Religious College in Malaysia. He retired from academic work in 1992, and thereafter he devoted his time to writing. In 1965, he came to the US to serve as director of the Islamic Center of New York. He held this post until 1970 when he was transferred to head the Islamic Center of Washington D.C., where he served until 1980. He was also a member of the academic staff of Georgetown University in Washington D.C. in the late 1970s.

Born and raised in Egypt, he graduated from the world-renowned Islamic university of Al-Azhar, acquiring their highest degrees *al-Aliyah* and *al-Alamiyyah* with distinction and winning the King Fuad Prize bestowed on the student with the highest score in the country. In 1950, Al-Azhar sent him to study in England, where he received his BA and MA degrees from Cambridge University in 1952 and 1954, and later his Ph.D. in Islamic Studies from the University of London.

He was the author of several books and scores of magazine articles in three languages, among which were the bestselling "Arabic for English-Speaking Students" (a book that has remained in print for 35 years); "The Muslim Mind" (in two volumes); and "Malaysia: Vignettes and Impressions" (in Arabic). His last published book, "Tajwid Al-Qur'an Al-Karim", aimed to instruct English speakers in the pronunciation of the Qur'an. His final, and as yet unpublished, work was his autobiography.

The late professor Abdul Rauf was buried in Suitland, MD, next to his son, Ali, who died in 1993. He is survived by his wife, Buthayna; four children, Feisal, Aisha, Salwa, and Ayman; and 13 grandchildren.



Dr. Muhammad Abdul-Rauf, a teacher and scholar

seriously right from the beginning of this difficult process."

Attorney Faisal Kutty, general counsel for the Canadian-Muslim Civil Liberties Association, said, "Boyd has kept intact the integrity of the alternative dispute resolution system, while protecting the vulnerable and ensuring that 'back alley arbitrations and mediations' are minimized as much as possible." However, the report is being criticized by Shari'ah opponents such as Homa Arjomand, head of the International Campaign to Stop Sharia Law in Canada, and Alia Hogben, executive director of the Canadian Council of Muslims. Half of Canada's 650,000 Muslims live in Ontario. ■

The Democracy CHALLENGE

The Center for the Study of Islam and Democracy (CSID) will hold its 6th annual conference in Washington, DC, April 22-23, 2005, under the theme "Democracy and Development: Challenges for the Islamic World."

The conference will focus on the interrelatedness between democracy and development in the Islamic world. Among other issues, it will examine what resources are found within Islamic thought and historical practices that may foster the establishment of democratic political development within the modern state; the question of whether there is such a thing as specifically Islamic economic development, as opposed to or complementary to modern Western notions of development; how traditional views on women and gender roles affect women's participation in the political and economic spheres; and common barriers to development.

For more information, contact CSID on (202) 942-2183; www.islam-democracy.org.

Islamic Banks Advance in Malaysia

With eight full-fledged Islamic banks, including three from the Middle East, Malaysia is set to become a key Islamic financial hub.

In Oct. 2004, the Malaysian central bank completed a plan to fast-track liberalization of the Islamic banking sector, three years ahead of the World Trade Organization's 2007 deadline. It awarded Islamic banking licenses to Saudi Arabia's largest bank, Al Rajhi Banking and Investment, and a consortium led by the Qatar Islamic Bank, after having previously licensed Kuwait Finance House in May. Three local banking groups - Hong Leong Bank, Commerce-Asset Holding Bhd, and RHB Capital - were also granted approvals to open Islamic banking subsidiaries, joining the existing Bank Muamalat and BIMB Holdings Bhd.

Malaysia, where Islamic banking was first introduced



in 1983, is carving out a niche in order to welcome billions in Muslim funds from investors seeking new investment homes after the 2001 attacks in the US and due to the unstable situation in the Middle East.

As of June 2004, assets in

Malaysia's Islamic banking sector represented nearly 10 percent of the overall banking system. Malaysia aims to double this by 2010.

The Islamic finance market worldwide, estimated at \$200 billion, is growing at 15 percent a year.

TINIEST QUR'AN

Guinness World Records has recognized Dr. Muhammad Karim Beebani's miniature Qur'an as the world's smallest. The 571-page Qur'an, printed in Cairo in 1875 CE, measures 1.7 cm long, 1.28 cm wide, and 0.72 cm thick. Each page has 18 lines, and it is printed in



the obsolete Maghrabi font style, with pages numbered in both Arabic and English. Ali Usman is the calligrapher.

Dr. Beebani, a Pakistani physician associated with King Abdul Aziz University, acquired the miniature Qur'an from the UK last year. He also has many other copies of handwritten and rare Qur'an editions.

Until Dr. Beebani's claim, the Guinness Book recorded the 572-page miniature Qur'an owned by Narendra and Neera Bhatia of Faridabad, India as the smallest.

IDB Chief Gets Faisal Award

Dr. Ahmad Muhammad Ali, president of the Jeddah-based Islamic Development Bank, and the Al-Hariri Foundation of Lebanon share the 2005 King Faisal International Prize for Service to Islam. Prof. Carole Hillenbrand of the University of Edinburgh won the Prize for Islamic Studies.

Prince Khaled Al-Faisal, director of the King Faisal Foundation, announced the winners Jan. 11. The award carries \$200,000 in cash, a certificate outlining the laureate's work, and a 22-carat gold medallion.

Dr. Ali was recognized for his achievements in the field of Islamic banking. As president of the IDB since its inception 30 years ago, he has not only consolidated the conformity of banking transactions with Islamic laws but has also set an example of successful and modern Islamic banking. Al-Hariri Foundation was recognized for its commitment to education and culture in Lebanon.

Prof. Hillenbrand was cited in recognition of her pioneering research in the field of Islamic studies, specifically her revolutionary approach to the largely one-sided subject of the Crusades.

Sir Richard Doll and Sir Richard Peto (Oxford University), were honored for their pioneering epidemiologic research that has unequivocally established the link between tobacco and various diseases, such as vascular diseases and cancers.

"Indeed, so great has been the impact of their studies that several national health policies have been modified as a result of these findings. The World Health Organization (WHO) itself changed its position on smoking which culminated in a demonstrable decline in deaths related to cancer and atherosclerotic vascular diseases in several developed countries," the citation notes.

In the science category, Professors Federico Capasso (Harvard), Frank Wilczek (MIT), and Anton Zeilinger (University of Vienna, Austria) shared the prize for their distinguished contributions in their respective fields. The Prize for Arabic Language and Literature was withheld as none of the entries qualified for the award.

Yusuf Islam Man of PEACE

Singer Yusuf Islam was presented with a Man of Peace award by former Soviet leader Mikhail Gorbachev in Rome, Italy, Nov. 10, 2004.

The 57-year-old, who was refused entry to the US on 'security' grounds in Sept. 2004, accepted the honor from the Gorbachev Foundation, which said it was for his dedication to promoting peace and condemning terrorism. The award is given annually "to a distinguished personage of culture and entertainment for peace messages, fraternity and integration between nations".

Yusuf Islam heads Small Kindness, a charity that helps families in troubled regions, including Kosovo, Bosnia, Albania, Montenegro, and Iraq.

Last fall, the US Department of Homeland Security refused entry into the US to Yusuf Islam, allegedly on "national security" interests never explained to the singer or the public.



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A Matter of Human Compassion

Syed Ismail's article titled "Disowned Citizens" ("IH", p. 54, Nov/Dec 2004) is based on a mixture of correct and incorrect information and appears to be presented with the intention of making Bangladesh and Bangladeshis look bad.

The facts are that between March 25 and Dec. 16, 1971, the Pakistani Army committed genocide by killing 3 million people in East Bengal [East Pakistan] and perpetrated the rape of 300,000 Bengali Muslim women. During this time many of the non-Bengalis acted as collaborators of the brutal Pakistani Army and actively took part in the killing and raping of fellow Muslims. (For more information, see the CIA report on East Pakistan from 1971 and the 1971 Human Rights report from the UN).

Today, non-Bengalis remain in Bangladesh because no Pakistani government since 1971 has taken the necessary steps to repatriate them to Pakistan. There is no point in making covert allegations that somehow Bangladeshis are behind



their misfortune. Non-Bengalis are free to leave Bangladesh at any time. Rabita-Alam-al-Islami is one organization that repatriated some of the stranded people in the mid-90s, but since then Pakistan has refused to take back anymore of its stranded citizens from Bangladesh due to problems resettling them within Pakistan.

The information about the conditions in the refugee camps is mostly accurate except that they really do have more toilets than the author stated. Also, prostitution and begging are not the only means of livelihood for these stranded Pakistani citizens. Today many of them are skilled mechanics, and many have moved out of the refugee camps and live as part of regular Bangladeshi society.

The author states that "all non-Bengali speakers have been popularly and derogatorily identified as Biharis", yet he himself uses the "derogatory" term "Bihari Refugees" when he is asking for donations. This is a prime example of his double standards in presenting the information in this article.

The author still seems to be having heartburn over the fact that Bangladesh is now an independent country. If Pakistanis want to join with other countries, then perhaps they can join with Afghanistan or Iran? As for Bangladesh, we are very happy to be out from under the brutal oppression of the Pakistanis, and we would just like to be left alone.

—ZIA HASSAN
DES MOINES, IA

The Author's Response:

The sole objective of my article was to report on the miserable condition of the Stranded Pakistanis, a.k.a. "Bihari refugees", and seek

humanitarian assistance for them, not to malign Bangladesh or Bangladeshis as alleged by Zia Hassan. The brief historical background provided is based on internationally published articles referenced in the article. The condition of the refugees described is based on my own observations and eyewitness accounts. I visited these camps on my own initiative and using my own personal resources; no group or organization sponsored this visit. Nor, am I associated with any of the parties involved with this humanitarian tragedy. I also condemn any atrocities committed against any innocent people during Bangladesh's independence by civilians, paramilitary organizations, or militaries. I have no issue with the creation of Bangladesh; I wish to see Bangladesh prosper.

The case of "Disowned Citizen" stands on its own and appeals to fellow human beings to rectify a wrong.

I want to clarify that I visited Bangladesh on my own as a private citizen and used my own personal resources; NASA played no role in my visit or in my writing of the article.

—SYED ISMAIL

Letters to the Editor

Letters to the Editor: Islamic Horizons magazine welcomes your views. We offer 2 ways of sending letters to the editor: (1) E-mail your letter to horizons@isna.net. NO attachments please. (2) Or, send by regular mail to: Editor, Islamic Horizons, PO Box 38, Plainfield, IN 46168.

Editorial Policy: Letters must be exclusive to IH and must include the writer's full name, home address, home and business telephone numbers. (Letters via regular mail should also be signed.) Please observe Islamic *adaab* in all your correspondence. We reserve the right to abridge/edit letters. Although we are unable to acknowledge letters we cannot publish, we appreciate the interest and value the views of our readers.

A TIRELESS ACTIVIST DEPARTS

Marghoob Quraishi (1931-2005) was a tireless mujahid, always concerned about the Muslim community's future and the dangers that lay ahead. His concerns were crystallized when he founded the Strategic Research Foundation.



Marghoob Ahmad Quraishi

He was a visionary, activist, doer, thinker, and above all a very sincere, compassionate man. He put his resources at the community's service, never seeking any reward. He was a silent soldier, hero, and gem who never proclaimed any status.

His most precious contribution is the annual Muslim Youth Camp, which he founded and ran until he met his Creator. He was a mentor to camp attendees, many who are now leaders themselves. Another contribution is the Muslim Student Network—co-founded with his wife Iffat—the only organized effort to link young Muslim America with political America. Since 1993, more than 150 students have completed this intense summer training, which he hoped would help to insure the Muslim future in America.

As he parted, he was organizing a conference of scholars and activists to present a "State of the Umma" report and develop ways to overcome our collective difficulties. A few days before his departure, he said he wanted to assemble a team to complete the project.

His legacy will live in the youth camps, MSN, and the planned scholars' conference, but, more so, in his three daughters and son.

—BY ASLAM ABDULLAH
EDITOR, THE MINARET, AND DIRECTOR,
LAS VEGAS ISLAMIC SOCIETY

(ما علم أنه لا إله إلا الله واستغفر لذنبك)
(So know that there is no God but Allāh, and ask forgiveness for your sin.)

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A Message for Our Times

Muhammad Iqbal's message aimed to restore to believers their long-lost Islamic moral courage, self-confidence, self-respect, and dynamism

MUHAMMAD IQBAL'S movement—works of Urdu poetry and philosophical writings in both Urdu and English—is part of the Muslim ummah's invaluable cultural and intellectual heritage, which needs to be shared with the world.

Iqbal, undoubtedly, succeeded in expressing an ocean of the Qur'an's universal notions in his Urdu and Persian poetry, but his movement is, nonetheless, only a reflection of Islam, not a substitute for it. His essential

message urges the declining ummah to grasp Islam's true spirit of justice and devise effective ways of implementing it with unwavering commitment. He pleads for the restoration of the original dynamism of Islam's universal message of peace with justice through reformation of fossilized theological thinking. It is on the basis of the common, core principles of Islam and by freeing ourselves from the shackles of sect, ethnicity, gender, and all other secondary considerations that the ummah can unite. »

BY DILNAWAZ A. SIDDIQUI

Philosopher and poet Muhammad Iqbal. A portrait. London, 1933

Muhammad Iqbal asks Muslims:

*Youm To Saiyyed Bhi Ho, Mirza Bhi Ho
Afghan Bhi Ho
Tum Sabhi Kuchh Ho Batao Tou Musalmaan
Bhi Ho*

You take pride in your lineage, identifying yourself as Saiyyed, Mirza, or Afghan. You are surely all these but please tell me whether you are Muslim or not.

Iqbal was particularly frustrated with the older generations of Muslims who were trapped in the deceits perpetrated and exploited by colonialists, traditional mullahs, and corrupt Sufis. Colonialists—now neo-colonialists—laws and policies aggravated poverty, ignorance, and disease and contributed to the present plight of backwardness, helplessness, and slavish tendencies. The dualist nature of the education system created by the British—and continued today—was also responsible for the almost total breakdown of communication between the secular and religious systems. This has led to a static situation incapable of any meaningful progress and development.

Iqbal, however, did not merely bemoan the ummah's ills; he offered a message of hope and trust. He was conscious of his intellectual and political heritage and its unmatched contributions to human civilization. Iqbal's message was especially addressed to Muslim youth, who he was confident would think in an enlightened manner when dealing with modernity. Following the Prophetic tradition of combining activism and practical wisdom, Iqbal greatly emphasized

other. He was also critical of the mobocratic nature of the so-called liberal democracies amenable to propagandist manipulation by the rich and powerful.

Iqbal considered myopic nationalism and patriotism based on geographic space as two of the newer gods crafted by mankind for self-delusion. He likened these 'isms' to old pagan gods and goddesses.

*Usi Tilismay Kuhan Mein Aseer Hai Aadam
Baghal Mein Uske Hain Ab Tuck Butaanay
Ahday Ateeq*

Human beings are still trapped in the same old magic of idolatry, whose armpits are still hiding the images of gods of the primitive era.

He saw racial nationalism rearing its ugly head in the form of fascism and Nazism in Europe. His initial concern was to free the Muslim ummah from such an unprincipled notion of nationalism—supremacy of a territory over universal principles of global justice, security, and human freedoms.

He wanted to restore the ummah to its truly universal Islamic character, a character that liberated billions throughout history and can still free others from the shackles of caste, creed, race, region, gender, and many other factors over which human beings have no control. The dynamic and continually learning individual self—firmly rooted in the universal principles of Islam—recognizes the personal responsibility to treat all life with equity and magnanimity and promote liberty and pursuit of genuine happiness of all as the only criterion upon which to



Iqbal, second right, traveled across the subcontinent to spread his message of hope. At Bombay (now Mumbai) railway station, 1931.

IQBAL DID NOT SUBSCRIBE TO THE IDEA OF SEPARATING POLITICS AND HUMAN RELATIONS FROM FAITH AND MORALITY.

iman (firm conviction) and commitment to action. He was bitter about the empty rhetoric, hollow precepts, and rituals adopted by Muslims and their traditional religious leaders.

*Mataaye Deen-o-Daanish Lut Gai Allah
Walon Kee
Yeh Kis Kaafir Ada Kaa Ghamzaaiy Khoon
Rays Hai Saaqi*

The religious elite have lost all the wealth of spirituality and wisdom; who is the temptress that has robbed them of such a valuable commodity.

Iqbal believed that if truly followed, the Islamic justice system would ensure true human dignity and lasting peace in society, as opposed to the greed and selfishness of secular capitalism on the one hand and spiritually challenged communism on the

judge one's superiority or inferiority over others.

Despite his emphasis on individual freedom in his concept of *Khudi* (i.e. a strong will and a healthy self-consciousness), Iqbal contrasts it with the extreme individualism promoted by secular, commercialized capitalism. Also, unlike Nietzsche's godless superman, Iqbal's *momin* is a firm believer in God, and God endows him with superhuman powers characterized by a mutual trust. This Divine endow-

"Islamic Horizons" would like to acknowledge its gratitude to Dr. Dilmawaz Siddiqui, the chairman of the magazine's Editorial Advisory Board, and Dr. Muhammad Suheyl Umar, director of Iqbal Academy Pakistan, for helping us put together this collection of articles and photographs.

ment of self-confidence and dynamism elevates the *momin* to the highest human potential. Once the *momin*, as God's vicegerent on earth, starts utilizing his *Khudi* to fulfill his divine mission of establishing and promoting a just and judicious societal order, God, out of His boundless love and grace, allows him to express his desires before He determines any and all things.

*Khudi Ko Kar Baland Itna, Keh Har
Taqdeer Say Pehlay
Khuda Bandy Say Khud Poochay Bataa
Teree Raza Kiya Hai*

O' believer! Raise your *Khudi* to such a level that God Himself, before making any decision, asks you as what pleases you.

Drawing upon the universal balance and moderation of Islamic philosophy,

Iqbal exhorted us to avoid the extremes of reason and emotion; of self and social service; of spiritual and mundane concerns; of predestination and freedom to choose; of war and peace; of change and tradition; of bland literalist interpretation of the law (*Shari'ah*) and unquestioning pursuit of a static Sufi order (*tariqat*); and, above all, of fossilized faith and *ijtihad* for the sake of merely adapting to fleeting fads. While he severely criticized fraudulent mystics for their deceptive ways, he recognized the validity and veracity of all genuine mystical experiences.

He stressed the restoration of the human freedoms guaranteed in the Qur'an to the entire world—a world, in Iqbal's time, suffering under the yoke of colonialism and dictatorial regimes. He, nonetheless, asserted that it was only practical commitment to sound spiritual

values that could enlighten us about the proper use of our freedom, wealth, time, individualism, and creative energies. In the absence of such values, these apparent virtues would not only be wasted, but may also act against one's own interests and the interests of others. This could lead to open and subtle injustices and then eventually to chaos and violent confrontations.

On the question of undisciplined and unprincipled freedom, he advised:

*Har Seenah Nasheman Naheen Jibreel-e-
Ameen Kaa
Har Fikr Naheen Taair-e-Firdows Kaa
Sayyaad*

Every heart/chest is not to be trusted with the Divine messages brought by Gabriel; nor can everybody's imagination capture this heavenly bird.

*Oos Qawm Mein Hai Showkhi-e-Andeishaa
Khatarnaak
Jis Qawn Kay Afraad Houn Har Bund Say
Azaad*

The total freedom of thought given to individuals of an unprincipled nation can be extremely dangerous for themselves as well as for others.

*Go Fikr-e-Khudadaad Say Rawshan Hai
Zamaana*

Although the world has immensely benefited from God-given principled thinking, the notion of totally undisciplined freedom of thought is surely Devil's invention.

Iqbal realized that, given the opportunities and challenges of Westernization, the ummah suffered not only from an inferiority complex and slavish mentality,

Iqbal realized that, given the opportunities and challenges of Westernization, the ummah suffered not only from an inferiority complex and slavish mentality, but also from a malaise of learnt helplessness.

but also from a malaise of learnt helplessness. Thus, his message, both in poetry and prose, aimed at restoring to believers their long-lost Islamic moral courage, self-confidence, self-respect, and dynamism in an attempt to shake off the inaction that initially led to internal weaknesses.

Bharosa Kar Naheen Saktay Ghulamoun Ki Baseerat Par
Keh Dunya Mein Faqat Mardaan-e-Hur Ki Aankh Hai Beena

The insightfulness of slaves is not trustworthy enough, for only the eye of free people is capable of seeing clearly.

Iqbal drew attention to their great and glorious past, contrasting it with their present plight of hopelessness. His message rejected the prevailing pessimism, despair,

defeatism, and fatalism among Muslims as un-Islamic and sought to instill hope, optimism, and a positive attitude characteristic of the Qur'anic message: "La taqnatu min rahmatillah (Do not give up on God's mercy)" (39:53).

Contrasting 'ishq (passionate love for God and His Prophet), based on 'aqli-saleem (cool and balanced comprehension, with over-calculative pure reason), Iqbal asserted that 'ishq generated hope and self-confidence, while pure reason untouched by spiritual insights led to the dejection preached by the Sufi, the mullah, and the deceptive dealer of fake 'wisdom'.

Aql Ayyaar Hai, Sauw Bhays Banaa Layti Hai
Ishq Baychaara Na Sufi Hai, Na Mulla, Na Hakeem

Pure reason is deceptive, it appears in different garbs; poor love is neither like a Sufi, nor a mullah, nor a so-called 'wizard'.

The genuine 'ishq referred to above is a precondition for following the straight path and achieving real success in life and in the hereafter.

Agar Ho Ishq Tou Hae Kufir Bhee Musalwani
Na Hoe To Marday Musalmaan Bhi Kaafir-o-Zindeeq

With genuine love for God, even the unbelieving fellow is like a fellow Muslim; otherwise even a Muslim is no different from an unbelieving person or a hypocrite.

Iqbal balanced the limitations of pure reason and stark emotions—which had fallen under the influence of European,

especially Greek, rationalism—by delineating their appropriate roles in life. According to Iqbal, the human intellect needs the guidance of Divine revelation, without which the intellect can at least mislead and at worst wreak great devastation on the global scale.

Khiraad Waaqif Naheen Hai Naik-o-bud Say

Badhi Jaati Hai Zaalim Apnee Hud Say
Human intellect does not differentiate between vice and virtue; this miscreant tends to cross its own limits

Khuda Jaanay Mujhay Kiya Ho Gayaa Hai

Khiraad Bayzar Dil Say, Dil Kharad Say
God alone knows what has happened to me: the intellect is fed up with the heart, and the heart is frustrated with the intellect.

Along the same line, Iqbal did not subscribe to the idea of separating politics and human relations from faith and morality. Modern democratic states engage in brute rationalization of their self-interests, often without moral regard to the interests of others. Hence, politics has become a dirty game of dog-eat-dog competition and war. Commenting on such a separation between morality and legality in a national structure:

Siyaasat Nay Muzhab Say Peechha Churhaaya

Chalee Kuch Na Faaray Kaleesa Ki Peeri
The Western political elite got rid of their faith; and the Church authorities stood helpless to intervene

Hooi Deen-o-Dowlat Mein Jis Din Judaai Hawas Ki Ameer, Hawas Ki Wazeeri.

The day when the faith and the state separated from each other; what remained was the absolute legislative as well as executive leadership of greed.

Another important aspect of Iqbal's message is the need for constant struggle in pursuit of the long-term, collective ummatic goals of unity and solidarity, and moral and physical courage in dealing with internal and external adversaries. He advised that we should not be contented with the accomplishment of easier goals, resting on our laurels with a false sense of comfort. To him a true *momin* enjoys the excitement of such tenacious struggles against evil forces that perennially oppose those who seek to submit to the Will of God.

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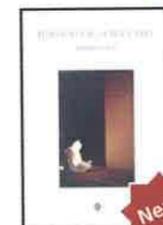
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Sharaaray BuLahabee Say Charaghay Mustafavi

The spiritual light of Muhammad (Virtue) has always been fighting against the cinder of his mortal enemy, Abu Lahab (Vice), since the beginning of time till today.

Iqbal used the metaphor of the *shaheen* (the falcon), mainly in reference to Muslim youth, to symbolize the concept of constant struggle in order to contribute to the Islamic cause of serving humanity at large. He contrasted such an untiring pursuit of this goal with the life of the parasitic vulture, who survives on animal carcasses without the dignity of hard labor.

Phiraa Fazaam Mein Kargus Agarcheh Shaheenwaar Shikaray Zinda Kee Lazzat Say Baynaseeb Rahaa

Although a vulture too traverses the firmament like a falcon, he is deprived of the pleasant taste of pursuing a living prey.

He stated that Islam encourages Muslims to constantly travel like falcons in

Iqbal used the metaphor of the *shaheen* (the falcon), mainly in reference to Muslim youth, to symbolize the concept of constant struggle in order to contribute to the Islamic cause of serving humanity at large.

order to resist overdependence on an easy and lazy way of life.

Parindoun Ki Dunya Ka Darvaish Hoon Maen

Keh Shaheen Banaata Naheen Aashiyanaa
The falcon is a self-reliant member of the shifting world of birds; therefore he does not build his nest on a fixed spot.

Iqbal was frustrated and disappointed with the contemporary dualist education system in the Muslim world, which was not fulfilling its mission of producing falcon-like youths. He complained:

Shikaayat Hae Mujhay Ya Rub! Khudawandaanay Maktab Say Sabaq ShaheenBachoun Ko DayRahay Haen Khaakbaazi Ka

I am seriously disappointed with those in charge of running our schools, because they are training them to lead a life of lowly and aimless wandering devoid of any serious devotion to a worthy cause.

Regrettably, the majority of those engaged on the side of the spiritual light of Islam seem to be preoccupied with the glorious past, rather than with following

its true spirit of balancing the demands of the present and the future with the positive and negative experiences of the past.

If Iqbal had been alive today, he would be pleased to see 57 Muslim majority countries and about 1.4 billion Muslims in the world and to see Islam as the fastest growing religion. Iqbal, though, was too wise to be deluded by the nominal political freedom of Muslim nations. He would be

DESTINED TO INSPIRE

IQBAL LED A LIFE DEDICATED TO REAWAKENING MUSLIMS. BY OMER BIN ABDULLAH

The story began more than 300 years ago for a Hindu Brahmin family that migrated from Kashmir and settled in the small town of Sialkot (now in Punjab, Pakistan). Soon after, they embraced Islam. Some 250 years after their conversion, a member of this family, Shaikh Noor Mohammad, a cap-maker and small businessman, who was more of an ascetic, became the father of Mohammad Iqbal who would become one of the most illustrious thinkers of the world of Islam.

Shaikh Noor had two sons: Ata Mohammad, who was 14 years senior to the second son, Iqbal, who was born on Feb. 22, 1877 [1873 according to some sources]. Despite being a deeply religious person, he sent his sons to missionary-run schools that would impart an English education. Ata became an engineer, while Iqbal opted for a liberal education.

In college, Iqbal was influ-

enced by Moulvi Sayyid Mir Hasan (1844-1929), an Arabic teacher and scholar, and thus was drawn toward Islamic studies, which he regarded as his teacher's invaluable favor upon him. It was Hasan who introduced Iqbal to Sir Sayyid Ahmad Khan's (1817-1898) emancipation movement. Upon moving to the province's premier college, The Government College of Lahore (now a university), Iqbal majored in English literature, philosophy, and Arabic. It was there that he met with Prof. (later Sir) Thomas W. Arnold (1864-1930) and Sir Abdul Qadir (1872-1950). Iqbal's early poems appeared in Sir Abdul Qadir's journal "Makhazan" (1901). Iqbal's new genre of Urdu poetry won critical acclaim, and he was soon recognized as a rising star in Urdu literature.

After a brief stint as an instructor at Lahore's Oriental College, he returned to his alma mater to teach philosophy and English literature. In 1905, Iqbal went to England, where he obtained a degree in philosophy and also taught Arabic at the Cambridge University, substituting for his former teacher, Arnold. From there, he went to Munich, Germany for his doctor-

ate in philosophy. He then returned to London where he qualified for the bar. He also served as an instructor at the London School of Economics and passed the honors examination in economics and political science. During his stay in Europe, Iqbal not only read voraciously, but also wrote and lectured on Islamic subjects, which added to his popularity and recognition in literary circles.

Iqbal returned to India in 1908 and practiced law till 1934, when ill health compelled him to retire. In fact, his heart was not in it; he devoted more time to philosophy and literature than to law. He was a regular at the conventions of Anjuman Himayat-i-Islam, a social service organization in Lahore. The epoch making poems, "Shikwa (Complaint)" and "Jawab-e-Shikwa (The Response to the Complaint)", which he recited at two of its annual conventions, introduced his genius to the public and made him immensely popular. These poems became the hymns of the Indian Muslims. His other poems "Tarana-e-Hind (The Indian Anthem)" and "Tarana-e-Milli (The Muslim Ummah's Anthem)" also became very popular and were

perceived to see the equally strong and piercing paws of the mullah and the Sufi at the throats of ignorant Muslim masses. One can imagine the pain Iqbal would have felt to see the ruination and occupation of Afghanistan and Iraq; the continued bondage and humiliation of Palestine, Kashmir, and many other Muslim lands; and the sustained dualism in the Muslim education system. He would certainly be

elated with the fall of materialist Communism and would patiently wait for the restoration of close compatibility between morality and legality in all other forms of governance. Iqbal's thick eyebrows would be raised at the technological revolution of information media, particularly in the form of the Internet based on the digitization of data, voice, and images. However, I can imagine a deep blank stare in his

perceptive eyes at the shamelessness of the Arab and Muslim visual media across the globe. He would be pleased to see the growing military might of some sections of the Muslim ummah, yet he would be disappointed with their disunity. ■

Dr. Dilnawaz A. Siddiqui, retired professor of communication, Clarion University of Pennsylvania, is chairman of the Editorial Advisory Board of "Islamic Horizons" magazine.

Abdullah (Martyred in the Siege of Cyraınca)", "Siddiq, Bilal, Tahzib-e-Hazir (Modern Civilization)", and "Huzoor-e-Risalat Maab Mein (In the Presence of the Sacred Prophet — salla Allahu 'alayhi wa Sallam)". In these poems, Iqbal deplors the attitude of those who lay claim to Islamic leadership and yet were devoid of a genuine spiritual attachment to the Prophet.

The turning point in Iqbal's life was the tragic fallout of World War I faced by Muslims. He had attained maturity as a poet, thinker, and activist who could read the future, present hard facts, and unravel abstruse truths through the medium of poetry and ignite the flame of faith and Self. "Khizr-e-Raah (The Guide)" occupies a place of honor among the poems he wrote during this period. "Bang-e-Dara (The Caravan Bell - 1929)" also holds a place of honor in Urdu and world poetry.

Iqbal preferred Persian for his poetic expression because it had a wider reach than Urdu in Muslim India. His Persian works, "Asrar-e-Khudi (Secrets of the Self)", "Rumuz-e-Bekhudi (Mysteries of Selflessness)", "Payam-e-Mashriq (Message of the East)", and "Javed Nama (The Song of Eternity)" belong to the same period. His "Reconstruction of Religious Thought in Islam", which was extensively appreciated and translated into many languages, is also from this time.

In 1927, he was elected to the Punjab legislative assembly, and in 1930 he chaired the annual meeting of the

Muslim League. In his presidential address at Allahabad, Iqbal, for the first time, introduced the idea of Pakistan—a Muslim homeland in South Asia. In 1930-31, he attended the Round Table conference, which met in London to frame a constitution for India. During this time, Iqbal accepted the hospitality of Spain. He also went to Cordoba and had the distinction of being the first Muslim to pray at its historical mosque since the exile of the Moors. The universities of Cambridge, Rome, and Madrid and the Roman royal society organized meetings in his honor. On his way home, he also went to Jerusalem.

Despite being constantly troubled by illness during the last phase of his life, Iqbal's creativity did not wane. He kept in touch with developments and continued writing. Minutes before his death, he recited these touching lines: The departed melody may return or not! The zephyr from Hijaz may blow again or not! The days of this *Faqir* (seeker) has come to an end, Another seer may come or not!

Iqbal breathed his last breath in the early hours of April 21, 1938, with a faint smile on his lips that irresistibly reminded of his last criterion of a truthful Muslim: "I tell you the sign of a *Mumin*—when death comes there is smile on his lips." ■

Source: "The Glory of Iqbal: 1877-1938" by Syed Abul-Hasan Ali Nadwi, trans. M. Asif Kidwai, Awakening Publications, Milpitas, CA.



Iqbal with his son Javid, Lahore, 1929.

sung at public meetings as symbols of national or Muslim identity.

The Balkan wars and the Battle of Tripoli in 1910 deeply

affected and anguished Iqbal. He produced many stirring poems that portrayed the Muslim anguish and were severely critical of the West's inequity.

The spirit of change is evident in poems like "Bilad-e-Islamia (The Lands of Islam)", "Wataniyat (Nationalism)", "Muslim, Fatima Bint

Earthly Vicegerent

BY M. ABDUL-HUK

One of the ideas that runs throughout Iqbal's works is that man is the supreme creation and that he is overlord to all nature. In his collection "Baal-i-Jibril" (Gabriel's Wing), Iqbal makes the spirit of the earth greet the prototype of all humankind, Adam, thus:

These billowy clouds, thy ministrants and thine
The vaulted sky, these azure silences!
These hills and stretching plains, this rolling deep,
And this vast, circling atmosphere all thine!
Seraphic radiance hadst till now beheld,
To-day thou in Time's crystal gaze and see
Thine own bright majesty unfold itself.
The ray of the world-illuminating sun
is but a spark of thy Promethean fire;
And thy creative faculty doth hold
The germs of many a new world yet unborn.
Thou wilt not prize a conferred Paradise,
For thy true Heaven is naught but in thyself
And in that precious gift of thy life-blood.
O clod of earth! Witness the rich reward
That crowns all ceaseless efforts; strive and see!

Iqbal makes Man address the physical world thus:

O world of earth and water, air and fire!
Art thou the living Miracle or I?
Art thou the world of Him Who lives unseen
By eye or mortal sense, or that am I?
A handful of blind dust thou art; no more!
I, too, am just that handful, yet, behold,
I see and feel and know myself, though dust!
I therefore ask of thee that which of us
Feeds as the vital stream the plant of Life?

In his Persian work, "Payam-e Mashriq" (The Message from the East), Iqbal offers a dialog between God and Man in which man tells God:

Thou did'st create the murky Night, whilst I
Did make the Lamp, a jeweled pendant bright
Adorn the swarthy beauty of the Night.
I pour'd into the earthen bowl, Thy gift,
My soul-intoxicating, luscious wine.
Thine are the forests, deserts, mountains high,
And mine the lawns, the gardens, ripening fields.

Excerpted from "The Humanistic Note in Iqbal"
by (the late) M. Abdul-Huk, Jan. 1975.

The greatest challenge for Western Muslims is to preserve their inner and outer Islamic identity and to apply the Concept of Self (*Khudi*) in their lives. The first step in dealing with this question is to ask what the poet-philosopher Allama ("Great Scholar") Muhammad Iqbal (1877-1938) means by Self. Iqbal defines 'Self' as the real inner soul of a human being. His concept of the Self is drawn from the Qur'an, which familiarizes the human being with his reality and reveals his connection and relation to his Creator.

The process of such understanding begins with self-negation, where the person limits and indeed sharply reduces his own material needs and desires and even allows the needs and desires of others to overshadow his own. He learns not to impress his own superiority, nor harbor within feelings of material or spiritual superiority. Instead, he strives to discover and develop his inner strengths and abilities, and places his needs before none except God.

The seeker of the 'Self' learns to depend on his own resources, instead of lamenting the paucity of means or the failure of realizing his dreams and aspirations. Instead, he bravely faces these heartbreaks and, in turn, builds his inner self to tensile strength. He remains satiated and satisfied whatever the circumstance. This is the very stage where one attains the goal of 'Self'—self-reliance, self-respect, and self-vigilance. On the contrary, blind imitation is mere role-playing:

*Yehi kamaal hai tamseel kaa keh too na rahay
Raha na too, tou na souzay khudi, na saaze
hayaat.*

The subtle insinuation of blind imitation not only leads one to lose one's dynamic Self and originality, but also the very charming music of life.

The question is how this process can be undertaken in the West's secular materialist milieu. The truth is that if we merely talk about it, it will seem impossible, but

Attaining SELFHOOD

Iqbal's Self is equally relevant in the West and indeed needs to be nurtured here as well. **BALTAF FATIMA**

if we really start applying it, it would become marvelously easy. This is because Iqbal's thought and philosophy were developed during his stay in Europe, first as a graduate student of law and, later, of philosophy. During his time there, he remained a keen observer of the workings of the secular materialist system. It was as a result of this study that he came to the conclusion about his own self, and said:

*Musalman ko Musalman kardiya, toofan e
Maghrib nay!*

It is the travails of the West, brought on by materialism, that have made the Muslim realize the truly great value of his own faith.

This was not an emotional outburst, but an expression of sadness that despite

its many scientific and technological advances, the West lacked in quality of humanity—the quality that enables humankind to be the best of all creations (*ashraf al-makhluqaat*). He saw the Western man losing his humanity and indulging in all sorts of negative idealism, such as existentialism and atheism. He found the Western society lacking in ethical and moral clarity and rife with frustration and depression. (Even today, some 65 years after Iqbal's death, we find that 19 million Americans—one out of every 16—suffer from depression at a time when their country enjoys the highest living standard in the world. This is the somber finding Wyeth Pharmaceuticals issued on National Depression Screening Day, Oct. 9, 2003. And we see today, a callous indifference

toward the suffering of millions of people in other countries, including the Palestinians and Kashmiris. This experience forced Iqbal to think about the situation in the East and about Muslims living in the

West. He clearly understood that Western technological advancement would overwhelm the earth, spawning its problems as well. His *Dharb-i-Kaleem* speaks of this problem—the impact of Western influence in the East under the garb of "progress". Therefore, first of all, he confessed that he was not a perfect Muslim and thus not fully conversant with the greatness of the real spirit and quality of Islam, and that he had arrived at this awareness by way of seeing the shallowness

The seeker of the 'Self' learns to depend on his own resources. He remains satiated and satisfied whatever the circumstance.

and superficiality of the West. The influence of Western trends that took hold in the 19th century expanded rapidly during the 20th century, especially the post-World War I developments in Turkey and some Arab countries. After the dissolution of the caliphate in Turkey

the Western heartland. Iqbal advised,

"rah behr mein surat-e mahi azad..." (Even as you swim the rapids, like a fish, tenaciously guard your freedom). This simple line of a couplet is indeed pregnant with philosophical meaning and a pointer to a lifestyle. Iqbal prescribes that in an alien

in 1924, the country's Islamic character was severely diluted. The effects of change were also taking hold of India's Muslims, who had already regressed and were living under British occupation. The Muslims of India, dazzled by the apparent European progress and scientific and technological achievements, suffered an inferiority complex. Their sense of resignation not only extended to dress and ways but indeed their thought, outlook, and political insight. It was the loss of the latter that really troubled Iqbal's soul. He was worried that with the passage of time an enslaved nation would lose its identity. He was conscious of the fact that faith was a personal choice; however, a nation that allows others to overpower its thought is destroyed. It was this troubling thought that led Iqbal to develop his Concept of Self.

He said that a person who elevates his self and then nurtures and protects it will successfully resist and indeed defend against the rising tide of materialism. Iqbal developed this idea into a philosophy and outlined the project. His primary audience was the Muslims of undivided India and the afflictions they faced. However, soon this prescription became applicable for the entire Muslim ummah. It was not just a defense mechanism but also a means of attaining freedom from these alien influences. This powerful message was no longer confined to the Muslim world, but found relevance as a permanent message for human emancipation. It was, however, not Iqbal's responsibility to determine who would benefit from it and to what extent. Iqbal's universe was the Muslim world. He said that no one could control the march of time, and Western hegemony had so strongly spread itself over Africa, Latin America, and Asia that it was no longer possible to get rid of it completely. He feared that this flood would also overpower the weakened Eastern thought, blowing it away like straw.

The Western Milieu. The issue is how the Concept of Self would serve as a defense in

Iqbal urged his people to swim free in choppy waters, carefully skirting away from extremism and prejudice.

and intimidating environment, the need is to protect and indeed fortify your own identity. The proposals and prescriptions that Iqbal offered are nothing new, but the same that were revealed more than 14 centuries before Iqbal in the Qur'an and exemplified by Prophet Muhammad (*salla Allahu 'alayhi wa sallam*). Iqbal merely sought to reawaken the Muslim ummah by reminding them of these truths. He found a dispirited ummah, overcome by defeat and despondency.

Thus, Iqbal urged his people to swim free in choppy waters, carefully skirting away from extremism and prejudice. He implored that, while developing an attitude of accommodating the views and beliefs of others, they needed to be firm in their own beliefs and traditions. In seeking such an outlook, Iqbal had a rich tradition to which refer to. He saw that the early generations stepped out of their

environs, explored the seven seas, but they had their faith in their minds and hearts:

*Raat dinn, garmay inaan thay, ablaq-e ayyam per
Bahr o barr ghooma keeya, Kaaba baghal mein tham kar.*

Their days and nights were spent on steeds, but their hands were firmly on the reins. They traversed the earth and the seas, but they never lost sight of The Kaaba, i.e. their faith.

Iqbal stresses that the early Muslims made their homes wherever they went, but remained true to their faith, heritage, traditions, and identity. This is why, he says, that a Muslim believes:

*Harr mulk, mulk-e ma ast
Keh mulk-e Khuuda ma ast.*

Every country on earth is ours because every land belongs to God, and all that belongs to God is ours.

Our forefathers have established for us a glorious tradition that wherever they went, they established themselves as role models, enticing native populations to Islam through their exemplary conduct. Thus, Iqbal has often said:

Nigh-e mard-e momin say badal jati hani taqdeerayn.

Only a glance of a true believer is enough to revolutionize the fate of many.

Aazaadi ho ya mehkoomi, mard-e momin key ek nigah hee wuh kuch kar guzarti hai, jo koi siyasat ya saaman-e jang nahin kar sakta

In freedom or bondage, the true believer's character never quivers, bringing [positive]



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results that even war or political machinations cannot achieve.

Western Muslims have to be steadfast in protecting their heritage and identity. Iqbal lamented the tragedy that had befallen the Turks when their government divested them of their heritage. Iqbal cautioned that the path to protecting one's identity must be tread carefully because extremism can only harm the

identity itself, and indeed the faith and the ummah. Western Muslims stand on the edge of a precipice; any sign of fanaticism and extremism on their part will alienate their own future generations. They have to guard their character and to utilize *ijtihad* (use of sound reason) in dealing with the societal challenges that their environment poses. They will have to decide what Western traditions can be adopted without compromising their

own faith and heritage and what needs to be avoided, shunned, and in fact purged if they have crept into their lives. Western Muslims have to develop their Self and adopt those traits that nurture the Self. Iqbal reminds us repeatedly that his thoughts and philosophy are drawn from and inspired by the Qur'an and Sunnah and that he has been blessed to be able to offer them in his poetry. Iqbal is also careful to point out the parameters of

Spreading the Iqbalian message worldwide through research, publication, interaction, and the electronic media.

FOCUS ON IQBAL

Lahore, the city that Iqbal adopted, honored him with Awan-e-Iqbal, a living monument. The complex, opened on Nov. 9, 1997—the 120th anniversary of his birth—serves as a center for disseminating his message of continuous struggle for the glory of Islam, the unity of ummah, and the revival of the spirit of *ijtihad*. The complex is also home to the Iqbal Academy.

The project was conceived in 1974 when the then government decided to celebrate the poet's centenary in 1977. A master plan was already in place when Gen. Ziaul-Haq took over as president of Pakistan. The new government donated a five-acre lot to the Allama Iqbal Memorial Committee. The project, with a build area of 333,918 sq. ft., was started in 1985 and completed in 1991 at a total cost of Rs. 420 million (approx. \$8 million).

The Center's 1050-seat auditorium is the largest such facility in the country, and it has amenities for simultaneous translation in five languages. In addition, the Center has a library, a Darul Qur'an, an administrative block, and a 9-story commercial office tower that generates rental income used to maintain the Center.

In 1951, four years after Pakistan's independence, a grateful nation established the Iqbal Academy in Lahore to promote the study, understanding, and dissemination of his works and teachings. Eleven years later, the Academy became a statutory body of the government of Pakistan. Today, it operates under



The house that Iqbal built, Javid Manzil, Lahore.

the supervision of the Ministry of Culture.

The Academy, headed by Dr. Muhammad Suheyl Umar—who also shares the Government College *alma mater* with Iqbal—further the study of the works and teachings of Iqbal, publishes related books and periodicals, and recognizes authors who have made contributions to Iqbal studies. The Academy also organizes and participates in lectures, talks, discussions, study groups, and conferences on Iqbal.

The Academy has so far published more than 270 books on different aspects of Iqbal's thought and translations of his works in 16 languages, including Arabic, Persian, Turkish, Spanish, and French. Among these are his complete Urdu and Persian

poetic works and translations of "Reconstruction of Religious Thought in Islam." "The Iqbal Review", a quarterly journal, is published alternately in Urdu and English. Since its inception in April 1960, it has been devoted to the work of the poet and philosopher and to fields of his interest, including Islam and comparative religion, philosophy, Sufism, history, poetry, and art. Since 1985, the Academy has published a yearly issue of "Iqbaliat" in Persian, and now in Arabic and Turkish. The Academy has also produced poetic recitation audiocassettes of Iqbal both with and without music. These include the complete Urdu works of Iqbal in a set of 23 audiocassettes. Another audiocassette, entitled "Ahang-e-Iqbal", has been released in collaboration

with Iqbal Academy U.K. This consists of selected verses of Iqbal recited by famous Pakistani artists.

The Academy carries out a wide variety of audio-video, multimedia, and archival projects, as well as exhibitions, conferences, and seminars. Each year, the Academy organizes nationwide Iqbal Day celebrations. In 1977 and 1983 the Academy, in collaboration with the University of Punjab, arranged the International Iqbal Congress. In 1984, the Academy introduced Halqa-e-Iqbal (The Iqbal Circle), a literary circle, to circulate Iqbal's message among the literati and youth. In 1991, the Academy arranged a national seminar on Iqbal in 21st Century in collaboration with the National Book Foundation. During 1994 and 1995, the Academy arranged three seminars in collaboration with University of the Punjab's Department of Iqbaliat, the Iranian Cultural Center, Lahore, and Anjuman-e-Farsi Pakistan. The Academy also coordinated the observance of 2002 as the Year of Allama Muhammad Iqbal. The Academy processed and granted National Iqbal Awards for 1947-1981, 1982-84, 1985-87, and 1989-90.

The Academy library has more than 33,000 books, research journals, and significant magazines, and it provides assistance to research scholars inside and outside of the Academy. A nucleus of students from various educational institutions who are engaged in graduate work in Iqbaliat or other related subjects are associated with the Academy and its library. To facilitate such work, the Academy offers yearly and lifetime memberships. The Academy's library has been automated and has the unique honor of developing the first true multilingual database in Pakistan. ■

worship and devotion. He says that Islam clearly forbids seeking spirituality through monasticism and alienation from society. He reminds that a Muslim has to live in his environment, while rejecting the prohibited. He asserts that the real test of faith is to overcome the temptations of self, and, wherever one may, live life to its fullest within Divine parameters.

Western Muslims must pursue excellence in all aspects of life. Islam has declared family life as a cornerstone of a healthy society because a stable family frees the person from psychological and physical ailments. This is why Islam has declared that caring and providing lawfully for the family is an act of worship. Islam also stresses societal obligations.

Today, the technological advanced West is faced with myriad social and moral problems, such as the breakdown of the family, addiction, and greed. During his stay in the West, Iqbal also witnessed these ailments and warned:

Tumhaari tehzeeb apnay kharaj sey, aap hee khudkushi karay gi.

Your [materialistic] civilization can only self-destruct with the same weapons that you have created.

He also cautioned against the pursuit of aimless materialism, stating:

Haiy dil kay liyay maunt, mashinon ki hukumat

chhas-e murawwat ko kuchul daetay hain aalaat.

When machines take over, there is a sure death for the heart. These instruments completely crush every feeling of benevolence.

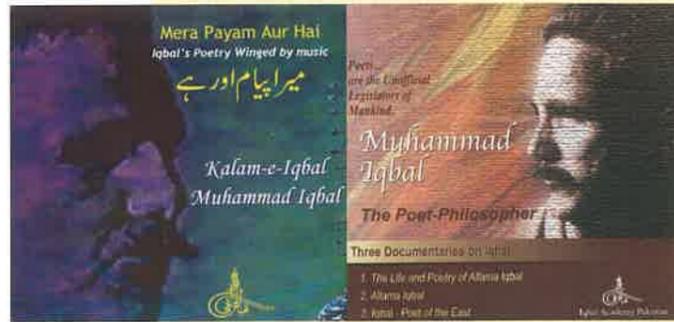
The pursuit of science for the sake of science led to some unfortunate developments, such as weapons of mass destruction. Such mindless developments, he said, are the product of a lack of spirituality. Thus, he warns Muslims:

Iblis ko Europe key mashinon ka sahara Allah ko hai pa-mardi-eh mo'min pay bharosa. Satan's mainstay is merely the technology of Europe. But God ensures success through a righteous believer's steadfastness.

Iqbal foresaw what most Muslims face today—dependence on alien ideas and subjugation to the whims of their lenders.

IQBAL COMPANIONS

Iqbal Academy Pakistan, the Lahore-based institution dedicated to disseminating the message of Allama Muhammad Iqbal, has produced a set of three CD albums, each having three CDs that encapsulate his life and works.



Mera Payam Aur Hai CD, produced by Pakistan Television during his 1977 centenary celebrations, brings together Pakistan's leading singers such as Ngor Jehan, Tahira Syed, and Nusrat Fateh Ali Khan to present Iqbal's poetry.

According to Iqbal *pa-mardi-e mo'min* is that, just as others consider new technologies and machines as panacea for all their ills, the Muslim makes himself supreme over these machines by following God's commandments. Thus, a true believer never leads a life of passivity, fatalism, or defeatism.

Iqbal thought that his people should lead fulfilling lives of self-realization through self-criticism and continuing self-improvement. He warned his co-religionists not to become haughty because they belong to a blessed Faith, thus falling into the trap of berating others. He advised Muslims to live the wholesome life of Islam and pass on the tradition to their future generations. Even the Prophets of God did not say that their job was to enforce the Will of the Creator; instead, they said that they had come to invite people to the message. The people were entirely free to choose their own individual path within an Islamic framework.

Iqbal was always concerned about the freedom and self-respect of the ummah. He foresaw what most Muslims and Muslim countries face today—dependence on alien ideas and subjugation to the whims of their lenders. He remembered the example of the ant and King Solomon and cautioned:

Momiyaae key gadaae say to behtar hay shikast moor-e bey par hayatay pesh Sulaymani-ye mabar.

Instead of helplessly begging for a healing balm, it is better to live in defeat! O wounded ant! Do not take your requests to a Solomon.

Iqbal offers this lesson in self-respect by advising the ant that it is better to carry on with a broken leg, than to seek help from a candle maker—than to knock at the door of a superpower begging for mercy. Iqbal thundered:

Tu agar khuddar hai, minnat kashay saaqi na hu

ayn darya mein, habaab aasa negoon paymana kar.

If you have self-respect, do not depend on a provider. Even in the most challenging times, [do not seek pity] overturn the bowl, so that no one dare drop dole in it.

He sought to inspire freedom of thought and action, where the Muslim sought his path, rejecting handouts. ■

Ataf Fatima, a retired professor of Iqbal Studies, is a novelist, short story writer, essayist, broadcaster, and dramatist. Several of her novels have been translated into English and other European languages. [NOTE: Translated and condensed from Urdu. She wrote this article for "Islamic Horizons" in Lahore, Pakistan, as her eyesight faded and was finally lost as a result of a botched surgery.]

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Registration Form

Avoid Delays

Print Neatly

Home Phone _____

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Street Address _____

City _____

State/Prov _____ Postal Code _____

E-Mail Address (required) _____

Profession _____

Spouse's First and Last Name _____

Fax _____

Last Name _____

Dependents (Please list in order by age)

_____ (1) First Name _____ Age _____

_____ (1) Last Name _____

_____ (2) First Name _____ Age _____

_____ (2) Last Name _____

_____ (3) First Name _____ Age _____

_____ (3) Last Name _____

_____ (4) First Name _____ Age _____

_____ (4) Last Name _____

MUST READ

We feel that it is our commitment to provide you and your family an enlightening and safe environment. In this regard ISNA holds the right to remove any person whom ISNA deemed necessary to maintain law & order or for any other reason. By registering for the ISNA Convention I agree that if any member in my group, whose names are written on this form, or myself cause a disturbance during the convention, I or any member of my group will leave the convention center immediately on order of ISNA official. The judgment of term "disturbance" will be determined solely by ISNA officials.

REGISTRATION FEES (US \$)

Adult (19+ yrs)	\$ 75	X	= \$
Husband & Wife	\$ 135	X	= \$
University Students/MSA (Provide Copy of I.D.)	\$ 55	X	= \$
MYNA (12-18 yrs) (Per Youth)	\$ 20	X	= \$
Children's Program (6-12 yrs) Each Child	\$ 20	X	= \$
Babysitting (\$50 per child/per event) Timing: Friday 3pm - 10:30 pm Saturday & Sunday 9am - 10:30 pm	\$ 50	X	= \$
Family Annual Income less then \$20,000 ONLY			
Single Adult (19+ years)	\$ 50	X	= \$
Family (Max 4 members)	\$100	X	= \$
Family (Max 8 members)	\$130	X	= \$
Add \$30 per form after August 1, 2005			
TOTAL:	\$		

METHOD OF PAYMENT (US)

Section	Transferred Total
Registration Fee	\$ _____
Donation to Brotherhood Fund	\$ _____
MYNA Scholarship Fund	\$ _____
Membership Fees	\$ _____
Saturday Community Service Recognition Luncheon (\$100, \$150, \$1000)	\$ _____
Total Due	\$ _____

Check (Payable to ISNA) # _____ Amount \$ _____

Charge to the following Card:

Master Visa AmExp Discover

CREDIT CARD NUMBER _____

Printed Name As Appears on Credit Card _____ Expiration Date _____

Signature _____

42nd Annual ISNA Convention Hotel Reservation

**Registration Deadline
August 1, 2005**

How to Reserve Your Room September 2 - September 5, 2005

- Reservations must be made on the official form and must be sent along with your registration form before August 1, 2005. You should receive your confirmation within 3 weeks. Confirmation for on-line reservations will be received by e-mail immediately.
- Rooms are assigned on a first-come first-serve, available basis as received. If the hotel of your choice is full, you will be assigned to the next alternative.
- Bed type is not guaranteed & subject to availability. There may be an extra charge for rollaway beds. (The hotel at check in will notify you.) Since there are a limited number of rooms with two double beds, and in consideration for those with families, please only request rooms with 2 beds if it is absolutely necessary.
- CANCELLATION:** You will receive your confirmation directly from the hotel. If you do not cancel 3-weeks prior to your arrival date, your deposit is forfeited. Cancellations will be done only by ISNA. Fax your written request to 317-839-1822.
- If you need to make a change or cancellation after you received your confirmation, please follow the instructions on your confirmation form.
- Please review your confirmation letter.

First Name _____

Last Name _____

Street Address _____

City _____

State/Prov _____ Postal Code _____

Telephone _____

Fax _____

E-mail _____

 **Please list any special needs**

Mail or fax this form with your completed registration form. Housing forms will not be processed without registration forms and payment.

Hotel Information

(Rates do not include state or local taxes)

	Rates Per Night	Rank Your Preference (1, 2, 3, 4)
Hyatt Regency O'hare (Connected to the Rosemont Convention Center)	\$99.00	_____
Regency Suite (1BR)	\$200.00	_____
Regency Suite (2BR)	\$315.00	_____
Plaza Suite (1BR)	\$150.00	_____
Plaza Suite (2BR)	\$265.00	_____
Panaroma Suite (1BR)	\$225.00	_____
Panaroma Suite (2BR)	\$340.00	_____
Embassy Suites (Connected to Rosemont Convention Center)	\$85.00	_____
Sofitel (Connected to Rosemont Convention Center)	\$79.00	_____
Junior Suites	\$149.00	_____
Deluxe Suites	\$169.00	_____
Holiday Inn (Across from Convention Center)	\$74.00	_____

Number of Rooms Required _____

Room Type (Check One)

1 - Bed in room 2 - Beds in room

Names of People Sharing Room

Name of person #2 _____

Name of person #3 _____

Name of Person #4 _____

Arrival Date _____ Departure Date _____

* Recommended Dates Arrive 9-2-05 Depart 9-5-05

METHOD OF PAYMENT (US \$)

- To guarantee your reservation; deposit for the first night is required.
- Deposits may be made by check or credit card.
- Deposits are completely non-refundable as of 3-weeks to arrival.

MAKE CHECK PAYABLE TO HOTEL(S)

Check (Payable to Hotel) # _____ Amount \$ _____

Charge to the following Card:

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CREDIT CARD NUMBER _____

Printed Name As Appears on Credit Card _____ Expiration Date _____

Signature _____ Mo. Yr. _____

INFORMATION

Application Please complete fully, neatly, accurately. Send prior to deadline. Convention registrations and housing forms can be downloaded from the ISNA website at: www.isna.net. Or you can take advantage of the on-line registration process and receive your confirmation immediately.

Fees All fees are in US\$. If you are organizing a large group to attend the convention, please call us for special discounts. Families who have an annual household income less than \$20,000 may take advantage of the special discount indicated at the end of the Registration Fees section. People who have dependent, elderly parents who have no independent sources of income may also calculate the additional fees for their parents using this section.

Dependent, Elderly Parents If you have dependent, elderly parents who are attending the convention with you and meet the following criteria: (1) live with you and (2) have no independent source of income, you may calculate the additional fees for our parents by using the Single Adults section of the Family Income less than \$20,000 category.

Children All children must be enrolled in either Children's Program or MYNA Programs. Any family member over 18 must pay regular or student fees.

Student Discount To qualify for the special student/MSA rate, you must be currently enrolled in a university and submit a copy of your student ID or enrollment verification form.

Brotherhood Fund This fund helps those who cannot afford to attend. Please donate generously. Those needing Brotherhood Fund assistance to attend the convention please fill out the registration form and enclose a letter written by you stating your situation, the number of persons living in your household, your total income, and three references that we may contact to verify your situation.

MYNA Scholarship Fund Contributions to this fund go to a special endowment of the Muslim Youth of North America which will award scholarships to college freshmen who have been actively involved in Islamic work, have significant academic achievement and who demonstrate financial need.

Literature & Materials Distribution of unapproved literature or other materials or solicitation of any kind during the convention is strictly prohibited.

Registration Deadline, Confirmations, Cancellations & Refunds Registration deadline is August 1. After that, Add \$30 PER FORM as a late registration fee. If you don't receive confirmation within 3 weeks, please call or fax. If registering after August 1, please call after 1 week of your application or by August 20, whichever comes first to get your confirmation by phone. After August 20, register on-site at the Donald E. Stephens Convention Center. You may cancel your registration by August 1, and receive 100% refund of registration fees. There will be no refund of membership fees. If you cancel between August 1-15, you will receive a 50% refund of registration fees. After August 15, there will be no refunds issued. Refunds will be issued during the month of October.

Returning your forms Either register on-line, or mail or fax the registration forms, if you return your forms using more than one method chances are you could be double charged. Normally it takes around 4 weeks to receive back confirmation. If you use the on-line registration process you will get your confirmation notice emailed to you immediately.

AVOID DELAYS PRINT NEATLY USE ONE METHOD ONLY TO RETURN FORMS

Send Registration Forms to:

Fax: (317) 839-1822
Mail: ISNA Registration
P.O. Box 38
Plainfield, IN 46168

FOR INFORMATION AND STATUS CHECK

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THEN CALL ISNA AT
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EXT. 241

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Special Membership Discount \$40
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- Free Islamic Horizons Magazine
- An attractive Membership Card
- Hijrah Calendar
- Discount at Car Rental Agencies
- Discount at Hotel/Motels and many more

Community Service Recognition Luncheon

CSRL is a formal program hosted by ISNA Development Foundation Fundraiser Committee (IFC) to recognize one of our Muslim community leaders for his/her outstanding service to the Muslim community in North America. A renowned speaker will give the Keynote Address and distinguished guest from all over the world will come together in this inspiring event.

Cost: \$ 100.00 per person until August 1
\$ 150.00 per person after August 1
or \$ 1000 per table (max. 10 persons)

Meals

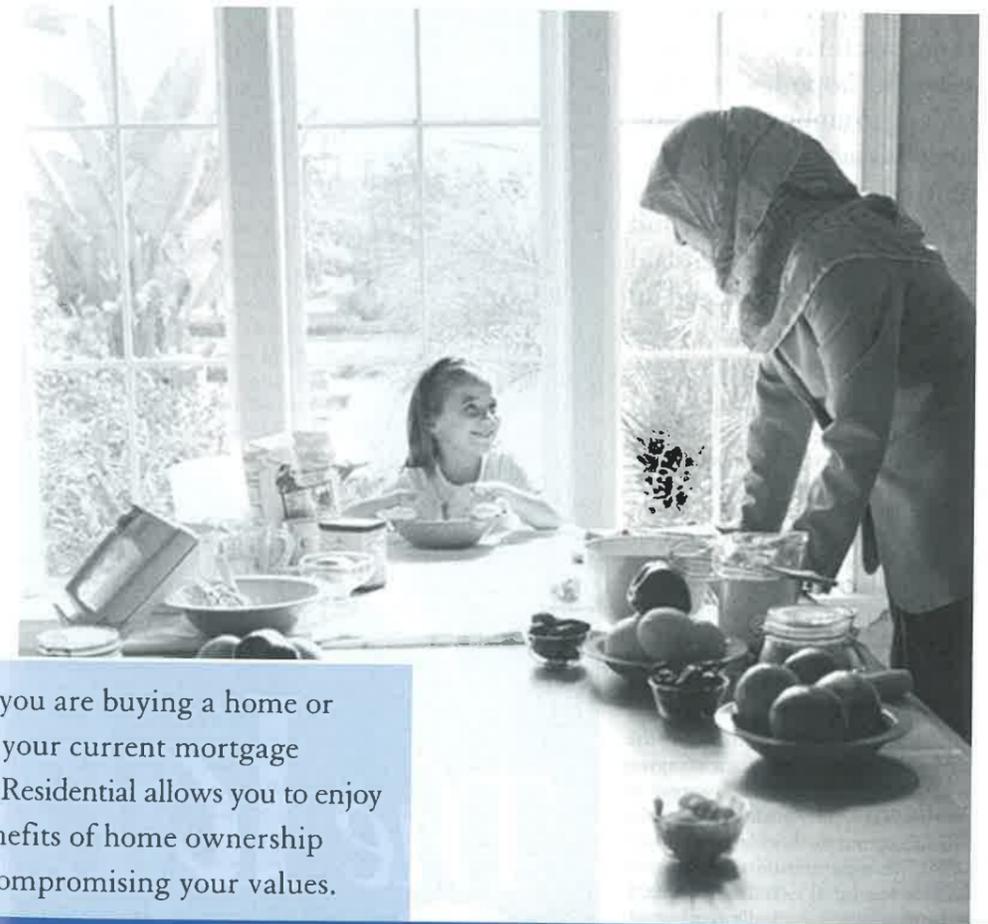
All meals may be purchased on-site at the Convention Center or at participating Hotels. Zabiha meals will be prepared. In addition, buffet lines, many concession stalls will provide halal fast food. A cafe will be open for late registration service. Halal snacks will be available throughout the day.

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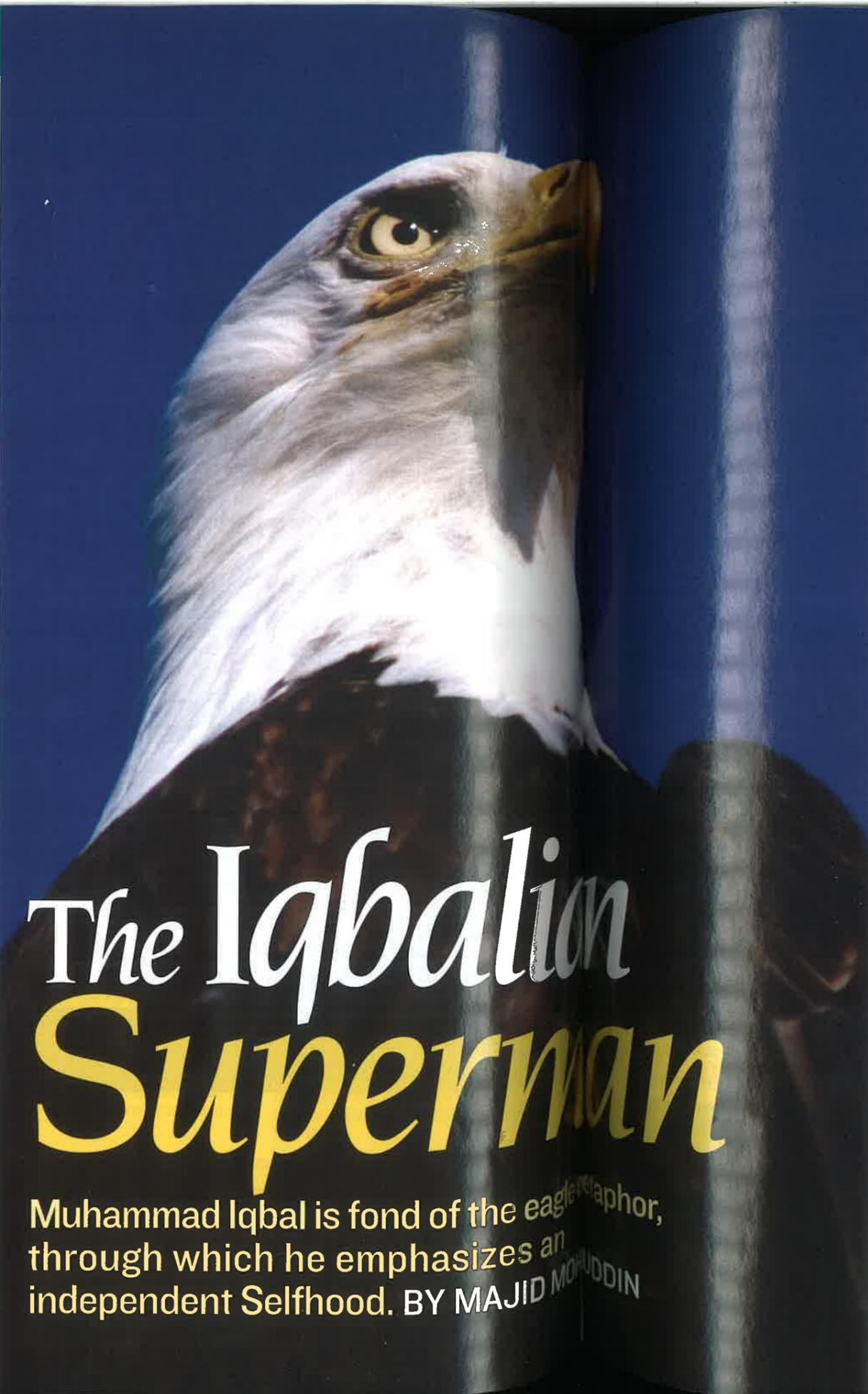
Iqbal preceded his time. The poet-philosopher needs to be remembered and re-explained by today's youth because of his lofty prescience for the modern age, especially post 9/11. He passionately described the pitfalls of modern Muslim and Western societies, but also offered solid hope if the youth were willing to embrace his vision and heed his advice.

The Muslim psyche of his time was shattered; the once-proud Ottoman Empire had been laid to waste and was being carved up among Western imperial powers. The Muslim ummah—the

Orient's proverbial 'sick man'—had surrendered before the material achievements of the West. Frightfully aware of its inadequacies, the ummah lost faith in itself and wallowed in helpless victimization. In despair, the believers were searching for hope. Everywhere, Muslims were in upheaval and in search of a new identity, as evidenced, for example, by the eventual secession of India's Muslims into present-day Pakistan. Iqbal, himself, was in a state of desperation.

Today, with the reawakening of Western neocolonialism in the form of the "war against terror", along with raging conflagrations of malcontent in areas as disparate as Malaysia, Indonesia, Bosnia, Palestine, Kashmir, and Sudan, one wonders where have we come in the last seventy years since Iqbal's death? In America, even our identity is challenged as we find ourselves victims of secret evidence, PATRIOT Acts, racial profiling, and job discrimination. It's enough to make a Muslim renounce his faith out of sheer frustration and despair!

Iqbal lamented the Muslim state of affairs then—and now—when he wrote, "The past is dead, the future unknown" and "Unknown is the shape of things to come in this storm and stress/ Unknown is the fate of the world, unknown the divine decree." Iqbal, while acknowledging the crisis, nonetheless offered inspiration and hope: "The new age is shrouded yet in mists and haze of the future/ But my inward eye has seen some glimpses of its dawn." His imagery of the dawn to come



The Iqbalian Superman

Muhammad Iqbal is fond of the eagle metaphor, through which he emphasizes an independent Selfhood. BY MAJID MOUDDIN

Iqbal was very clear. The "new dawn" can only come from the rise of the Modern Youth—the youth who throw off the shackles of external (Western) materialism and reawaken their inner fire, a love of God.

is touching. "See your present in the light of the past," he gently reminded. And so, I think back to Iqbal and ask him, what is "the New Age that will soon emerge" that "the world awaits in eagerness"? More specifically, what was his vision and to whom was he addressing his message?

The latter question is easier to tackle since Iqbal was very clear. The "new dawn" can only come from the rise of the Modern Youth—the youth who throw off the shackles of external (Western) materialism and reawaken their inner fire, a love of God. In a poem addressed "To a Young Man", Iqbal writes:

*Your sofas are from Europe, your fine carpets
from Iran,
My eyes weep blood when I see such pampered
ways among young men!
For what are rank and office, what even the
pomp of Chosroes, when
You neither like Ali brave the world, nor scorn
it like Salman!
Not in the glittering modern world is that
contentment to be found:
It is the splendor of the true believer, his ladder
reared on faith.
When the eagle spirit is awakened in the
youth,
Its destination appears to it far off in the skies.
Hope on! In despair is the decline of mind
and soul,
The true Believer's hopes are among the
confidants of God.
Your resting-place is not in the vaulted palace
of the kings,
You are an eagle; build your nest upon the
mountain rock.*

Iqbal is fond of the eagle metaphor, through which he emphasizes an independent Selfhood (*Khudi*) that comes from rediscovering the nobility of the Ideal Muslim and a sensation of soaring power that comes from reigniting the Soul. He rejects the other prized 'birds' for their imitative superficiality and lack of spiritu-

al depth: "the Nightingale is nothing but sound, and the Peacock no more than color." Thus, his message is meant, above all, for the intelligent and eager youth. In a poem called "An Advice", he likens himself to an old eagle and urges the young ones to revel in taking passionate action—to struggle—and not permit intellectual complacency and stagnation:

*An eagle, advanced in years, advised an
eaglet thus;
O you, whose wings may one day aspire to the
heavens above,
Be consumed in the fire of your own youthful
blood;
Endurance sweetens all the sourness of life;
More pleasure there is in pouncing on your
prey,
Than in sucking the blood force from its van-
quished stillness.*

Elsewhere, he eloquently continues this thread:

*Give the young, O Lord, my passionate love
for You!
And give them the Eagle's force to fly and to
see!
O Lord, I pray that You vouchsafe to them
The power of vision that You have given me.*

So, what do we make of Iqbal's vision? First, we must understand why Iqbal was so driven to write: "My song seeks to recapture the past/ the flame that has been lost/ to re-discover the great and noble souls of the past." The first step is to know thyself by understanding and never forgetting from where we come. Muslim Americans are exhorted to look back to their cultural legacy and draw inspiration and motivation from the glory of the old and work towards a synthesis with modernity. We are the product of centuries of Muslim civilization, and the potential danger of a Western-only education is that we may be lulled into forgetting our roots.

Iqbal, the first Muslim allowed to pray in the mosque of Cordoba since the exile of the Moors four hundred years earlier, in his heart-wrenching masterpiece "The Mosque of Cordoba", speaks of the mosque's cries to hear the adhan again in its halls and feel the sajdah of the Muslim pressed on its floors. Taking trips to these sites does much to remind us of our past. Reading the works of Abu Hamid Al-Ghazali (1058-1128 CE) or Iqbal will also remind us. Once reminded, writing our own, new literature and creating our own art in order to glorify the Divine will reinvent us. The artist has the duty of opening the minds of the believers to the message

Iqbal's vision was that the **Muslim Youth should aspire to become the Ideal Muslim, a Superman**, which he describes as God's vicegerent, one who absorbs within himself as many of God's attributes as possible.

of their own faith, their own past, and their own genius as part of a community!

Armed with knowledge about ourselves, the next lesson Iqbal gives us is to explore within ourselves to discover Secrets of the Self (*Asrar-i-Khudi*). He writes with hope and encouragement:

*I am in love with the young men who,
Cast their noose on the stars,
Grant the youth my morning wail!
To the eaglets give again feathers and wings!
O Lord! I have but one wish-
Give to all the gift of my foresight!*

The emphasis here is on the "gift" of the "morning wail" which has a very specific meaning for Iqbal. It refers to the practice and inculcation of spirituality via *tahajjud* (nightly prayer) and daily reflection on the Qur'an after fajr. While the

world slept. Iqbal's devotion in prayer gave rise to the restlessness—the spark—the inner fire that is vital to a young person's education and self-realization.

What kind of education? Iqbal himself was the foremost authority on Western philosophy and civilization in the Muslim World during his time. Educated in the East and West, he was proficient in English, German, Urdu, Arabic, and Persian. Heavily influenced by Friedrich Nietzsche (1844-1900)—and the concept of the *Ubersensch-Superman*—he represented a fusion of East and West. His antipathy towards Western education was not so much a rejection but a heavy warning of caution due to its inherent Godlessness and passive self-indulgence. In addition, widespread

adoption of such schooling breeds conformity and estranges potential leaders from lofty and original ideas needed to solve novel problems that face the ummah. Relying solely on Western education creates a moral crisis in the Muslim character because the youth develop split personalities, trading their souls away for paltry material gain. One is lulled into false security. One is not moved to wet tears without the Spirit: "The eye that is bright with the collyrium of the West/ It's alluring; it's eloquent, but not moist." In essence, there is no real power. His distrust of the *madrasah* (seminary) and the *khanqah* (Sufi lodge) followed similar criticism; these institutions did not speak adequately to the Spirit as an active, life-giving force.

Iqbal's vision was that the Muslim Youth should aspire to become the Ideal Muslim, a Superman (*Murdi-i-Momin*). Unlike Niet-

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1038 #B, West Linden Street, Riverside, California 92507

Phone: (951) 682-1202

Fax: (951) 682-1238

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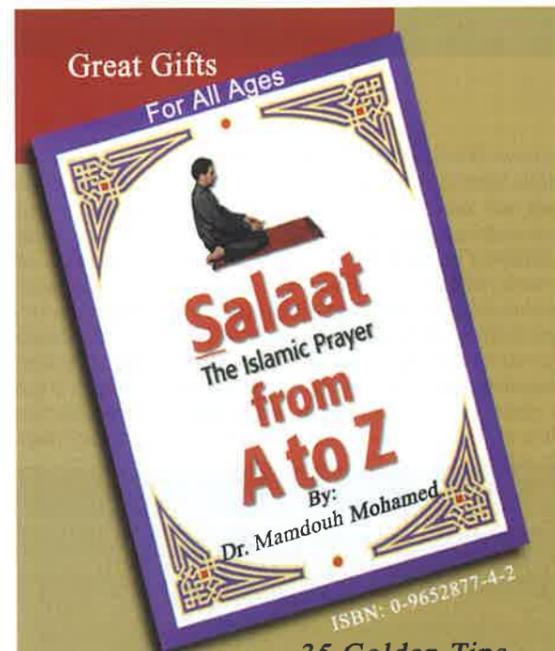
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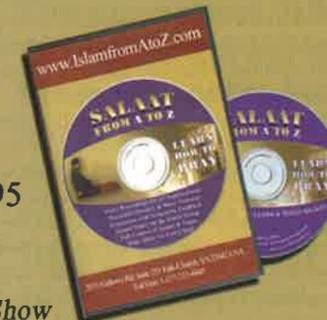
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zsche or [Fyodor Mikhailovich] Dostoevsky (1821-1881's) concept where the Superman was above the laws of man and God and could act *immorally*, Iqbal's Superman is *immortal*. Imbued by the everlasting legacy of the Prophets—their Message imprinted on his heart—his ideals and actions live beyond his temporal life. Iqbal describes the Ideal Muslim Superman as God's vicegerent, one who absorbs within himself as many of God's attributes as possible. Such a dynamic individual has a personal-

ity that is developed through practical activity in the world—not the Sufi ideal of passive contemplation and mystic absorption. He leaves hair-splitting Internet chats on minutia to the mullahs. The Ideal Youth is a person of action who continually improves by doing.

To discuss a theoretical ideal using Iqbal's poetry as a framework without providing a practical example for today reduces the pragmatic power of religion to mere philosophy. The Qur'an's "fairest

of stories" highlights Prophet Yusuf (Joseph—*alayhi as sallam*) as a model for today's youth. Chosen by God in a revealed dream before the customary prophetic age of forty, young Yusuf was taken from the comfort of his father, Jacob, and expelled from his home to a foreign land. His journey and expectation to fend for himself is analogous to how kids today go off to college. In the "college" of Egypt, Yusuf encountered a new set of societal rules, made friends where he could find them,

and faced personality-defining challenges. Tempted by Zulaika, "he would have made for her, were it not that he had seen the manifest evidence of his Lord" (12:24). Every young person can relate to Yusuf in that, although he was a Prophet, he too had to struggle and search his own soul in order to do what was right. He too was human, not an angelic robot. Likewise, everyday we are faced with various temptations to momentarily falter—everyday we tear our shirts. At the end of each day,

is your shirt torn in front or behind?

Through no fault of his own, Yusuf preferred the solitary confinement of prison for the betterment of his soul. In today's world, I would not equate this with isolationism but with forced introspection—the "morning wail" of which Iqbal speaks strongly. Yusuf shunned the "comfortable palace of kings" to be "an eagle atop the mountain crags." Yusuf used his time in prison to develop, to the point of excellence, the God-given gift of interpreting

A less studied aspect of Muhammad Iqbal's life is his writings on the Islamic political system and its comparison to modern political thought.

Iqbal and Democracy

BY SYED ALI AHSANI

One of the less studied aspects of Muhammad Iqbal's life is his role as an Islamic political scientist. His writings on the Islamic political system and its comparison to modern political thought are very relevant to the 21st century, especially when scholars, conscious of the need for reform, are contemplating "reinventing democracy."

Iqbal held that democracy in essence was the central concept in the Islamic political system and the basis of the Islamic state founded on the equality of humankind and unity of God. He was, however, critical of the Western style democracy, for its "savage capitalism", abstract secularism, greed-oriented materialism, and lack of ethical and spiritual values. Iqbal's view of the Western version of democracy was:

Jamhooriyat ek tarze hukoomat hai ki jismay/

Bandoun ko gina kartay hain, toulah nahin kartay. (Democracy is a form of government, where people are merely counted but not measured for their decision-making sagacity.)

Iqbal believed that the division between religion and politics was antagonistic to the spirit of Islam and would lead to greed and barbarism: "Be it the royalism of monarchs or the jugglery of democrats. Separate religion from politics and one is left with barbarism of Genghis Khan." ("Zarb e-Kalim") Believing that Islam was a unifying and homogenizing factor, he discarded rule by theocracy. Instead he held that government, rooted in the spiritual life of man, should be at the service of people, i.e. the ummah in the generic sense: "It is my belief that Islam is not a matter of private opinion. It is a society (social system). It is because present-day political ideas, (as) they appear to be

shaping themselves in India (as elsewhere), may affect its original structure and character that I find myself interested in politics."

The Islamic concept of *tawhid* (Oneness of God) is universal in its essence, encompassing "equality, solidarity and freedom" for all. According to Iqbal, the Islamic society transforms these ideals into space-time forces, as it includes all people, irrespective of their religion, ethnicity, and gender. All are held in high respect with no aristocracy, privileged class, or priesthood. Islam elevates those who are socially downtrodden and acts as a liberating force for the dispossessed. In other words, Islam, as a system, prefers a democratic polity through elections. This was the precedent set by the Charter of Medina (633 CE), the world's first written Constitution.

Iqbal recognized, though, that the political



Iqbal (second right) participated in the Third Roundtable Conference in London, 1932, in connection to the transfer of sovereignty to Indians.

ideal and reality of Islam were poles apart, and he lamented, "In every corner of the earth, the spirit of freedom and the dignity of man are being trampled underfoot in a way to which not even the darkest period of man's history presents a parallel." He asserted that only one unity was dependable - the brotherhood of man, which is above race, nationality, color, and language. He concluded that as long as people do not demonstrate the belief that the whole world is one single family of God in action, they will never be able to lead happy and contented lives and the beautiful ideals of liberty, equality and fraternity will never materialize.

Iqbal also believed that "the fundamental principle laid down in the Qur'an is the principle of shura, which in its modern sense means election; the details or rather the translation of this principle into a workable scheme of government is left to be determined by other considerations." He regretted that with the exception of Baghdad and Spain where the "form of election" was maintained, regular political institutions could not develop elsewhere, as elections were not suited to the traditions of Persians and the Mongols. Furthermore, expansion by conquest concentrated power in even fewer

ing mysticism" stultified Islamic society; monarchies, theocracies, and dictatorships replaced the dynamic and liberating forces in society.

Iqbal played a leading role in defining the idea that Muslims of India should have their own homeland, Pakistan. His central themes relate to finding Muslim identity and defining Muslim relations with the West. He was trying to "raise the mental horizons of individuals and nations above geographical boundaries" to lay a basis for a "community of Adam beyond East and West." According to him, people should seek unity between the inner Self of the individual and the rest of humanity. For Iqbal this meant criticizing the West, as well as the Muslim world. He found that the "heartless European civilization"—"betraying the love of Christ"—had produced World Wars, oppression, and colonialism. Muslims had degenerated into "living corpses" who renounced freedom of thought and got lost in intellectual inertia, either aping the West or resorting to empty rhetoric and hate-messages. He found that both civilizations had lost their identities and were in need of critical soul-searching. Such reflection would be useful for both. According to Iqbal, "the future of the

world lies in fusing the Intellect of the West with the Heart of the East."

Although unhappy with the prevailing democratic systems due to their secularist stance, Iqbal agreed that there was no alternative to democracy. In his 6th speech on "Reconstruction of Religious Thought in Islam", Iqbal stated that an Islamic state is established on the principles of freedom, equality, and the absolute principle of stability. Therefore, the principles of democratic rule are not only similar to the fundamental aspects of Islam, but they can also enhance the executing powers in the Muslim world.

Iqbal observed that should the foundation of democracy rest upon spiritual and moral values, it would be the best political system. He wrote in the July 28, 1917 issue of "The New Era", "Democracy was born in Europe from economic renaissance that took place in most of its societies...but Islamic democracy has not developed from the idea of economic advancement—rather it is a spiritual principle based on the notion that everybody is a source of power whose possibilities can be developed through virtue and character." ■

Syed Ali Ahsani is a former Pakistani ambassador and chairman of Muslim Alliance, Southwest.

stories and events. Helping and learning from his prison companions, Yusuf slowly "attained his maturity, [when] We gave him wisdom and knowledge: and thus do We reward those who do good" (12:22).

Here is a challenge for every young Muslim. While pursuing secular education, ask yourself what talent or skill God has bestowed on you. Is it the ability to write, paint, organize rallies, speak in public, delegate tasks, tell stand-up jokes, or perform charity work? What would you like to offer the world? Whatever it may be, the college years serve as a protected time to develop and perfect this extra skill—to experiment and try new things. College should be a creative exploration of the self on the spiritual and practical levels.

What truly characterizes Yusuf as the Muslim Ideal is that he developed skills with which to help his new society. The Pharaoh sought his advice, and Yusuf, having taken the care to practice in advance, was able to deliver. After rendering services to the government, Yusuf was granted a reward. Here too he distinguished himself as a cut above the ordinary youth. Not asking for material comfort, he requested more responsibility by becoming a government minister of

The example of Yusuf is that he did not shun his new society, but embraced it on his own moral grounds. He worked within the system for the betterment of every Egyptian.

Egypt; "He said: Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well (the importance of it). And thus did We give to Yusuf power in the land—he had mastery in it wherever he liked" (12:55-6). The example of Yusuf is that he did not shun his new society, but embraced it on his own moral grounds. He worked within the system for the betterment of every Egyptian. He offered them something better than they had before. Having earned the trust and sincere admiration of his adopted people, he attracted others to himself via a principle of positivity. Through this, he gained a position of power and influence. From his post, he was able to finally help his own people as well. With the spiritual and temporal transformation from ordinary youth to Superman, Yusuf was unrecognizable even to his original family! And yet, Yusuf maintained his humility to the end.

Today, we individually need to be inspired to develop a skill within ourselves above and beyond eking out a livelihood. What do you have to offer society? What is your contribution to civilization? We need to stop problematizing American society or feeling self-pity for our Muslim helplessness. We should develop a healthy pride for who we are as a people. We need to be the Western-educated leaders with an Islamic moral core—the scientists, the humanists, the social workers, and the politicians who solve carefully defined problems affecting everyone. From rising healthcare costs to Medicare, curing cancer, preventing global warming, protecting civil liberties, ending racism and sexism, etc., there is no end to the good we can actively pursue. We need to create intellectual think tanks, research groups, radio stations and talk shows, journalists, political action committees, endowment funds, scholarships, literary anthologies, public gardens, hospital wards, etc., as well as give back to struggling homelands abroad. We need to be fully engaged. No more sideline pundits! Let's stop talking about flying and try flapping our wings! Awkward at first, it's just a matter of time before every eagle learns to soar.

Post-September 11th provided a window of opportunity for the Muslim community in America that is quickly disappearing. As a community, we are poised for maximal impact if we can only wake up fully to the realization of ourselves...to the potential within. This age of heightening tensions and struggles is a sign of opportunity, not frustration or fear. If we do not rise to the challenge set forth by Iqbal, we fail. Simply put, not rising means that you as an individual decided (consciously or not) to remain a bird of a different feather, whether Peacock or Nightingale. Or you remained a fledgling with molting feathers, too scared to leave the aerie...but you'll never be an Eagle. You decided not to challenge the potential that God set forth within you. In the end, no harm will be done to anyone except yourself. Iqbal offers considerable hope for you and the larger ummah, but he is also clear about what happens when we, the Modern Youth, ignore his advice.

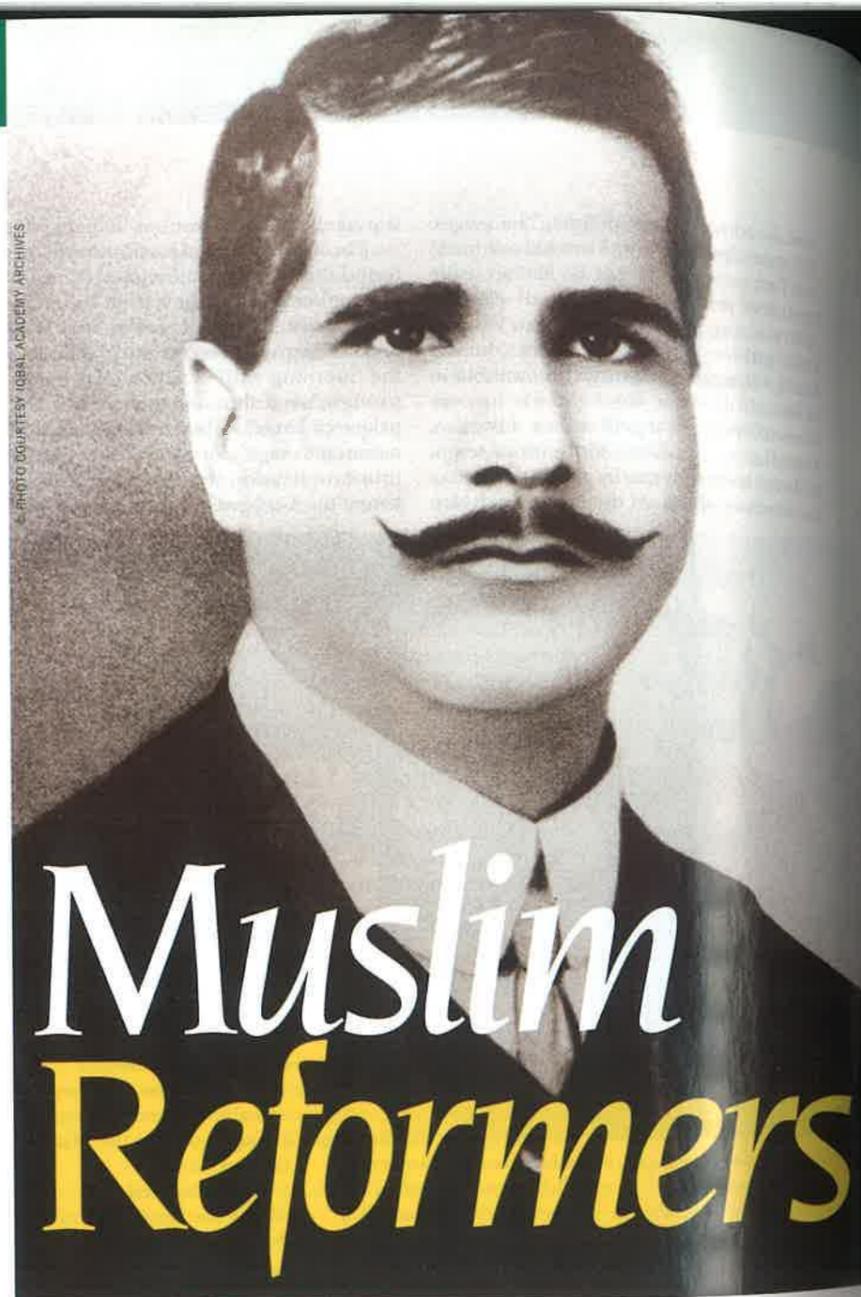
Iqbal is calling for a new Islamic Renaissance:

Understand the significance of my morning wail:

*May God keep the young ones safe!
Impart to them the lesson of Self-hood,
self-denial*

Teach them the ways of piercing the rock.

Dr. Majid Mohiuddin, a graduate of Brown University, currently pursuing his residency in radiation oncology at Harvard, recently published "An Audience of One" — his first collection of Islamic poems (Islamic Ghazals in English).



Muslim Reformers

The Qur'anic concept of continued learning from one's environment and the inner self guarantees that the Qur'an's message remains relevant to all times and climes. This was stressed and exemplified by God's last Prophet, Muhammad (*salla Allahu 'alayhi wa sallam*), in his approval of and encouragement of Companion Moaz bin Jabal's intention to use his own intellect and collective advice in deciding issues not directly or clearly dealt with in the two primary sources of Shari'ah (Islamic law): the Qur'an and Sunnah. This particular problem solving skill of analogy and analysis is known as *ijtihad*. While Muslims continued to utilize this built-in mechanism of growth and development, the ummah kept contributing to human civilization. When they failed to take advantage of this source of self-renewal, however, decline became increasingly precipitous.



Jamaluddin Afghani (1838-1897) inspired Allamah Iqbal with his emphasis on action and establishing a Muslim central authority

Iqbal and other Muslim reformers shared the common goal of reviving the ummah through reviving Ijtihad.
By Narjis B. Naqvi and Dilnawaz A. Siddiqui

Since the advent of the Qur'an, Muslims have undergone six major phases: a) learning of and practical commitment to the universal message of Islam—610-33 CE; b) spread of Islam beyond the Arabian peninsula—634-62 CE; c) consolidation of Muslim influence—663-1492 CE; d) decline and fall to colonialism—1492-1857 CE; e) reform and freedom movements—1857-1945 CE; and f) threats from neo-colonialism—since 1945 CE. (The dates associated with these phases are not intended to be precise.)

All movements perpetually face internal weaknesses and external challenges. However, it is the level of intensity of these risks and the efforts to curb them that varies from time to time. Muslims have survived many cataclysmic events throughout their history, and Muslim interaction with people of various cultures dates back to pre-

European colonization. Muslims have always engaged in mutual learning with India, China, Persia, as well as with Greco-Roman cultures through Egypt and Syria. Without a willingness to interact and adapt, they would not have been able to spur the Renaissance and Reformation in Europe in general, and subsequent struggles for human rights and dignity in America and France in particular.

Iqbal was intensely conscious of the rich heritage of Islamic culture. He felt the pain of its loss and the loss of the Islamic spirit of rejuvenation through *ijtihad*. He did not exclusively blame external forces for the present plight of Muslims; he also saw an internal crisis in the Muslim mind itself. Specifically, he saw the manifestation of this malaise in internal and external imperialism, fatalistic Sufism, and myopic mullahs' excessive ritualism that perpetuated the backwardness of the ummah.

Like Iqbal, other Muslim reformers were also aware, to different degrees, of some of the internal problems. These reformists can be classified as rejectionists, accommodationists, and re-assertionists.

During the 19th and 20th centuries, one movement aimed to resist European colonization. This group, the rejectionists, included Syed Ahmed Bareilvi (1830-1859) of India and Syed Mahdi of Sudan (1848-1885) against British occupiers and their lackeys in their respective lands; Ameer Abdul Qadir against the French occupation of Algeria; Shaikh Sanusi (1787-1859) against Italian occupation of Libya; and

The common thread in their thinking was a desire to learn the best from this new encounter and to sustain their own Islamic identity at all costs.

many others. Their resistance to the oppression and injustices of colonizers was similar to those of George Washington in America and Subhash Chandra Bose in India. As the British dismissed Washington's use of force as terrorism, Winston Churchill did not resist from calling Gandhi's freedom struggle a dream of a "half-naked fakir." Aside from the myopia of many, none of these leaders would refuse to accept any beneficial knowledge—scientific, technological, or of any other sort—if its transfer or exchange were to occur without either party having to lose its dignity, land, and basic human freedoms. Unfortunately, in this period, the deal was at the expense of all of these.

The accommodationist reformers came forward after witnessing the almost total defeat and devastation of their peoples at the hands of the European colonialists.

They included Sir Syed Ahmed Khan (1817-1898) of India; Abdul Qayyum Nasiri (1825-1902) of Russia; Jamaluddin Afghani (1838-1897) of Afghanistan and later resident of Iran; Muhammad Abduh (1849-1905) of Egypt; Rashid Rida (1865-1935) of Syria and later Egypt; Iqbal (1877-1938) and Mahomed Ali Jinnah (1876-1948) of the Indo-Pak subcontinent; and many others. Ideologically, they varied from committed Islamists to pseudo-secularists, yet they all utilized Islamic identity to gain the passionate loyalty of the masses. So much so that even totally westernized elites and communists tactically utilized the Islamic card.

To have some idea of the extensive Muslim losses in the second half of the nineteenth century, we need to recall that in 1858, immediately after India's failed first war of independence, the British declared the establishment of their empire in India. In 1877, Queen Victoria declared herself India's sole sovereign. This was also the year when Russia defeated Turkey. Czarist Russia occupied Central Asia in 1868. The French occupied Tunisia in 1881. The British captured Egypt in 1882. The Germans established their control of East Africa in 1885. The Ottoman Empire was falling apart.

These reformers realized that their people could not stop the inexorable tide of colonialism, and they were left with no other option than to negotiate a peaceful coexistence and opportunities to move for-

ward. They reflected on the causes of their own weakness that allowed them to be overpowered, including disunity and disorganization; a lack of *ijtihad* in interpreting the sources of their religious laws and the shrunken concepts of faith resulting from this tendency; and the myopic curricula and instructional methods in their education system. They started to address these negative triggers. The common thread in their thinking was a desire to learn the best from this new encounter and to reject the rest and to sustain their own Islamic identity at all costs.

The colonialists facilitated the travel of many accommodationists to Europe to see the fruits of European creative and innovative organizational structures, especially the education system geared to continual advances in modern sciences and technologies. These reformers saw how far

Europeans had advanced the academic disciplines that Muslim scientists developed earlier. They were overly impressed by the way Europeans applied newly acquired scientific knowledge to industry, commerce, and defense.

Sir Syed focused on building an educational infrastructure for Muslims by establishing in 1875 the Mohammadan Anglo-Oriental College—which became a full-fledged university in 1921—at Aligarh in northern India. Aligarh Muslim University (AMU) is now a prime central university offering advanced degrees in almost all major modern disciplines. It has succeeded in maintaining its Muslim character, and it has also enabled Muslims to educationally catch up with the rest of the Indian population. In an attempt to maintain a mutually supportive relationship with the British colonial administration, Sir Syed had to compromise on the name of his college; he was not able to use the words Muslim or Islamic. He also had to agree to a reduced theological curriculum offered only at the undergraduate level. This was a major loss of the Islamic perspective in teaching various disciplines, which were to be taught from British colonial viewpoints, without acknowledging the Muslim contributions to knowledge in various fields.

Aligarh was not only a Muslim educational institution, but also a civilizational pillar. During the Indian struggle for independence, Iqbal and Jinnah, as well as their other companions, enthused its students and faculty communities to support their agenda. Thus they took the lead in supporting the Muslim League mission to serve the interests of subcontinent's Muslims. As a result, since the formation of Pakistan, AMU, still in India, has often borne the brunt of hostility from Hindu fundamentalist forces.

Along similar lines, the Tatar Muslim leader, Nasiri, popularly known as Russi Qayyum, urged Muslim Russians to learn the Russian language and, through it, Russian sciences and technology. Like Sir Syed, he too promoted the idea of popularizing modern languages, despite the declarations of myopic mullahs against them. The religious leadership feared that investment of learners' precious time and energies in learning colonial languages would result in the loss of the Qur'anic language and the heritage of rich theological literature and a weakened commitment to their faith. Yet, these reformers thought that a proper balance in meeting contending demands could benefit them much more and help them deal with the new and novel challenges and

opportunities of modernity. Losing a chance to gain modern knowledge would be unwise at best and extremely dangerous at worst.

Jamaluddin Afghani traveled widely across the Muslim world, Western Europe, and Russia and stayed in some of these places for several years. He promoted the idea of amicable coexistence with the West and of amalgamating Western knowledge with Islam's universal values of peace with justice. He was, however, not contented with merely an ideological reform, but insisted on action. He disagreed with Sir Syed on blanket cooperation with the colonialists; he feared that Muslims would lose much more than the occupiers. To him, the one and only glue of global Muslim unity and solidarity was individual and group loyalty to Islamic values. Afghani realized that people's real power lay in their participation in making laws for themselves according to their own values. For that power to remain in their hands, they needed a power center of their own.

Throughout his practical career, he continuously attempted to establish a Muslim central authority to which all the faithful could display their trust and loyalty. He inspired Allamah Iqbal with his emphasis on action and establishing this power center. This vision was partially realized with the formation of the Islamic state of Pakistan in 1947.

Abdullah adopted Afghani's recipe for reform, stressing the common and universal elements shared by Islamic and Western values. Both Abdullah and his younger associate, Rida, carried forward this message. Despite minor interpretative differences in their approaches to the intellectual reform of the ummah, they were convinced that sifting modern values was nothing in principle but a restoration of the intellectual and cultural heritage of Islam and Muslims themselves.

However, their offer and attempts at such a negotiated peace with the West proved unilateral. No Western thinker—let alone ruler—attributed the notion cre-

dependence. Furthermore, indigenous observers accused them of according Western ideas undeserved universal legitimacy, consciously or unconsciously. The latter charge became clear in colonialists' policies and actions that reflected a tendency toward "democracy at home and dictatorship abroad."

Iqbal, one of the original conceivers and a major articulator of the idea of "Pakistan," and Jinnah, its founder and the first governor general, were initially nationalist champions of Hindu-Muslim unity in India. Jinnah was a member—senior even to M. K. Gandhi—of the Indian National Congress that led the popular and successful struggle for independence from the British. Frustrated with the political maneuvering of the majority community, Jinnah left to reestablish his law practice in England. Through prolonged correspondence, Iqbal persuaded him to return to India and lead its rudderless Muslim minority. In Jinnah, Iqbal saw the kind of experience needed for dealing with Hindu

politicians and a deep awareness of the British colonial policies and their psyche.

The last group of internal reformers is the re-assertionists, represented by luminaries, such as Abul Ala Maududi (1903-1979), Syed Qutb (1906-1966), and Ayatollah Syed Roohallah Al Moosavi Al Khomeini (1902-1989). Like most accommodationists, they wanted to revive the tradition of *ijtihad* to thaw frozen theology and incorporate modern scientific and technological knowledge within an Islamic framework. Yet, unlike accommodationists, they were more aware of the positive organizational skills of the colonialists, as well as the negative consequences of nationalism, which had manifested itself in the forms of fascism and Nazism. They also had more experience of suffering and devastation caused by colonialists' broken promises.

By the Second World War, they had crystallized their concepts and structures of societal order suited to a modern democratic

state based on Islamic principles pertinent to basic human spirit, economy, polity, and society. Also, in their writings and speeches, they articulated these ideas from a rational perspective and at a level that appealed to the youth in Western education and training systems. Most of the scholars of this school of thought mastered the rich and copious intellectual heritage of Muslims and attained the highest degrees in modern academic disciplines from reputed European and American universities. They were, thus, able to enrich these areas of modern education with a more inclusive comparative perspective. An in-depth comparative study of various systems of beliefs, values, and patterns of governance led them to appreciate and reassert the lasting, comprehensive, and balanced nature of Islam, which guarantees peace with justice for all through civil discourse and mutual sharing without imposition. ■

Narjis B. Naqvi is a freelance writer. Dr. Dilnawaz A. Siddiqui, retired professor of communication, Clarion University of Pennsylvania, is chairman of the Editorial Advisory Board of "Islamic Horizons" magazine. The two are happy and loving spouses.

UNIVERSAL SOLIDARITY

IQBAL SAW NO CONFLICT BETWEEN THE HUMANITARIAN IDEAL AND PAN-ISLAMISM.
BY FARZANA HASSAN SHAHID

Two decades or so that preceded the partition of India and the creation of Pakistan marked an era of political turmoil and upheaval in the subcontinent. It is one of the ironies of life that turbulent times foster loftiness of character and human endeavor, as exemplified by the contributions and sacrifices of leaders such as MK Gandhi, Mahomed Ali Jinnah, and Mohammad Iqbal.

While Gandhi and Jinnah took to political activism, Iqbal—the beloved "Poet of the East", the visionary, the philosopher, the patriot, and ideal *mumin* (Believer)—

formulated the ideological framework that would result in the creation of Muslim Pakistan. He is, therefore, appropriately regarded as the nation's spiritual founder, although the purport of his message extends far beyond Pakistan's boundaries and the temporal era of his creative work. His message is just as relevant to Muslims of today, who face a critical juncture in our history as an ummah.

Wielding a powerful pen, Iqbal inspired the Muslims of undivided India to realize their self-worth and identity as a distinct nation with a rich heritage and a perfect system of beliefs. It was Iqbal's immense pride as a Muslim that he imparted to his followers and admirers.

Although his firm belief in one God is the pivotal concept of his philosophical system—and his thought must be understood only within this framework—it is his political philosophy, which is most relevant to our present discussion.

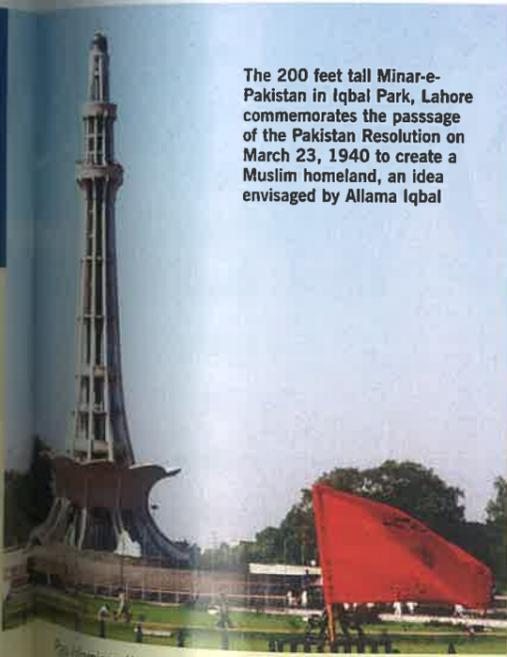
Between 1908 and 1938, he wrote his major political works, which had a significant impact on the Muslim Independence Movement and the creation of Pakistan as an ideological state in August of 1947. Iqbal's vision, however, was wider; it encompassed the unification of the entire Muslim ummah and advocated a Pan-Islamism based on his belief in One God; *Khudi* (Self); the universalism of Islam; and his love for the Prophet Muhammad (*salla Allahu 'alayhi wa sallam*).

Aik houn Muslim Haram kee paasbani kay liyay Neel ki waadi say laykar taa jahan-e- Kashghar!

[Let all Muslims unite to protect the Kaabah (Islamic values), from the valley of the Nile to the vast expanse of Kashghar!]

Iqbal was a humanist, as well as a proud Muslim; he saw no conflict between the humanitarian ideal and

The 200 feet tall Minar-e-Pakistan in Iqbal Park, Lahore commemorates the passage of the Pakistan Resolution on March 23, 1940 to create a Muslim homeland, an idea envisaged by Allama Iqbal



simply to discover a universal social reconstruction, and in this endeavor, I find it philosophically impossible to ignore a social system which exists with the express object of doing away with all the distinctions of caste, rank and race." The notion of divinely granted human dignity underlies all of his Urdu poetry as well:

Aik hee saf mein kharay ho gai Mahmood-o-Ayaaz

Na koi bunda raha aur na koi banda nawaaz

[Mahmood (the Master) and Ayaaz (the slave) stood together in the same row [offering salat (worship)]. Ranks were removed and there was no differentiation between the mighty and the meek.]

Iqbal viewed the universal humanitarian principle as an essential ingredient in Islamic philosophy. He expressed these notions best in "Javed Nama" (translated by A. J. Arberry) when he spoke of Prophet Muhammad:

His creed cuts through the rulership and lineage Of Koreish, denies the supremacy of the Arabs:

In his eyes lofty and lowly are the same thing He has sat down at the

same table with his slave.

Unmistakably, he envisioned love for the Prophet as a unifying force for Muslim solidarity. He also believed that *tawhid*—the belief in One Indivisible God—was reflected in the unity of human existence and in universal human ideals. If Islamic thought could bring about the unification of seventh century Arabia, it could nurture the same ideals in contemporary Muslims through the development of the Self, expressed through *ishq*, or love of God. *Ishq*, for Iqbal, was the driving force, the *raison d'être* for action. It was an emotion characterized by intensity and zeal and, therefore, capable of providing an impetus for revolution and change. In Iqbal's philosophy, *ishq* is not to be confused with the romantic love typical of Urdu and Persian poetry. Rather, it is a feeling of selfless devotion to God, an irresistible urge that perpetually seeks the Divine presence.

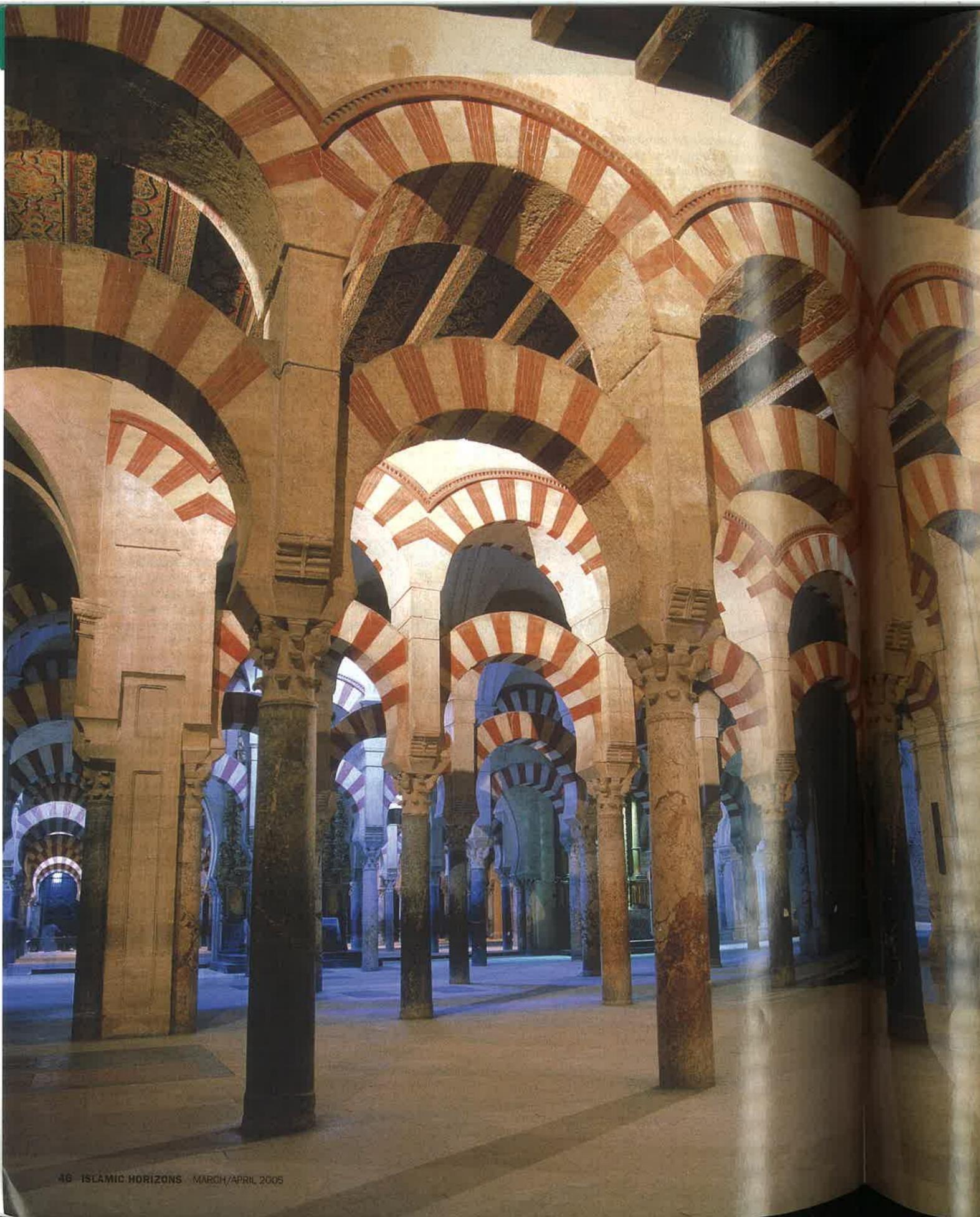
In Iqbal's vision, the other component necessary for change was an affirmation of "man as the maker of his own destiny." Iqbal, therefore, repudiated the concept of *qismat*, fate or pre-determination. He firmly believed that change would come about

only if Muslims initiated it in their hearts and minds. He often quoted the Qur'anic verse: "Verily God will not change the condition of men, until they change what is in themselves" (13:12). He also vehemently condemned the apathy and inertia of the subcontinent Muslims of that time. Iqbal stated, in the "Reconstruction of Religious Thought in Islam", that if a person "does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, the spirit within him hardens into stone and he is reduced to the level of dead matter." For Iqbal, it was imperative that Muslims develop this self-awareness that would inspire action. This conception—important advice for contemporary Muslims as well—was best stated in a few verses in Iqbal's "Zarb-e-Kalim":

Your prayer cannot change the Order of the Universe, But it is possible that praying will alter your being;

If there is a revolution in your inner Self It will not be strange, then, if the whole world changes too.

Farzana Hassan Shahid, president of Muslims Against Terrorism (Canada).



RELIGIOUS

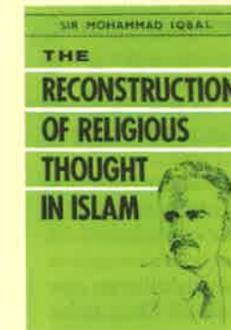
Muhammad Iqbal's acclaimed 1930 lectures entitled "Reconstruction of Religious Thought in Islam" have inspired generations and have been translated into many languages. "Islamic Horizons" offers excerpts from this epoch-making series, prepared by Jerusha Lamptey.

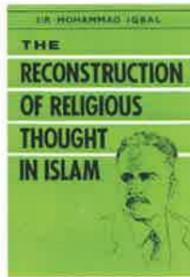
RENEWAL

WHAT IS the character and general structure of the universe in which we live? Is there a permanent element in the constitution of this universe? These questions are common to religion, philosophy, and higher poetry. But the kind of knowledge that poetic inspiration brings is essentially individual in its character; it is figurative, vague, and indefinite. Religion, in its more advanced forms, rises higher than poetry. It moves from individual to society. In its attitude towards the Ultimate Reality, it holds out the prospect of nothing less than a direct vision of Reality. Is it then possible to apply the purely rational method of philosophy to religion? The spirit of philosophy is one of free inquiry. It suspects all authority. The essence of religion, on the other hand, is faith...faith is more than mere feeling. It has something like a cognitive content...a vital element in religion. Apart from this, religion on its doctrinal side, as defined by Prof. Alfred North

Whitehead (1861-1947), is 'a system of general truths which have the effect of transforming character when they are sincerely held and vividly apprehended'...the transformation and guidance of man's inner and outer life is the essential aim of religion... Indeed, in view of its function, religion stands in greater need of a rational foundation of its ultimate principles than even the dogmas of science...But to rationalize faith is not to admit the superiority of philosophy over religion. Philosophy, no doubt, has jurisdiction to judge religion, but what is to be judged is of such a nature that it will not submit to the jurisdiction of philosophy except on its own terms...Religion is...neither mere thought, nor mere feeling, nor mere action; it is an expression of the whole man.

Thus philosophy must recognize the central position of religion...nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and complement each other. The one grasps Reality piecemeal, the other grasps it in its wholeness. The one fixes its gaze on the »





The modern Muslim has to rethink the whole system of Islam without completely breaking with the past...

eternal, the other on the temporal aspect of Reality...Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality...

Since the Middle Ages, when the schools of Muslim theology were completed, infinite advance has taken place in the domain of human thought and experience. The extension of man's power over Nature has given him a new faith and a fresh sense of superiority over the forces that constitute his environment. New points of view have been suggested, old problems have been re-stated in the light of fresh experience, and new problems have arisen. It seems as if the intellect of man is outgrowing its own most fundamental categories—time, space, and causality...No wonder then that the younger generation of Islam in Asia and Africa demand a fresh orientation of their faith. With the reawakening of Islam, therefore, it is necessary to examine, in an independent spirit, what Europe has thought and how far the conclusions reached by her can help us in the revision and, if necessary, reconstruction, of theological thought in Islam. Besides this it is not possible to ignore generally anti-religious and especially anti-Islamic propaganda...Surely, it is high time to look to the essentials of Islam...

It is the mysterious touch of the ideal that animates and sustains the real, and through it alone we can discover and affirm the ideal. With Islam the ideal and the real are not two opposing forces, which cannot be reconciled. The life of the ideal consists, not in a total breach with the real which would tend to shatter the organic wholeness of life into painful oppositions, but in the perpetual endeavor of the ideal to appropriate the real with a view eventually to absorb it, to convert it into itself and illuminate its whole being...

When attracted by the forces around him, man has the power to shape and direct them; when thwarted by them, he has the capacity to build a much vaster world in the depths of his own inner being, wherein he discovers sources of infinite joy and inspiration. Hard his lot and frail his being, like a roseleaf, yet no form of reality is so powerful, so inspiring, and so beautiful as the spirit of man! Thus in his inmost being man, as conceived by the Qur'an, is a creative activity, an ascending spirit who, in his onward march, rises from one state of being to another: 'But Nay! I swear by the sunset's redness and by the night and its gatherings and by the moon when at her full, that from state to state shall ye be surely carried onward' (84:16-19). It is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of the universe, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces to his own ends and purposes. And in this process of progressive change God becomes a co-worker with him, provided man takes the initiative: 'Verily God will not change the condition of men, till they change what is in themselves' (13:11). If he does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level of dead matter. But his life and the onward march of his spirit depend on the establishment of connections with the reality that confronts him. It is knowledge that establishes these connections, and knowledge is sense perception elaborated by understanding.

No doubt, the immediate purpose of the Qur'an...is to awaken in man the consciousness of that of which Nature is regarded a symbol. But the point to note is the general empirical attitude of the Qur'an which engendered in its followers a feeling of reverence for the actual and ultimately made them the founders of modern science. It was a great point to awaken the empirical spirit in an age which renounced the visible as of no value in men's search after God...Reality lives in its own appearances; and such a being as man, who has to maintain his life in an obstructing environment, cannot afford to ignore the visible. The Qur'an opens our eyes to the great fact of change, through the appreciation and control of which alone it is possible to build a durable civilization. The cultures of Asia and, in fact, of the whole ancient world failed, because they approached Reality exclusively from within and moved from within outwards. This procedure gave them theory without power, and on mere theory no durable civilization can be based.

The Philosophical Test of the Revelations of Religious Experience

SCHOLASTIC PHILOSOPHY has put forward three arguments for the existence of God. These arguments, known as the Cosmological, the Teleological, and the Ontological, embody a real movement of thought in its quest after the Absolute. But regarded as logical proofs, I am afraid, they are open to serious criticism and further betray a rather superficial interpretation of experience.

The cosmological argument views the world as a finite effect, and passing through a series of dependent sequences, related as causes and effects, stops at an uncaused first cause, because of the unthinkability of an infinite regress. It is, however, obvious that a finite effect can give only a finite cause, or at most an infinite series of such causes. To finish the series at a certain point, and to elevate one member of the series to the dignity of an uncaused first cause, is to set at naught the very law of causation on which the whole argument proceeds...The argument really tries to reach the infinite by merely negating the finite...Logically speaking, then, the movement from the finite to the infinite as embodied in the cosmological argument is quite illegitimate; and the argument fails *in toto*.

The teleological argument is no better. It scrutinizes the effect with a view to discover the character of its cause. From the traces of foresight, purpose, and adaptation in nature, it infers the existence of a self-conscious being of infinite intelligence and power. At best, it gives us a skilful external contriver working on a pre-existing dead and intractable material the elements of which are, by their own nature, incapable of orderly structures and combinations. The argument gives us a contriver only and not a creator...

The ontological argument, which has been presented in various forms by various thinkers, has always appealed most to the speculative mind. The Cartesian form of the argument runs thus: 'To say that an attribute is contained in the nature or in the concept of a thing is the same as to say that the attribute is true of this thing and that it may be affirmed to be in it. But necessary existence is contained in the nature or the concept of God. Hence it may be with truth affirmed that necessary existence is in God, or that God exists.'...it is clear that

the conception of existence is no proof of objective existence...the aspiration of religion soars higher than that of philosophy. Philosophy is an intellectual view of things; and, as such, does not care to go beyond a concept, which can reduce all the rich variety of experience to a system. It sees Reality from a distance as it were. Religion seeks a closer contact with Reality. The one is theory; the other is living experience, association, intimacy. In order to achieve this intimacy thought must rise higher than itself, and find its fulfillment in an attitude of mind which religion describes as prayer—one of the last words on the lips of the Prophet of Islam.

The Conception of God and the Meaning of Prayer

The act of prayer as aiming at knowledge resembles reflection. Yet prayer at its highest is much more than abstract reflection. Like reflection it too is a process of assimilation, but the assimilative process in the case of prayer draws itself closely together and thereby acquires a power unknown to pure thought. In thought the mind observes and follows the working of Reality; in the act of prayer it gives up its career as a seeker of slow-footed universality and rises higher than thought to capture Reality itself with a view to become a conscious participator in its life. There is nothing mystical about it. Prayer as a means of spiritual illumination is a normal vital act by which the little island of our personality suddenly discovers its situation in a larger whole of life. Do not think I am talking of autosuggestion. Autosuggestion has nothing to do with the opening up of the sources of life that lie in the depths of the human ego. Unlike spiritual illumination, which brings fresh power by shaping human personality, it leaves no permanent life-effects behind. Nor am I speaking of some occult and special way of knowledge. All that I mean is to fix your attention on a real human experience, which has a history behind it and a future before it. Mysticism has, no doubt, revealed fresh regions of the self by making a special study of this experience. Its literature is illuminating; yet its set phraseology shaped by the thought-forms of a worn-out metaphysics has rather a deadening effect on the modern mind. The quest after a nameless nothing, as disclosed in Neo-Platonic mysticism—be it Christian or Muslim—cannot satisfy the modern mind which, with its habits of concrete thinking, demands a concrete living experience of God. And the history of the race shows that the attitude of the mind embodied in the act of worship is a condition for such an experience. In fact, prayer must be regarded as a necessary complement to the intellectual activity of the observer of Nature. The scientific observation of Nature keeps us in close contact with the behavior of Reality, and thus sharpens our inner perception for a deeper vision of it...The truth is that all search for knowledge is essentially a form of prayer. The scientific observer of Nature is a kind of mystic seeker in the act of prayer. Although at present he follows only the footprints of the musk deer, and thus modestly limits the method of his quest, his thirst for knowledge is eventually sure to lead him to the point where the scent of the musk-gland is a better guide than the footprints of the deer. This alone will add to his power over Nature and give him that vision of the total-infinite which philosophy seeks but cannot find. Vision without power does bring moral elevation but

cannot give a lasting culture. Power without vision tends to become destructive and inhuman. Both must combine for the spiritual expansion of humanity.

The real object of prayer, however, is better achieved when the act of prayer becomes congregational. The spirit of all true prayer is social. Even the hermit abandons the society of men in the hope of finding, in a solitary abode, the fellowship of God. A congregation is an association of men who, animated by the same aspiration, concentrate themselves on a single object and open up their inner selves to the working of a single impulse. It is a psychological truth that association multiplies the normal man's power of perception, deepens his emotion, and dynamizes his will to a degree unknown to him in the privacy of his individuality. Indeed, regarded as a psychological phenomenon, prayer is still a mystery; for psychology has not yet discovered the laws relating to the enhancement of human sensibility in a state of association. With Islam, however, this socialization of spiritual illumination through associative prayer is a special point of interest. As we pass from the daily congregational prayer to the annual ceremony round the central mosque of Mecca, you can easily see how the Islamic institution of worship gradually enlarges the sphere of human association.

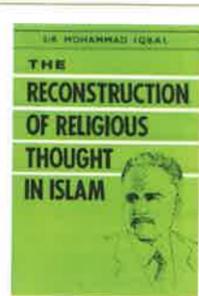
Prayer, then, whether individual or associative, is an expression of man's inner yearning for a response in the awful silence of the universe. It is a unique process of discovery whereby the searching ego affirms itself in the very moment of self-negation, and thus discovers its own worth and justification as a dynamic factor in the life of the universe...The Islamic form of association in prayer, therefore, besides its cognitive value, is further indicative of the aspiration to realize this essential unity of mankind as a fact in life by demolishing all barriers, which stand between man and man.

The Human Ego - His Freedom and Immortality

The Qur'an in its simple, forceful manner emphasizes the individuality and uniqueness of man, and has, I think, a definite view of his destiny as a unity of life. It is in consequence of this view of man as a unique individuality, which makes it impossible for one individual to bear the burden of another, and entitles him only to what is due to his own personal effort, that the Qur'an is led to reject the idea of redemption. The Qur'an makes three things perfectly clear, that man (i) is God's chosen... (20:122) (ii) with all his faults, he is meant to be God's representative on earth... (2:30; 6:165) (iii) is the trustee of a free personality which he accepted at his peril... (33:72).

...The task before the modern Muslim is, therefore, immense. He has to rethink the whole system of Islam without completely breaking with the past...The only course open to us is to approach modern knowledge with a respectful but independent attitude and to appreciate the teachings of Islam in the light of that knowledge, even though we may be led to differ from those who have gone before us...

...What then is the characteristic feature of the ego? The ego reveals itself as a unity of what we call mental states. Mental states do not exist in mutual isolation. They mean and involve one another. They exist as phases of a complex whole, called



Pure thought has so little influenced men.

mind. The organic unity, however, of these interrelated states or, let us say, events is a special kind of unity. It fundamentally differs from the unity of a material thing; for the

parts of a material thing can exist in mutual isolation. Mental unity is absolutely unique. We cannot say that one of my beliefs is situated on the right or left of my other belief. Nor is it possible to say that my appreciation of the beauty of the Taj Mahal varies with my distance from Agra. My thought of space is not spatially related to space. Indeed, the ego can think of more than one space-order. The space of waking consciousness and dream-space have no mutual relation. They do not interfere with or overlap each other. For the body there can be but a single space. The ego, therefore, is not space-bound in the sense in which the body is space-bound. Again, mental and physical events are both in time, but the time-span of the ego is fundamentally different to the time-span of the physical event. The duration of the physical event is stretched out in space as a present fact; the ego's duration is concentrated within it and linked with its present and future in a unique manner. The formation of a physical event discloses certain present marks which show that it has passed through a time-duration; but these marks are merely emblematic of its time duration; not time-duration itself. True time-duration belongs to the ego alone.

Another important characteristic of the unity of the ego is its essential privacy, which reveals the uniqueness of every ego...

...Thus the element of guidance and directive control in the ego's activity clearly shows that the ego is a free personal causality. He shares in the life and freedom of the Ultimate Ego who, by permitting the emergence of a finite ego, capable of private initiative, has limited this freedom of His own free will. This freedom of conscious behavior follows from the view of ego-activity, which the Qur'an takes. There are verses, which are unmistakably clear on this point: 'And say: The truth is from your Lord: Let him, then, who will, believe: and let him who will, be an unbeliever' (18:29). 'If ye do well to your own behoove will ye do well: and if ye do evil against yourselves will ye do it' (17:7). Indeed Islam recognizes a very important fact of human psychology, i.e. the rise and fall of the power to act freely, and is anxious to retain the power to act freely as a constant and undiminished factor in the life of the ego. The timing of the daily prayer, which according to the Qur'an, restores 'self-possession' to the ego by bringing it into closer touch with the ultimate source of life and freedom, is intended to save the ego from the mechanizing effects of sleep and business. Prayer in Islam is the ego's escape from mechanism to freedom.

...we must note three things which are perfectly clear from the Qur'an and regarding which there is, or ought to be, no difference of opinion: (i) that the ego has a beginning in time, and did not pre-exist its emergence in the spatio-temporal order... (ii) that according to the Quranic view, there is no possibility of return to this earth (23:99-100; 84:18-19; and 56:58-61)... (iii) that finitude is not a misfortune... (19:93-95). This very important point must be properly understood with a view to secure a clear insight into the Islamic theory of salvation. It is with the irreplaceable singleness of his individuality that the finite ego will approach the infinite ego to see for himself the consequences of his past action and to judge the possibilities of his future... Whatever may be the final fate of man it does not mean the loss of

individuality. The Qur'an does not contemplate complete liberation from finitude as the highest state of human bliss. The 'unceasing reward' of man consists in his gradual growth in self-possession, in uniqueness, and intensity of his activity as an ego.

The Spirit of Muslim Culture

Muhammad of Arabia ascended the highest Heaven and returned. I swear by God that if I had reached that point, I should never have returned.' These are the words of a great Muslim saint, 'AbdulQuddes of Gangoh. In the whole range of Sufi literature it will be probably difficult to find words, which, in a single sentence, disclose such an acute perception of the psychological difference between the prophetic and the mystic types of consciousness. The mystic does not wish to return from the repose of 'unitary experience'; and even when he does return, as he must, his return does not mean much for mankind at large. The prophet's return is creative. He returns to insert himself into the sweep of time with a view to control the forces of history, and thereby to create a fresh world of ideals. For the mystic the repose of 'unitary experience' is something final; for the prophet it is the awakening, within him, of world-shaking psychological forces, calculated to completely transform the human world. The desire to see his religious experience transformed into a living world-force is supreme in the prophet. Thus his return amounts to a kind of pragmatic test of the value of his religious experience. In its creative act the prophet will judges both itself and the world of concrete fact in which it endeavors to objectify itself. In penetrating the impervious material before him the prophet discovers himself for himself, and unveils himself to the eye of history. Another way of judging the value of a prophet's religious experience, therefore, would be to examine the type of manhood that he has created, and the cultural world that has sprung out of the spirit of his message. In this lecture I want to confine myself to the latter alone...

But inner experience is only one source of human knowledge. According to the Qur'an, there are two other sources of knowledge—Nature and History; and it is in tapping these sources of knowledge that the spirit of Islam is seen at its best...the Muslim's duty is to reflect on these signs and not to pass by them 'as if he is dead and blind', for he 'who does not see these signs in this life will remain blind to the realities of the life to come'. This appeal to the concrete combined with the slow realization that, according to the teachings of the Qur'an, the universe is dynamic in its origin, finite and capable of increase, eventually brought Muslim thinkers into conflict with Greek thought... Not realizing that the spirit of the Qur'an was essentially anti-classical, and putting full confidence in Greek thinkers, their first impulse was to understand the Qur'an in the light of Greek philosophy. In view of the concrete spirit of the Qur'an, and the speculative nature of Greek philosophy, which enjoyed theory and was neglectful of fact, this attempt was doomed to failure. And it is what follows their failure that brings out the real spirit of the culture of Islam, and lays the foundation of modern culture in some of its most important aspects...

...But we must not forget that the words proximity, contact, and mutual separation, which apply to material bodies, do not apply to God. Divine life is in touch with the whole universe on

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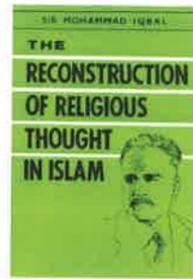
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Broadly speaking religious life may be divided into three periods: the periods of 'Faith', 'Thought', and 'Discovery.'

the analogy of the soul's contact with the body. The soul is neither inside nor outside the body; neither proximate to nor separate from it. Yet its contact with every atom of

the body is real, and it is impossible to conceive this contact except by positing some kind of space, which befits the subtleness of the soul. The existence of space in relation to the life of God, therefore, cannot be denied; only we should carefully define the kind of space, which may be predicated of the Absoluteness of God.

However, the interest of the Qur'an in history, regarded as a source of human knowledge, extends farther than mere indications of historical generalizations. It has given us one of the most fundamental principles of historical criticism: Since accuracy in recording facts which constitute the material of history is an indispensable condition of history as a science, and an accurate knowledge of facts ultimately depends on those who report them, the very first principle of historical criticism is that the reporter's personal character is an important factor in judging his testimony. The Qur'an says: 'O believers! if any bad man comes to you with a report, clear it up at once' (49:6).

It is the application of the principle embodied in this verse to the reporters of the Prophet's traditions out of which were gradually evolved the canons of historical criticism...

The Principle of Movement in the Structure of Islam

The new culture finds the foundation of world-unity in the principle of Tawhid. Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change, which, according to the Qur'an, is one of the greatest 'signs' of God, tend to immobilize what is essentially mobile in its nature...

...What then is the principle of movement in the structure of Islam? This is known as *Ijtihad*. The word literally means to exert. In the terminology of Islamic law it means to exert with a view to form an independent judgment on a legal question...The student of the history of Islam, however, is well aware that with the political expansion of Islam systematic legal thought became an absolute necessity, and our early doctors of law, both of Arabian and non-Arabian descent, worked ceaselessly until all the accumulated wealth of legal thought found a final expression in our recognized schools of Law...In this paper I am concerned with the first degree of *Ijtihad* only, i.e. complete authority in legislation. The theoretical possibility of this degree of *Ijtihad* is admitted by the Sunnis, but in practice it has always been denied ever since the establishment of the schools, inasmuch as the idea of complete *Ijtihad* is hedged round by conditions which are well-

nigh impossible of realization in a single individual. Such an attitude seems exceedingly strange in a system of law based mainly on the groundwork provided by the Qur'an, which embodies an essentially dynamic outlook on life...

...In Islam the spiritual and the temporal are not two distinct domains, and the nature of an act, however secular in its import, is determined by the attitude of mind with which the agent does it. It is the invisible mental background of the act which ultimately determines its character. An act is temporal or profane if it is done in a spirit of detachment from the infinite complexity of life behind it; it is spiritual if it is inspired by that complexity.

...Islam is a single unanalyzable reality, which is one or the other as your point of view varies. The point is extremely far-reaching and a full elucidation of it will involve us in a highly philosophical discussion. Suffice it to say that this ancient mistake arose out of the bifurcation of the unity of man into two distinct and separate realities which somehow have a point of contact, but which are in essence opposed to each other. The truth, however, is that matter is spirit in space-time reference. The unity called man is body when you look at it as acting in regard to what we call the external world; it is mind or soul when you look at it as acting in regard to the ultimate aim and ideal of such acting...

...Is the Law of Islam capable of evolution?...the inner catholicity of the spirit of Islam is bound to work itself out in spite of the rigorous conservatism of our doctors. And I have no doubt that a deeper study of the enormous legal literature of Islam is sure to rid the modern critic of the superficial opinion that the Law of Islam is stationary and incapable of development. Unfortunately, the conservative Muslim public of this country is not yet quite ready for a critical discussion of *Fiqh*, which, if undertaken, is likely to displease most people, and raise sectarian controversies; yet I venture to offer a few remarks on the point before us: 1. In the first place, we should bear in mind that from the earliest times practically up to the rise of the Abbasids, there was no written law of Islam apart from the Qur'an. 2. Secondly, it is worthy of note that from about the middle of the first century up to the beginning of the fourth not less than nineteen schools of law and legal opinion appeared in Islam. This fact alone is sufficient to show how incessantly our early doctors of law worked in order to meet the necessities of a growing civilization. 3. Thirdly, when we study the four accepted sources of Muhammadan Law and the controversies, which they invoked, the supposed rigidity of our recognized schools evaporates and the possibility of a further evolution becomes perfectly clear.

...Humanity needs three things today—a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis. Modern Europe has, no doubt, built idealistic systems on these lines, but experience shows that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring. This is the reason why pure thought has so little influenced men, while religion has always elevated individuals, and transformed whole societies...The Muslim, on the other hand, is in possession of these ultimate ideas of the basis of a revelation, which, speaking from the inmost depths of life, internalizes its own apparent externality. With him the spiritual basis of life is a matter of conviction for which even the least enlightened man among us can easily lay down his life; and in view of the basic

idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated peoples on earth...Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles, and evolve, out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam.

Is Religion Possible?

Broadly speaking religious life may be divided into three periods. These may be described as the periods of 'Faith', 'Thought', and 'Discovery.' In the first period religious life appears as a form of discipline, which the individual or a whole people must accept as an unconditional command without any rational understanding of the ultimate meaning and purpose of that command. This attitude may be of great consequence in the social and political history of a people, but is not of much consequence in so far as the individual's inner growth and expansion are concerned. Perfect submission to discipline is followed by a rational understanding of the discipline and the ultimate source of its authority. In this period religious life seeks its foundation in a kind of metaphysics—a logically consistent view of the world with God as a part of that view. In the third period metaphysics is displaced by psychology, and religious life develops the ambition to come into direct contact with the Ultimate Reality. It is here that religion becomes a matter of personal assimilation of life and power; and the individual achieves a free personality, not by releasing himself from the fetters of the law, but by discovering the ultimate source of the law within the depths of his own consciousness...

...The climax of religious life, however, is the discovery of the ego as an individual deeper than his conceptually describable habitual selfhood. It is in contact with the Most Real that the ego discovers its uniqueness, its metaphysical status, and the possibility of improvement in that status. Strictly speaking, the experience, which leads to this discovery, is not a conceptually manageable intellectual fact; it is a vital fact, an attitude consequent on an inner biological transformation, which cannot be captured in the net of logical categories. It can embody itself only in a world-making or world-shaking act; and in this form alone the content of this timeless experience can diffuse itself in the time-movement, and make itself effectively visible to the eye of history...

...In so far as the ultimate nature of Reality is concerned, nothing is at stake in the venture of science; in the religious venture the whole career of the ego as an assimilative personal centre of life and experience is at stake. Conduct, which involves a decision of the ultimate fate of the agent, cannot be based on illusions. A wrong concept misleads the understanding; a wrong deed degrades the whole man, and may eventually demolish the structure of the human ego. The mere concept affects life only partially; the deed is dynamically related to Reality and issues from a generally constant attitude of the whole man towards reality. No doubt the deed, i.e. the control of psychological and physiological processes with a view to tune up the ego for an immediate contact with the Ultimate Reality is, and cannot but be, individual in form and content; yet the deed, too, is liable to be socialized when others begin to live though it with a view to discover for themselves its effectiveness as a method of approaching the Real...

...Thus, wholly overshadowed by the results of his intellectual activity, the modern man has ceased to live soulfully, i.e. from within. In the domain of thought he is living in open conflict with himself; and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger, which is gradually killing all higher striving in him and bringing him nothing but life-weariness. Absorbed in the 'fact', that is to say, the optically present source of sensation, he is entirely cut off from the unplumbed depths of his own being. In the wake of his systematic materialism has at last come that paralysis of energy, which Huxley apprehended and deplored...

...Surely the present moment is one of great crisis in the history of modern culture. The modern world stands in need of biological renewal. And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it in hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of religious and political values.

...The truth is that the religious and the scientific processes, though involving different methods, are identical in their final aim. Both aim at reaching the most real. In fact, religion; for reasons, which I have mentioned before, is far more anxious to reach the ultimately real than science. And to both the way to pure objectivity lies through what may be called the purification of experience. In order to understand this we must make a distinction between experience as a natural fact, significant of the normally observable behavior of Reality, and experience as significant of the inner nature of Reality. As a natural fact it is explained in the light of its antecedents, psychological and physiological; as significant of the inner nature of Reality we shall have to apply criteria of a different kind to clarify its meaning. In the domain of science we try to understand its meaning in reference to the external behavior of Reality; in the domain of religion we take it as representative of some kind of Reality and try to discover its meanings in reference mainly to the inner nature of that Reality...

...The ultimate aim of the ego is not to see something, but to be something. It is in the ego's effort to be something that he discovers his final opportunity to sharpen his objectivity and acquire a more fundamental 'I am' which finds evidence of its reality not in the Cartesian (Renati des Cartes - 1596-1650; also Rene Descartes) 'I think' but in the Kantian (Immanuel Kant - 1724-1804) 'I can.' The end of the ego's quest is not emancipation from the limitations of individuality; it is, on the other hand, a more precise definition of it. The final act is not an intellectual act, but a vital act which deepens the whole being of the ego, and sharpens his will with the creative assurance that the world is not something to be merely seen or known through concepts, but something to be made and re-made by continuous action. It is a moment of supreme bliss and also a moment of the greatest trial for the ego...

Jerusha Lamptey is a consultant to "Islamic Horizons" magazine.

TSUNAMI RELIEF

MUSLIM AMERICANS JOIN WORLDWIDE RELIEF EFFORTS. BY ABU ALI BAFAGUIH

MUSLIMS IN THE U.S. AND CANADA are organizing special efforts to support victims of the earthquake and tsunami in South Asia.

ISNA President Sheikh Muhammad Nur Abdullah reminded Muslim Americans of the hadith of Prophet Muhammad (*salla Allahu 'alayhi wa sal-lam*) about helping people in distress and showing mercy. Since ISNA does not accept such charitable donations, Sheikh Nur Abdullah advised Muslims to donate to charities active in the affected region. Muslim American and Canadian organizations and communities are responding to his words and the suffering of tsunami victims by actively engaging in a variety of fundraising and humanitarian services.

The Lombard, IL-based Council of Islamic Organizations of Greater Chicago, in conjunction with Islamic Relief Worldwide, held a fundraiser, Jan. 8, to benefit tsunami relief efforts in Asia. IRW plans to collect \$10 million for its relief efforts in the area.

Indian Muslim Relief & Charities (IMRC), which has offered social services in India for years and has established a network of humanitarian workers, immediately sent seed money for the relief and plans to send \$250,000. The relief efforts underway in 3 areas in India (Andhra Pradesh, Tamil Nadu, and the Andaman/Nicobar Islands) include identifying the dead to arrange appropriate burials, and helping survivors obtain basic necessities, said IMRC President Manzoor Ghori. The IMRC appeal was cosigned by its President Manzoor Ghori; Dr. Sayyid Muhammad Syyed, ISNA secretary general; Dr. Mohamed Abul Magd, general manager, Islamic Relief USA; Dr. Abdalla Idris Ali, former ISNA president; and Omar Ahmed, chairman of



Islamic Relief USA, in cooperation with the Church of Jesus Christ of Latter-day Saints, flew 160,000 lbs of emergency supplies to Indonesia.

the Council of American Islamic Relations (CAIR).

Islamic Relief USA (IR), in cooperation with the Church of Jesus Christ of Latter-day Saints, flew 160,000 lbs of emergency supplies to Indonesia. IR, which started its relief work in Indonesia on Dec. 29, 2004, provided an air cargo charter flight filled with goods from the Church's welfare and humanitarian storehouses, including medical and food supplies, high-protein milk powder, hygiene kits, and soap, in addition to providing immediate emergency assistance to approximately 50,000 displaced people (12,500 families) in the Aceh province.

Islamic Relief Worldwide is focusing relief efforts in Sri

Lanka's Eastern Province, particularly the Ampara district, where a needs assessment was performed on Dec. 30 and 31. IRW has been working with its partners in Chennai, India to implement emergency projects since then.

IMAAM, a nonprofit, religious, charitable organization (www.imaamnet.org), serving mostly Indonesian Muslims in the Washington DC, Virginia, and Maryland areas, joined the relief effort, with special focus on Banda Aceh.

Dr. Farooq I. Selod, president of the Islamic Medical Association of North America (IMANA), joined the Association's Chairman for Human and Medical Relief Dr. Ayman Rayes to solicit funds for tsunami victims.

Individual Muslim communities are also working to help. On Jan. 10, representatives of several Islamic centers in south Florida gathered at a Miami mosque to tally funds for the victims. Local elected officials were also present. Antioch's

Islamic Center of East Bay turned over its collection to the American Red Cross. The Islamic Center of Little Rock in Little Rock, AR, collected \$3500 and assigned the funds to ICNA Relief, IMRC, and the International Red Crescent & Red Cross. Islamic Association of West Virginia established a Tsunami Relief Fund after attendees at Friday prayers contributed more than \$7,000; the funds were given to American international relief organizations. At the Ottawa Mosque, \$10,000 was raised after a call for donations following Friday prayers. The Muslim community in North Carolina's Midlands organized a fundraiser and sent the proceeds to the International Federation of the Red Cross/Red Crescent, Islamic Relief, and other relief organizations. The Islamic Society of Milwaukee raised \$60,000 on Dec. 31. The Muslim Council of Calgary (MCC), Muslim Association of Calgary (MAC), and the Muslim Community Foundation of Calgary (MCF) jointly held a fundraiser Jan. 8. More than 35 Sacramento Valley Muslims responded to the Jan. 4, KCRA Channel 3 invitation to help with a telethon to raise \$1.1 million for the American Red Cross International Response Fund. KCRA News Producer Millicent Ozdaglar said, "I thought staffing an 18 hour telethon in two days was going to be a challenge, but the Muslim Community's dedication to humanity and community service made it a simple task. The volunteers showed both professional and personal integrity."

In addition to offering relief, Muslim Americans remembered the dead and the suffering in their prayers. Islamic centers, such as the Wappingers Falls, NY Masjid Al-Noor and Mid-Hudson Islamic Association, held a *salat al-ghaib*. ■

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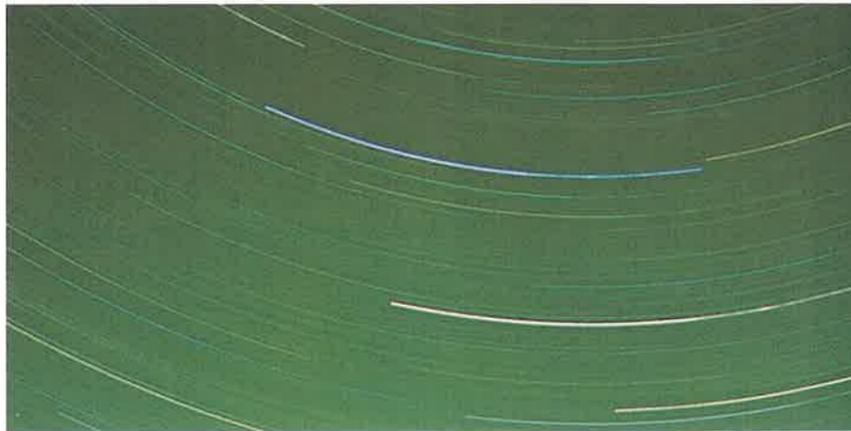
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In the Qur'an, God Almighty extends to us an extraordinary promise: "those who patiently persevere (*alsabiroona*) will truly receive a reward without measure" (39:10). What a generous offer from our Lord is this! Let us take a moment to consider just how happy we would be if God rewarded us with just one thing in our life—a raise in our salary, a new car, a new baby, etc. Most of us would probably be ecstatic and would readily undergo great hardship to obtain the reward. And yet God has promised an even greater reward than these, indeed a reward so great that mere words and numbers cannot capture it. If we are to harvest the fruits of this offer—something we would be utter fools not to do—we must ensure that we know what "patient perseverance" entails and develop a plan to cultivate it.

Let us start, then, by taking a moment to assess our understanding of patience. How do we define patience? When is it important to be patient? Similarly, let us take a moment to assess our own level of patience. Do we generally regard ourselves as patient? At what tasks are we patient and at what tasks are we impatient? Are we patient when dealing with others, including our spouses, children, and parents? Are we patient with the tasks that matter most? Sometimes, for example, we can endure things of little ultimate consequence, such as standing in line for a restaurant table, and yet we find ourselves utterly unable to stand for a few moments in salaah. How patient are we at seeking what matters most, success on the Day of Judgment?

The best place to begin our quest for "patient perseverance" is with a definition of *sabr*, often translated as patience or fortitude. The word *sabr* derives from the Arabic root *sabara*, which means to control something. In the Qur'an, God generally uses *sabr* to mean the controlling of one's self against one's lower whims and desires.

FOOD FOR THE SPIRIT

It is important to remind ourselves of the delicate balance of acceptance and action that Islam forces us to erect and maintain.

Imam Muhammad Magid, imam and director of the ADAMS Center in Sterling, VA, is a member of the Executive Council of ISNA and campus minister for George Mason University. Sam Ross teaches high school physics in McLean, Virginia.

THE REWARDS OF PATIENCE

Sabr is one of the most important virtues because nearly everything that we do as Muslims requires it. Even a Muslim with the strongest convictions could still find himself unable to act upon them if he lacked sufficient fortitude. To perform salaah we need *sabr* to focus our minds. To perform acts of repentance, we need *sabr* to watch as an embarrassing list of misdeeds is aired before God. To avoid sins we need *sabr* to remain vigilant over our limbs and faculties. The student of knowledge requires *sabr* to endure the rigors of study. The sick person requires *sabr* to not give up on his illness. The wronged

everything we cherish—our health, our wealth, our loved ones, etc.—are all ultimately loans from God. Eventually, like all loaned items, they must be returned to their lawful owner. While it is understandable to feel sad when they depart, we must recognize that their true abode was never with us.

Nonetheless, we must never give into fatalism, whereby we relinquish our capacity to act. God says in the Qur'an: "Persevere in patience...and obey your duty to Allah" (3:200). Among these duties are the duties to remain constant and to stand for justice. To simply endure calamity without striving after what is right is like stepping on a thorn and then refusing to remove it from one's foot! For this reason one of our greatest scholars defined *sabr* as striving after that which God wants us to do, against our lower desires. Of course, in standing for justice we must remember that it is good to forgive: "Whoever forgives and amends, he shall have his reward from Allah" (42:40). Second, we must strive to always "keep our eyes on the prize" by focusing on that for which we are being patient. Consider the experience of waiting for a friend. If you wait for him for an hour, you might become frustrated and tempted to leave. If, however, your friend calls you and says that he will be arriving soon, you would probably feel a renewed desire to wait. This is because you have received certainty of his arrival. The same holds true for all acts we perform that require *sabr*. By achieving certainty of rewards for good deeds and punishments for bad deeds, we can continually revitalize our stores of patience. Indeed Allah has promised a reward for simply showing *sabr* itself! (39:10)

Third, we should select a role model who helps us to tread the path toward overcoming our difficulties. This could be the Prophet Muhammad, a paragon of patience, who was variously derided as a poet, a magician, and a madman during

Below are some du'a you can perform to help cultivate *sabr*. Please feel free to cut them out and recite them in your home, your car, while at work, etc.

- "To Allah we belong and to Him we return" (2:156)
- "O Allah, I've been touched with calamity and you are the Most Merciful" (21:83)
- "O Allah, reward me for the calamity I've been touched with and replace it with something better"

We must also recognize the truth in God's statement: "To Allah we belong and to him we return" (2:156). That is,



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To donate towards Sister Amatullah's surgery-treatment-care, please send your check or money order to:

Muslim Community Association
ATTN: Social Secretary, 3003 Scott Blvd
Santa Clara, CA 95054

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his lifetime. People threw stones at his feet until they bled. His neighbors left refuse on his doorstep and rubbed camel dung on him as he prayed. Throughout his ordeals he restrained himself, never acting out of personal enmity. It could be *Ali (rahmatu-Allahi 'alayhi), who was once defending himself physically when he momentarily gained the upper hand. At this point his opponent spat on his face. Ali promptly sheathed his sword and refused to strike him. The man, incredulous, asked, "Why have you spared me, O gracious one?" Ali replied, "When you spat in my face, my selfish anger was aroused against you. If I had killed you, I would have slain you not for God's sake but for my own selfish reason." It could be the Prophet Ayoub (rahmatu-Allahi 'alayhi) who showed us that there is no inherent contradiction between enduring an affliction patiently and calling upon God to release us from it. In the Qur'an, his du'a is recorded: "O Allah, distress has seized me, but Thou art the Most Merciful" (21:83). He, thereby, entreated God, out of His Mercy, to end his difficulties. Or it could be anyone else that serves as a support for you on an issue with which you struggle. Remember that even Prophet Muhammad was advised by God to take a role model in his quest for patience: "Have patience, O Muhammad, as did all messengers" (46:35).

Fourth and finally, we should recognize that *iman*, our righteous deeds, and *sabr* form a spiral staircase that leads to ever-higher levels of all three. When we cultivate our *iman*, knowing that God sees our condition, understands our pain, and will compensate us for our difficulties, we increase in patience. When we increase in patience, we perform more righteous deeds because we have the strength to restrain from sin and perform that which is beneficial. When we perform good deeds, our hearts swell with *iman*, as God has promised in a *hadith qudsi*: "If you take one step toward Me, I take ten toward you."

In a beautiful hadith, Prophet Muhammad counseled us, "Wonderful is the situation of the believer. All of his affairs are good (for him)! ... If good befalls him, he is thankful, and that is good for him. If harm afflicts him, he is patient, and that is good for him." Let us take this hadith as our guide. Let us be thankful for our blessings and be patient with our difficulties. If we do so, we will, *insha'Allah*, "receive a reward truly without measure" (39:10).

We look forward to incorporating your feedback and questions into our future columns. Please send all emails to foodforthespirit@isna.net.

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)

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SEEKING HUSBAND

S061 March/April 2005 * Sunni Muslim Indian parents invite correspondence for their U.S. born and raised daughter (25, medical student) from medical doctor or professional, 26-28 years old. Contact (847) 983-8358 (IL)

S0107 March/April 2005 * Sunni Muslim Indian parents invite correspondence for their U.S. born/raised daughter (2nd year medical resident, wears hijab) from a medical doctor. (NJ)

S0128 March/April 2005 * Sunni Muslim Pakistani parents invite correspondence for their U.S. born/raised daughter (25, slim, attractive, 4th year medical student) from a born/raised medical doctor/lawyer/engineer/CPA/any educated professional, 24-32 years old. Please send resume/photo. (FL)

S0215 March/April 2005 * Pakistani parents living in U.S. invite correspondence for their daughter (26, medical resident in Pakistan) for suitable match, preferably Pakistani origin, U.S. citizen or permanent resident. (IL)

S0222 March/April 2005 * Professional woman moderately religious with character, strong values, principles, healthy, wants to meet like-minded Muslim gentleman between 55-60 for life partner. No strictly religious or already married individual needs to respond. Contact 507ELD@softcom.net or (775)-747-6383 (NV)

S0229 March/April 2005 * Sunni Muslim parents invite correspondence for their daughters (28-year-old, MD/resident and

25-year-old MPH/PharmD student) from professional gentlemen. Contact farone4@yahoo.com (IL)

S0230 March/April 2005 * Pakistani parents invite correspondence for their U.S. born/raised daughter (beautiful, 24 years old, tall, college graduate) from professional MD/Engineer/businessman, 24-30 years old. Send biodata w/photo. Call: (804) 530-8886 (VA)

S0231 March/April 2005 * Muslim Sunni parents invite correspondence for their daughter (U.S. citizen, beautiful, MS from U.S.) from MD or MS, Indo-Pak origin, 24-29 years old. Contact saicby@yahoo.com

S0232 March/April 05 * Sunni Muslim Indian parents of beautiful, U.S. born and raised daughter (21) invite correspondence from professional (24-30). Please respond with photo and bio/data. (CO)

S0233 March/April 2005 * Sunni Pakistani Punjabi parents, both physicians, invite correspondence for their 31-year-old daughter (M.D. in final year of residency at prestigious university hospital) from M.D. of similar background. (IL)

S0234 March/April 2005 * Respectable Sunni Indian educated family invite correspondence for daughter (born, raised, and settled in Saudi Arabia, 27 years old, physician) from religious, humble, 28-33 year old, preferably naturalized Saudi citizen. Please contact U.S. relative (215) 741-3927

S0235 March/April 2005 * Sunni Pakistani parents invite correspondence for their daughter (25, religious, wears hijab, slim/attractive, BSc computer science) from religious, well-educated professional. Contact emaan179@yahoo.com (Canada)

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S0236 March/April 2005 * Relative invites proposals for his two beautiful sisters (in Pakistan, single, educated, younger look, pray 5 daily prayers) from Sunni Muslim Pakistanis under 60, also for a brother age 48 who seeks Pakistani wife. Contact (571) 277-0966 (VA)

S0237 March/April 2005 * Sunni Muslim Pakistani parents invite correspondence for their U.S./raised daughter, 2nd year family practice resident, from a medical doctor in NJ and surrounding states. (NJ)

S0238 March/April 2005 * Pakistani parents seeking U.S. raised, well-educated professional, 25-32, for U.S. born, raised daughter, 25, 5'-6", attractive, practicing Muslims, BA/MA from top university. Please send resume, photo: jecwansathi92@yahoo.com (CA)

S0239 March/April 2005 * Sunni Hyderabad parents invite correspondence for U.S. from non-hijabi daughter, 25, 4th year medical student from U.S. born/educated MD, 25-29 years old. Contact: salaam24@hotmail.com

S0240 March/April 2005 * South Asian parents invite alliance for U.S. born final year medical student, sincere, beautiful, Stanford educated, 26, from practicing Muslim professional (26-33) raised in U.S. or Canada. Contact (503) 524-6254 (OR)

SEEKING WIFE

B069 March/April 2005 * Sunni Hyderabad parents invite correspondence for son (born in U.S. 8/80, graduating from New York medical school 5/05) from U.S., religious, hijab-wearing, muslimah, 21-23 years old, in medical, dental, or pharmaceutical fields. Contact (732) 817-9130 (NJ)

B077 March/April 2005 * Sunni Hyderabad parents invite correspondence for U.S. born son (fourth year medical student, 25 years old) preferably from medical student. Contact aahmed@citlink.net (WV)

B078 March/April 2005 * Sunni Hyderabad parents invite correspondence for 28-year-old son (physician/second year resident) from medical student or resident. Contact mgil3394@hotmail.com (IL)

B079 March/April 2005 * Pakistani parents of 29-year-old son (U.S. born, neurology resident) seeking practicing Sunni muslimah with professional education. Please call (908) 526-4832 or e-mail rkhanod@yahoo.com. (NJ)

Sharing the Heritage

SHEILA MCDONOUGH, professor emerita of world religions at Concordia University, is a well-known scholar of the intellectual history of Islam in South Asia. As a student of Wilfred Cantwell Smith, Fazlur Rahman, Muhammad Mujeeb, Niyazi Berkes, and Toshihito Izutsu at McGill University, McDonough is heir to the best of 20th century Islamic scholarship. The range and depth of this legacy are amply demonstrated in "The Flame of Sinai". Written in a lucid and beautiful style, this is arguably one of the most brilliant expositions of Iqbal's thought and his vision of the role of Islam—and of religion in general—in the personal and public affairs of mankind.

McDonough provides an excellent overview of the development of different streams and major themes in Iqbal's thought, from his early Urdu poems of "Bang-i-Dara" to his epic poem "Javed Namah" and his philosophical essay "The Reconstruction of Religious Thought in Islam". Throughout, her goal is to show "the consistency as well as the complexity" of Iqbal's thinking and vision, hoping that readers will imbibe a "renewed awareness of who Iqbal was, what he was thinking about, and what he thought the Muslims needed to do to overcome the negative influences of imperialist domination on their psyches, and to recover self-confidence, and creative problem-solving abilities."

McDonough forcefully argues for the continued relevance of Iqbal's thought, hopes, and vision. For McDonough, Iqbal's message was universal, beyond region or faith. He was of the firm view that man could unleash his creative vitality only when he was willing to grow by expanding his awareness of himself—not when confined in his own theological and intellectual cocoon, but only when he is willing to encounter the "Other", other peoples, minds, and worldviews. This task can only be performed by free egos, not by enslaved mentalities stupefied by, what Malek Bennabi calls, the

"dead wood" of the past. "It is the Self's free surrender to the moral ideal ... [that] arises out of a willing cooperation of free egos," Iqbal says. For him, "Every act of a free ego creates a new situation, and this offers further opportunities of creative unfolding."

Iqbal's purpose, she says, like Sir Syed Ahmed Khan, was to provoke his Indian Muslim readers to try out some new ideas. He wanted his people to realize that much of their traditional culture, including their economic practices, would have to be reformed. McDonough writes that two perspectives of Adam Smith and Shibli Numani (1857-1916) blended in Iqbal's mind. Numani sought to inspire Muslims and revive Islam through his biographies of Prophet Muhammad, his Companions, and great Muslim scholars. She argues that

contrary to popular belief Adam Smith was a religious thinker. While women empowerment was not among Iqbal's basic concerns, McDonough, nevertheless, quotes instances from his life where he encouraged such empowerment through education and organization.

Iqbal, she informs, in his final years wanted to establish an institution in which his perspective on the study of Islamic thought could be implemented. He had even wrote to al Azhar to assign a scholar well-versed in Islamic and Western thought. However, Egypt was not able to comply.

Freedom and, at the same time, a willing and conscious "surrender to the moral ideals" became for Iqbal the bases of his vision of a new world. This is the legacy of Iqbal that needs to be revived today. We are all grateful to Prof. McDonough for undertaking this passionate labor of love and for reminding us of the Iqbal's hopes and vision.

—BY MUMTAZ AHMAD,
DEPARTMENT OF POLITICAL SCIENCE,
HAMPTON UNIVERSITY

THE FLAME OF SINAI HOPE AND VISION IN IQBAL



Dr. Sheila McDonough

Sharing the Heritage
The Flame of Sinai: Hope and Vision in Iqbal
2002. pp. 249. HB.
Iqbal Academy, Lahore, Pakistan

Short Takes

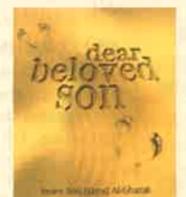
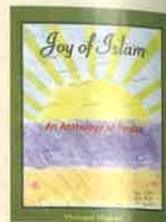


The Ripple Effect
Troy, MI. Monthly.
A new monthly magazine for Muslim young adults, launched by a for-profit company—a rarity in Muslim media in US and

Canada—offering a mix of advice, entertainment, learning, and ideas.

Joy of Islam: An Anthology of Praise

Hadayai Majeed
2004. pp. 50. PB. \$9.00
AuthorHouse, Bloomington, IN.
A collection of poetry from professional and amateur poets, expressing their faith and the joys of being Muslim. The collection draws from the contributions of Muslim women and school girls. Students also provide the art in the book.



Dear Beloved Son
Imam Abu Hamid Al-Ghazali
(trans. Kamal El-Helbawy)
Arabic/English. pp. 100. PB.
Awakening USA, Milpitas, CA
A pocketbook containing 24 pieces of advice addressed to

seekers of knowledge, sent by Al-Ghazali to one of his students. These guidelines touch upon all aspects of life, from material to spiritual, supported by the Qur'an and Hadith. Al-Ghazali offers a powerful reminder to cleanse ourselves of the bad and acquire good characteristics in life, and of the importance of constantly identifying ourselves with the next life.

Young Believer

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Young Believer, Addison, IL
A pioneering 4-page color magazine for Muslim students and parents, aimed at imparting Islamic knowledge and enhancing reading skills.



The publishers of this not-for-profit publication eventually plan to produce it weekly to impart Islamic education while teaching language arts.

Advice to Professionals

IN 2000, two British physicians, Aziz Sheikh and Rashid Gatrad ("Caring for Muslim Patients", Radcliffe Medical Press Ltd., UK), briefly explained Islamic faith and religious practices in order to assist non-Muslim physicians who treat Muslim patients. Kobeisy's treatise also aims to assist physicians, but focuses specifically on counseling Muslim Americans.

The first 70 pages—more than one third of the book—contain detailed information on Muslim populations in various parts of the world, the Islamic calendar and holidays, the basic tenets of faith, and religious practices. However, the author's detailed explanation of the differences between various Sunni and Shiite sects seems purposeless. It is questionable whether such unrelated information is crucial for either Muslim or non-Muslim counselors. Those interested in counseling Muslim Americans may find this part of the book quite tedious and uninteresting.

In chapter 3, he provides some valuable insights into the perceptions Muslim Americans have of psychotherapy, asserting that lack of knowledge and awareness hinders people from using available services. He also emphasizes that conflicting value systems (mainstream Americans and immigrant Muslim) may be a major impediment to treatment. Kobeisy believes that Muslims are suspicious that counselor bias may change their basic attitudes and thinking. His views, in this area, are well documented by research.

In the next two chapters, he deals with culturally sensitive issues, including the role of religion in counseling; bias in employing diagnostic tests; and the use modern therapeutic approaches. He compares various therapeutic techniques and their effectiveness with Muslim clients. His suggestions, although interesting, are not supported by any research data.

Sorely missing from this book is the particularization of emotional and behavioral problems that confront Muslim Americans; for example, which emotional problems are most prevalent and how do they differ from those of mainstream Americans. Since the author has worked as an imam, counseling Muslim Americans over an extended period of time, he must be well informed about these issues. Not sharing this pertinent information is a major drawback of the work.

Despite the limitations, the book provides basic information for those interested in counseling Muslim Americans and could be considered a major contribution to this field.

—BY DR. ABDUL BASIT, DEPARTMENT OF PSYCHIATRY,
NORTHWESTERN UNIVERSITY, CHICAGO



Counseling American Muslims: Understanding the Faith and Helping the People
By Ahmed Nezar Kobeisy; 2004. pp.169.
HB. \$69.95; Praeger, Westport, CT



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