

**The Afghan Arab Phenomenon
in the American Muslim Arena**

Recruitment of American Mujahideen in Afghanistan

[Source: Video #10 -- Hamed Ghazali Interview Tamim Adnani of the Mujahideen Service Office in Afghanistan. Lawrence, Kansas 1988.]

The Mujahideen are from all kind of nationalities. Most of them are Arabs, and we have other nationalities ... came to fight for the sake of Allah. ... Yes we do have some Muslim Americans who came on their own to perform the duties of Jihad with their fellow Muslims over there. And they have been trained in weapons, and now they are fighting with the Mujahideen.

[Source: Arabic Video #1: GIV Interview with Abdullah Azzam.]

Q: We have observed two people guarding you here in the Untied States, at the Maya convention. Is this true, and what's the story behind this?

A: Abdullah is one of them. Please, ABdullah. [An English speaking black Muslim, also donning Afghani garb, sits next to Azzam and proceeds as follows:]

Q: When did you become a Muslim?

A: In Sha Ullah, I became a Muslim eight years ago.

Q: Ma Sha'lla. When did you leave to Afghanistan?

A: I left last year. I arrived in Peshawar around September the 1st, 19487.

Q: Why did you go there? Did anybody tell you to go there, or you went by yourself?

A: Well, for the last three years, I have been working with the brothers in New York at Masjid al Farooq, and also the masjid in New Jersey, and I learned about the Jihad through the years, and also I read one of the small books by Dr. Abdullah Azzam, the Miracles of Jihad, and also a book that was written by Sheikh Sayyaf, and this inspired me to do the work of Allah Subhanna Wata'alla, that he commanded us to fight against the nonbelievers.

Q: Were you fighting before? Do you know how to use weapons?

A; Yes, I was four years in United States army, but I realized at the end of four years, this is fighting for this life, and the Jihad is for the

hereafter.

Q: So what you doing down there?

A: I'm planning to go back in a few weeks, in sha ullah, to continue the work, and when I came back to America, I was collecting money, and spreading the words in the American Muslim Communities, because for years now, people have told the American Muslims, taht they don't have to go fight Jihad, they don't have to do this, this is only for Arabs, or Afghanistan Muslims. A nd this is a very bad thing, and al Hamdulillah, thank you to Dr. Abdullah Azzam, he had encouraged the American Muslims now, that they are also a part of the Ummah of Mohammad, and are most pious in Jihad.

Q: So do you actually participate in fighting? Did you kill any Russians or unbelievers?

A: When I was there, around Sept. the 4th to Sept. 17, Sheikh Sayyaf came there, and there was big 'Amilliyah [operation] at that time, and they just came to attack. And also, in Kandaha, it was very hard at that time, and I myself get shot, and I do not know if I killed anybody.

Q: How did you live there? How could you leave your life here, and how did you feel about the difference between the United States and Afghanistan? Isn't it awful leaving your own country and your own home and going there in the mountains and doing nothing but just, you know?

A: Well, first of all, al Hamdulillah, America is not my country. I was born in the Dominican Republic, I came here when I was ten, 11 years old. And as a MUslim, Allah Subhanna Wata'alla told us in the Qur'an to always prepare for Jihad, always stay ready for Jihad. And Omar [Ibn Abu Talib], the second Califa, had us that each Muslims, always must think of Jihad, and always may the Niyya [intent] to go to Jihad. So every Muslim must always be ready. As far as living rough, and living in caves, and have brely no food, I was raised like this as a little boy in my country; we did not have too much. And ALLah Subhanna Wata'allah said in Qur'an that for those people who sell this life for the hereafter, this is better. So I myself have sold this life, with my

family, and we want to the hereafter.

Q: I'm sure that Allah will accept it, for you, as he promised, and we ask Allah to guide you and help you, and all the Muslims, in sha'llah.

A: Thank you. Amen.

[Note: Of course the Masjid al Farooq and Masjid as-Salaam connection is very important. But also, his apparnet activites in the American community AFTER his enlistment in Jihad should be researched. Does he have any connections to Siddiq Ibrahim Siddiq Ali's Islamic Action League? What about the Da'wah campaign he led in the United States, which he refers to in this interview? If he made the rounds of Islamic centers, he probably left his footprints in their newsletters and videos. Particularly in African American Muslim and Military Muslim circles, of which we have precious little record. It would be worth it to look this up.]

[Source: Video #11 -- Tamim Adnani, Jihad and Its Taste in Afghanistan, Lawrence, Kansas 16 April 1988 (Ghazali Video)].

Jihad is Fard 'Ein [incubent upon every Muslim] since we lost al Andalus, Spain, 496 years ago. ... We are in deep need of money, but our need of men is greater ... It's good to give tears, but it's better to give blood.

Support from American Muslim Organizations

[Source: Video #10 -- Hamed Ghazali Interview Tamim Adnani of the Mujahideen Service Office in Afghanistan. Lawrence, Kansas 1988.]

... I was invited here to give some lectures in the Islamic centers all over the United States, like Maya. I was invited, and yes, I am collecting donations, to help our brothers before the borders are closed.

Jihad As Solution to All Political Problems

[Source: Video #11 -- Tamim Adnani, Jihad and Its Taste in Afghanistan, Lawrence, Kansas 16 April 1988 (Ghazali Video)].

The only politics we understand is tah tah tah [gun motion]. This is the best politics. ... Our problems are solved in the trenches. ...

Desire to Continue Jihad Elsewhere After Afghanistan

[Source: Video #11 -- Tamim Adnani, Jihad and Its Taste in Afghanistan, Lawrence, Kansas 16 April 1988 (Ghazali Video)].

Even after liberation of Afghanistan, wallahi, the leaders have agreed in front of me to continue Jihad Fisabilullah. Even after the liberation of Afghanistan. Even after the Islamic government, they will not stop. They will go up to the Muslim countries of Russia, Islamic republics. They will go down to Palestine, to al Quds. They all promised to liberate Falastin. Anybody stops in their way, oh my God. I will sit over them myself. Any ruler he will not let us go, we'll go by force. ...Imagine the Afghans, who gave very hard time to Russia, the Soviets, what they will do with the Israelis. They will eat them!

[Source: Video #10 -- Hamed Ghazali Interview Tamim Adnani of the Mujahideen Service Office in Afghanistan. Lawrence, Kansas 1988.]

... We are all fighting for the sake of Allah and they are ready to fight with us, when we finish, in any Islamic cause, and any Islamic country where we are in need of Jihad, where Muslims are not free.

Setting Sights on Palestine

[Source: Video #11 -- Tamim Adnani, Jihad and Its Taste in Afghanistan, Lawrence, Kansas 16 April 1988 (Ghazali Video)].

I have talked enough about Jihad in Afghanistan, but this does not mean, brothers, that we have forgotten Palestine. I am performing Jihad in Afghanistan, not because I do not want to perform Jihad in Palestine. Ya ullah, Falasteen! Jerusalem is in the depth of my heart. I am Palestinian, I am from Jerusalem itself. My house is near al Masjid al Aqsa. I was born in

Jerusalem in 1942. Is is in the depth of my heart, but I cannot go. That's why I went to Afghanistan. The road to Falasteen is closed. You cannot go inside. If you want to go through any of the borders, our traitors, the leaders! Our governors! Our kings! The leaders, our leaders are all traitors. They will shoot you in your back, wullah, before the Israelis will shot you in your chest. And you all know what I mean. Our armies are left for the days of severe crisis ... when they will come, nobody knows.

... Even after liberation of Afghanistan, wallahi, the leaders have agreed in front of me to continue Jihad Fisabilullah. Even after the liberation of Afghanistan. Even after the Islamic government, they will not stop. They will go up to the Muslim countries of Russia, Islamic republics. They will go down to Palestine, to al Quds. They all promised to liberate Falastin. Anybody stops in their way, oh my God. I will sit over them myself. Any ruler he will not let us go, we'll go by force. ... Imagine the Afghanis, who gave very hard time to Russia, the Soviets, what they will do with the Israelis. They will eat them!

America As Conduit for Afghan Arab Incitement in Palestine

[Source: Video #11 -- Tamim Adnani, Jihad and Its Taste in Afghanistan, Lawrence, Kansas 16 April 1988 (Ghazali Video)].

What I was talking to you here, I would talk in Falastin, but I am unable to. We are able to write in Jihad magazine. Jihad magazine goes to Falastin, al Hamdulillah, through America. We were told this by one of the Islamic leaders of Jihad, who came. I can't mention his name, because this is very confidential -- who came secretly three four weeks ago to Qattar. He went out from Falastin to Amman, he came to Qattar with another passport, and he gave us a small lecture in one house, confidential. And he said, wallahi, that the mazine of Jihad, issued by SHEikh Abdullah Azzam and myself -- I am the deputy of Sheikh Abdullah Azzam, as you know -- this is going to the West Bank, to

Israel, to Falastin. And it had great role of energizing, and encouraging people to make Jihad, al Hamdulillah.

Evidence of Clandestine Afghan Arab Military Support for Jihad in Palestine

[Sheikh Suleyman]

[Source: Video #11 -- Tamim Adnani, Jihad and Its Taste in Afghanistan, Lawrence, Kansas 16 April 1988 (Ghazali Video)].

There are many things that you don't know. You know out of these names people who were arrested, some of those people I know them personally. They were in Afghanistan. They were trained in Afghanistan. Have you heard about Suleiman? That engineer? Suleiman? This man was trained over there. And he was with us last year. And he led that operation himself. He was arrested, but he was trained in Afghanistan. Al Hamdulillah. And they said in the paper that he was trained with the Afghan Mujahideen. He was trained in the ARAB Mujahideen. With Sheikh Abdullah Azzam office, in our office. Al Hamdulillah. So we are doing what we can. If there is anything we can do for Falastin, wallahi, I tell you brothers, I swear that Falastin in my heart comes number one, then Afghanistan number 2. ...

[Source: Abdel Aziz Udah in America at ICP conference, Cassette #J20]

[Abdel Aziz Udah:] From October 86-87, Palestine witnessed a clear increase in Jihad activities. ... there was the operation that was not completed by the sister, but had an enormous effect. Sister 'Aytaf al 'Alyaan and Suleyman Hein, and there were arrests in Gaza. [Note: Aytaf was trained and led by Sheikh Suleyman, the Abdullah Azzam-Peshawar connection to Islamic Jihad.]

[Source: Israeli Document]

Hamas and Islamic Jihad Operatives Trained in Pakistan

1. Suleiman Zahiri

- A. "Sheikh Samir," Suleiman Mustafah Zuhri: Born in 1957 in Nur al Shams, Tulkarem. Electrical engineer, owner of an electrical appliance repair shop in Tulkarem. Activities from 1987 to July '93: An operative for Fatah/Islamic Jihad faction. Despite his recruitment to this faction, he is secular, and always saw himself as a member of Fatah first and foremost. His store was used as a base, command post, and center of communications for the organization in the region. He was recruited in Jordan by the leader of the faction, Bassim Sultan, who charged him with the responsibility of facilitating operations of the faction, and who ordered 'Ataaf 'Alyaan [Translator: That's a female] to carry out a suicide car bombing in the government office district in Jerusalem. 'Ataaf was caught and arrested. She's in prison today. Considered a hero and symbol of the "Islamic Jihad." Suleiman was said to have prepared the car bomb and plan of operation, and to have rented a Tulkarem house with a garage, in which the car and bomb were allegedly hidden. An additional man was said to have acquired the car. Suleiman helped 'Ataaf pay for it. He also handled the acquisition of explosives. 100 kilograms of different types were confiscated, but it was determined that they were planning to put together 300 kilograms' worth.
- B. In 1985, Suleiman was sent by Bassim Sultan, head of the faction, to training in Peshawar, Pakistan, near the border with Afghanistan. Eventually, Sultan helped Suleiman set up his shop in Tulkarem. In Peshawar, Suleiman had a meeting, arranged by Sultan, at the "Grand City" hotel with "Abdullah Mahmoud" a.k.a. Abdullah Azzam, a 50-year-old from Jordan who had in the past worked at an Islamic hospital in Amman. He served as one of the leaders of the principal Afghan organization, and was the overseer of the Islamic Hotel ("Mujamma") in Peshawar, which served as a center and absorption base for all

those who had come from abroad to join in the Afghan Jihad. Sheikh Abdullah brought him sacred Islamic texts, which he had written. Suleiman had been brought to the area to assist in electronics experiments, in a village about 40 kilometers from Peshawar. The equipment in the laboratory was very new, and all American. According to information gleaned from interrogations, the technology, it had been difficult to acquire it in the open market, but was supplied by the United States. In that lab, Suleiman and others learned how to use remote control devices, which allowed, among other things, for a 500-meter firing range. Suleiman's leader was Al Jiri, a.k.a. Sheikh Ja'afar. He has a masters degree in electrical engineering/communications. He studied in the United States, and was at this time serving as a trainer of the Afghans.

C. We did not locate an indictment or policy report.

2. Last year a number of Hamas activists were arrested who were recruited in the '80s by the Muslim Brotherhood in the territories or in the course of their studies abroad [i.e. Pakistan, Jordan], and were sent, from 1987 on, to be trained in Peshawar on the Pakistan-Afghanistan border. Some of them even met Abdullah Azzam himself, before he was killed in October '89. Here are some examples:

A. Fuaz Barimi. From the village of Labd, Tulkarim. Currently in prison. Recruited to the Muslim Brotherhood in the course of his studies at the Islamic University in 1985. When he completed his studies in '89, he was sent for training in Peshawar, Pakistan. The training lasted three months. The supervisor in the camp was a Syrian officer known as "Abu Burhaan." It was basic training in firing various types of weapons, mainly Russian ones, both weapons and rifles of sorts, and even light canons. Training in different types of explosive materials, topographics. Afterward, Fuaz

participated in the fighting in Afghanistan, on the side of the Mujahideen, in 'Aman and Kabul. A combat leader who served at that time was a Palestinian named "Abu Suhim." Fighting with him were other Palestinians, Egyptians, and Iraqis. Upon his return to Jordan, he became an activist for Fatah/Islamic Jihad faction.

B. Manaar Alfaraa from Khan Younis. Currently in prison. Was an operative in the Abdullah Azzam Battalians in Samaria. He started studying in India in 1985. In 1991, he was recruited to the Muslim Brotherhood. He was sent by an activist in the Muslim Brotherhood named Mohammad Abdullah, in February '92, to training in the mountains of Kashmir, near the Pakistan-Afghanistan border. (Also near Peshawar.) Together with him was a group of students from India, a portion of whom were Palestinians from the territories. The training lasted 20 days. It was general training in the firing of various weapons, mainly Russian ones; soldier's training, including operational strategies; use of communications devices; and the fundamentals of clandestine operations. One of the trainees was Palestinian, and the second either Afghan or Pakistani, known as Abu Suhib.

C. Imaan Dra'ma, from Tubaas, Jenin. Member of the Abdullah Azzam Battalions. Studies in India from '83 to '91, recruited to the Muslim Brotherhood. In 1987 he underwent a 20-day training period in Pakistan near Peshawar, in the "Sadah" training camp. The general overseer of the camp was Abdullah Azzam. The trainees were: Yehiya, an Egyptian; and Suhib, an Egyptian. The training leader was Abu Barhaan, a Syrian. The training was in the use of Russian weapons ..
[Document apparently continues, but we don't have any more pages.]

[Yusuf al Azm]

[Source: Video #11 -- Tamim Adnani, Jihad and Its Taste in Afghanistan,

Lawrence, Kansas 16 April 1988 (Ghazali Video)].

I want to tell you something that I have never said before, Wallahi. For the first time I will tell you. I myself was collecting money for Muslim Mujahideen in Falastin, and I was sending this through Ustaz Yussuf al 'Azm [Jordanian Palestinian poet, who lives in Jordan, and appeared at an IAP conference. You know Yussuf al 'Azm, in Jordan? He assured me that there was an Islamic mujahideen movement in Falastin, and he came from, you know, the West Bank. I met him. He told me this is confidential; now I'm telling you to answer your question. I was in Saudi Arabia; I was collecting money secretly for them. This is the first time I announce this, because now I'm not in Saudi Arabia. So this was many years ago. I was not for aiding Falastin. But because they were Islamic movement, you understand what I mean. I am not willing to pay my money for people who buy Mercedes and cars with it, waste alot of money, spend it in cabaret, in night clubs. I am not ready to do this. You know what I mean. But I am ready to pay my money for Palestinian Islamic movement that I know my money is going for Jihad.

"In Sha'llah," I said.

"It's important for you to stay in close contact with our community. Not all Muslims understand the seriousness of our mission. But I want to put you in touch with some friends of mine, who live in your area -- they're also students at the University of Maryland -- and they'll help you on your way. What's your phone number?"

I gave him a phone number.

He fumbled in his pocket for the phone numbers of his Maryland friends, but couldn't find them. "You know what? They're in my room. Look for me at dinner tonight, or tomorrow. Tomorrow, look for me after 12 noon. I have meetings all morning. And I'll give you these numbers. OK?"

"OK, Daoud. I must tell you, this weekend has been one of intense emotional rediscovery for me. I think I need some time alone to think about what I've learned. Is that OK?"

"I think that is an excellent idea. Go with peace. And I will see you at dinner."

"Ma'a Salaam, Daoud."

"Allah Isalmak."

MAYA's Support for the Cause of Afghan Arabs

[Source: Video #10 -- Hamed Ghazali Interview Tamim Adnani of the Mujahideen Service Office in Afghanistan. Lawrence, Kansas 1988.]

... I was invited here to give some lectures in the Islamic centers all over the United States, like Maya. I was invited, and yes, I am collecting donations, to help our brothers before the borders are closed.

Some Publications Collected at MAYA Conferences

[Source: (Book labelled P6) The Dangers of Jewish Existence for the Islamic Ummah, by Dr. Uthman Shab'bir, published by the Shari'ah faculty of Kuwait University, 1990, Picked it up at the Maya conference in Detroit]

[Page 12:] Be prepared to be the center of leadership and direction in this world. ... [Page 14:] And the souls of the Jews are filled with deep-seated hatred for all nations. They want to do away with all the peoples of the earth, for them to remain alone, or else to subjugate the nations to their own interests, and realize their cheap aims. [Page 24:] The [Israeli Soldiers] turned mosques into bars and nightclubs. [Page 26:] It has been stated in the fourteenth protocol, "Wherever it is possible for us, we will be the rulers of the earth, and not allow any other religion except our own. That is the religion recognizing the oneness of God, which is tied up with our chosenness, as it is also tied up with the destiny of the world. And for this reason it is a must for us to smash all religious convictions. And if the temporary result of this should be the flourishing of atheism, that is not our concern. This will only be a temporary phase, not doing any harm to our aims. BUT we will set an example for coming generations that will have to listen to our teachings according to the religion of Moses, as it has been entrusted to us, with his severe convictions, according to which it is a must to subjugate all nations to our rule.

[Source:(Book labelled P10) The Disappearance of Israel, Determined by the Qur'an. By Sheikh As'ad at-Tamimi. Publisher: Sympathizers of the Islamic Revolution in Palestine. 1988. No place of publication.]

[Page 68:] Things reached their peak with the establishment of the American University in Beirut. From this University graduated many Arab leaders and rulers, who participated in the establishment of the Israeli state later on. [This spreads hatred for institutions like the University. It's an invitation to murder.]

[Page 69:] The Jewish state is impure, and cannot be established in the pure land ruled by Islam. Therefore, it can only be ideologically impure governments, by means of which the Jewish state can be established.

[Page 70:] [Reference to a conspiracy against Islam:] ... And it removed all

that had any connection to Islam from the scene, including the terminology connected with Islam. Even that was prohibited from being used in the struggle. Such words as Jihad were substituted by struggle and combat, and the word Kufar was substituted by colonialists, and the word Judaism was substituted by Zionism.

[Source: (Book labelled P5) The Truth About the Rotary Club in Egypt, by Abu Islam Ahmad Abdullah, published by the Islamic Studies Center in Britain, 1990, Birmingham, Britain. Got this at the Detroit Maya conference.]

[Page 17:] By dividing the world into 430 areas, the rotarians paved the way for world rule under a democratic, irreligious government which will rule the world according to the Protocols of the Sons of Zion. The secret ones and the open ones. [Page 52:] The early group of those who associated with Paul Harris, the founder of the rotary club, were all freemasons, and Paul Harris was a Jew.

[Source: (Pamphlet Labelled P4) The prophecy, with argument and evidence, about the Date of Israel's disappearance. Based on Verses from the Holy Qur'an and the Sayings of the Muslim Scholars, and the Sayings of Knowledgeable Jews. Written by the Deported Scholar, Bassam Jarrar, the camp of the deportees, Marj az-Zuhur, Lebanon.] [Got it at a Maya Conference.]

[Page 2:] The author was asked, if this conclusion that he has drawn here, could not lead people to say, "Why should we do anything since the disappearance of Israel will definitely come about in the not-too-distant future?" To that he answered that these numerological and historical results are in any case subject to our working to bring them about. But this is an opinion left for discussion.

[Page 12:] The correct date of Israel's establishment is 10 June 1948, and subsequently, the date of its disappearance will be 6 March, 2022.

[Source: The Struggle of Existence Between the Qur'an and the Talmud, a book by Abd as-Sat'tar Fat'hallah Sa'id, Fourth Edition, 1980, Islamic Publication house, Cairo, together with maya, Plainfield. We got it at the MAYA convention in Detroit.]

... Jews have a special ability to forge events and to falsify reality as if that was the profession of their life, or an inborn psychological quality of theirs. And when they do these things, their conscience does not prick them as it does other people. The feelings of the Jews in this regard are dead, and their hearts have turned to stone. And if there are still some believers who have some illusions about the Jews, wishing for a change or improvement of this dangerous falsifying behavior of theirs, or wish to guide them, the Qur'an is categorical in its extreme severity, declaring this to be false hope, with no prospect of coming true. ... Realities are bigger than wishes, and the noble hope of the believers does not change the nature of the life of the CHILDREN OF THE SNAKES. ... They have taken on the nature of dogs in their complaining and barking and wailing. ... Universal studies are in agreement that the enormous Jewish wealth stems from the quagmire of sin in the whole world. ... [Hadith:] "The end of the world [the hour of judgement] will not come until the Muslims fight the Jews, and until the Jews hide behind the stone and the tree, and the stone and the tree will say, O Muslim, O Servant of God, this Jew is behind me! Come and kill him! Except for the Gharkat, which is a Jewish tree." ... The Preachers of Islam should know for certain that their struggle with those [friends of the Jews] will not be less terrible than the fight with the Jews themselves ... brothers of apes and swines ... [frequent use of the term, "The Hateful Talmud.]

One of the big meetings held by the organization, which became a turning point for the large Muslim organizations, took place in December 1989 in Chicago, under the headline, "Islam, Palestine, and the West." The following individuals participated:

Sheikh 'Abd al 'Aziz Odeh - deported operative³ for the Islamic Jihad in Gaza.

Sheikh 'Umar 'Abdel Rahman - extremist leader of the Muslims in Egypt.

Sheikh Sa'id Sha'ban - leader of the Al Touhid movement in Lebanon

Kamal Helbaawi

'Adil Hassin - from Egypt

Ibrahim al Wazir - Yemen

Doctor Taha Jabir al Luaani - from the International Institute of Islamic Thought

Al Hasaami al Hamdi - Tunis

'Adil Mehdi - Iraq

Ahmad Maqi - Sudan

Al Habib al Muqini

Doctor Mohammad al Asi - from the Islamic Educational Institution - in Maryland

Sheikh Sa'id Ramaddaan al Buti - Syria

Doctor Najib Saqrabi - Yugoslavia

As was said, this conference included representatives worldwide and from various Islamic organizations in the United States. And the keynote speech given by Warit' a-Din Muhammad, the leader of the American Muslim Mission. This more than anything else, perhaps, shows the collaboration between the big Islamic organizations in the United States, obscuring ethnic differences in light of greater international problems.

ICP Conferences

For the following cassettes listed (Cassettes are noted by the letter "J") there is a complete or partial transcript.

*23-26 December '88, Henry VIII Hotel, St. Louis, Missouri. "Islam, Intifadah and the Future" [Source: J17 is a lecture by Sa'id Sha'aban, head of Tripoli's Tawheed Movement. and document stapled with ID#13]

*22-24 Dec. '89, McCormick Inn, Chicago [Source: English language Video #17] "Islamic Resurgence" [See Video E29 [VB12] titled, "Muslims in America: What next?" which is transcribed, but needs color and E30 [VB13] titled "Muslims in America: Toward a Strategy for the Future" which is transcribed, but needs more.]
Speakers:

MC Ramadan Abdullah, Abdel Wahab al Messiri, Dean Mohammed, Sheik Abdul-Aziz Odah, Dr. Al-Arian (President of ICP), Azad Garmiani, Ghanouchi, Dr. Mohammed Al-Asi of the Islamic Educational Center in MD. In the audience is Dr. Najeh, Brother Khalil Al-Khalil [Source: Muslim Journal, January 12, 1990, ID#14]

[Source: Muslim Journal, 12]

"Imam W. Dean Muhammad warns at annual Conference of Islamic Committee for Palestine using as example the African American Plight.

"'Unless you are careful in your fight, you will lost your purpose and sense of direction.' This warning was contained in an address by Imam Warith Deen Mohammed to the Dec. 23rd conference organized by the Islamic Committee for Palestine (ICP), in Chicago. The Muslim American spokesman for human salvation began by saying that as Muslims, we should be interested in what is happening in other lands. To people with whom we share the same heart and aspirations. He then went on to recall what he termed, 'Our experiences as blacks in America. We've been called negros. The racial classification of my father's birth certificate is colored. And because of the efforts of my father, the honorable Elijah Muhammad, to bring the dignity of blacks, they began to call themselves blacks.' This, he added, was made more popular by James Brown in his song. Now, stated Imam Muhammad, 'I am having difficulty to make people call themselves African American, a name tagged by Marcus Garvey as a connection with Africa and America.' He went on to show the difficulty expressed in the name 'Bilalian,' because, 'Our Muslim brothers thought we were creating a new religion to idolize Bilal, whereas it was actually to solve our identity crisis. The only name I feel comfortable with is Muslim,' said the Imam.

"The Imam narrated the story of Ham in the bible, and spoke of how Christianity used that to promote slavery. This, he said, was used to justify slavery and portray 'Us as an inferior people doomed to be servants for the human generation.' This claim, he went on, was further strengthened by social scientists through psychology to prove that we are a lesser being.' He called on his Palestinian audience to reflect the plight of a

people who were cut off from their roots completely, with a scientific backing. 'You can imagine our burden,' he added. 'We were not treated as equals in courts, even in post-slavery era. We know nothing of Africa. We were ignorant of other nations. You can imagine our burden in this stark ignorance, he stressed.

"Out of this ignorance, he explained, came two schools: integrationists, led by WEB Dubois, and the separatist and self-help movement of Booker T. Washington. In the midst of all these, he said, the honorable Elijah Muhammad came and reversed the race psychology, and threw it at the white man, calling them different names like the 'devil-grafted man,' etc. He called us, 'Asiatic black man.' I never liked this term, because it cut me off from Africa and linked me with Asia. And he himself stopped using the term 20 years before his death.

"Imam Muhammad further explained that the greatest burden of the African American is not the KKK or lynchings. These are horrible experiences. But the greatest burden is the 'Absence of the knowledge of our past: who are we, where do we come from?' He opined that his greatest burden of this African American people is an identity crisis. Proffering the solution to this problem, the Imam said he found solace in the Qur'an. He described the bible as 'A very dangerous book,' which on a closer study would reveal why Europe has the problem confronting it, and why the African American is facing similar problems. He urged the Palestinians to reject any idea that is in conflict with the Qur'an and the Sunna of the prophet Muhammad: 'We have to be ready to say we are Muslims before anything else.' "

"The African-American, he said, has so many problems. These problems, according to him, could not be solved with material benefits, the Presidency of the United States, or money, or nearness to the government as advocated by certain preachers and politicians. He believes that a central ideological base is what is required to solve these problems.

"As al-Islam spreads and gains popularity among the people, some preachers have been working secretly to stop its spread. They are very deceitful, he added. He then asked the question, 'How are we going to manage these?' His answer: 'As African-Americans, we do not need to copy anybody. We need to apply our knowledge of the Qur'an and the Sunnah and use our intelligence to develop a natural taste of our own. We should not get into artificial identities. This would be the real dignity of the African-American.

"Turning to our Palestinian brothers and sisters, Imam Muhammad called on them to look at themselves and how they have been manoeuvred into a situation that throw them away from their main concern. The question of race was used to manoeuvre the African-American, he added. He stated that Israel is not fighting with only their weapons but their psychology as well.

"If they succeed, he warned, then they would be able to make you a strange thing to yourselves and you may not know till it's too late. He stated further, 'They did not make

you slaves but made you inferior citizens in your own land. You have not had your lives in your own hands just as we have been.' He ended by suggesting to them to study the African-American situation and relate it to their own experience so as not to fall in the same pit."

*27-30 Dec. '90, Chicago [Location Unknown]

See cassette J3, "American Dimension of the Gulf crisis and its relationship with the Palestine Issue"

Speakers

Mohammed Asi, Khalil Shiqaqi, Shah

*4th Annual, 27-30 Dec. '91 Chicago, "Palestine and the West", Chicago

[Note: For a list of speakers and the title of their speeches see item I5]

J15 "Sheik Abd al Aziz Udah, Friday sermon"

J24 "The Intifadah in light of Recent Developments"

Speakers:

Zafar Bangash, editor of Crescent International, Mohammed Asi, from Washington D.C., Mr. al Habib al-Mukni, Dr. Taha Jaber al-Awani of the international Institute of Islamic Thought, Dr. Samri al-Arian (president of ICP, Yusuf Saleh (Chairman of the conference)

Issa Nakkleh, Abdel Aziz Udah, Ibrahim al Wazir, al Hushemi al Hamdi

Egypt: Adil Hussein, Kamal Hilbawy, Abdelwahab al Masseri, Umar Abdel Rahman

Palestine: Abdel Aziz Odeh, Khalil Shiqaqi, Ramadan Abdullah, Isa Nakhlah

Syria: Sa'id Ramadan al Buti

Tunisia: Al Habib al Muqi'i and Hashi al Hamis

Iraq: Professor Adil Mehdi

Jordan: Professor Jamil Rashid

Sudan: Ahmad Uthamn Makki

Yugoslavia: Najib Shaqrab

Yemen: Ibrahim al-Wazeer

Yugoslavia: Dr. Nadzib Sacribey

[Note: Fahmi Huweidi, Zaid Shakir, Mohammed Mehdi, Rashid al Ghanoushi did not participate in the 91 conference.] All sessions were video taped and available from ICP's main office in Tampa Florida.

-Source: Inquiry, March/April 1992, ID#i3

*30 August. '91 "Fatwas of the Ulama Regarding the Palestine Cause"

Speaker unknown, Side 2 is an open letter to Sheik Abdel Hamid Sah [the PLO's Mullah]

*25-26 Dec. '92: Chicago. 5th Annual Conference; "Islamic Resurgence and the New World Order." [See E100 [13] which is transcribed, but needs more.

*18, Feb. '93 10:30 A.M. The Muslim Committee for Human Rights in Bosnia, the Islamic Committee for Palestine and other groups hold a rally for Muslims

The following is a list of cassettes from the Dec. 25-26 1992 ICP

Conference

Cassette J1 "Myths and Realities About Democracy, Plurality and Human Rights"
Translator Muhammad Al Asi, speaker unknown, Bahran al Ghalyoun, Hafeth ash Sheikh, MC Saadiq al Faqi

Other Speakers attending conference:

Imam Amin Abdul Latif, Agha Said, Muhammad al Asi, Zaid Shakir, Sami al Arian.

Cassette J2 Continued from J1, 12-15 min. in length. It is noted that this material is not useful.

Cassette J4 "Islamic Issues, Sudan, Somalia, Horn of Africa" [Also see cassette J19]
Speakers

Ramadan Abdullah (MC), Muhammad Asi, Kadija Karar, Hassan Mekki

Cassette J5 "Muslims in America, Toward a Better Tomorrow" [Also see English language video #12 and #13, Green notebook, page 36-42]

Cassette J10 "Islamic Causes Bosnia and Algeria"

Speaker

Dr. Hussein Zaffaliji

Cassette 11 "Nadwaful Iftitah"

Speakers

Sami al Arian, Jaber Mohammed, Sheikh Abdel Hamid Tugha, Azzam Ahamad, Na'im Nasser

Cassette J18 "Taha Jaber Friday Sermon"

Cassette J19 "Lecture IV: Islamic Issues, Sudan, Somalia, Horn of Africa" [Also see cassette J4]

Cassette J29 "Islamic Issues: Sudan, Somalia, Horn of Africa" Identical to J19 and J4.

ICP Cassettes with Dates unknown

Cassette J6 "Panel II: The Strategy of Islamic Movements in the Face of International Hegemony, Tape I, English Translation"

Mohammed al Asi translates. See J28 for Arabic.

Cassette J7 "Role of Muslim Women"

Speaker unknown, female, translator is probably sister Kadija Karar

Cassette J8 "Muslims in America"

Speakers

Zaid Shakir, Mohammed Mehdi. [Note: This takes place a week after a television

debate between Kahane and Mehdi so it cannot be 91 or 92]

Cassette J9 "Slideshow: Intifadah and Suffering in Palestinian Camps."

Speaker

Muqri, Mary Barrett (a free lance photo journalist from Boston)

Cassette J12 "The first lecture"-Sheik Abdel Aziz Udah

Cassette J13 "First Session #3"

Cassette J14 Identical to J12

Cassette J16 "Abu'l Qasim Abd al Aziz Azuda, First lecture 2"

Speaker Abdel Aziz Udah [defective tape]

Cassette J20 "Huweidi, Nafi, Fourth Meeting"

Speakers

Bashir Nafi, Fahmi Huweidi, Abdel Aziz Udah [Probably around 1990]

Cassette J22 "Palestine and the conditions of Islamic Revival"

Speaker

Taha Jaber al Alwari

Cassette J23 "Second Meeting #1"

Speakers

Mahmoud al Saud, Adil Hussein, Fahmi Huweidi, Abdek Hadi A'awan of Malaysia, and Nawar [?] a kurdish Islamist

Cassette J25

Speaker

Ghanoushi and Bashir Nafi

Cassette J26 "First Lecture #2"

Speaker

Issa Nakkleh, Abdel Aziz Udah [Note: This may be the 92 conference]

Cassette J27 "First Lecture #2"

al Hameshi al Hamdi, [blesses the memory of Abdullah Azzam so this could not be the 88 conference.]

Speakers

Khalil Shiqaqi, Ghanoushi [so this could not be the 91conference] Fahmdi Huweidi

J28 Same as J6, but in Arabic without Asi's translation. "Strategy of Islamic Movements"

Ramadan Abdullah

Cassette J30 "The Palestine Issue, The Future of Self Rule"

Speaker

Isaa Nakhleh, Sami Hamouda

Cassette J31 "The Islamic Movement" [Not 91]

Speakers

Dr. Jafar Sheikh Idrees, Mohammed Asi, Rashid al Ghanoushi

Cassette J32

Speakers

Fahmdi Huweidi, Bashir Nafi', Fawwaz Damrah [Note: Not 88 because Damrah mentions Azzam in blessed memory" and it is not '91.]

[Source: The Message, December '90]

[Advertisement]

Islamic Committee for Palestine, Third Annual Conference: Islam: The Road to Victory, Friday-Monday, December 28-31, 1990. McCormick Center Hotel Chicago, Illinois. Invited Speakers: Dr. Hasan al-Turabi (Sudan), Sheikh Abdul Aziz Udah (Palestine), Dr. Issam al-Attar (Syria), Mr. Adel Hussein (Egypt), Dr. Asaad Abdulrahman (Palestine), Sheikh Abdulhadi Awang (Malaysia), Dr. Khalil Shiqaqi (Palestine), Mr. Hasan al-Tal (Jordan), Sheikh Rachid Ghannouchi (Tunisia), Sheikh Abbas Madani (Algeria), Sheikh Said Shaban (Lebanon), Mr. Layth Shbilat (Jordan), Dr. Tariq al Beshri (Egypt), Mr. Adel Mahdi (Iraq), Sr. Safinaz Kazim (Egypt), Imam Jameel al-Amin (USA).

Organizational History

[Source: I6] An undated letter with subscription information says that the Islamic Committee for Palestine is an affiliate of the Islamic Concern Project, "a non-profit organization."

[Source: Israeli Document]

The success of Muslim communities from Asia and Africa to found an umbrella organization left to be addressed the needs of the increasingly embittered

Palestinian population. Following the Arab defeat of 1967, there was an influx of immigrants from the Middle East who significantly contributed to this bitterness. An effort at a central Palestinian Muslim organization in the United States was eventually established. It was named the Islamic Committee for Palestine, PO Box 82009, Tampa, Florida, 33682-2009. 813-980-2572, fax 813-985-6022. At the head of the organization is its president, Dr. Sami al Arian, and the chairman of the board is Youssuf Salah.

Quoting from their informational guide[ID#I1]: "Since the end of the 1970's a number of Islamic activists and vanguards in Palestine were working hard at establishing their identity, stand and roll. During the absence of Islam, they were eagerly awaiting its return to play its historical role in the most sacred of places. Over the span of a full decade, their struggles glowed with brilliant lights amidst the darkness of a long night. With clear understanding of Islam, the world and reality, they reconsidered and remolded their Islamic outlook.

"Those children of Islam had seen in the early stages the connection between the Israeli phenomenon with its Zionist settling project on one side and state of fragmentation, subordination, and backwardness imposed upon the whole Ummah on the other side. Thus, their strategic motto stating, "The Palestine Issue is the central issue of the contemporary Islamic movement," [Joseph Note: This statement is the distinctive, formative principle of the Iranian oriented Palestinian-Islamic-Jihad Shiquqi-faction orientation. Note that this branch was born in Palestine in 1981, when it was known as the Islamic Pioneer Group.] was coined to emphasize the fact that the Zionist scheme in Palestine is the nucleus of the Western attack upon the Islamic Ummah, which was crowned by the breakdown of "Dar ul Islam" -- Islamic state. The imposition of fragmentation, colonialism, and cultural collapse of all Islamic countries, was accomplished through a network of regional and international systems,

situations, and relationships, which strengthen the Western and Zionist hegemony over the entire region that extends from the Atlantic to the Pacific oceans.

"This resulted from the completion of one cycle of our civilization -- the first global Islamic era. It also provides us visionary and inspiring signs, as to the centrality of the Palestinian issue and its role in providing the state of cultural strife necessary for the mobilization of the Ummah, [Joseph notes you will never see this concept in a Hamas-IAP declaration. The guiding principle of Hamas ideology is "majd", which means glory. Humility and stife are entHEMA to the mainstream Palestinain fundamentalists. This prnciple of cultural strife is really an English translation of the Khoemnist concept of Mustaz'afan, the downtrodden. Iran deserves credit for the concept of uniting oppressed Muslim masses against a common Zionist enemy.] and for bringing about the second global Islamic era, which represents a civilization based on monotheism, unity, and peace. It is from these concepts and views that "Islamic Committee for Palestine" -- was established. It pursues all correct and legitimate means to serve the Palestinian cause. We see the struggle on the ground of this just cause, and defending the legitimate rights of the Palestinian people to help achieve a complete liberation and just peace, will necessary lead to the resurgence of the entire Ummah and help it regain its good health and full strength.

[Joseph notes: Here is another important distiction you can make between ICP-IAP: whereas we will contend that Hamas was born in the US thru IAP, it is evident that Islamic Jihad saw a Reverse phenomenon: some of its operatives, already ideologucally mature moved from Palestine to the American continent. IAP is a true American success story--a grassroots movement with an interational following. ICP is what Americans dislike most, a foreign implant. Small wonder that ICP enjoys no where near the same elaborate network

within the Palestinian-American community that IAP has cultivated so well. We canb prove this by the sporadic nature of ICP's productions and punblciations, the parochial Florida quality of their activities, and the truly all American activities, publications and outreach programs of IAP.]

"The founders of the ICP began moving to the American continent since the mid-1970s, whereby they joined the Islamic organizations which are active in the American arena. Some of them have had the honor of participating and forming the Muslim Arab Youth Association and were members of the executive committee. With the beginning of the 1980s, they as well as others helped found the Islamic Association for Palestine, and one of them was the pre sident of the committee which founded the association. They were as well responsible for its informational activity and foreign relations during the uyears of 1982 and 1983. They also held different seminars on the palestinian issue in Raleigh, NC [1983], Athens, OH [1984], and Plainfield, In [1987].

"Furthermore, the members of the ICP extend their hands to their brethren in all the active Islamic organizations, seeking to bring about cooperation.[Joseph notes: Again, the emphasis on bridge building in the Psalestinian arena is unique to ICP. It is a symptom of the minority mentality that Islamic jihad in the territories shares with Shiite militant groups the world over. This should be achieved at all levels, starting from the minimum requirement, which is love and understanding. Their principle in such matters states as follows: 'No selfishness or monopolization, but rather piety and altruism. If there has to be competition, let it be in the field of doing good and serving our sacred issues.'"

"OBJECTIVES: [1] To work towards dedicating Palestine as the central issue of the global Islamic movement, as a motto, strategy, and as an axis for the Ummah's procession toward unity, liberation, and triumph. [Joseph notes:

Joseph quotes from the PHD thesis on Islamic jihad, page 25, "The crown jewel of the principle ideology of the movement--the raising of an Islamic flag in Palestine--constitutes an obligation with two strategic targets: the liberation of Palestine Islamically and the establishment of an Islamic cultural-societal model there.[2] Develop and deepen the awareness of the Islamic nation [Ummah] regarding the Palestinian issue and its bearing on the fate of the contemporary Islamic renaissance. [3] To enlighten world public opinion and alert it to the inequity of the Palestinian cause in its manifold aspects. [4] To organize informational, educational, and social activities in solidarity with the Palestinian people. [5] Support the people's steadfastness in occupied Palestine, and extend all available means to help. [6] Cooperate with various related organizations in coordinating and unifying efforts toward serving the Palestinian cause in all arenas. [7] Preserve the Palestinian people's culture and identity in the American continent.

[Source: II:] "ICP undertakes the dissemination of a number of pamphlets in Arabic and English as follows: [A] Islam and Palestine [Arabic], published since the beginning of 1988 on a monthly basis. [B] Al Mujahid [Arabic], a condensed news publication which covers the Palestinian uprising and that of the occupied homeland. It is published weekly abroad, and distributed in the United States as it arrives. [C] Islam and Palestine [English]. This publication is projected to begin at the end of 1989 on a monthly basis.

"ICP publishes studies which cover a number of important subjects, as follows: [A] Islam and Palestine series, Arabic and English. [B] Palestinian studies series [Arabic]. [C] Strategic Studies Series [Arabic]. [D] Toward a contemporary Islamic awareness series [Arabic].

"In addition to these serials, a number of books and writings which are important to the process of shaping Islamic awareness are published, or

sponsored, by the committee. They cover various categories of Islamic and strategic thought and the issues of the Islamic world, particularly the Palestinian issue.

"ICP also offers a number of video and audio tapes containing speeches, lectures, and seminars, presented by scholars, thinkers, and leaders of the Islamic movement. [Joseph Notes: When you look at the panopoly of speakers ICP brings to its conferences, you find true diversity, the conferences are rarely a unified rally for Palestine--as are IAP conferences, but tend to focus instead on a host of Islamic nationalist issues. Also not all speakers belong to the Muslim Brotherhood. At IAP conferences, you have to be a card carrying "brother." ICP by contrast has brought such leaders as the Lebanese Sayyid Sha'ban, to its conferences.] In addition, documentary tapes about various aspects of the Palestinian issue are offered.

"An annual conference: This is held every year in December. The first meeting took place in St. Louis, Missouri in December 88. Several scholars, thinkers, and leaders of Islamic movements from various parts of the Islamic world and North America participated. The annual conference usually concentrates on analyzing and diagnosing the Palestinian cause from an Islamic perspective, which links it to the contemporary Islamic revival proejct. It also addresses extensively the most recent events of the Palestinian issue and the most up-to-date developments in the arena, as well as all aspects of the struggle. The conference usually includes a special program for the chidlren and youth as well.

"ICP works on changing world and Islamic public opinions in regard to the inequity of the Palestinian issue and enlightening them about its many scopes and horizons. ICP participates diligently in writing to the press, and plays an active role in conferences, seminars, demonstrations, by giving lectures

and celebrating various occasions, with opposing opinions, at University forums, mosques, churches, media, and others. ICP also welcomes opportunities to extend its resources and expertise to all brethren, individuals, and groups who are willing to carry out similar activities at any place in the American continent.

"ICP contributes to the support of the Palestinian people's struggle and defiance in their occupied land, and to the alleviation of their humanitarian and economic suffering, through contribution to the Islamic Fund for Palestine -- IFP -- which handles collection, distribution of financial contributions for people in occupied Palestine.

"ICP intends with the help of Allah to extend its efforts in the future to cover a very important area to our communities in the American continent in providing educational and training programs for the new generations. ..."

Islamic Fund for Palestine I.F.P.

"Throughout the escalation and continuation of the uprising [Intifadah] of the Palestinian people, and through the long months of its struggle and confrontation, the enduring nation has suffered immensely from devastating economic hardships. There exists an extreme shortage of work opportunities and family economical and market turnover. A result of the loss of a great number of martyrs, the incapacitation of the wounded and handicapped, and the administrative arrests, detentions, and unjust incarceration of the thousands. It is incumbent upon us to spend all we can in terms of money and effort from outside Palestine to support the holdout of this nation.

"A segment of the Islamic population in Palestine and elsewhere has called for establishing the Islamic Fund for Palestine, IFP, hoping that the Muslims

everywhere will be moved to help and contribute, each according to his or her ability to answer the call.

"The committee in charge of this fund will work to transmit the aid it receives to honest people within occupied Palestine, so that it would be distributed to qualifying people regardless of their political convictions or affiliations [Joseph notes: A fundamental tenet of our attack on the likes of HLF and IFP should be to show that even their monies that truly go to charity are distributed selectively, to only those Palestinians who support the fundamentalist ideology of the givers. Thus, a quote like the above will be valuable.], taking into consideration the degree of need, more than any other qualifying factor.

"The expenditures of this fund will include payments made to (1) The families of martyrs and detainees, (2) caring for the wounded people and their families, (3) families who have no providers; (4) needy families and those with persisting economic hardships; (5) students who are studying within the occupied land who need help and who are forced to study far from their families.

"At a subsequent stage, if more resources were available, the fund aims to extend its activities to include helping the islamic organizations and mosques, as well as medical, social, and economic projects, which support the steadfastness, and to help also those students from Palestine who are studying abroad with no income source or financial means, and are willing to return afterwards to work in the West Bank and Gaza Strip." [Joseph Notes: This pipe dream of ICP's is what the IAP claims it has realized, through its OLF and HLFRD. Of course, the students are the Nasser Hidmis of the world. The medical projects are the Hamas-run clinics and the likes of Jenin Zakah and Hamosques. Again, this relative disparity of ICP to IAP reflects a similar

difference in their parent organizations. Islamic Jihad is a semi-clandestine guerilla organization, without a true societal infrastructure. Hamas, by contrast, is a real movement -- with economic, cultural, religious, and political arms, besides the terrorist operations.]

The fund will publish periodically the amounts and sums of its revenues, and the scopes of their expenditures.

Inquiry Magazine and Links to Palestinian Islamic Jihad

[Source: I7 (Reuters):] The Muslim Magazine Inquiry, published in Tampa, Florida, by a group called the Islamic Committee for Palestine, carried fund-raising advertisements for a wide range of charities serving the Israeli-occupied territories, Sudan, Tunisia, ALgeria, and Bosnia-Herzegovina. While there is no suggestion that any of these charities are collecting money for groups involved in political violence, the advertisements indicate the existence of a pool of people in the United States sympathetic to the causes at present most important to Muslim radicals. A copy of the English-language magazine was given to Reuters by representatives of Islamic Jihad in Palestine, an avowedly Iranian-backed group which has claimed responsibility for a series of attacks on Israelis.

Letter to NY TIMES by North Carolina ICP Chairman, 15 April '92

[Attacks US for demanding Lybia's extradition of Lockerbie bombers. "Since the end of the Gulf War, the poerful Wesetern leaders believe they can achieve any end through the United Nations. The United Nations is once again being used to proved it is a Western establishemt working to protect Western interests. What will make this policy succeed against Lybia and Third World countries is the silence of the American people."--Badi M. Ali, NC [I11]

ICP and the World and Islam Studies Enterprise

[Source: Khalid's writeup of a visit to ICP and WISE.]

[Joseph Notes: Khalid has the right idea, although his piece is opinionated and short on facts. The following few paragraphs may be useful to you in developing an unspoken angle on the relationship between ICP and WISE.. You can mold the other materials I bring in around that "angle."]

"WISE has more the character of a party office where members can be amongst themselves and where outsiders remain outsiders, treated courteously but are not encouraged to come.

"To a question regarding autonomy for Gaza and Jericho, which was announced the very morning of our visit to WISE, Ramadan Abdullah replied in a very detached and academic manner, as if he were an American specialist on the subject, not a Palestinian analyst. His moderation can hardly be genuine, given the connection to Palestinian Islamic Jihad.

"Ramadan Abdullah was visibly vexed by our interest in ICP, which has its headquarters nearby on Busch Avenue 4809. He was unable to give us that number, but did describe its situation correctly -- which is not very useful unless one knows that it is Suite 203, because there is no signboard anywhere.

"According to Ramadan Abdullah, WISE and ICP are not the same, not branches or institutions of the same party. He did not wish to elaborate on this point, giving the impression that there existed certain differences and he neither wanted to downplay them nor magnify them. 'They are not the same, yes they are the same, but they pursue different projects,' was his Solomonian conclusion.

"The differences possibly reflect the different strategy of the two major Islamist groups among Palestinians, Hamas and Islamic Jihad. But another consideration might play a more decisive role for this keeping apart: WISE aspires to be the Palestinian Islamist partner in the dialogue with the United States. This requires respectability, based on moderation -- at least in tone -- and the paraphernalia of academia.

"By contrast, ICP is a venue for the hotheads, young students and laborers wishing to let out steam and subscribing to the most radical positions, without camouflage, though they are certainly on their guard against the FBI. While WISE puts on the face of an owl of wisdom, ICP galvanizes the rabble rousers. This is excellent team work, even though there may be some genuine differences, but those are more of temperament than of tendency.[Source I13]

"While we were able to locate the building supposed to house ICP, it was not possible to find their office for lack of any outer sign. Hoping to get a clue from an Arab food store in the vicinity we drove there, but the salesman, though a Palestinian himself, did not even know what ICP stood for, and he seemed genuine. Repeated phone calls to ICP yielded no results, as on the preceding day, which was a Sunday. While talking to the ICP office from Washington a few days earlier, the gentleman on the phone affirmed that someone would be in the office on Monday, possibly even on Sunday. [Joseph notes: That's all I have of this piece by Khalid.]

WISE's Relationship with USF, Tampa Bay Islamic Community

[Source: I14]

The Tampa Bay Islamic community is 10,000 strong, with eight mosques and a mix of immigrant Arabs and African American converts [St. Petersburg Times, 23

Orr: "Our committee has a close relationship with the World Islamic Studies Enterprise, made up of scholars from the West Bank, with headquarters in London, and a local group here. It's a research group. We had Hasan al-Turabi here from the Sudan. His day was followed with the publication of the proceedings of the day, based on what he said.

"Dr. Ramadan Abdullah is Director of Administration at the WISE Center. We have a formal agreement with them, that we'll cooperate in conducting conferences and symposia, and they employ some of our graduate students to research for them. Mainly students in political science. In a recent ceremony, we presented them with an oversized printout of it, framed, which I presented to Dr. Ramadan.

"We felt from the beginning that, as far as understanding the Middle East is concentrated, there's been a vacuum here in the Southeast. We wanted to build a center for Middle Eastern Studies here. We started this project in a time of economic crunch. We had dreamed of having the committee established as a formal center with its own budget. But Florida has not been able to establish new programs for the last several years.

"The Committee for Middle Eastern Studies was appointed three years ago by the provost. WISE was just getting established here at the time. We became acquainted with WISE through Khalil Shiqaqi, a visiting professor from the West Bank. He was the initial contact who brought us in touch with the WISE people. We hear from him regularly. We're still in close touch with him. We had applied through the USIA for university affiliations with his university, Al-Najah, but they turned it down because it was too unlikely they could do much under the circumstances. But now we're more hopeful.

"The Committee has had individual contributions from students at times of

Feb. 1991 [Source: I14]

9 April 1992: St. Petersburg Times announces a conference cosponsored by the USF Committee for Middle Eastern Studies and the Islamic Society of Tampa Bay: "Islam and Government in the Middle East." Among the speakers are Dr. Moana Abu Fadl of the International Institute of Islamic Thought in Herndon, Va, as well as John L. Esposito.

10 May 1992: Dr. Hasan al-Turabi leads a round table discussion with 22 American academics at the University of South Florida. Asked about outlooks for a peaceful solution to the Arab-Israeli conflict, he replies: "Collective rights were granted to the Jews in Medina, the Islamic state par excellence, the model managed by the Prophet himself. He gave the three Jewish communities who lived there complete local autonomy, and he gave them their cultural rights, collective rights and even some jurisdiction over their society ... [We have the text of Turabi's remarks. It's mild. Available upon request.]

Marc Orr was interviewed on 24 September 1993. He's the official chairman of the 8-member Committee for Middle Eastern Studies at USF. He said the committee's 8 staffers are appointed by the provost. They come together to plan programs -- seminars, symposia, visiting lectures, etc. Coming up at the time were: Ambassador Jim Aachens, to speak on energy and petroleum in the Middle East. Dr. Nasir Aruri from U Mass Darmouth, author of Jordan: A Study of Political Development. Also editor of Enemy of the SUM: Poems of Palestinian Resistance. And editor of Middle East Crucible, Studies of the Arab-Israeli confrontation of 1973. Wrote for the Journal of Palestine Studies. Lectured on many campuses. He was to talk about the Clinton Administration and the Mid East Peace Process.

conferences. And the University has a lecture series committee with funds. Contributions would go in our name to the University Foundation, which is where all non-taxpayer money is kept, and all committee accounts maintained. For one conference we had some money from the Islamic Society of Tampa Bay. They contributed \$2,000. That was for the 1992 conference, Islam and Government in the Middle East.

More from Orr: "The Islamic Society of Tampa Bay is strictly a local organization representing the rather large Islamic community here. They have participated in that conference and attended others.

Sami al Arian is a professor at USF and has been president of the Islamic Community of Tampa Bay. On Salman Rushdie: "Basically, what he did was to slap every Muslim in the face ... I wouldn't weep if he dies, but I would not do it myself." [St. Petersburg Times, 23 Feb 91]. On the Gulf War, "[Many Muslims view it] as the ninth crusade, led by King George. Whether this is perception or reality, they see it as the Jews and Christians against them in a new crusade." Al-Arian has also been President of ICP. He's active in USF's Committee for Middle Eastern studies, according to Mark Orr. "He's an engineer but his interests are really political. I don't know him very well."

Khalil Ibrahim Shiqaqi was adjunct professor at USF, 1990-91 [NY Times, 1 March, 1992].

Ibrahim Ahmad is an Egyptian-born US citizen, and founder of Temple Terrace mosque. He's also professor of mathematics at USF: "Muslim fundamentalists are singled out as lunatics ... [but] in every religion there are people who like to preserve the traditions. Islam has its share just like Christianity."

Abdelwahab Hechiche, Tunisian, professor of Interdisciplinary Social Studies at

USF, called by USA Today a "Terrorism Expert" 5 March 93. "The WTC bombing, he says, could be a watershed. The symbolism is very, very clear. What will be the message? That things will be worse than they were." On cruel punishment in countries like Saudi Arabia, Hechiche remarks, "It seems to be effective, but there is a debate about it." [St. Petersburg Times, 23 Feb. 1991]. Marc Orr says Hechiche was educated at the Sorbonne, and has been at USF for over twenty years.

Arthur L. Lowrie, Member of Committee for Middle Eastern Studies, USF. In a 7 July 1992 letter to the New York Times, Lowrie uses a quote from Hasan al Turabi (from a discussion held at USF) to attack Leslie Gelb for suggesting that coexistence goes against the tenets of Islam. Marc Orr says he's a retired US diplomat who served in five or six mid-Eastern countries. Adjunct professor of International Studies, "he's the real leader of the group."

Dr. Mohsen Milani, according to Mark Orr, is another member of the Committee for Middle Eastern Studies. A native of Iran, "he has written fairly extensively on Iranian politics."

Dr. James Strange, "professor of religious studies who approaches mid-East from that aspect," according to Mark Orr. Another member of the committee.

Samuel Fustukjin, "native of Lebanon, not a scholar, but very helpful. Director of our libraries. Strong contributor to our group," Orr said.

Dr. Ailon Shiloh, retired, professor of anthropology, now in London on sick leave, Orr said. Lived in Israel, US citizen born here.

Robert Brinkmann, from Geography Dept., interest in the role of water in Mid-East politics, Orr said.

Jamil E. Jreisat, professor in dept. of gov't and international affairs. In a St. Petersburg Times column [3 March 1991], recommends a series of anti-Israel and non-radical pro-Islamic books, as well as subscribing to the Washington Report on Middle East Affairs. Marc Orr says he's Jordanian, and that he runs symposiat and intensive programs on comparative public administration. Steve interviewed Nathan Katz, who said that Jreisat was Jordanian-Palestinian, and had envisioned a link between USF and a West Bank university.

Text of WISE-USF Coop. Activities Document Dated 11 March '92

[Source: I14]

- (1) Use of Libraries: WISE and USF agree to permit staff and students from each other's institution to borrow books from their respective libraries in accordance with existing regulations and fees.
- (2) Conferences, seminars, and lectures: The two sides agree to cooperate in holding conferences, seminars and lectures pertaining to issues of mutual interest such as Islam, the Muslim World and the Middle East. All events will be open to USF students and the general public. The two sides may publish the proceedings of such events.
- (3) Exchange of adjuncts and fellows: WISE and USF may seek to take advantage of the presence of faculty or staff members who have special knowledge or experience by appointing them to temporary teaching or researching positions in the respective institutions. Exchange professors and researchers may also receive financial assistance from the two institutions to fund their research.
- (4) Work study: WISE and USF agree to allow their students and researchers to be employed by the other side as research or teaching assistance in accordance with their respective rules and policies.
- (5) Research publications, graduate students and research assistants: WISE proposes to recommend highly motivated and qualified students to seek graduate studies at USF in different disciplines in the social sciences. These students must satisfy all USF

Graduate School and departmental admission's requirements. WISE would offer 1 to 3 annual grants to support qualified students for stipend support based on availability of funds. Each grant may range between \$7,000 and \$11,000 annually. The total amount of the grant will be paid as a graduate student stipend. The student will be appointed to this grant as a 50% research assistant and hence be eligible for tuition waiver in his or her respective department. Specifics of administering each grant will be decided by the university department and WISE. (6) Future: The two sides may agree at a later stage to expand their cooperation to other areas. This agreement may be terminated by either party giving written notice to the other party. [Signed By:] Dr. Ramadan Abdalla, Director of Administration, WISE; Dr. Mark Orr, Director, International Affairs Center; Dr. Mark Amen, Direction, International Studies Program; Dr. Rollin C. Richmond, Dean, College of Arts and Sciences.

Incident in Tampa Bay Islamic Community: Violent Clash

[Joseph Suggests: Use this charming story as a lead. Don't try to speculate too deeply. Just use it as evidence of deeply felt religious sentiments in the community.]

15 May 1987: St. Petersburg Times reports a violent clash between "two Muslim sects" in Tampa. 15 coreligionists walked into a mosque on 5910 130th Avenue in Temple Terrace, which contained 40 worshipers at the time. The 15 "attempted to break up a ceremony apparently connected with Ramadan, the holy days of fasting ..."

Among them was al Najjer, a 24-year-old Muslim woman of 12703 N 58th Street, who threw a handbag at Magda Ahmad, a 42-year-old pregnant woman who later suffered a miscarriage. She's the wife of mosque founder Ibrahim Ahmad, an

associate professor of mathetmatics at the University of South Florida. Asked to explain the incident, Professor Ahmad said, "Muslim fundamentalists are singled out as lunatics ... [but] in every religion there are people who like to preserve the traditions. Islam has its share just like Christianity." Al-Najjer was arrested and charged with aggravate battery.

Adil al Aseer, leader of Islamic Society of Tampa Bay, denied any knowledge of a rift within the community. So did Abdelwahab Hechiche, professor of Interdisiplinary Social Studies at University of South Florida.

[Joseph Notes: The following material from Udi is probably misattributed to ICP. It feels like IAP to me. We're going to ask him about it.] [The main thrust of the organization manifested itself in propaganda activities and annual conferences. Among the participants in these conferences were top Muslim leaders representing fundamentalist organizations all over the Middle East. In 1988 the organization held conferences in 26 American cities, in honor of the first year of Intifadah, and in support of Hamas. The main speaker was Dr. Mohammad Syyam, the President of the islamic University in Gaza and a founding member of Hamas, who said he had been deported by Israel [his residency visa had not been renewed]. Syyam visited 17 American cities between November and December 1988. Additional speakers were Doctor Abdullah Azzam, Hamas leader in Jordan; Dr. Mohammad Saaqr, the former dean of the Islamic University of Gaza, deported by Israel; and Sheikh Mohammad al 'Arifi from Lebanon. Furthermore, it says in one of the organization's documents that in 1987 Abu 'Umar Mussa was chosen as Chairman of the Board of the organization. Our

knowledge of the subject suggests that this was Musa Abu Marzuq. As far as we know, ICP is the skeleton for the establishment of the Hamas organization in the United States, and it seems, even in the territories. In 1982 the organization published a book called "The Road to Palestine," which expressed the guiding principles of the organization. These principles were later on expressed in the Hamas charter and especially the idea that Palestine needs to be the central issue facing Muslims the world over. This idea is attributed to Hamas in the territories, but was first expressed by ICP several years beforehand.

[Source: Islamic Horizons, September '92]

[Advertisement, page 12: New from UASR -- Islam Under Siege, Radical Islamic Terrorism or Political Islam? by Ahmad Abul-Jobain ... Middle East Affairs Journal ... UASR, PO Box 1210, Annandale, VA 22003.]

[Source: The Message, April '93]

[Headline, Page 19:] The Bomb Keeps Exploding

[Author, Ahmad Abul Jobain, Managing Editor of Middle East Affairs Journal, Springfield (UASR)]

... New York's World Trade Center has served to exacerbate Westerners' xenophobic fear of Muslims and, for certain elements within that society, to congratulate themselves for being accurately warned of an alleged Islamic wave of militant violence that threatens even America. There can be no doubt that there are elements within the Arab and Muslim communities the world over that act irresponsibly; yet a number of Western observers relish the thought of saying such individuals represent the "Muslim mind." ... This decade has, and will, witness a new kind of war against Islam. Western opponents of the Islamic revival have learned a great deal from past experiences with socialism, Communism and Arab nationalism. They have learned that to crush a popular movement, physical force is not enough. The best tactical approach, as envisioned by Western antagonists, is three-pronged: a media blitz, an intellectual onslaught, and political action. ... Jewish journals, such as Midstream and Commentary, have been at the forefront of exaggerating the Islamic threat. Martin Kramer, Meverhoff Fellow at Winep, wrote in Commentary: "(In the) fundamentalists ... visions of interdependence, Islam will indeed sell its oil, provided that it is allowed to invest the proceeds in instruments of war which will enable Muslims to deter any form of Western intervention. This proliferation will eventually create a world order based not on American hegemony but on a restored balance of power -- and terror." Such fear-invoking words are aimed not only at Jews, but at the whole American

public, as well as its political establishment. ... It is evident that the negative articles written by prominent journalists, the scathing denunciations elaborated upon by scholars and the devious reports completed by questionable sources are going to cause significant damage to the Arab and Muslim communities, particularly in the West. It is not too farfetched to question what elements are really behind the bombing of the World Trade Center. That Israeli elements may have been involved indirectly is possible ... Those involved in this campaign believe that foreign governments will only succeed in eliminating Islamists by any means necessary, including torture and violence; and that helping eradicate the Islamists will occur by way of propaganda warfare used in the West similar to the efficient methods Goebbels employed during the Nazi era (which rallied the German people so surprisingly behind the concept of Aryan supremacy) and, more crudely, like the McCarthy era in the United States during the 1950s, when people were branded and persecuted without any due process. Islam can certainly withstand such attacks; but if Muslims do not employ similar media and lobbying tactics, things are going to get far worse before they get any better.

[Source: Israeli Document]

As far as we know, the research institution UASR in Washington was originally located in Chicago and at some point, after 1989, moved to Washington. It is not clear if it continues to exist in Chicago as well, and if it does, what its role is. Further details:

- A. Ahmad Abu Jubeen -- We do not have information regarding this man.
- B. As far as we know, UASR is used as a disguise for Hamas activities, and the movement, or its operatives, do not act officially in this [Hamas] framework. Thus, it's more than likely that this organization is very cautious in its publications and overt activities, so that it won't seem associated with Hamas.
- C. Information gleaned from interrogations: Mahmud Rumhi (Kath'm Sualha's

brother-in-law), who served as head of the area of the center, met in May of 1992 with Musa Abu Marzuq (head of the political branch of Hamas). With Marzuq (who introduced himself as Abu 'Umar), there were 6 or 7 others, and interrogations indicate that this was a meeting of the Hamas leadership in the United States. During the meeting they discussed: Hamas activities and money issues, elections for autonomy, and problems between the movement and other organizations. Rumhi spoke and one of the people present took down what was said. It is told that Mohammad Salah was also present at the meeting.

D. The telephone number (703) 75009010 [Translator: I checked it out; the fax number is 750-9010], which is known to be the fax number of UASR, was found on 'Adil Jineedi, the Hamas operative responsible for the Hebron region.

E. We do not know about the funneling of money from UASR.

F. Obviously, Ahmed bin Youssef knew that he was working with Abu Marzuq. It's very likely that he is also the operative known as Abu Ahmad, who served as liaison between Hamas leadership abroad and its operatives in the territories.

A: Musa Abu Marzuq: Born in Rafiah, 1951, engineer, studied in the United States, where he remained for an extended period. Family members: An elderly father (about 80 years old) who lives in the Yavneh/Rafiah refugee camps; a mother (about 70 years old); a brother, Mahmud, apparently lives in Egypt, who used to be a high-ranking PLO leader; another brother, Haled, who lives in Rafiah; and at least three married sisters who also live in Rafiah.

B. Ahmed bin Youssef: Pen name of Ahmad Mahmoud Mohammad Salah. He was a member of the "publications wing" of Hamas in the Gaza district, which was discovered in September 1988. It is not clear when he moved to the United States, but in any case, in 1989 an article of his on Sheikh Ahmed Yassin appeared in MAYA's newsletter. One of his brothers is among the Islamic Jihad activists who broke out of the Gaza prison in 1987. There are no additional details.

[Source: Israeli Document]

6. The brother of Ahmed bin Youssef was among the wanted "Islamic Jihad" operatives that escaped from Gaza prison in 1987. '

Halid Mahmoud Salah managed to flee to Egypt. Today, he's an operative for the Ahmad Mahana faction of Islamic Jihad, in Syria.

[Source: (Book Labelled P3) The Islamic Movement Inside the Green Line -- The Palestinians of 1948, subtitled, pangs of resurgence and challenge of the future. By Ahmed Yussuf, published by UASR. 1990.]

[Nothing Useful. Quotes from Eli Rekhess alot.]

[Source: (Book Titled:) Hamas: Between Pains of the Present and Hopes for the Future. Edited by Jihad Salih and published by UASR -- then called International Center for Research and Studies -- then based in Chicago. 9th edition.]

[Page 9:] Hamas is a mass movement that includes all of the sons of the Palestinian people, in view of the reality that all the sons of this nation are Muslims, either by religion or by culture. And that understanding applies to the non-Muslims of our people, such as the Christians, for example. They may be non-Muslims by religion, but their culture is Islamic.

[Page 17:] Israel is the spearhead for Western attacks on Islam, as an Ummah and as a civilization. The Jewish entity in Palestine does not possess any of the components of a power in itself. It is the spoiled child of the West, both the Capitalist and Communist branches of it. Both camps are concerned with keeping this entity strong, so that it may represent their interests in the region, and be a means of suppressing the people there, who do not have sovereignty except in name, and no independence except their paraphernalia. Israel fulfills its duty and its role perfectly.

[Page 18:] It was natural that the Palestine cause became the central cause of the Islamist world movement, in which Hamas represents the spearhead of

confronting the Zionist entity called Israel, which is the spearhead of Western attacks on the Islamic Ummah altogether.

[Page 19:] [Enumerating points of Hamas's program:] To stand firmly against American policy that is totally biased in favor of the enemy, and to bring to naught the different American attempts at eliminating the Palestine cause, and of quelling the Intifadhah as a first step in this direction. To activate and direct the unofficial Islamic potential in Europe -- that is to say, those not belonging to governments or states. And to help them to stand on their own feet in confronting Zionist activities that recruit so much of material and moral help for the State of the Entity.

[Page 32:] Islam will be the rock on which Israel's small and bigger dream will shatter. The Muhammadan prophecy that the tree and the stone will speak shall come true, and that the Muslim will fight the Jew and be victorious over him. This is near at hand. And the blessed Jihad Intifadah is the first of the indications and glad tidings for this.

[Khalid:]

UASR, in Annandale, Virginia, is a particularly clear manifestation of the emergence of an effective Islamist internationale. UASR publishes the Middle East Affairs Journal. A look at its board of advisory editors shows the whole panorama of Islamist institutions in the West and East, plus their Western supporters. We have here Khurshid Ahmad, who is mentioned as belonging to the Institute for Policy Studies, Pakistan. It does not mention that Khurshid Ahmad is also the founder of the Islamic Foundation Leicester, with its branches in many countries, and that he is the deputy chairman of Pakistan's Islamist party, Jama'at-e-Islami. Also on the board is Sayid M. Syeed, mentioned as representing the American Journal of Islamic Social Sciences, which is a publication of the IIIT. He also is a prominent member of the Jama'at-e-Islami. Kamal Hilbawi is mentioned as representing the Institute for Policy Studies. We know that he is head of the Arabic section there,

whereas Khurshid Ahmad is head of the ENglish section. Suleyman Nyang of Howard University is represented in many Islamist organizations. He works particularly closely together with the American Muslim Council and with the IIIT. As a matter of fact, he used to be the editor of the American Journal of Islamic Social Sciences. Robert Crane is represented as representing the American Muslim Council. Significantly, Fat'hi Uthman is also mentioend, representing the Islamic Center of SOuthern California. The editor-in-chief is Ahmad Yousuf, author of several books on Hamas. The managing editor is Ahmad Abu'l Jubain, author of Islamist publications.

There are several persons in the board of editors that need to be investigate, such as Muhammad Karbal at Mt. Mercy College, Dr. Kamal Khalidi, Center for Arab References, USA. The same applies to persons from outside the United States, such as Mahmoud Akif Cairo University, Rifaat S. Ahmad, YAFA Corporation for Studies and Research, Egypt; Yulouay M. Safi, International Islamic University, Malaysia [this is another institution of the Islamist Internationale, just like the Islamic University in Islamabad, Pakistan]; Abdel Sattar Qassem, Najah University, West Bank, Yusuf Khalifa al Yusuf, al Ein University, UAE. The supporters: John Entelis, Fordham University; Yvonne Haddad, U. Mass; Louis Cantori, University of Maryland; Bruce Lawrence, Duke University; Hala Fattah, Georgetown University [We put her together with the non-Muslim supporters on the assumption that she is the wife of CLovis Magsoud.] This issue of the Middle East Affairs Journal is Volume 1 Number 3, Spring/Summer 1993.

In the Arabic section, it has a political analysis that is not signed. The topic is Israeli withdrawal from Gaza: "Choices and Expectations." [Page 57] "It can be observed that since December of last year, military operations carried out by Palestinian fugitives, especially members of the brigades of the martyr Izz ad-Din al Qassam, that form part of Hamas. They stand out for exactness in planning and great courage in execution, in a manner that has put to shame the occupation forces and struck deep fear into the ranks of the

settler-soldiers.

The same issue also has a translation into Arabic from an article in the Middle East Report, March/April 1993 #181, with the title, "Clinton, Israel, and the Deportation of Hamas Members." [Page 113-116].

[Page 123-127] [Caption: "Documents" : they reprint a Hamas declaration, with the title, "The Zionist Politics of Deportation and Exiling and Their Danger for the Palestine Cause."] [Page 131 -- a review of Bodansky's book on the Islamist Internationale speaks in particular detail about what Bodansky says regarding Hamas, apparently criticizing him for having written such an inimical study, but without any attempt at refuting him. If at all, one notices a kind of glee and satisfaction for having been given this importance.]

[Source: Ahmed bin Yousuf, Hamas: Background of Its Inception and Horizons of Its March, UASR, Second Edition, September '89]

[Page 35] [Here the author speaks about relations between the Muslim Brotherhood party and Hamas. In this context, he describes the history of the Muslim Brothers' attitude toward the Palestinian struggle.] During one of their demonstrations in Syria, the Muslim Brotherhood carried banners with the inscription, "We shall knock at the door of paradise standing on the skulls of the Jews." The Brotherhood continued to affirm the definiteness of Jihad for deciding this civilizational struggle between the Nation of Islam and the sect of the Jews. And to those who saw differently, the late Umar at-Tilim Saani [former head of the Egyptian Muslim Brotherhood] used to say, "We are the ones who said, and we continue to say, that there is no existence for the Jews in this region except as subjects. As rulers, no." The position of the Brotherhood still follows this path. The present supreme guide, Hamid Abu'l Nasser has said, "There is no means for getting back Palestine, all of Palestine, except by Jihad. With blood, weapons, and money."

[The other UASR publication we looked at is a book called, "The Islamic Movement in the Shadow of International Change and Crisis in the Gulf," subtitled, "The Second Seminar on the Future of Islamic Work." It's completely in Arabic. The editor is again Ahmed Bin Yusuf, who also contributes a paper entitled, "Palestine As the Scene of Cultural Confrontation," at the end of which he discusses several Islamsit movements. On Page 314-315, he speaks critically about Hizbu Tahrir. On page 315-317, about Hamas, without such critical observations. There's a piece by Salah Hassan called, "The New World Order As a Prelude to the Establishment of Greater Israel." Subtitle: "The Centrality of the Palestine Cause in the Clash of Civilizations." From page 385 to 418. Page 405 subhead: "Hamas as the Vanguard of the International Islamic Renaissance Project." :] The call of Allahu Akbar that resounds in Palestine, in all of Palestine, has had the effect of putting an end to all possibilities of coevistence with the occupation. It has brought back to the conscience of the world that there is an occupation in all of Palestine, which must be ended and must go. I would like to assure our Islamic people, the Arab people, and the Palestinians abroad that the people of the Intifadah have chosen Jihad. ... 1[Page 408, quote from Sheikh Hamed al Bitawi, the preacher of al Aqsa mosque and a judge of Tulkarem] is of the view that "all Muslims, the people and their leaders alike, need to be reminded of their obligation toward Palestine as an Islamic cause, and an obligation upon all Muslims to know that occupied Palestine must be liberated from the river to the sea, and be returned to Muslims, and that the occupiers have to be evicted. There can be no happiness for Palestine, and no rest for humanity until and unless Islam takes its place. ... Dr. Abdel Aziz Rantisi, one of the founders of Hamas, says, "We see now that Egypt has been sold to the American and Israeli enemy. The PLO should draw it lessons from that. The weak one does not get anything from peace. Rights can only be obtained by force." [Page 406] The distinctive vision of Hamas regarding the nature of this conflict is that it makes every Muslim and every Arab, wherever

they may be in this world, responsible in one way or the other for the loss of Palestine, and confronts him with his ideological responsibilities and national obligations that require from him to work without hesitation for taking the right back from the usurper, and to help the Palestinian people in its difficult march on the path of resistance and liberation.

[Source: The Islamic Movement in the Shadow of International Change and Crisis in the Gulf, copublished by UASR and IIT, Chicago, December '91] [Second Title: The Second Seminar on the Future of Islamic Work, edited by Ahmed Yousef. The Arabic Subtitle is, Studies in Political Consciousness and the Islamic Movement.]

Introduction to the Book

It is difficult for us to speak about the circumstances that impelled us to hold this meeting, but it is possible to summarize them in one word: the word [Desert] Storm, that blew its wind and its repercussions on our Islamic East. And we were hit by its deadly impact, and it left us behind as an Ummah in crisis. It shook the nations after we were threatened by the ghosts of the caliphate coming back, and the dreams of stability.

This meeting is being held as a step on the way toward a clear vision of what happened, and a reform of what befell us. An attempt to draw outlines of redemption and salvation. This book comprises the thought of the meeting, and its focal points and programs, and the procedure of its inaugural and concluding statements, and the studies therein, in addition to the names of participants in the discussions, then suggestions of some, and a look into the future of this intellectual assembly. It is possible for us here to register with pride and a sense of achievement the method of consultation that was carried by a spirit of brotherhood and love, and faithfulness inspired by truth and truthfulness. This high spirit, which ruled the atmosphere of critique and discussion, and determined the shape of interaction and dialogue. Justice and propriety demand from us to express rich thanks to all who

participated and made the work of this meeting a success. All those from UASR and from IIIT. This cooperation manifested itself in the efforts spent by UASR and IIIT in organizing this conference and financing it. All this goes to the credit of the outstanding scholars, members of the preparatory committee. We cannot mention here all those who made this meeting a success by name. All the office bearers, employees in UASR and IIIT, all those who came forward as volunteers to offer their services, in particular and in general, and those who made all efforts with us to print the papers of this meeting and help in preparing them during the meeting and after. It is an obligation to single out Dr. Taha Jaber al Alwani -- the brother, the father, and the friend -- and Mohiad-Din 'Aatiya, a man of authenticity -- and brother Nadir Jaw'wad, who is a great host, and 'Ali Abu Za'akouk [apparently the Libyan Ali Ramadan], and sister Haja Abdel Majid Abu Jadiri. All those who volunteered, all thanks be to them. And also, I would not like to leave unmentioned the tireless efforts of brothers Abdullah Mutlaq and Salah Daoud, in printing and publishing these papers.

-- Ahmed Bin Yusuf, Director of UASR.

[Another Section, Same Book, Titled, Files of the Gulf Crisis]

Preface:

This is a series of files on the Gulf Crisis and the War that comprises fifty volumes, containing a variety of articles and different chapters, through which there runs a common thread, and which are all connected by this Gulf Crisis. We in UASR want to make all this reference material available to researchers and students, and those interested in Arabic and Islamic affairs, as well as the political, economic, and military interactions connected with it. Therefore, we are trying in our selection of the sources and reference materials that are at our disposal -- and actually, they are very many and varied -- to present this huge matter with analysis and political framework, and a followup, and also a media coverage. In addition to different statistics about the military potential of the various participants, or such

as are connected to the crisis and the event. The journey was difficult, and demanded great potential and efforts, because of the enormous mass of Western materials in the newspapers and magazines, and journals and congresses, and sessions of the congress, and discussions of the people connected to it in important positions. This series of files is one of the many works and publications supervised by UASR, and we give it a high priority within the list of our activities.

-- UASR Data Center.

[Page 3:] The meeting of the future of the Islamic movement in the shadow of International Change and Crisis in the Gulf. First Working Paper, that was sent as an indication to the brothers, researchers, and scholars, and thinkers, for participation in the meeting. The last few years have seen a big change that had great repercussions on parts of Europe, in addition to our Arabic Islamic world. When communism as a political ideology fell, and retreated as a universal force, the balance of power became disrupted, and together with it, the vision of the enemy and the image of the opponent that had been ruling the political world order after World War II. This decline of communist hegemony over Eastern Europe in the year 1989 ushered in important changes in the geopolitical map of the world, to the benefit of liberal democracy, which Fukuyama considers the final solution to the problem of government in his theory, that he named the End of History.

... We request you to prepare a paper no longer than two or three pages, and to make the necessary preparations for attending this meeting, which will take place in Washington, DC from June 19 to 21, '91.

-- March 28, '91

Program and Works of the Meeting:

Friday, July 19. Dinner and then evening prayer.

First session, from 9:00 to 11 pm. Session leader, Mohiuddin 'Atiyya. [1]

Recitation from the Qur'an by Wa'il al Khayru [apparently Lebanese]. [2]

Welcoming address on behalf of UASR by Ahmed bin Yusuf. [3] Welcoming address

on behalf of IIIT by Dr. Taha Jaber al 'Alwani [Iraqi]. [4] Presentation of the program by Ali Ramadan. [5] A word on the meeting and its intellectual framework, by Taha Jaber al Alwani. [6] General Discussion.

Saturday, July 20. Second meeting, from nine to 11 AM. Session leader, Ahmed bin Yusuf. [They say nothing about this meeting!]

Third Session, from 11:30 to 1:00 PM, on the movement. Session leader:

Abdelrahman al-Amoudi. Break for noon prayer, lunch from 1:30 to 3:00.

Fourth Session, from 3 to 5 PM, on the movement, part II. Session leader:

Muhammad Akram Adalouni. Break until 5:30. 5th Session, from 5:30 to 7:30

PM: Political Focus. Session Leader, Sami al Arian. Break until nine

o'clock. Sixth session, from nine to 11 pm: Ideological Focus. Session

leader: Muhammad 'Abbas.

Sunday, July 21: The seventh session, from nine to 11 am, session for free discussion. Session leader, Hisham at-Taalib.

Concluding Session, from 11:30 to 1:00, presentation and summarizing of the conference proceedings, and the most important suggestions made. Session leader: Jamal al Barzinji.

[Page 515:] Participants in the Meeting: Dr. Abdul Majid an-Najar, Tunis; Dr. Taha Jaber al-Alwani, Iraq; Dr. Ishaq al Farhaan, Jordan; Dr. Jamal al Barzinji, Iraq; Dr. Sami al Arian, Palestine; Dr. Ramadan Abdullah, Palestine; Dr. Hisham at-Talib, Iraq; Dr. Tawfiq Ash-shaawy, Egypt; Dr. Ali 'Um'mar, Lebanon; Dr. Khalil ash-Shiqaqi, Palestine; Professor Mohiud'din Atiya, Egypt; Professor Louie Saafi, Syria; Professor Mahmoud Zaayid, Palestine; Professor Muhammad Faayiz, Tunis; Professor Abdelwahab Mansour, Egypt; Female Professor Taysir al 'Ayaadi, Tunis; Female Professor Mahja Qahf, Syria; Musa Abu Marzuq, Palestine; Ibrahim Hasbullah, Egypt; Iyyad Hilal, Palestine; Muhammad Najib Yasin, Syria; Muhammad Abbas, Palestine; Hamoud ath-Thar'hi, Yemen; Muhammad al Hashimi al Hamidi, Tunis; Kamal Hilbawy, Egypt; Muhammad Akram Adalouni, Palestine; Professor Ali Ramadan, Libya; Professor Tariq al Adhmi, Iraq; Professor Muhammad As[i], Syria; Professor Mundhir Isma'il, Sudan; Professor

Salaah Hasan, Palestine; Female Professor Hajja Abu Jadiri, Sudan; Fadhil al Amin, Libya; Najib al Ghous, Lebanon; Hamoud 'Alimat, Jordan; Subhi Ghandour, Lebanon; Yousuf Talal, America; Ayman al 'Ouri, Palestine; Dr. Bashir Salih ar-Rashidi, Kuwait; Dr. Salih bin Hussein al 'Aayad, Saudi Arabia; Zuhayr al Ghawaat Jum'a, Morocco; Dr. Akram Kharoubi, Palestine; Dr. Ilham at-Taalib, Iraq; Female Professor Waffa Hazeen, Palestine; Dr. Sayyid Muhammad S'eid, Kashmir; Dr. Mani' Muhammad al Jahni, Saudi Arabia; Dr. Qutbi al Mehdi, Sudan; Muhammad al Hilaali, Yemen; Ibrahim Abdel Aziz Sahd, Libya; Saadiq 'Ibaadi, Iran; Sami Nasr, Palestine; Ja'afar ash-Shaayid, Iran; Zaayid Hamdan, Palestine; Muhammad Tutunji, Iraq; Saalaar as-Sardaari [Homeland not given but apparently an Afghani name]; Muhammad Hazeen, Palestine; Muhammad Abdel-Rahman, Saudi Arabia; Hassan Ibrahim [No homeland listed]; Murtatha Yusuf [No homeland listed]; Maysuun at-Taalib, Iraq; Female Professor Zeinab Taha Jaber, Iraq; Dr. Kamal Nimr, Palestine; Ahmad Taha al Alwani, Iraq; Professor Jamal at-Tahir, Tunis; Professor Abdel-Rahman al Amoudi [No homeland listed]; Professor Umar Yehiya, Palestine [pres. of IAP]; Professor Ahmed bin Yousuf, Palestine; Dr. Tariq as-Sueydan, Kuwait; Professor Abdullah Mustapha Mutlaq, Palestine; Professor Wa'il Khayru, Syria; Professor Ibrahim al Wazeer, Yemen; Dr. Hamoud as-Salwi, Yemen.

Contents:

Chapter 1: [Welcome, etc.]

Chapter 2, Part 1: FOCUS on Education and Media. First Lecture: Limitations on the Media Mission of Islam, Kamal Hilbawi. Second Lecture: The Islamic Media confronting the challenge of Universal Media, by Fudail al Amin. Third Lecture: Toward a Review of the Educational Role of the Islamic Movement after the Gulf Crisis, by Dr. Abdel Majid an-Najar. Fourth Lecture: The GULF Crisis and the SUBJECT of Shura, by Muhammad Fayiz. Fifth Lecture: Call to Establish a Universal Organization of Islamic Security, by Yusuf Talal. Sixth Lecture: Future orientations of the contemporary Islamic movement at the eve of the twenty-first century, by Muhammad Akram.

Chapter 2, Part 2: Focus on the Movement. First Lecture: Glad Tidings in the Crisis, by Dr. Tawfiq ash-Shawy. Second Lecture: Let us Start Ourselves, by Ibrahim Hasballah. Third Lecture: Women's Political Participation in the Islamic Movement, by Nahjah Qahf. Fourth Lecture: Priorities of Islamic Action in America, by Ali Ramadhan. Fifth Lecture: Radical Obstacles to the March of the Islamic Movement, by Munthir Isma'il. Sixth Lecture: The Islajmic Movement and the Need for a Complete Ideological Political Guiding Principle, by Muhammad al As[i]. Seventh Lecture: The Islamic Movement, Shaping the Terminology and the Signposts of the Political Projects, by Jamal At-Tahir

Chapter 2, Part 2 [It's Really Part 3, but they apparently mixed it up.] The FOCus of the MOVement. First Lecture: The Islamic Movement in Crisis -- an Assessment and Vision of the Future, by Sami al Arian. Second Lecture: The Effect of the Gulf Crisis on the Islamic Movement, by Iyad Bilal Third Lecture: After the Two Gulf Wars -- The Future of Islamic Action in Iraq, by Tariq al Athmi. Fourth Lecture: The Islamic MOVement -- Between Democratic Change and External Danger, by Muhammad Najib Yasin. Fifth Lecture: The Islamic Movement and Events of the Gulf -- An Attempt at Evaluation and Assessment, by Muhammad Abbas. Sixth Lecture: The International Islamic Action -- Between the Potential of the Ummah and the Intention of the Movement, by Hamoud 'Alimaat. Seventh Lecture: The Islamic Movement and the Gulf Crisis, by Louie Safi. Eighth Lecture: Essential Priorities in the Notebook of the Islamic Movement, by Muhammad al Hashimi al Hamidi

Chapter 2, Part 3 [Actually Part 4 -- See above]. Political Focus. First Lecture: The Arab and Palestinian Future After the Gulf War. Khalil Ash-Shiqaqi. Second Lecture: The Gulf Crisis and the Future of Ideological Conflict in the Region. Palestine as the Scene of Civilizational Confrontation, by Ahmed bin Yusuf. Third Lecture: The Special Relationship Between Islam and Arabism, by Subhi Ghandour. Fourth Lecture: The Islamic MOVement and the task of the Present Phase, by Ramadan Abdullah. Fifth

Khalid Does Detroit

One of the major features of the convention was what the participants called the "Market," [Suq], not using the usual India-Pakistani word Bazarre. This was a kind of variety show of Islamic paraphernalia, such as Palestinian scarves and head gear, but also other dresses and head gear from different parts of the Islamic world. In a sense, it might be called a Muslim fashion parade that was on sale over there, both for male and female. The variety of female dresses and head gear usually has a stronger attraction for Western convert women than for the Arab ladies. Western convert women strike at every conference or convention for their fantastic dress styles, which seem to come straight out of the Arabian nights. No difference between white and black American ladies. There also was no lack of jewelers, selling all kinds of Middle Eastern ornaments. And they didn't lack customers. The same applies to Arab-Turkish sweets, which were sold together with books and tapes. Young men from Sri Lanka were selling their country's tea. There was no other visible connection between his stand and Islam in general or Maya in particular, except that he was a Muslim from Sri Lanka. But by far the largest number of stands were actually book stalls, many of them offering the same merchandise, especially classics of Islamic theology and jurisprudence. But each one would specialize on some particular production, for instance, children's books on Islam, including all kinds of comics illustrating the lives of the early heroes, or devoted to the five pillars of Islam. But some, through cultural aspects as well. There was even at least one book on Islamic civilization that could have been sold by any Jewish or Christian organization as well. Most of those books, however, were of the incendiary type, deploring non-Muslims' hostility toward Islam, and bemoaning the fate of Muslims aggressed upon by non-Muslims. Some of those book stalls were closely connected with one or the other political group. For example, there was the Party of Liberation, in Arabic, Hizbu Tahrir, based primarily in Jordan, but which has recently established an alliance with a group of Pakistani Islamists, who have helped them produced literature in English, whereas

hitherto their books had been only in Arabic. Theirs was purely party literature and nothing beyond that. In other bookstalls, the common literature of the Muslim Brotherhood party was on sale, which is to say, especially the books by chief ideologues, like Hasan al Banna, Sayid Qutb and Maududi. Khomeinist literature was conspicuously missing. Many of the treatises were virulently anti-Israel, and quite a few definitely anti-Jewish, closely resembling anti-Semitic literature as produced by ultra-rightists elsewhere in America or Europe. The Protocols of the Elders of Zion were available, but they have long been surpassed by a new brand of literature that has turned anti-Zionism into Islamic theology, particularly at the Palestinian stalls. They also offered a rich variety of Palestinian flags, badges, and toys, in addition to replicas of al Aqsa Mosque as piggy banks. Then there were the stands devoted to different countries and special issues, such as Bosnia, Kashmir, and the Islamists' resistance to Saddam Hussein in Iraq. Most of those had videotapes running from morning til evening, in the case of Bosnia and Kashmir depicting the horrors of genocide. In the case of Iraq and Algeria, mainly speeches by Islamist politicians, assailing the government of their respective countries. A faction of Islamist Kurds were also represented. But Palestinian presence and propaganda was stronger than any of the other countries. In addition to all these, there were relief organizations displaying videos and printed material that showed their activities and asked for donations. One of those Islamist relief organizations was particular to Somalia, with Somalis manning the stall. But there was no Sudanese presence, and no relief organization depicting the fight against famine in that country. This obviously did not figure into the Islamist agenda. The stall dedicated to human rights displayed reports by Amnesty International and other human rights organizations, and all those places where Muslims are suffering oppression, that is to say, again, Kashmir, Bosnia, Algeria, Tunisia. The stall was called, "Solidarity International for Human Rights," based in Washington, DC. Judging by the name, one would not

suppose it to have anything to do with Muslims or Islamists. But a quick glance at the board of Islamists reveals that it is an Islamist front organization. It starts with Abder-Rahman al 'Amoudi and Greg Noakes of the AMC, and also includes Sudanese Academic Rector of the Saudi Islamic Center in Virginia; and Professor Suleyman Nyang of Howard University; and Sayyid Syeed of IIIT. When asked about Sudan, the man in the stall actually succeeded in fishing out an Amnesty International report on HUman Rights Violations in Sudan, which he had somewhere on the table. But the report on Iran was not available. He did, however, show no open hostility, or did not seem to be embarrassed by the question. On the contrary. He took an address and promised to send such a report, although it never arrived. Most of the time, men and women mingled at the stalls, although there were times in between when the market was reserved for women only. Overall, attendance at the market was extraordinarily high, in tune with the general character of this convention, which had more the nature of a social get together than of a conference.

ICNA Relief had a stand too. Based in Jamaica, New YOrk, they concentrate on Algeria, Afghanistan, Burma, Bosnia, India, Kashmir, Palestine, SOMalia, Sudan, Tajikistan.

There were also educational organizations, like the al Aqsa Educational fund from Oxford, Mississippi. It asks in Arabic for financial support to Islamic educational institutions in the occupied territories. It doesn't specify which. There's also a pamphlet from the Islamic Universiy of Gaza, which presents itself, in an English booklet, explaining the organization of the school and its programs, with only very scant references to political problems. Otherwise, this is a very sober introduction meant for fund raising in the United States. Obviously seeking to avoid controversies.

Soundvision presents a large number of videos on topics like, Women's Rights

and Role in Islam, Americans Are Choosing Islam, and video footage of a rally for Bosnia in Washington, DC. Another store is that of the world's first Islamic multimedia computer program. Another video service, IBTS, introduces itself as a fast-growing Islamic video, audio, book, and cultural items supplier for the United States and Canada.

Amana corporation had a stand, with its '93 edition of the Yussuf Ali Qur'an translation into English.

A charitable organization called Islamic Relief introduces itself as a British-based charity from Birmingham, and asks for help for Bosnia, Somalia, Kashmir, Sudan, Albania, and Bangladesh. Nearby is the Holy Land Foundation for Relief and Development, exclusively devoted to Palestine. Also, at another stand, Benevolence International Foundation. Finally, IPI -- Islamic Publications International from Berkeley, California -- the only pro-Iranian establishment represented, offering books by one of the foremost khomeinist propagandists, Hamid Algar, whose latest published lecture bears the title, The New World Disorder and the Global Assault on Islam.

T-Shirts on display enumerate all the trouble spots, as they present themselves through Islamist lenses. It says, "Palestine, Kashmir, Bosnia," and ends with the question, "What next?" -- implying that Muslism are victims everywhere. Others simply say, "I Love al Islam," or bear Islamic symbols like the crescent and star. The baseball caps on sale don't have the "X" but rather, a crescent and star. On another T-Shirt, there's a Palestinian map, and the colors of the Palestinian flag.

Many of the relief organizations are not recognizable as Islamic by their name. Mercy International USA, for example, which is running clinics in Afghanistan, Palestine, Bangladesh, Somalia, and among Kurdish refugees from

Iraq. Islamic Relief describes itself as having been established in response to the terrible famines in Ethiopia and Sudan. It also lists as its aims the repair of mosques and the printing of Islam's holy book. It is based in Los Angeles. Human Concern International, from Ottawa, specializes in family support programs and orphan sponsorship, but also water resource and irrigation projects. Global Relief Foundation is a high-sounding name for a clinic in Southern Lebanon. They also collect funds, FOR A QUR'AN SCHOOL IN PESHAWAR. They're based in Bridgeview, Illinois, and they also work for Kashmir and Tajikistan, as well as Bosnia.

We also bought a book called "Hamas: Between the Pains of the Present and Hopes for the Future," published by UASR [Then called International Center for Research and Studies] in Chicago, 1991. [Khalid does not remember which stand sold this to him.] It's edited by Jihad Salih.

All of these relief organizations have well-produced handouts, with photos of their establishments and institutions, charts, and very professional descriptions of their work, which cannot fail to impress anyone anywhere.

And there is an ever-growing number of Da'wah enterprises, with their publications, such as Da'wah news from Sudan, apparently linked to Saudi Arabia. "Da'wah" means "mission," and this one aims at turning the entire African continent into a green Islamic preserve, imitating Christian missionary practices by trying to compete on the field of education and relief work.

Another stand was dedicated to the "mother-mosque of America," with an "Islamic Cultural and Heritage Center of America Corporation," collecting funds to restore what is called the oldest surviving mosque in the North American continent in Cedar Rapids, Iowa.

Lecture: The Permanent and the Transient in the International Order, by Najib al Ghawsh. Seventh Lecture; The Political Reality of the Islamic Movement, by Ali Ummar. Eighth Lecture: The Islamic Movement and International Changes in the Light of the New World Order, by Ayman al Auri. Ninth Lecture: Toward an Arab-Islamic Joint Strategy for the Middle East Region, by Ishaq al Farhaan. Tenth Lecture: The Islamic Movement in the Matrix of the Religio-Political Struggle, by Taysir al 'Ayaadi. 11th lecture: The New World Order as a Prelude to the Establishment of Greater Israel, Salah Hasan.

Chapter Two Part Four: Focus on Ideology. First Lecture: Toward a Correct Methodology of Revision and Reform, by Musa Abu Marzuq. Second Lecture: Set an example for them -- How Did the Liberals Carry Out Their Plan Over 35 Years? By Hisham at-Taalib. Third Lecture: On Islamic Action in the USA -- We, Now, Here, by Mohiud'din 'Atiya. Fourth Lecture: The Gulf Crisis and War -- Necessary Islamic Attentions, by Hamoud ath-Thaarhi. Fifth Lecture: Vision of the Future, by Abdel Wahab Mansour. Sixth Lecture: Observations on the role of Ideology in the Operation of Change and the Witnessing of Islamic Civilization, by Mahmoud Zaayid.

Chapter 3, First Part: Dialogues, Comments,

28 January 1994

Although it was cold and slippery out this Friday, we didn't expect the faithful would be deterred from trudging out to Mohammad al Asi's mosque in Maryland for Friday Juma'ah, the most important prayer of the Muslim week. We were a little disappointed to see no other cars in the parking lot when we drove in around 12:40. But we walked into the mosque for a look around.

Empty. No one in the foyer. The door to the bookstore was locked, even though a sign said it was open for business on Friday afternoons. And the vast prayer hall, about the size and ceiling height of a gymnasium, showed no sign of human life either. On its walls were gigantic Qur'anic blurbs in ornate Arabic script. One was about Allah's stern attitude toward infidels. There was a quote from Ayatollah Khomeini along another wall. And in gold letters dangling from the ceiling on string, "There is no God but Allah," and "Allahu Akbar."

On our way out, we ran into an Iranian janitor. We tried to talk to him in Arabic, but he didn't understand.

"Where is juma'ah?"

"Not here," he said. "Not on Fridays. The imam and his group are on Massachusetts Avenue in Washington, in front of the mosque."

"Oh, so we heard. But we thought, on such a freezing, rainy day, surely the Imam would prefer to pray inside."

"No, he's out there every Friday, no matter what the weather. That's always what he does. He's out there to say what's right, to speak the truth."

"Al Hamdulillah."

"We have other programs here. This evening, we have education courses, and all through the week. But if you want to hear Imam Asi, go to Massachusetts Avenue."

We asked about other clerics who lead activities here at the mosque.

"The Imam brought in somebody from Iran not long ago. He was very good.

He spoke to all Muslims, and he was beginning to unite us all. He brought alot of new people into the mosque. And then he went to Iran. He was supposed to come back. He tried to come back. But the government here wouldn't let him into the country."

Why not?

"He tried to unite all Muslims. And he was doing a good job. They wouldn't let him in for that."

After saying goodbye, we drove to Washington for a look at the scene on Massachusetts Avenue. A crowd of Muslims were streaming out of the mainstream Islamic Center, paying no heed to the religious counterworship going on across the street. There on the sidewalk, a short Arab American man with glasses and a trimmed beard was delivering a Khuttbah to an audience of 20 or so. For warmth, he wore a tan cloth coat over his body and a checkered Kefiyeh over his head. Gripping a microphone wired to an amplifier on the street corner, he shouted at the top of his lungs in a voice meant to agitate, and an accent that was part Brooklyn, part levantine, and all Shi'i.

"They send these news items across the wires, to the public, to hear! ... in another news item, from another part of the Muslim world, they tell us that the Palestine Liberation Organization will be sending its elitist security detachment to the United States, to train to protect Arafat. What can we say to this when you hear this! How does it make you feel! If it doesn't weigh down on your conscience ... you can go on. You can answer that tomorrow, and next week, and the month after, every time -- you pick up the opinion molders around us, and see how they are at work in the minds of the public! But where are we at work, between this force that is out there, and the force of the Qur'an that is presented to us! That becomes the operational question. That becomes your responsibility, and our responsibility!"

The imam finished his Khuttbah and let a muezzin call the listeners to prayer. A few caretakers set down long nylon strips on the sidewalk, so the Muslims could kneel in worship.

[Here's the text of Asi's Khutbah. It's only the tail end of it. We arrived late.]

It's the other way around. The Muslim towns and villages were always there. It is they who constructed the supply lines, and put'em [there]! And they calculated, it was deliberate, an intended distance from the Muslim areas. And they sent this news items accross the wires, to the public, to hear! And when it reaches you and I [Arabic]. Then, on another occasion, in another news item, from another part of the Muslim world, they tell us that the Palestine Liberation Organization will be sending its elitist security detachment to the United States, to train to protect Arafat. What can we say to this when you hear this! How does it make you feel! If it doesn't weigh down on your conscience [Arabic]. You can go on. You can answer that tomorrow, and next week, and the month after, every time -- you pick up the opinion molders around us, and see how they are at work in the minds of the public! But where are we at work, between this force that is out there, and the force of the Qur'an that is presented to us! That becomes the operational question. That becomes your responsibility, and our responsibility! Our responsibility it is becoming. This is a body of Islam, represented by Muslims and Mustath'af [the downtrodden] in this world. And their presence is being felt, and is being known, by the distant and the near. It is not new to who we are. It is new to how we conduct ourselves in this relationship, between Allah and his created world! Please understand this, as it is determined and imperative to do so, especially where and when we are located, in this immediate scale of time and place that we are in.

22 Jan '93

Interview with Mr. as-Sadaat [Translated Excerpts]

Sadaat: He had nothing in his mind but girls. He used to speak about it all the time, which is not a proper behavior, because according to Islamic custom, you don't do that, especially not in front of your father, or someone who is like your father. It's bad manners. ... He was not religious. He just used to go for Friday prayers, but for the rest, his mind was set only on girls. Even when he came here, he used to go out only with girls age 16-17. I advised him not to do so, because this is not Egypt here. In Egypt it is normal to marry a girl 16 or 17 years old, but here you don't marry a girl at that age. And also, you don't go out with her. ... He didn't used to pray any of the other prayers -- just on Fridays ... Only once in a while did he even go to Friday prayers. ... The lady with whom he was staying had a daughter twelve to fourteen years old, and she complained to me that he was fooling around with the girl, and I admonished him not to do that, because here in America, this is considered a transgression of the law, even if the girl consents. It's true that the girl looked much older, almost like twenty, but nevertheless ...

Khalid: It is strange that the author of this book about the Islamic roots of Sayid Nosair says that he had been associated for many years with the extremist Islamic movements in Egypt and had a long history with them.

Sadaat: No, this is not true. I know this from my son, my eldest son, who used to take Sayid Nosair along for Friday prayers. All the young people used to go for Friday prayer; that's a very common thing. But he didn't know much about religion. He was not particularly religious. His brothers, yes, the younger brothers. He is the eldest son. ... Nosair used to tell me all his problems, especially with girls. He used to call me Uncle, although I am not his uncle at all, nor am I a relative of his of

any other sort. He was in this peculiar habit of coming and telling me everything. Talking alot about his plans of getting married. ... There was a girl here in Pittsburgh to whom he used to teach religion. He violated her. It's strange, you know, to teach someone how to pray and fulfill all the religious obligations, but then to try to have sex with her without being married. Of course, I do not know for sure if that was true. But that is what the girl says. ... [on Sadaat's son:] The boy was there in Tanta, with very strict Muslims. The Sheikh Badawi type of people [i.e. Sufi], and they taught him to be very punctual about prayer ... We have friends there, and they told me that this boy really wants to learn religion, and he was close there to some Sudanese and such people. ... Here he couldn't learn. I don't know then any mosque here. Actually, there are four mosques here. But I didn't know about it. I used to take them to Washington. ... He also went to Saudi Arabia. Altogether he stayed there [Egypt and Saudia Arabia together] for two years. When he came back, he didn't know what to do here. [Got drunk once, but only once ... The fact that the man is saying this ~~is~~ about his son is testimony to his candor.] ... [On Nosair] I don't know what you mean, that he was religious all his life. He has never been religious. Even where he used to work here, they will tell you the same thing. ... He was always joking, always making fun. We never noticed any extremist ideas with him, anything like, you know, the killing of that rabbi, anything like military training, nothing of that type. In Egypt we have obligatory military service, but he didn't learn anything about the military there. His job was to make flight plans to schedule flights. He did that, and that was all. And he left. ... He didn't even learn how to hold a pistol. What he learned was just what the most common soldier learns, namely, to march, left, right, left right, and to salute the officers, nothing more than that.

Khalid: Why did he leave Pittsburgh? He seemed to be fine here in Pittsburgh.

Sadaat: It was all because of that girl to whom he taught religion and then tried to violate. Not because he became a fanatic or got organized into something, or what-not. No, quite the contrary. He was the farthest anyone could possibly be from religion. ... Last time I was in Egypt, I didn't hear anything about his being involved with extremists, or that he had become religious. How religious can he be? What transformation can he have undergone, when his age is nothing more than thirty years? ... Moreover, in Egypt, he did not study in any of the places where you have cells of the Muslim Brothers or extremist groups. It would have been a different matter had he studied at al Azhar, or one of those institutions where the extremists are strong. And those people would never think of going out with girls the way he used to do. If you come here and ask anybody who knew him, he will tell you that with him it was quite the contrary. He had nothing in mind but girls, because the girls are easy to get here. ...

Khalid: What happened to Nosair here in the states? Did he have any bitter experiences with blacks or with Jews? What could have been his motivation for such an act?

Sadaat: What problems could he have had with the blacks? And as for the Jews, they're very close to us, and their book, the Torah, is like our Qur'an. I used to talk about this with Nosair. I have a friend here, a Jewish lawyer. Judaism is the only religion like Islam that prohibits you to marry your daughters and your mother. It establishes the same modicum of purity. We in Egypt have alot of habits taken from the Jews, as, for example, pertains to eating. ... Kahane was disliked by Christians, and even by other Jews. ... Nosair was not trained for assassination. In Egypt, they train for such tasks. There is a very definite training for this. But he wasn't trained, neither here nor there. He was making flight plans, during his army service, and that was the farthest away from military training possible. ... That's what I heard from Nosair himself.

Khalid: But the question is, what did Nosair do there In that place? Why did he go into that hall in the first place? What was his business there?

Sadaat: To listen, to hear what the man had to say. I don't think he went there to kill him. An operation like this requires a sure hand, whereas his hand had been injured by electricity. [Reference to accident Nosair supposedly had, which Khalid believes was feigned, either to get money out of the company or to claim that he is not in a position to do certain kinds of work.] ... If this were a planned operation with Nosair as the assassin, then there would have been someone waiting for him outside. ... [Later] I've been in this country thirty years ... I have three chidlren, two boys and one girl. The girl is in the air force, one boy was in the army, and the eldest one is making a comparative study between Islamic Shariah and American law. ... There is more Islam here in America than in the Middle East. Here You can live your religion freely. It's not like back home in Egypt, where you are always easily suspected of being either a communist or a Muslim Brother. If they get to know that you hold two passports -- an Egyptian and an American one -- that renders you immediately suspect. They can at any time come and arrest you, and you will be interrogated for at least two weeks. There is more religion here than in the Arab countries. Our religion says that we should order our affairs according to mutual consultation, but in reality there is no democracy in the Arab countries. Here there is no restriction on religion, because the state is state and religion is religion. [On Nosair:] ... You have to keep in mind that he's been here for seven years now. That means when he left Egypt he was twenty-three. Where should the fanaticism have come from? He was too young for that. Secondly, there's no one in his family of that type. His father is not a sheikh. His father is an electrician.

Khalid: People here say that it was all due to your son. Your son is religious, and Nosair got influenced by him and became religious himself.

Sadaat: Yes, but my son was not here during that period. He was away for two

years, in Madinah.

Khalid: But wasn't he [Nosair] staying with you?

Sadaat: Yes, in the beginning, when he came. But then he misbehaved in a very gross way. It was not a little thing. It was a big lie, and I threw him out of the house. ... We have no small children in the house. One son is in Texas; the other is in North Carolina. My daughter, who is in the Air Force, is out of the country. We had a room empty, a vacant room. ... He came up with a story about my daughter, that she had eloped with a black man, even though he didn't know where she was. I myself did not know where she was -- I did not know at what air base she was, because that is strictly confidential. So why should he tell such a sordid story? Her husband embraced Islam, and they left together. He is also in the air force. He is of Norwegian origin. ... Since that time I have not spoken to him [Nosair], and I have no desire to either. I welcomed him in my house, I treated him like one of the family, and then I have to put up with such dirty talk. It's really too much. ... I got a letter from his sister, in which she profusely thanked me for having treated him so nicely, like one of the family. And I really treated him like my son. He didn't have to pay rent. Why then did he have to lie about my daughter like that, even though he doesn't know her. He doesn't even know where she is, on what air base, whether here or in the United States, or in Germany. They're always changing. ... To think, to elope with a slave [Note: the word in Arabic for slave, 'Abd, is slang for negro] -- is that Islam? So how is he a Muslim, and became one long ago?

Khalid: Could this be attributed, perhaps, to some kind of an envy?

Sadaat: Yes, but nonetheless, if somebody is a Muslim, he doesn't do a thing like that.

Khalid: Yes, of course, that is against all Islamic etiquette.

Sadaat: Not only against Islamic etiquette, but against any etiquette. ... He must think of his own daughters and sisters and have some respect. ... His

mother died, and that is what made us bring him here, because his mother was a friend of my wife, but she died. ... The whole family was very much affected by her sudden, unexpected death. And then there was this problem of joblessness. You get out of military service in Egypt and it takes you a year and a half to find a job. So we wanted to help. ... And then he tells you that he is a Muslim. Then he married that divorced woman. She had been converted to Islam by my son. ... If there were any heroism in him, he would have gone to Afghanistan.

[Source: Newsletter of the Task Force on Christian-Muslim Relations, January 1985]

The Islamic Society of North America held its third annual convention in Dayton, Ohio, from August 31 to September 3, 1984. About 2500 Muslims attended ... formed three years ago to act as an umbrella organization, growing out of the Muslim Student Association and its professional alumni organizations including the Association of Muslim Scientists and Engineers, Association of Muslim Social Scientists, and the Islamic Medical Association. It also incorporated the Muslim Communities Association of the United States and Canada. ... [Forty speakers in sixteen sessions addressed, among other things:] living a life committed to the furthering of the Islamic cause in the world, and spreading its message to the non-Muslim residents of the United States. Isma'il Faruqi distinguished between three kinds of Muslims in the United States. First is the native convert, whether of African-American or white background, who advocates personal morality and/or mystical knowledge while holding fast to cultural Islam. ... Second, the immigrant Muslim who comes to America to study, to seek a new settlement, or to take advantage of economic or professional opportunities. Faruqi ridiculed this type of immigrant as a "beggar at the Western altar," living in "ghetto-like isolation." He "lives in the country but not of it ..., ashamed of his name, history, relatives and fellow Muslims." This kind of Muslim, he concluded, is a "total loss to Islam." ... Third kind of Muslim is the Muslim Muhajir (emigrant), who comes to a fuller knowledge of Islam and lives in recommitment to its cause. This person is free of guilt regarding his success in the new land. He advocates the welfare of the oppressed in the world and calls all non-Muslims to Islam. He judges all things through the teachings of Islam, which endows him with a new motivation, a sense of mission and a new meaning for his life. ... He urged parents to "vaccinate" their children in early childhood with Islam, affirming that that would insure their resistance to all future temptations to fall in error. ... Several of the sessions were

concerned with the mission of Islam in North America. There appeared to be a consensus among the speakers that missionary outreach is crucial for several reasons, among them the very survival and continuity of the community itself ... president of ISNA, Ilyas BaYunus, affirmed that "the goal of ISNA is to create educational, social, even political institutions ..., others, we are doomed." ... Ahmad Kutty ... assured his audience that "Islam is here to stay, it is for us to see it move as it had moved into Egypt, Iran, North Africa, Indonesia, India, etc." -- Wadi Haddad. ... [Review of Memories and Meanings by Dr. Daud Rahbar, professor of Religion at Boston University:] ... [For Dr. Rahbar,] conversion is, therefore, not defeaction, through it is so construed, "... not because the convert is an unfriendly person, but because the two communities involved are not friendly to each other."

[Source: The Message, Sept 93]

[Headline, page 23:] Where Is My Center?

The Ministry of Imam Warith Deen Mohammed is holding its Annual Conception, "The 1993 Islamic Conention," in Detroit, Michigan on Sept 3-6, 93. The Islamic SOciety of North AMerica gathers for its 30th Annual Convention in kansas City in September also ... ICNA members in their annual meeting in Chicago, in early July, evaluated their one year's performance and charted a future action plan for the Muslims in this country. In the second week of July, Imam Jamil's group attracted a good gathering in Long Island, NY. American Muslims organized a Pow Wow in the last week of June ... As the Muslims are heading for these national conventions some serious new concerns may be in their minds ... Emad Salems are hatching plots to implicate every active Muslim in some sort of conspiracy. Every Muslim mosque and center is under surveillance. The media is in full cohort with the so-called terrorism experts and the government agencies in projecting the Muslim threat. ... [on history of American Muslim organizations:] ... MSA ... gave birth to the Islamic Society of North America ... an umbrella organization ... which ...

tried too many things and stretched out too far ... Halaga-e-Ahbab-e-Islami started as a network of immigrant Muslims who ideologically were affiliated with the Islamic movements of the sub-continent. By 1979, the Halaga adopted its new constitution and became the Islamic Circle of North America, with an ambitious proclamation of becoming the Islamic movement of North America ... but ... ICNA so far has not been successful in attracting indigenous and native AMERICAN Muslims ... [on WTC:] ... the World Trade Center bombing revived the fear of Islam and the Muslims in the American mind. The terrorism experts of israel succeeded in projecting Islam as the real threat to the West. Recent arrests of the bomb-plotters and weapon-dealers have made every Muslim activist a target of hostility and suspicion. FBI and other law-enforcing agencies are recruiting Emad Salems in every Muslim community to instill a constant fear among them. In recent months the Muslims have been indicted for loose talk and boasting about their out-of-the-blue plans, recorded on tapes, and transcribed months and years later, more than for actual crimes they may have committed and been proven guilty of in courts of law. Mere vague reference to some acts deemed to be criminal in the presence of someone (often a conversation induced by the FBI informer himself) is good enough reason to charge a person with criminal intent ... The Muslim activists should keep their eyes and ears wide open, talk less and concentrate on tangible constructive goals. Those who sermonize on waging a Jihad should also emphasize character=building and exemplary human behavior as the first step toward establishing ideal Muslim communities, and convincing others to follow the Islamic model. Fatwas to change the rot in American life by force, before taking the earlier steps, is not consistent with the Islamic spirit of inviting others to Allah. ... The Muslims have to prove to the Americans, not by words, but by their exemplary behavior, that Islam is not a threat to them or to any other group. As a matter of fact, it is their salvation. The real power and success will come to them when they will follow the way of God. Islam is the only way of life acceptable to God for humans.

[Source: The Message, Sept 93]

[Headline, page 15:] Islam Awareness Week

Amid the plaguing apathy many Muslim Student Associations [MSAs] and similar campus Islamic organizations are facing, MSA National is sponsoring "Islamic Awareness Week 93" to be held across the continent, October 25-31 at over 100 college campuses. Islam Awareness Week is a project aimed at introducing Islam on a unified platform to all university and college campuses across the US and Canada. In the past, many MSAs had individually conducted similar dawah activities; however, this year the event will be held at the same time on University campuses in North America.

[Source: Memoirs of a Shi'a Missionary in America Volume 1 by Yasin Tuma al-Jibouri, May 1993, International Islamic Society of Virginia.]

[page 8:] ... [in Saudi Arabia] I had a ... roommate who belonged to the al-Ikhwan al-Muslimoon, the Muslim Brotherhood, movement named Sa'd ad-Deen al-Azzawi who introduced me, through correspondence, to Dr. Ahmed Totonji. The latter was then studying for his Ph.D in the US. Dr. Totonji, a Kurd from my home-country Iraq, is one of the founders of the largest and most active Muslims organizations in the US and Canada then, namely the Muslim Students Association of the US and Canada [MSA] which is now incorporated under the larger umbrella of the Islamic Society of North America. Two co-founders were: another Iraqi named Jamal al-Barzinji, and a Syrian member of al-Ikhwan named Dr. Ahmed Sakr, who later established the American Islamic College in Chicago, Illinois, which unfortunately could not survive the odds.

[Source: Israeli Document]

The association was established in 1982. It is the central organization of American Sunnies, comprising several academic organizations. It used to be mainly an organization of immigrants, but in recent years, this trend has

changed, and Muslim Americans born in the U.S. have joined in large numbers. The president of the Association is Elias Byunus. The organization has a newsletter called "Islamic Horizon," which emphasizes the historical perspectives of Muslim life in North America. In the annual conference of the organization in 1991, which took place in Oklahoma City, connections were established between ISNA, IAP, and the following organizations:

1. Muslim Student Organization in USA and Canada [MSA]. PO Box 38, Plainfield, Indiana. The main and most active organization of its kind in the United States. Founded in 1963 as a body to promote the unity and solidarity of Muslims, the fostering and establishment of friendships among all Muslims, and the presentation of Islam to non-Muslims, as a perfect way of life and an alternative to all other religions. The organization is most active on campuses, and seems in general to be very well organized. It includes a publications network that distributes fundamentalist books.

2. Members of the organization call on students to return to Islam, because it is impossible to live a full Muslim life in secular American society. Most of the student members return after graduation to the motherlands from which they came. They see in the organization a way of maintaining a Muslim atmosphere in their lives while in the midst of a secular society. There is overt cooperation between IAP and MSA. In April 1989 we see the two organizations cosponsoring a film called "The Palestinian Holocaust -- the Ghetto of Gaza." In addition to overt collaboration, there are also clandestine ties. In his interrogation, Abu Ahmad said that student members of ISNA are recruited, during the organization's conferences, to military training sessions. The funding for this comes from Iran, and the [extended] training takes place in Iran, Syria, Lebanon, and the United States.

2. Association of Muslim Scientists and Engineers [AMSE]

3. Association of Muslim Society Scientists [AMSS]. Address: PO Box 669, Herndon, Virginia 22070. 703-471-1133. Fax: 703-471-3922. The organization was Established in 1971, and among its top members:

Dr. Dilnuuz Saddiqi - Board Member

Dr. Salah a Din Maliki - Board Member

Dr. Fat'hi 'Atmaan - Vice President

Dr. Mumtaz Ahmad - Vice President

Dr. Sa'id Muhammad a-Sa'id - Secretary

This organization holds international seminars and conferences on society and economics. Participants include Islamic functionaries from the territories, like Diab 'Ayush from Beit Lehem. It seems that the research group International Institute for Islamic Thought is the daughter organization of AMSS. The institute was founded in 1989. It puts out a newsletter, "Muslim Social Sciences.

4. Islamic Medical Organization. This name appears in ISNA publications. PO Box 248, Los Angeles. This group is connected to the Scientific Medical Association in the territories.

[Source: Zaitonah 20 Aug 93: Muslims in America Part 3]

[An Abbreviation of a study by Sayid Qutbi al Mahdi]

[Khalid notes: His full name is Ahmad Qutbi al Mahdi. Doctorate from McGill, PhD in Islamic studies. He was the MWL rep. to the UN, and here in Washington for North America. Disappeared in 1992 -- meaning he left his post as MWL representative, apparently without informing the Saudi embassy about it -- and he resurfaced in Khartoum later that year, where he was given a post in the government.]

As we mentioned in the previous issue, the MSA received the banner of Islamic activity in North America from the FIA [Federation of Islamic Association].

MSA was found in 1963 in Urbana, Illinois, after a meeting of the representatives of independent students unions that had been formed independently after the second world war, and grew and developed, and began to feel the necessity of coordinating its activities on an American scale. Contrary to FIA, the MSA has adopted right from the start a plurality and Islamic universality, inasmuch as its first congress and its first executive committee that was elected comprised people of Arab, Indian, Iranian, Turkish and other origins. But the commitment to Islam remained superior to any other ties. Islam was for them ideology, way of life, and mission. MSA was not created to serve a society, but to create the means of establishing a model society to serve Islam. Those students coming from the Muslim world with different experiences of the Islamic movement. At the beginning of the sixties in Egypt, the Muslim Brothers were imprisoned, and then Sayid Qutb was executed. In Pakistan, the Jama'at Islami was outlawed, and Maududi was sentenced to death. In Indonesia the Mashjumi party was banned. Khomeini was deported from Iran after a bloody students' revolt over there.

The MSA established a highly developed network of local branches in all major universities, in addition to areas and regions. And the general assembly of MSA convened annual meetings to devise the general policies and new plan, which were then carried out by the new executive committee, in the form of an annual implementation plan. Thanks to an increase in membership and experience, and donations from abroad, the MSA activities became stronger, more mature and progressive. In 1971, a permanent secretary was appointed, and in Gerry, Indiana, a headquarters was established at Masjid al Amin, in Gerry, Indiana. And in '73, an executive director was appointed as a full-time officer, and in '75, the general assembly agreed to change the headquarters to a huge agricultural plot in Plainfield, Indiana. It cost half a million dollars, and a number of branches were established for education, public relations, finances, and administration. And the officers in charge were selected from amongst professionals in these fields, and also from

amongst former officeholders, who are active and scholarly, most of them holding PhDs. And during the 70s, MSA continued to expand and to create more specialized branches, some of which led to their combination under a new umbrella called ISNA. And that is the subject of our next chapter.

American Muslims' Hatred for Ahl al Kitaab

*Quotes from Selected Sources Revealing Deep-Rooted Animosity for Jews and
Christians among Muslims in this country.*

Anti-Christian

[Source: Islamic Affairs, March/April 89, International Islamic Society of Virginia.]

[Headline:] Jesus of Islam, Part I [It's on the Islamic view of Jesus].

... Nobody can deny that fact that Christianity of today is not similar to that of the early centuries of the Christian era. Today, for example, there are churches which not only fail to condemn homosexuality, they even perform "marriage ceremonies" for homosexual couples, thus contributing to the spread of the AIDS virus. The institution of the Church has become a very large commercial operation, a multi-billion dollar business. ... Jerusalem was the place where Christ started his preaching, challenging the stone-hearted Jewish rabbis who (like today's PTL conglomerates) commercialized and monopolized the institution of the originally pristine Jewish faith ... While there was no racism in early Christianity, today you can find "white churches" and "black churches" ... [goes on to refute the Trinity, and say that the most accurate Gospel was that of:] Saint Barnabas of Cyprus. It contains facts supported by the Holy Qur'an such as the prediction that another prophet, who is described as Parakletos ...

[Source: The Message, September '91]

[Headline, page 35:] Two Accusers of the Prophet (pbuh) Killed

A Muslim, apparently angered by a slur on the Prophet Muhammad (pbuh) is suspected of bombing a gathering of foreign Christian missionaries in the Philippines, killing two of them. ... The missionaries from 35 countries belonged to a Christian congregation sailing around the world on a ship, the Doulos, exhibiting and selling mostly religious books ... A senior Zamboanga official, quoted the missionary as telling students, "Prophet Muhammad is a liar."

[Source: Crescent International 1/1-15/90]

Anti-Jewish

[Source: The Message, March '90]

[Headline, Page 25] Cover Story -- The Men and Motives Behind Communism

[Photograph with Caption:] Leon Trotsky: Jewish Leader of Red Terror (1918-20)

Ali Mazrui, a well-known professor of African studies in the United States, raised many eyebrows when a few years ago he called Karl Marx "the last of the great Jewish prophets." ... From Engels to Marx, Lenin to Trotsky, and Stalin to Kamanev, all important Bolshevik leaders were half or full-blooded Jews. ... According to a Soviet press account in the early years of the revolution, of the 556 important functionaries of the Bolshevik state in 1918-1919, 457 were Jews. The Bolshevik Revolution coincides with the coming into being a few decades ago of the conspiracy theory of Zionism, and it naturally appealed to the Jews who were lusting for power and security ... this only shows their remarkable adaptability and instinct for power. As in the Communist countries, so in the Capitalist nations, Jews have an unrivaled power. ... The big question is whether the system of government that replaces those long-exploited nations is a new manifestation of Zionism, or one which is free from grand designs and includes gentiles as true equals.

[Headline: The Intifadah has brought the Islamic Movement to the forefront of the struggle against Zionism.]

... a conference was held in Toronto on Sunday, December 10th. ... two speakers ... Dr. Basheer Nafi, a journalist and active in the Islamic movement, was joined by Imam Mohammad al-Asi from Washington, DC. ... Imam al-Asi took up the question of the mini-Palestinian State solution and argued that that would not solve the problem. ... Why should a Palestinian nation-State, headed by Yassir Arafat or any other secular Palestinian nation-State, headed by Yassir Arafat or any other secular Palestinian be any different ... Allah warns the Jews of a painful chastisement if they again spread corruption on earth. He opined that they had been punished once before [Holocaust?] and

that they would be punished again at the hands of Muslims. He suggested that the Zionists were leading the world in that direction and that the confrotnation was inevitable. ... [Muslims in the audience] pointed out that many works of tafsir had already categorized the two occasions on which the Jews were punished. Imam Asi took the view that the message of the Qur'an was not frozen in time and that the second confrontation with the Jews was yet to come and this would be at the hands of the "faithful servants of Allah," i.e. the Muslims. Fromt he mood of the aprticipants, it appeared as if this particular point could be debated for a long time. ...

[Source: The Message, February '91]

[Headline, Page 27:] FAZOWSPAM At It Again

By Muzammil Ahmed. The writer has a BA in Sociology. He is currently a student at the University of Michigan Medical School.

... FAZOWSPAM is the acronym for the Free-Mason and Zionist Organization Whole Sole Purpose is to Annihilate Muslims ... "Saddam Hussein (whose real name is Saddamuel Husstein) is actually a Zionist who is working together with President Bush, the CIA, King Hussein of Jordan, King Fahd of Saudi Arabia, and many other leaders in order to bring about the destruction of Islam. All of these people are also card carrying Grand Poobahs in the IFMGC (the International Free Mason Garden Club), which is a subsidiary of the FAZOWSPAM."

[Source: The Message, July '92]

[Headline, Page 21:] Rediscovery of the Discoverer

[Columbus] was a Jew but pretended to be a Christian. He wanted to have an enclave for the Jews financed by a Christian king and queen. If these facts had been publicized, the outcome would have been different today. He would have been in a Hall of Shame and not a Hall of fame. Millions of students around the world would not have been taught about a false explorer. The US

would not be celebrating his quincentennial. ... His own letters, journals, and other material prove this fact. Circumstantial evidence also hints that he wanted a place for the European Jews. ... In spite of prevailing references about his Jewish background, Jews still do not own him completely and openly. They leave a little room to escape, when the tables are turned against Columbus. And America is still a Christian country. Publicity about Columbus' Jewish background could jeopardize the popularity of a Jewish Columbus. Still, some authors have declared without any reservation that he was Jewish. Some said that blood that flowed in his veins was three-quarters Jewish. The animosity Columbus displayed against Muslims, by suggesting the occupation of Jerusalem, is another factor that hints at his Jewishness. He knew very well the destruction of Muslim Spain by his financiers.

**International Islamic
Society of Virginia**

Background on Yasin Tuma al-Jibouri

[Source: Memoirs of a Shi'a Missionary in America Volume 1 by Yasin Tuma al-Jibouri, May 1993, International Islamic Society of Virginia.]

[page 8:] ... [in Saudi Arabia] I had a ... roommate who belonged to the al-Ikhwan al-Muslimoon, the Muslim Brotherhood, movement named Sa'd ad-Deen al-Azzawi who introduced me, through correspondence, to Dr. Ahmed Totonji. The latter was then studying for his Phd.D in the US. Dr. Totonji, a Kurd from my home-country Iraq, is one of the founders of the largest and most active Muslims organizations in the US and Canada then, namely the Muslim Students Association of the US and Canada [MSA] which is now incorporated under the larger umbrella of the Islamic Society of North America. Two co-founders were: another Iraqi named Jamal al-Barzinji, and a Syrian member of al-Ikhwan named Dr. Ahmed Sakr, who later established the AMERICAN Islamic College in Chicago, Illinois, which unfortunately could not survive the odds.

[Source: A Couple of Anonymous, Undated Documents. Possibly put out by pro-Saddam Iraqis toward the end of the Iran-Iraq war.]

Yasin Tuma al-Jibouri is Iraqi, educated in U.S., propagator of the ideas of "Vilaet al Faqih."

President of International Islamic Society of Virginia, Inc.

al-Jibouri is author of an extremely anti-Semitic piece called Jewish Influence on the News Media.

Has been editing ISLAMIC AFFAIRS since 1974. An Iraqi dissident educated in the U.S., MA in Conventional English from Atlanta University in 1978 and several Certificates in Microprocessors and Microcomputer, Electronics and Programming. He taught English in Iraq, Saudi Arabia, and the U.S. He edited and typeset several newsletters and magazines, including Middle East Business Magazine, of which he became senior editor. He has edited several books; among them are Socio-Economic Justice with Particular Reference to Nahjul Balaghah and a Biography of Leaders of Islam. He also edited the English

translation of the Holy Qur'an by S.V. Mir Ahmed Ali and is presently editing the English translation of the Holy Qur'an by A. Yousuf Ali. He is the first person to translate works of the renowned Iraqi economist, philosopher and theologian Muhammad Baqir al Sadr, like Contemporary Man and the Social Problem, a General Outlook at Rituals, the General Bases of Banking in the Muslim Society, and What do You Know about Islamic Economics? He translated and/or published numerous titles, including, A Biography of Muhammad Baqir al Sadr, the Form of Islamic Government and Wilayat al Faqeeh, About the World Political Situation from a Muslim's Viewpoint, Our Faith, and A Biography of Imam al-Rida by Sheikh Muhammad Jawad Fadlallah, in addition to a large number of political tracts, pamphlets, translations, and newsletters. He also translated from Arabic into English the first four volumes of the Al-Islam Risalatuna book series, and he completed the first authentic English translation of Al-Muraja'at by Sayyid Sharafuddeen Sadred-Deen al Moosawi.

On the Gulf War and America

[Source: al-Intifada, Volume 2 #4, January '93, published by International Islamic Society of Virginia, Inc.]

On the Second Anniversary of the American-led Invasion and Destruction of Iraq ... Millions of Iraqi families now start their day by invoking the Almighty's curse on all those who have caused their misery, and we add our invocations to theirs ... these puppet governments were brought by the same anti-Arab and anti-Islamic forces of the West: France and Britain during the past century and till the middle of the present one, and the US thereafter. These three countries have formed an Evil Trio aiming at the total annihilation of our Arab and Muslim people ... The West in general, and the US in particular started fairly recently wooing various Iraqi opposition groups ... with the exception of the Islamists, all such opposition groups have already been branded as lackeys of the West ... [condemns the Iraqi National Congress as puppets] ... O Almighty God ... come to our rescue to help us against our

enemies and Yours, those who scheme against us during the day and the night, subjecting us to their bullets, ... deprive them of your fresh air just as they have poisoned ours, to poison their water just as they have poisoned ours with severe filth, to deprive them of the warmth of Your sun ... burn the ground under their feet ... make Homosexuality rampant among their men and women so that their evil seed may stop reproducing and their mischief may thus be curtailed. ...

On the Scourge of American Lib. Dem. Society

[Source: Al Huda, May-June 1993]

[This is a Shi'i pro-Khomeini woman's publication that skirts political issues. Full of Islamic history and advice for women on family and personal issues.]

[Yasin Tuma Aljibouri probably prints this publication. He places an ad for his printshop in one issue.]

... "Liberated" Western or Westernized women who can no longer complement men have denounced the feminine role of nurturing. The roles of motherhood, wifehood, and housewife have been devalued in favor of assuming the roles of social butterflies, sex objects, and self-centered careers. ... A child gives back in life what it receives. ... No wonder then, to see nursing homes of the West full of neglected, helpless, and old parents unattended by their grown-up children. Are they not reaping the harvest of the seeds they had neglected? [In another article, Muslims are called upon to:] Keep a watchful eye on the media and respond to anyone who accuses our beautiful faith of mistreating women or being unfair to them, for the opposite is true.

On Media Conspiracies

[Source: Letter by Y.T. Aljibouri to Nora Boustany, Washington Post, Types on International Islamic Society of Virginia letterhead, dated 27 July 1993.]

There are benefits from the present suffering of my people (inflicted by the

Jewish Zionist-controlled polities of US, UK, and France, countries that dominate and control the UN Security Council, their newly discovered tool of terror) ... the killing of our people in Iraq, ... will deepend the anti-West, especially anti-US sentiments in the heart of each and every Iraqi, so much so that our children will grow up looking at the West in general and the US in particular in the same eyes whereby they look at their very worst enemy, for this is exactly what they are ... Iraqis who have been courting the UK and US ... are being more and more identified in Iraq as ... lackeys, traitors, and villains ... the only ones who truly deserve to rule Iraq are those who suffer as Iraqis suffer, who starve as they starve, and who despise the West just as much as patriotic Iraqis despise it. ...

[Source: Undated Typed Sheet, with a copy of a Washington Post cartoon dated 12 march '93. This is presumably another piece by Aljibouri.]

Owned and managed By Zionist Jews, the Washington Post has for Years been pioneering a well-organized and funded campaign portraying Muslims as terrorists. One day, Muslims in the US will receive the same persecution their brethren in Bosnia are now receiving at the hands of Serbian and Croatian "Christian" terrorists, or like the persecution to which their brethren in Palestine have been subjected since the creation of the Zionist entity called "Israel" at the hands of Jewish terrorist organizations such as the Ugun, Hadasa, and Hagana, then at the hands of the "Israeli" government which received its life first from the British and which is now sustained by tax payers in the US ... news media in the US is owned, controlled, and managed by Zionist Jews who will offer America and all Americans to sacrifice at the altar of the survival and prosperity of "Israel." ... Jews never feel secure except when they succeed in setting the Gentiles to kill one another. They have always been like that. Have you ever seen a movie in which the villain is a Jew?

[Source: Memoirs of a Shi'a Missionary in America Volume 1 by Yasin Tuma al-Jibouri, May 1993, International Islamic Society of Virginia.]

[page 16] People in America do not realize that the public enemy number one is the news media, and this is why I became since then cautious in dealing with the news media; I will always be so, and I advise my Muslim brethren to be likewise. I think we, Muslims, have to expose the identity of the "special interest group" owning and managing the most significant new media apparatuses in this country and highlight the fact that such a group is not using its might for the good of the American people. Instead, all it is concerned about is the welfare of its own people, namely the Jewish people, even if that means sacrificing the welfare of all other gentiles, including gentile Americans with good intentions.

On Rushdie

[Source: Islamic Affairs Jan./Feb. '89, published by Int'l Islamic Society of Virginia.]

A New Assault on Islam: Muslims of the World Pay Attention: Viking-Penguin Books of New York to Publish a "Novel" Slandering the Prophet of Islam and His Companions.

... [on the Satanic Verses] We believe it is not promoted except by those whose hearts are filled with hatred toward Muslims and everything Islam stands for. ... please write [Marvin Brown, President of Viking Penguin] a strongly worded protest against the publication and distribution ... measure we are taking include ... circulation of copies of a 4-page flyer ... to Muslim organizations and dignitaries in the US and overseas ... pressure the governments in their home countries to ban not only this book but any future book published by Viking Penguin, and to enforce a censorship on all Viking Penguin books. ... Contacting all ambassadors of Muslim countries ... block the entry not only of promoters of this piece of filth but also of all personnel working for Viking Penguin into Muslim countries. ...

[on distribution of Islamic Affairs:] ... numerous books and booklets in Arabic and English, have been deposited at several libraries and correctional institutions throughout the US.

[Source: "Action Alert", a 4-page pamphlet published by International Islamic Society of Virginia, undated, circa Jan. 89]

[Headline] A New Assault on Islam: Viking Penguin Books of New York to Publish a Novel insulting the Prophet of Islam and His Companions.

... The publication of [this flyer] has been made possible by a grant from the Imamia Center (Lanham, Maryland).

... We have come to know through the blessed efforts of the Islamic Circle of North America ... of a recently published piece of filth in the form of a narrative titled the Satanic Verses by a miscreant who calls himself Salman Rushdie. ... The author has nothing Islamic about him besides his name, and the ever-active and ever-ready enemies of the Muslim Ummah are trying their best (and worst) to provide this piece of filth with maximum publicity in order to hit two birds with one stone: tarnish the name of Islam and make profit at the expense of the feelings of hundreds of millions of Muslims worldwide ... Viking Penguin books will suffer an irreparable damage to its image and prestige and will be banned from selling its books to Muslim countries or to countries where Muslims constitute a sizable minority ..."

On Christianity

[Source: Islamic Affairs, March/April 89, International Islamic Society of Virginia.]

[Headline:] Jesus of Islam, Part I [It's on the Islamic view of Jesus].

... Nobody can deny that fact that Christianity of today is not similar to that of the early centuries of the Christian era. Today, for example, there are churches which not only fail to condemn homosexuality, they even perform "marriage ceremonies" for homosexual couples, thus contributing to the spread

of the AIDS virus. The institution of the Church has become a very large commercial operation, a multi-billion dollar business. ... Jerusalem was the place where Christ started his preaching, challenging the stone-hearted Jewish rabbis who (like today's PTL conglomerates) commercialized and monopolized the institution of the originally pristine Jewish faith ... While there was no racism in early Christianity, today you can find "white churches" and "black churches" ... [goes on to refute the Trinity, and say that the most accurate Gospel was that of:] Saint Barnabas of Cyprus. It contains facts supported by the Holy Qur'an such as the prediction that another prophet, who is described as Parakletos ...

On the Shi'i-Sunni Rift

[Source: Islamic Affairs, May/June 89, International Islamic Society of Virginia]

Two particular groups, whose resources are tremendous, have joined hands in the most unholy alliance in the modern history of the Muslim ummah and collaborated to throw as much dirt at the faith of Shi'a Muslims ... first party to the alliance is the Wahhabi rulers of Saudi Arabia who encouraged the circulation, even during hajj time, of prejudiced sectarian material full of sensational allegations and fabrications. The other party are Zionist Jews who found themselves in confrontation with Lebanese Shi'as who love Islam and their country more than their life. These Zionists have secured a tight grip over the news media and have spared no effort to attack, ridicule, falsify and brutally assault Shi'a Islam ...

[Source: Memoirs of a Shi'a Missionary in America Volume 1 by Yasin Tuma al-Jibouri, May 1993, International Islamic Society of Virginia.]

[page 17] I predict [that Muslims in America] will be subjected to a great deal of atrocities due to the systematic attacks to which the Jewish-owned and managed news media has been subjecting them. A new holocaust will take place

in the US the victims of which will be the Muslims and the victimizers the Jews. What is happening these days in Bosnia may happen here in the US when American look for scapegoats for their economic disasters, and the Jews will point a finger at the Muslims. Persecution of Muslims has already started in Europe, and it will not be long before it reaches the US. Remember: Bosnia falls within the European continent, and the massacres to which Bosnia Muslims are being exposed receive the full support (though thinly velied) of Europe ... What have the lackeys of the West, such as the Turks who do not live far from them, King Fahd al Saud, the emirs of Kuwait, the UAE, and other Gulf Sheikh doms and fiefdoms, and the Zionist President of Egypt Hosni Mubarak ... etc., done for their Serbian brethren? It is the most vicious plot against the Muslims in the twentieth century, and its final chapters are yet to be concluded.

Islamic Circle of North America
[ICNA]

Background

[Source: The Message, July '92]

...[on history of American Muslim organizations:] ... MSA ... gave birth to the Islamic Society of North America ... an umbrella organization ... which ... tried too many things and stretched out too far ... Hal~~a~~qa-e-Ahbab-e-Islami started as a network of immigrant Muslims who ideologically were affiliated with the Islamic movements of the sub-continent. By 1979, the Hal~~a~~qa adopted its new constitution and became the Islamic Circle of North America, with an ambitious proclamation of becoming the Islamic movement of North America ... but ... ICNA so far has not been successful in attracting indigenous and native American Muslims ...

[Source: Israeli Document]

The ~~second~~ central organization founded in North America is the Islamic Circle of North America. Its address is 166-26 Queens Boulevard, New York, 11432. It was established in 1971 with the goal of "preserving and fostering the Islamic way of life for Muslims in North America with the goal of earning the grace of Allah through a comprehensive establishment of Islam in this land." The organization was founded to serve mainly as a center for Southeast Asian Muslims (Indians, Pakistanis). Today it has branches in roughly 50 communities. ICNA sought to penetrate all aspects of life, so as to achieve the central goal for which it had been founded: Da'wah, the "preparation of hearts." Thus, subgroups were established to deal with various aspects of life.

Education: Islamic centers and schools were established, prominently among them Masjid al Taqwa and Masjid al Malik Shabaaz in New York; and the Masjid al Islam in Dallas. The organization also began working in prisons in the US and Canada, with the goal of bettering prisoners' lives and returning them to Islam.

Propaganda: This organization was the first to understand that Islam lacks

access to the American media, and is thus portrayed in a negative light. The organization publishes the Message International magazine. This weekly [translator's note: it's not a weekly; it's either a monthly or bimonthly, as I recall] is relatively new, but it traces its roots back to a 1977 publication called Urda. In 1986 it changed its name to Tehreek, and in 1987 changed again to its present name. This publication, the second largest among Muslim periodicals in the region, has a distribution of 9000, and gets support from Islamic organizations and regimes worldwide, because of its value as a mouthpiece for the propagation of Da'wah. The organization also does research on the Muslim population, with the goal of stirring up Muslims, as much as possible, to become active in American politics and society.

Da'wah: ICNA works very hard at bringing Da'wah to the youth. Thus, it established the "Young Muslims for Faith" organization, which in turn set up branches for youth activities in various cities in the United States and Canada.

At the beginning of the '90s, it was decided to set up the "Institute for Leadership Development." The institutes role was to prepare Imams and religious instructors for the spreading of Da'wah.

Economics: The organization also sought to assert itself in financial matters, and established in 1985 an institute called Muslim Savings and Investment [MSI]. It is not yet an official bank, but it seems a distinct possibility that by the end of the present year it may reach that status.

Reports on Conferences

[Source: The Message, June '91]

[Advertisement, after page 21]

ICNA International Islamic Conference, 21 July 1991 New York City, Place Will be Announced Very soon. Confirmed Guest Speakers: Br. Yusuf Islam, Prof. Khurshid Ahmad, Deputy Ameer of Jama'at-e-Islami Pakistan and renowned scholars; Dr. Ayub Thakur, Chairman, World Jammu and Kashmir Freedom Movement;

Sulayman Nyang, a renowned writer and speaker from Howard University, Washington, DC; Imam Mohammed Naseem, a famous speaker and Director of training, ICNA; Br. Sardar Abdul Qayyum Khan, Preident of Independent Jammu and Kashmir; Imam Siraj Wahhaj, Imam Masjid at-Taqwa [NY] and a well known speaker; Br. Nayyar Zaidi, a renowned journalist of electronic and print media from Washington, DC; Imam al-Amin Abdul Latif, Imam Majid Mumineen (NY) and Amir Majlis Ash-Shura, New York; Dr. Mohammad Yunus, President of ICNA and an active Da'i.

[Source: The Message, August '91]

[Headline, page 8:] New World Order: Challenge to the Muslim Ummah?

On the 20th of July 1991, the International Islamic Conference was held at the University of Southern California by the Los Angeles Unit of ICNA. ... In the afternoon session, the focus switched to the always exciting topic of Jihad. Hamza Yusuf gave a provoking speech about why "Jihad is th eonly way." Br. Saif-ur-Rehman halimi followed with an informative disclosure on the "Jihad in Afghanistan and its Global Impact." ... Abdul Jabbar Hamdani ended the session with an eye-opening perspective on the "Intifada in Palestine."

[Source: The Message, July '92]

[Advertisement, first page:] 17th Annual Convention, 17-19 July '92, ICNA: "Islam ... the Only Option ..."

[Source: The Message, July '92]

[Headline, page 9:] ICNA Announces Its 17th Annual Convention

"The Annual convention will be a promising venture and a sparkling milestone for the Muslim community of North America." This was stated by Mr. Zahid Bukhari, the Secretary General of ICNA in a meeting with the Message International at al-Markaz. The Islamic Circle of North America has announced its 17th annual conventions from July 17th through 19th, 1992 in New York, at

CW Post Campus, Long Islan University. ... We are to prove our claim that Islam is the only answer and the only solution for all socioeconomic, political and cultural problems. After the practical failure of all "isms" we are to come up with an alternative -- al Islam -- the complete system of life.

[Source: The Message, August '92]

[Headline, page 25:] Islam... the Only Option

"Islam is not a solution, but it is the solution," proclaimed Dr. Jamal Badawi, and the convention delegates were on their feet shouting "Allahu Akbar!" The significance of that statement was brought out effectively during several sessions at ICNA's 176th Annual Convention, held in Long Island University's CW Post Campus from July 17 to 19.

[Source: The Message, Sept 93]

[Headline, page 23:] Where Is My Center?

... ICNA members in their annual meeting in Chicago, in early July, evaluated their one year's performance and charted a future action plan for the Muslims in this country. In the second week of July, Imam Jamil's group attracted a good gathering in Long Island, NY. American Muslims organized a Pow Wow in the last week of June ...

Perspectives on the World Trade Center Bombing

[Source: The Message, Sept 93]

...As the Muslims are heading for these national conventions some serious new concerns may be in their minds ... Emad Salems are hatching plots to implicate every active Muslim in some sort of conspiracy. Every Muslim mosque and center is under surveillance. The media is in full cohort with the so-called terrorism experts and the government agencies in projecting the Muslim threat. WTC:] ... the World Trade Center bombing revived the fear of Islam and the Muslims in the American mind. The terrorism experts of israel succeeded in

projecting Islam as the real threat to the West. Recent arrests of the bomb-plotters and weapon-dealers have made every Muslim activist a target of hostility and suspicion. FBI and other law-enforcing agencies are recruiting Emad Salems in every Muslim community to instill a constant fear among them. In recent months the Muslims have been indicted for loose talk and boasting about their out-of-the-blue plans, recorded on tapes, and transcribed months and years later, more than for actual crimes they may have committed and been proven guilty of in courts of law. Mere vague reference to some acts deemed to be criminal in the presence of someone (often a conversation induced by the FBI informer himself) is good enough reason to charge a person with criminal intent ... The Muslim activists should keep their eyes and ears wide open, talk less and concentrate on tangible constructive goals. Those who semonize on waging a Jihad should also emphasize character=building and exemplary human behavior as the first step toward establishing ideal Muslim communities, and convinving others to follow the Islamic model. Fatwas to change the rot in American life by force, before taking the earlier steps, is not consisten with the Islamic spirit of inviting others to Allah. ... The Muslims have to prove to the Americans, not by words, but by their exemplay behavior, that Islam is not a threat to them or to any other group. As a matter of fact, it is their salvation. The real power and success will come to them when they will follow the way of God. Islam is the only way of life acceptable to God for humans.

[Source: The Message, April '93]

[Headline, page 9:] Muslim Community Responses

After the arrest of the first suspect, four organizations, Ministry of imam Warith Deen Mohammed, the Islamic Society of North America [ISNA,] the Islamic Circle of North America [ICNA] and the National Community of Imam Jamil al-Amin issued the following statement: "As representatives of the Muslim community in North America, we deplore the recent car bomb attack on the World Trade Center in New York. Reports now indicate that a Muslim has been

implicated in that bombing. If, in fact, a Muslim individual or group had any role in the bombing, they acted on their own and against Islamic principles that assure the safety of civilians, even in times of war. As Muslims we are outraged by violence against civilians wherever it occurs: whether in New York or in other parts of the world. We ask the official agencies and the media to stop using the misleading terms "Fundamentalist Muslims" or "Islamic Fundamentalism" in this situation. These labels wrongly equate the practice of Islam with hostile actions.

[Source: The Message, April '93]

[Headline, Page 19:] The Bomb Keeps Exploding

[Author, Ahmad Abul Jobain, Managing Editor of Middle East Affairs Journal, Springfield (UASR)]

... New York's World Trade Center has served to exacerbate Westerners' xenophobic fear of Muslims and, for certain elements within that society, to congratulate themselves for being accurately warned of an alleged Islamic wave of militant violence that threatens even America. There can be no doubt that there are elements within the Arab and Muslim communities the world over that act irresponsibly; yet a number of Westerners observe and relish the thought of saying such individuals represent the "Muslim mind." ... This decade has, and will, witness a new kind of war against Islam. Western opponents of the Islamic revival have learned a great deal from past experiences with socialism, Communism and Arab nationalism. They have learned that to crush a popular movement, physical force is not enough. The best tactical approach, as envisioned by Western antagonists, is three-pronged: a media blitz, an intellectual onslaught, and political action. ... Jewish journals, such as Midstream and Commentary, have been at the forefront of exaggerating the Islamic threat. Martin Kramer, Meverhoff Fellow at Winep, wrote in Commentary: "(In the) fundamentalists ... visions of interdependence, Islam will indeed sell its oil, provided that it is allowed to invest the proceeds

in instruments of war which will enable Muslims to deter any form of Western intervention. This proliferation will eventually create a world order based not on American hegemony but on a restored balance of power -- and terror." Such fear-invoking words are aimed not only at Jews, but at the whole American public, as well as its political establishment. ... It is evident that the negative articles written by prominent journalists, the scathing denunciations elaborated upon by scholars and the devious reports completed by questionable sources are going to cause significant damage to the Arab and Muslim communities, particularly in the West. It is not too farfetched to question what elements are really behind the bombing of the World Trade Center. That Israeli elements may have been involved indirectly is possible ... Those involved in this campaign believe that foreign governments will only succeed in eliminating Islamists by any means necessary, including torture and violence; and that helping eradicate the Islamists will occur by way of propaganda warfare used in the West similar to the efficient methods Goebbels employed during the Nazi era (which rallied the German people so surprisingly behind the concept of Aryan supremacy) and, more crudely, like the McCarthy era in the United States during the 1950s, when people were branded and persecuted without any due process. Islam can certainly withstand such attacks; but if Muslims do not employ similar media and lobbying tactics, things are going to get far worse before they get any better.

[Source: The Message, May '91]

[Headline, page 11:] The Other Thorn

... Israel is a child of terrorism and sustains itself through terrorism. It should never be precluded that much of the so-called Arab or Palestinian "terrorism" may in fact be the work of the Mossad, the Zionists' intelligence arm. A stray bombing here or there makes good business sense. ...

[Source: The Message, April '93]

[Headline, page 15:] At Home in America

... Words such as "conspiracy," "dirty tricks" dominated the mail messages related to the bombing at the World Trade Center. Was there any action, you ask? ... Perhaps. Others hated the conspiracy theory a great deal. "Let's do some serious house-cleaning," said one. "Let us offer something positive to America -- something more than angry calls." ... We see Muslim Students' Associations trying to show the American people that some international conflicts may have another side to them. In so doing we are playing with the lifeline of another nation. That nation would not sit back and see its lifeline being cut. It has survived in the past by perpetrating fear among the innocent American people and sending the world on guilt-trips. So long as they controlled the mass-media they had no fear -- the American people would never learn the truth and would continue to be exploited. On that extremely crucial front, that nation now sees a challenge. This is a nation that smells danger from a great distance and has been known to act swiftly and with foresight. America may be its lifeline but if things go better by stabbing America in the back, she will not hesitate. History proves it. That nation is Israel ... For those who may have forgotten -- it was in the month of Ramadan some years ago that Ismail and Lameya Faruqi were murdered in their home. Not only did the establishment not pursue the investigation in detail, Muslims got the impression that strings were pulled by higher officials to make sure that the case was treated as a regular homicide. It is unfortunate how soon American Muslims have forgotten the Faruqis, for all that they represented in their life and in their death. ... Let us just go over some events prior to the World Trade Center bombing. Nothing could be more important, nor more sad. Read on: (1) 400 Palestinians are deported after being labelled "Islamic Fundamentalists." (2) The United States joins the nations of the world in supporting the UN resolution condemning the deportation. (3) Israel finds itself in a very difficult position against the world community trying to justify the deportation, especially in the eyes of

the American people. (4) Israel alleges that American Muslims were involved in the "terrorist activities" in the Middle East. (5) The US establishment denies Israeli charges, i.e. the American establishment and the people state that they DO NOT BELIEVE ISRAEL has a valid case. (6) World Trade Center is bombed. Americans fear that terrorism has arrived on its shores. An "Islamic Fundamentalist" is held as prime suspect in the bombing. All TV and radio stations run the story nonstop, constantly reminding the Americans of mosques, Muslims, and fanaticism. (8) No Matter who bombed the World Trade Center, the American authorities and the people must now listen to Israeli allegations that American Muslims were behind the terrorism in the Middle East. If they could strike right here in the US, well, it must be true there as well!. (9) TV and radio talk about the Muslims who come to the US as students and stay, the Student organizations of Muslims and Islam's growing popularity with the Afro-American group and the murder of Meir Kahane.

Perspectives on Muslim Life in America

[Source: The Message, July '90]

[Headline, Page 11:] Islamic Education: Some Definitions Miss the Whole Point

The purpose of Islamic education is to create righteous leadership for mankind -- to prepare a strong, totally committed jama'ah of Muslims to establish Islam amongst the entire mankind ...

[Source: The Message, Sept '93]

[Editorial page 6:] ... If you think that Americans cannot be reached by islam, or touched by Islam, because they are a people of private, closed individualsim, suspicious of religion, any religion, you may be wrong. Statistics do not bear this out. If you think that they will not listen to your da'wah, you surely would be wrong. Work to make them listen. Find the ways, the alternatives, the direct or the indirect route that will reach and touch them. 61% of Americans still buy four books each year: Sponsor a "Mail

a Book" campaign. Support Muslim TV. ISNA offers a correspondence class on Islam. In its peak year of 1980-81, it had 300 non-Muslims enrolled among 3,000 persons who registered. Since then, the number of Americans accepting Islam has decreased steadily. American attitudes about Muslims have regressed to the point of racism ... It is time for Islam to really come to America.

[Source: The Message, Sept 93]

[Headline, page 37:] Diplomats Bluff

Is there a significant difference between herding a group into a gas chamber and forcing others into a barn and then mowing them down after raping the women? The method of execution is different, admittedly, but are they any less dead in the latter scenario? The anti-Semitism of the Thirties has been replaced by the anti-Islamic paranoia of the Nineties, but the crimes and the spectators are the same.

[Source: The Message, July '93]

[Headline, page 23:] The Real Islam and Women

by Hassan al-Turabi

... A weak commitment to religion tends to cultivate unjust and oppressive treatment of women.

[Source: The Message, March '90]

[Headline, page 8:] Khalifa, an Imposter, is Murdered

Rashad Khalifa ... attracted considerable interest when he propounded his "Theory of 19." The theory was later faulted, but Muslims felt rather shocked when on the basis of his "theory" he began to pronounce on the authenticity of the "Ayats" of the Qur'an. About two years ago, he went a step further and declared himself a new messenger from God. However, it was highly improbable that his murder was linked to his rejection of Islam. Muslims in the US had chosen to ignore him.

[Source: The Message, February '91]

[Headline, page 12: Protesting for Peace, an American Tradition]

... one Muslim organization involved in early protests against the war was the Islamic Circle of North America. Its units in New York, Chicago, San Francisco and elsewhere participated in the antiwar demonstrations to help prevent the killing, and maiming of innocent men, women, and children, especially in a region of the world so heavily populated by Muslims.

ICNA's Zionist Conspiracies

[Source: The Message, February '91]

[Headline, Page 27:] FAZOWSPAM At It Again

By Muzammil Ahmed. The writer has a BA in Sociology. He is currently a student at the University of Michigan Medical School.

... FAZOWSPAM is the acronym for the Free-Mason and Zionist Organization Whole Sole Purpose is to Annihilate Muslims ... "Saddam Hussein (whose real name is Saddamuel Husstein) is actually a Zionist who is working together with President Bush, the CIA, King Hussein of Jordan, King Fahd of Saudi Arabia, and many other leaders in order to bring about the destruction of Islam. All of these people are also card carrying Grand Poobahs in the IFMGC (the International Free Mason Garden Club), which is a subsidiary of the FAZOWSPAM."

[Source: The Message, April '93]

America may be its lifeline but if things go better by stabbing America in the back, she will not hesitate. History proves it. That nation is Israel ... For those who may have forgotten -- it was in the month of Ramadan some years ago that Ismail and Lameya Faruqi were murdered in their home. Not only did the establishment not pursue the investigation in detail, Muslims got the

impression that strings were pulled by higher officials to make sure that the case was treated as a regular homicide. It is unfortunate how soon American Muslims have forgotten the Faruqis, for all that they represented in their life and in their death. ...

Charitable Activities

[Source: The Message, Sept. '93]

[Advertisement:] ICNA Relief ... The struggle for the Muslims everywhere -- Algeria, Afghanistan, Burma, Bosnia, India, Kashmir, Palestine, Somalia, Sudan, Tajikstan -- intensifies with each day. With over 3/4 million dollars disbursed in the last few months, ICNA International Fund makes a difference by providing food, medical care and shelter. ... Tax exempt ID 11-2925751.

[Source: The Message, November '92]

[Headline, page 10: ICNA Establishes Relief Department]

Islamic Circle of North America has recently established a separate department, entitled ICNA relief, with the aim of reorganizing all relief efforts. Muhammed Tariqur Rahman was named its first Director. Currently ICNA is actively working for Bosnia-Herzegovina, Somalia, Pakistan, Kashmir, Afghanistan and for other suffering nations. ...

On Turabi

[Source: The MESSage, July '92]

[Headline, page 9:] Assault on Dr. Turabi Widely Condemned

"Dr. Hassan Turabi is a great asset and pride for many Muslims throughout the world and ICNA is very much grieved," says Dr. Mohammad Yunus, president of ICNA. Muslim Students Association, University of Ottawa, ICNA Ottawa Unit, Muslim Arab Youth Association and ISNA in a combined statement said, "We were very upset upon hearing the dreadful news about the attack on our respected leader, Dr. Hassan al-Turabi. Our sympathies are with him. May Allah give

him strength and health and may he recover soon. We strongly condemn the attack and our support is with Dr. Turabi.

On Christopher Columbus

[Source: The Message, July '92]

[Subhead, page 20:] Motivating Factors

The motivating factors for Columbus were: (1) The craze for spices (dominated by the Muslims), (2) Search for gold (in India), and (3) Struggle against Islam. Their search led them to the New World, and heralded the "capitalist" world order.

[Source: The Message, July '92]

[Headline, page 21:] Rediscovery of the Discoverer

[Columbus] was a Jew but pretended to be a Christian. He wanted to have an enclave for the Jews financed by a Christian king and queen. If these facts had been publicized, the outcome would have been different today. He would have been in a Hall of Shame and not a Hall of Fame. Millions of students around the world would not have been taught about a false explorer. The US would not be celebrating his quincentennial. ... His own letters, journals, and other material prove this fact. Circumstantial evidents also hints that he wanted a place for the European Jews. ... In spite of prevailing references about his Jewish background, jews still do not own him completely and openly. They leave a little room to escape, when the tables are turned against Columbus. And America is still a Christian country. Publicity about Columbus' Jewish background could jeopardize the popularity of a Jewish Columbus. Still, some authors have declared without any reservation that he was Jewish. Some said that blood that flowed in his veins was three-quarters Jewish. The animosity Columbus displayed against Musolims, by suggesyting, the occupation of Jerusalem, is another factor that hints at his Jewishness. He knew very well the destruction of Muslim Spain by his financiers.

On the "Fundamentalist Frontier"

[Source: The Message, July '92]

[Headline, page 35:] Tajikistan: Experiences an Islamic Renaissance

... After more than 70 years of official atheism, dispersal of nationalities and harsh suppression of Islam, the very ideas of independence and democracy in the region have taken on an Islamic rebirth. ... Now, with the new era in Tajikistan and the rest of the region, some Russians are leaving, and many more are talking about it. The Tajiks speak Persian and they are predominantly Sunni Muslim. Muslim leaders have explicitly asked ethnic Russians to remain and help build a new country. Those who worry about religious extremism or the right of women to dress and work as they please are merely too much influenced by the Communists.

[Source: The Message, September '91]

[Headline, page 17:] Baltics: Hopes for an Islamic Revival

by Dr. Ataullah Kopanski. The author, an exiled Polish revert to Islam, visited his motherland in July 1991, after eight years in exile. Before his deportation from Poland, he was declared a "dangerous antistate agitator," jailed and confined in internment camps, and removed from his staff position at Silesian University. ...

[Source: The Message, September '91]

[Headline, Page 27:] A Muslim Europe Waiting

... The Muslim world need this Muslim Europe. It will through it that can demonstrate to the emergine condominium of the capitalist and communist worlds that even in its present state, Islam is the third global power and a fait accompli by itself as a value system of the economic, political and moral kind and that it would face the new axis on all these accounts and on its own ground. But the time to act on this premise is now, as tomorrow may transform

this Muslim Europe into a real phantom land.

[Source: The Message, September '91]

[Headline, page 39:] Algeria: An Islamic Experience Under Siege

... The much smaller Islamic party which is still functioning is Hamas led by Sheikh Nahnah. In a recent conference between the government and the opposition (which was boycotted by FIS and another major secular party, the Front of Socialist Forces), many Muslims had the chance to see the conference debate live, and thus examine the position of Hamas regarding the fate of their brothers. It is a disappointment to note that calls for the release of FIS leadership came mainly from the Leftist camp, with the exception of the Ummah Party of Benkhedda. Hamas and Nahnah preferred silence on this specific matter, while they joined the opposition on more general terms such as their call for the lifting of the state of siege.

[Source: The Message, August '90]

[Headline, page 11:] Islam Comes to Rescue Algeria

... So when officially gagged and ostracized Islamists win the day in an election, it should only serve to highlight the battle that has been dragging for almost two centuries between the forces of Islam and the might of the West's stooges. This battle of Westernization that started with the weakening of the Ottomans in the early 1800s, and the subsequent fall of Algeria under the French occupation in 1830, is still being fought. ... The secularists are not the only one to be sad over an Islamic victory. There are also the Western planners and enemies of Islam. This victory is a rejection of Western and secular values, which were implanted in the heart of a Muslim Arab country and reinforced by colonial masters and their stooges.

On Rushdie

[It might be worth it to follow up on the apparent Shi'i connection (IISV-ICNA

connection) revealed in the following excerpt.]

[Source: "Action Alert", a 4-page pamphlet published by International Islamic Society of Virginia, undated, circa Jan. 89]

[Headline] A New Assault on Islam: Viking Penguin Books of New York to Publish a Novel insulting the Prophet of Islam and His Companions.

... The publication of [this flyer] has been made possible by a grant from the Imamia Center (Lanham, Maryland).

... We have come to know through the blessed efforts of the Islamic Circle of North America ... of a recently published piece of filth in the form of narrative titled the Satanic Verses by a miscreant who calls himself Salman Rushdie. ... The author has nothing Islamic about him besides his name, and the ever-active and ever-ready enemies of the Muslim Ummah are trying their best (and worst) to provide this piece of filth with maximum publicity in order to hit two birds with one stone: tarnish the name of Islam and make profit at the expense of the feelings of hundreds of millions of Muslims worldwide ... Viking Penguin books will suffer an irreparable damage to its image and prestige and will be banned from selling its books to Muslim countries or to countries where Muslims constitute a sizable minority ..."

[Source: The Message, March '90]

[Headline, page 9:] Your Satanic Majesty, Not Again!

In this article the writer, who has been in the forefront of the campaign against the Satanic Verses, looks back at the furor surrounding the book and answers Salman Rushdie's charges in his recent article in Newsweek ... It is not an issue of freedom of expression ... It is a satanic work.

ICNA's Pure Anti-Semitism

[Source: The Message, March '90]

[Headline, Page 25] Cover Story -- The Men and Motives Behind Communism

[Photograph with Caption:] Leon Trotsky: Jewish Leader of Red Terror (1918-20)

Ali Mazrui, a well-known professor of African studies in the United States, raised many eyebrows when a few years ago he called Karl Marx "the last of the great Jewish prophets." ... From Engels to Marx, Lenin to Trotsky, and Stalin to Kamanev, all important Bolshevnik leaders were half or full-blooded Jews. ... According to a Soviet press account in the early years of the revolution, of the 556 important functionaries of the Bolshevnik state in 1918-1919, 457 were Jews. The Bolshevnik Revolution coincides with the coming into being a few decades ago of the conspiracy theory of Zionism, and it naturally appealed to the Jews who were lusting for power and security ... this only shows their remarkable adaptability and instinct for power. As in the Communist countries, so in the Capitalist nations, Jews have an unrivaled power. ... The big question is whether the system of government that replaces those long-exploited nations is a new manifestation of Zionism, or one which is free from grand designs and includes gentiles as true equals.

On Jihad

[Source: The Message, March '90]

[Headline, Page 41:] Islamic Viewpoint: Knock .. And It Will Open

By M. Naseem. M. Naseem is director of Da'wah Section at the Islamic Circle of North America and host of an Islamic television program in New York City ... [Subhead:] Searching Truth About Jihad ... As you know, in the whole history of humanity there have been numerous tyrants -- tyrant rulers, tyrant groups -- whose goals have been to subjugate the weak, the helpless; to usurp power and to rule with terror. In their frenzied search for power, they were driven by, among others, a feeling of racial, social, or political superiority. The history is replete with such examples: South Africa, Nazi Germany, Israeli occupation of Palestine, and United States war against Vietnam, to name just a few. ... According to this definition [of Jihad], Israelis fighting to keep Palestinian under subjugation is not jihad, but Palestinians fighting to free themselves and their land is.

**Islamic Society of
North America**

Background [ISNA As Mother Organization to IAP]

[Source: Israeli Document]

The central organization from which IAP sprouted is the Islamic Society of North America, PO Box 38, Plainfield, Indiana [same address as the Occupied Land Fund]. The main building of the organization is named after the Emir of Qattar, Sheikh al Taani. ISNA is funded by Gulf organizations, mainly Saudi Arabia.

[Source: Israeli Document]

The association was established in 1982. It is the central organization of American Sunnies, comprising several academic organizations. It used to be mainly an organization of immigrants, but in recent years, this trend has changed, and Muslim Americans born in the U.S. have joined in large numbers. The president of the Association is Elias Byunus. The organization has a newsletter called "Islamic Horizon," which emphasizes the historical perspectives of Muslim life in North America. In the annual conference of the organization in 1991, which took place in Oklahoma City, connections were established between ISNA, IAP, and the following organizations:

1. Muslim Student Organization in USA and Canada [MSA]. PO Box 38, Plainfield, Indiana. The main and most active organization of its kind in the United States. Founded in 1963 as a body to promote the unity and solidarity of Muslims, the fostering and establishment of friendships among all Muslims, and the presentation of Islam to non-Muslims, as a perfect way of life and an alternative to all other religions. The organization is most active on campuses, and seems in general to be very well organized. It includes a publications network that distributes fundamentalist books.

2. Members of the organization call on students to return to Islam, because it is impossible to live a full Muslim life in secular American society. Most

of the student members return after graduation to the motherlands from which they came. They see in the organization a way of maintaining a Muslim atmosphere in their lives while in the midst of a secular society. There is overt cooperation between IAP and MSA. In April 1989 we see the two organizations cosponsoring a film called "The Palestinian Holocaust -- the Ghetto of Gaza." In addition to overt collaboration, there are also clandestine ties. In his interrogation, Abu Ahmad said that student members of ISNA are recruited, during the organization's conferences, to military training sessions. The funding for this comes from Iran, and the [extended] training takes place in Iran, Syria, Lebanon, and the United States.

2. Association of Muslim Scientists and Engineers [AMSE]

3. Association of Muslim Society Scientists [AMSS]. Address: PO Box 669, Herndon, Virginia 22070. 703-471-1133. Fax: 703-471-3922. The organization was Established in 1971, and among its top members:

Dr. Dilnuuz Saddiqi - Board Member

Dr. Salah a Din Maliki - Board Member

Dr. Fat'hi 'Atmaan - Vice President

Dr. Mumtaz Ahmad - Vice President

Dr. Sa'id Muhammad a-Sa'id - Secretary

This organization holds international seminars and conferences on society and economics. Participants include Islamic functionaries from the territories, like Diab 'Ayush from Beit Lehem. It seems that the research group International Institute for Islamic Thought is the daughter organization of AMSS. The institute was founded in 1989. It puts out a newsletter, "Muslim Social Sciences.

4. Islamic Medical Organization. This name appears in ISNA publications. PO Box 248, Los Angeles. This group is connected to the Scientific Medical

Association in the territories.

Reports on Conferences

[Source: Newsletter of the Task Force on Christian-Muslim Relations, January 1985]

The Islamic Society of North America held its third annual convention in Dayton, Ohio, from August 31 to September 3, 1984. About 2500 Muslims attended ... formed three years ago to act as an umbrella organization, growing out of the Muslim Student Association and its professional alumni organizations including the Association of Muslim Scientists and Engineers, Association of Muslim Social Scientists, and the Islamic Medical Association. It also incorporated the MuslimCommunities Association of the United States and Canada. ... [Forty speakers in sixteen sessions addressed, among other things:] living a life committed to the furthering of the Islamic cause in the world, and spreading its message to the non-Muslim residents of the United States. Isma'il Faruqi distinguished between three kinds of Muslims in the United States. First is the native convert, whether of African-American or white background, who advocates personal morality and/or mystical knowledge while holding fast to cultural Islam. ... Second, the immigrant Muslim who comes to America to study, to seek a new settlement, or to take advantage of economic or professional opportunities. Faruqi ridiculed this type of immigrant as a "beggar at the Western altar," living in "ghetto-like isolation." He "lives in the country but not of it ..., ashamed of his name, history, relatives and fellow Muslims." This kind of Muslim, he concluded, is a "total loss to Islam." ... Third kind of Muslim is the Muslim Muhajir (emigrant), who comes to a fuller knowledge of Islam and lives in recommitment to its cause. This person is free of guilt regarding his success in the new land. He advocates the welfare of the oppressed in the world and calls all non-Muslims to Islam. He judges all things through the teachings of Islam, which endows him with a new motivation, a sense of mission and a new meaning

for his life. ... He urged parents to "vaccinate" their children in early childhood with Islam, affirming that that would insure their resistance to all future temptations to fall in error. ... Several of the sessions were concerned with the mission of Islam in North America. There appeared to be a consensus among the speakers that missionary outreach is crucial for several reasons, among them the very survival and continuity of the community itself ... president of ISNA, Ilyas BaYunus, affirmed that "the goal of ISNA is to create educational, social, even political institutions ..., others, we are doomed." ... Ahmad Kutty ... assured his audience that "Islam is here to stay, it is for us to see it move as it had moved into Egypt, Iran, North Africa, Indonesia, India, etc." -- Wadi Haddad. ... [Review of Memories and Meanings by Dr. Daud Rahbar, professor of Religion at Boston University:] ... [For Dr. Rahbar,] conversion is, therefore, not defeaction, through it is so construed, "... not because the convert is an unfriendly person, but because the two communities involved are not friendly to each other."

[Source: The Message, October '91]

[Headline, page 11:] The 28th Annual Isna Convention

The 28th annual Islamic Society of North America convention held in Dayton, Ohio was the gathering place of over four thousand Muslims over the Labor Day weekend. This year's convention theme was "Developing an Islamic Environment in North America ... In "The Home and Family" Dr. Jamal badwi, Aminah Junda il, and Dr. Muzammil Siddiqui ... Other unique speakers at the convention included Dr. John Esposito of the Hartford Seminary and Dr. Yvonne Haddad from the University of Massachusetts. both speakers are well published, non-Muslim scholars of the Islamic world, but differ from most other Western orientalis in that their works are unusually sympathetic and fair toward Muslims. While Islamic gatherings such as this would ideally showcase muslim scholarship, the quality of both presentations removed any serious reservations ... Despite the general success of the convention, there did appear to be some shortcomings.

ISNA still remains a predominantly immigrant-based, middle-class organization. Recent surveys indicate that about one-half of North America's Muslim population is Black, yet the number of African-Americans attending and speaking at the convention was disappointingly low.

[Source: The Message, July '92]

[Headline, page 11:] ISNA's Annual Conference

On the weekend of May 16-17 the Islamic Society of North America, Canada chapter, held their annual conference at the University of Toronto. The conference was attended by a significant number of muslims. The theme of the conference was the new world order and the Muslim Ummah. The highlight of the conference was Br. Yusuf Islam. His lectures were well attended. He emphasized the need for educating out children and preserving our Islamic identity.

On Jihad and Israel

[Source: Islamic Horizons article, December 1988: Jihad Is Imperative to Muslims]

[Author: Mohammad Fadel] [Note: This is an ISNA publication.]

All this time in history, however, we Muslims are confronted by the overwhelming presence of Israel and America's blind obedience to it. Some of us may question the wisdom of classifying the struggle with Israel as the most pressing problem facing the American Muslim community. However ... Beyond the undeniable justice of the Palestinian cause, there is the Israeli threat to Islam at large. The Israelis occupy Masjid al Aqsa, the third holiest shrine in Islam. Moreover, this occupation is a threat to Masjid al Aqsa's continued existence. ... The second most important issue facing the Islamic world is the continued Russian invasion of Afghanistan. ... We should concentrate our efforts on supporting both the refugees and the Mujahideen. ... We have shown that jihad is a duty for all able Muslims. Whether it is with the heart,

tongue, or through fighting. We have attempted to show that we have a responsibility to promote the Palestinian cause for three main reasons: 1: It is in the self-interest of our community's survival; 2: To protect important Islamic sites; 3: the Palestinian cause is just and Muslims must support justice. It is imperative that we do something now, for it may be too late in a few years.

Ties to Other Organizations

[Source: The Message, Sept 93]

[Headline, page 23:] Where Is My Center?

... MSA ... gave birth to the Islamic Society of North America ... an umbrella organization ... which ... tried too many things and stretched out too far ... Halaga-e-Ahbab-e-Islami started as a network of immigrant Muslims who ideologically were affiliated with the Islamic movements of the sub-continent. By 1979, the Halaga adopted its new constitution and became the Islamic Circle of North America, with an ambitious proclamation of becoming the Islamic movement of North America ... but ... ICNA so far has not been successful in attracting indigenous and native AMerican Muslims ...

[Source: letter to Michael (Lewis?) by Ali M. Gha'emi, dated 9-27-89]

[Says that the IAP address in Tucson is also the address used for "friends of Hamas in North America.".] [States that Occupied Land Fun used to use the ISNA address (POB 38, Plainfield)]. ISNA is Saudi-sponsored and is the mother of vairous long-established Islamic groups (i.e., "Muslim Students Association" -- NOT the Khomeinists' "MSA-Persian Speaking Group" -- "Association of Muslim Social Scientists," "Association of Muslim Scientists and Engineers." ISNA's Islamic Center building in Indiana is named after the ruling Emir (Shaikh al-Thani) of Qatar. ISNA recently held a conference in Washington to commemorate initiation of the ISNA-PAC. ISNA is also linked with NAIT/ North American Islamic Trust, which seeks to develop Islamic center

throughout No. America. [NAIT is headquartered in Indianapolis: 10900 W. Washington St. in Washington area, at 1760 Reston Ave., Suite 510, Reston, VA. In the Washington area, ISNA/NAIT work closely with SAAR (Shaikh Abdul Aziz al-Rajhi) Foundation. 555 Grove St., Herndon, VA 22070; phone: 703-471-1133. SAAR foundation has organized the Muslims for a better America (MBA) PAC (PO Box 3521, Merrifield, VA 22116, phone: 703-471-1133.

Position on the WTC Bombing

[Source: The Message, April '93]

[Headline, page 9:] Muslim Community Responses

After the arrest of the first suspect, four organizations, Ministry of Imam Warith Deen Mohammed, the Islamic Society of North America [ISNA,] the Islamic Circle of North America [ICNA] and the National Community of Imam Jamil al-Amin issued the following statement: "As representatives of the Muslim community in North America, we deplore the recent car bomb attack on the World Trade Center in New York. Reports now indicate that a Muslim has been implicated in that bombing. If, in fact, a Muslim individual or group had any role in the bombing, they acted on their own and against Islamic principles that assure the safety of civilians, even in times of war. As Muslims we are outraged by violence against civilians wherever it occurs: whether in New York or in other parts of the world. We ask the official agencies and the media to stop using the misleading terms "Fundamentalist Muslims" or Islamic Fundamentalism" in this situation. These labels wrongly equate the practice of Islam with hostile actions.

On Islamic Banking

[Source: The Message, April '91]

[Headline, page 21:] Islamic Finance in America: Are They Meeting the Challenge?

The fundamental reason for the lack of growth of Islamic financial

institutions in North America is that nobody knows what is the halal and haram of commercial transactions. The vehicles of education including the Muslim Journal, Message International, Islamic Horizons, the Islamic Broadcast Cooperative ...

... No Islamic financial activity today has had an impact on our community in a local or national manner. ISNA likes to think of North American Islamic Trust (NAIT) as being the seed of an Islamic bank. ...

... BMI and AlBaraka make portfolio investments for their constituents based upon basic economic values. If a benefit accrues to an Islamic community, well and good. but their long-term goals appear to be to master the local laws, learn how and test which Islamic financial processes may be applied in the US. ...

...BMI and al-Baraka's impact for the average American Islamic community is not yet there. But the prospect of having the Proper relationships with the regulators, understanding the market and being able to take the next step are firmly established.

Muslim Arab Youth Association

MAYA'S Perspectives on America and Raison D'être

[Source: (Booklet Labelled P9:) Constitution, Statutes, and Policies, Maya 1993.]

[Page 6:] [Preface] In the heart of America, in the depths of corruption and ruin and moral depravation, an elite of Muslim youth is holding fast to the teachings of the lord. ... With the increase of students coming from the East to the American continent in quest of knowledge, it became necessary to found an institution that would care for them and provide them with Islamic services. This was discussed by faithful Muslim youth, with the leaders of the Kuwaiti Muslim youth league, resulting in a change of their constitution and its name, which then became, Muslim Arab Youth Association. This took place at the convention of 27 December 76, in Allenger, Kentucky. The Arabness of the association is an Arabness of the language and not of nationality. Every Muslim has the right to be a member and to participate in its activities. MAYA continues under the umbrella of ISNA.

[Page 34:] The objectives of MAYA media ... to warn against erroneous practices, and to uncover conspiracies against Muslims, as well as to criticize actions and positions that openly contravene the Islamic Shari'ah. To call to the worship of God, and distancing from tyranny.

[Source: (Book labelled P7) Guide for the Muslim Family in America. Prepared by the Women's Committee of Maya, 1990, PO Box 71, Plainfield, Illinois.]

[Page 30:] Whatever we see of good things and easy, beautiful life is nothing but a test by God and a practical example of the verse in the holy Qur'an, "AND when they forgot what they were reminded of, we opened for them all the gates, and they rejoiced by what they were given. But then we seized them suddenly." The people here in this verse forgot God and denied religion, so God wanted to test them with this easy life. Sayid Qutb, of blessed memory, says, "during my stay in the United States, I saw with my own eyes a confirmation of what almighty God has said [quoting above verse]." ... [Page

31:] there are many elements causing the dissolution of American society, amongst them violence and provokation. ... [Page 32:] The practice of racial discrimination [enumerated as one of the divisive factors in American society] ... 20 percent of Americans suffer from mental disturbances ... despite the material progress and development in all spheres, happiness and comfort are not to be found in American society. Rather, it suffers from complicated social problems. And if it continues like that, this society will inevitably collapse. ... [Page 33:] Western civilization is based upon the separation of religion from life, and the denial of religion's effect on life. ... Islamic civilization is based on fundamentals opposite those of Western civilization. It is built upon the basis of belief in God, and that he made the universe, and man, and life all a system. ... When we look at the real picture of Western civilization, we see there is an advanced material civilization, but there is no life in it. [Page 45:] The great scholar Muhammad Nassir ud-Din al Albani, in his book, The Veil of the Muslim Woman, gives the following specifications regarding the dress of a Muslim lady. #1: It should cover the whole body, with the exception of the face and the hands. #2: It should not be an embellishment or a decoration in itself. #3: It should not be transparent in any way, or resemble transparent dresses. #4: It should be very loose and not tight. #5: It should not be perfumed. #6: It should not resemble the dress of man. #7: It should not resemble the dress of the infidel women. #8: It should not draw attention. ... the Muslim woman should be conscious of the evils of Western civilization. [A somewhat comprehensive listing of American Muslim schools, centers, and mosques follows.] [At the beginning there's a preface by Zainab al Ghazali, the most prominent woman in the Egyptian Muslim Brotherhood.]

[Khalid's comments: This book is one of those typical confrontations of Islamic ideals with Western realities. Implicitly and sometimes directly, it condemns Western society as perverse, morally corrupt, against a background of supposedly sane and sound Muslim society, somewhere in a romanticized East.

This is very injurious to the upbringing of a generation of America-born Muslims who may not be aware of the historic realities or their societies back home where their parents came from. American society no doubt suffers from violence and also racial friction, as well as many other vices like alcoholism and drug related crime, but all that seems pretty harmless if compared to the situation in many of the Muslim countries. If we take as an example Pakistan, we see that there is actually more violence than we have in the United States, even if we take trouble spots like New York City or Washington DC, yet still, this deplorable American violence is less than we have in Karachi. Pakistanis have come to speak of their own culture as Karachnikov culture, because of the enormous abundance of firearms. It exceeds by far the abundance of firearms in the United States. There are also a number of vices in some Muslim societies that are non-existent in the Western world. For example, the *ius primae noctae* [right of the first night] is known to Westerners only from history books. It means that a feudal lord has the right to sleep with every bride on his territory during her wedding night. That is, he owns the night before the bride groom gets to enjoy his bride. This is still widely practiced in Pakistan's largely feudal society, where many a feudal lord openly prides himself that there is not a single virgin left in his territory, to his Personal credit. Looking from the viewpoint of Islamic morals, this is the most ghastly thing one can possibly imagine, and yet it is widely practiced in a society that prides itself in being the beacon of Islamic morals.]

MAYA'S Legal History

[Source: Joseph's Computer Database Research]

[Note: This is not necessarily a complete search of all state corporate records.]

Legal History of Muslim Arab Youth Association

23 January 1984: Muslim Arab Youth Association Affiliate of the Muslim

Students' Association of the US and Canada is incorporated as "not-for-profit" by Eric Vickers, St. Louis Missouri.

18 December 1984: Another corporation, same name as above, is established in Missouri as "foreign non-profit" by Timothy M. Fults, Dallas, Texas.

1 January 1986: The Missouri corporation forfeits its good standing by failing to file an annual report.

23 October 1989: Muslim Arab Youth Association in North America, Inc. [MAYA] is incorporated as "domestic, not-for-profit" in Indiana by Abdelhamid Abukaram. Registered Office: RR1 Old State Road 2671, PO Box 71, Plainfield, IN 46168. (Same address as ISNA.) Annual reports have been filed regularly, most recently on March 18, 1993.

What May Go On at MAYA Conferences

[Source: Israeli Document]

IAP and MAYA work, as far as we can tell, within the laws of the United States, as Islamic organizations with social and educational branches. We do not have evidence of their connection to Hamas, but it is clear from what is known about their activities that they serve as a foundation for the movement, most importantly for the rallying-together of sympathizers, propaganda, and perhaps also funding. Their publications function as a vanguard of the movement, the conferences that they organize provide an effective cover for Hamas activities in the United States [that relate to activities] in the territories. Mohammad Jarad [who has since been released] was a member of both organizations, and he also met Musa Abu Marzuq through them. Membership-costs and other monies that they collected are likely to be used also to further the goals of Hamas and their activities.

A. Besides what we learned from Mohammad Salah and Nasser Hidmi [resident of Jerusalem, born in 1969], we don't have other details on training sessions. At the training session [in which Hidmi participated], Mohammad Salah himself

was also present.

B. The Libyan instructor, who explained how to set up a car bomb, was described by Mohammad Salah as about 30 years old, light, good-looking, married to an American woman. A Muslim Marine who lives in Chicago. He did indeed participate in an interview of the military activists. He's a Kuwaiti citizen named "Youssef," who was arrested in Iraq. [We will elaborate on this later.]

C. The names of the trainees: As was said, among them was Nasser Hidmi, who confirmed in his interrogation the presence of Mohammad Salah, whose photograph he even identified. We cannot release the names of the rest of them, who haven't yet returned to Israel, because we do not want to interfere with the progress of the interrogations. They come from Gaza, Ramallah, Shchem, Tulkarem, and other places.

D. According to those who have been interrogated, the training sessions took place in the course of various meetings in Chicago hotels. One of them took place in June 1990. According to Mohammad Salah, they gave speeches and held discussions on general subjects, after which the attendants were divided into smaller groups according to roles, and they underwent a training process.

C. The meeting in Kansas City took place on the sidelines of a Maya conference.

Reports on Some MAYA Conferences

[Source: The Message International, February 1990]

Nearly 5,000 Muslim delegates from around the world attended the 12th annual MAYA convention last December 22-25 in Kansas City, Missouri. [Speakers included:] Yusuf Qardavi, Umar Suleyman al-Ashqar, Rashid al-Ghannuschi, Mahfooz al-Nahnah (Algeria), Muharram al-A'arifi, Ussam al-Bashir (Sudan), Khalil al-Hamidi (Pakistan), Wafa Meshoor (widow of Shaikh Azzam, Egypt), Tafiq Mustafa (rep of Afghan Interim Government in Pakistan), and Aqib

Muhammed Saqib of Islamic Circle of North America.

[Note the proximity in date and place of this and the following IAP conference.]

[Source: Looks like the Palestine Monitor, but top and bottom are cut off.]

[Advertisement:] The Second Convention. Islamic Association for Palestine in North America. Palestine Is a Muslim Land from the Sea to the River. Kansas City, Missouri, Wednesday Night, December 27 to Saturday Morning, December 30, 1989. Call Abdul Rahman: 408-247-7129 or Hussam: 415-876-1869.

[Source: Video of the 2nd annual IAP conference.]

[Speakers: Yusuf Qaradaqi, 'Umar al Ashqar, Tawfiq Mustafa, Abdullah Anas, Sheikh Muharram Al-'Arifi (Southern Lebanon), Muhammad Siyam, Ahmad al-Qattan, Rashid al-Ghannushi, Khalid Abu-l-'Umrain, Ghari Rababa, Hatem al-Hussaini, Fa'iz 'Azzam, Hamas representatives (veiled)]

[Source: (Pamphlet labelled P8) Guide to Maya's 16th Annual National Convention.]

[Guest Speakers List:] Imam Warith ad-Din Muhammad, Yousuf al Qaradawi, Jamal Badawi, Jamal al Hilbawi, Imam Siraj Wahaj, Ahmad el-Kadi, Abdulla Idris Ali, Abdullah Hakim Quick, Imam Hamza Yousif, Imam Zyed Shakir, Imam Shakir el-Sayed, Mr. Ahmed Amro, Imam Hamid Ghazali, Imam Munir Farid.] [There's an 800 number listed: 1-800-ASK-MAYA.]

[Ad for Videotapes:] Videotapes and Audiocassettes are Available from MAYA's office, 317-247-8629. Videotapes: [1] Celebrations. [2] Major lectures at conventions. [3] Summer get-together in Oklahoma. Audiotapes: [1] 14th convention. [2] 15th convention. [3] The Summer Meeting in Oklahoma.

[Ad for Zaitonah]

[Ad: Travelscope International] 301 Congress Avenue, Suite 135, Austin Texas 78701, 512-477-9947. It's not like any other tourist company. It really takes

care of your needs. It offers the following services, domestic and international travel, all airlines, also sea travel, and also train, and also necessary reservations in hotels, and car rental, all with very good prices. Our company was the company that the ISNA and MAYA conventions relied upon over the last two years.

[Source: Joseph's Report on the Maya Montclair Conference, Summer '93]

Description of the Scene Around the Montclair Maya Conference

It's a hot July weekend in Montclair, New Jersey. By the roadside on the way to the central campus of Montclair college, teenage girls are out in sleeveless shirts and short pants, soaking in sunlight and drawing lustful stares from the boys they're playing frisbee with.

Others nearby are dressed decidedly differently. Every few minutes, a van or station wagon whizzes by. The driver is either a stern bearded man or a woman clad from head to toe in a black abaya. Almost every vehicle had children in the back seat as well.

The cars and wagons converge on a large parking lot in the heart of Montclair campus. The more mileage on the car, the more bumper stickers. "Pray for Palestine" is one of the more popular ones. "Islam is the answer" is another. And among the wordier bumper stickers, "There is no God but Allah and Mohammed is his prophet."

A building near the parking lot has a modest sign on the front window, scribbled with an orange marker in English and Arabic: "Registration." As the families get out of their vans, they greet each other in the parking lot -- hugs, twin kisses, "Assalamu 'Alaikum wa Rahmatullahi wabarakatuhu" -- then make their way inside to register.

A concern of the conference leadership, apparently, is to keep people moving. At every corner, bearded, husky young men clenching walkie talkies peer at passersby, directing them in Arabic to their next stop. "Yulla, Yulla," they say, and people move. In the registration room -- a classroom

with the desks and tables rearranged -- there are 20 or 25 people inside at a time, with lots coming and going. In the far corner, a teenage boy sits at a computer entering membership applications into a database. Near the door, a portly fellow with a walkie talkie paces back and forth, smiling and supervizing the operation.

Conversations with Maya Conference Attendants

Soon enough, the conversation shifted to Islam. "America is succeeding to destroy the integrity of Muslims," said Mohammad, "and it's our fault. We let them."

"What do you mean, Mohammad?"

"I mean countries like Jordan, Egypt, Syria, and almost all the other Muslim states. They're prostitutes of the West. They sell themselves to the highest bidder."

"Not all of them," I said. "You couldn't mean all of them. What about the holiest countries, like Saudi Arabia?"

"I just got back from there," he said. "It's like America. It's just like America. They're even building synagogues there for the American Jewish soldiers."

I expressed outrage, both at the idea of synagogues in Saudi Arabia and at the mere fact that American soldiers were still there. "I thought they finished their job two years ago."

"Oh no," said Mohammad. "They only started two years ago. They pretended they were there only for one job, but in truth, they came to stay, to maintain their control over another big portion of our land."

All this time, Ahmed just listened and smiled, nodding in agreement.

"There are only two states left with Islamic integrity," Mohammad went on, "Iran and Sudan. But to stay alive, they commit terrorism. And that's wrong, against the principles of Islam. A true Muslim doesn't stab someone in the back, but only face to face, in combat."

I asked him about Sheikh Abdel Rahman.

"He's addicted to publicity," he replied, "and he's ruining the image of Islam."

"But Mohammad, if we can't look to someone like Sheikh Abdel Rahman for leadership, then what Islamic leaders are there?"

"You are exactly right. There are none right now. Such a leader would have to be someone from the next generation. Maybe you." He put his hand firmly on my knee. "You're smart, you ask good questions, you know how to communicate with the Americans, and I see the Arab fire in your eyes. Al-Islam needs somebody like that."

I started asking more basic questions about Islam. Mohammad was happy to answer them. He discussed the life of the prophet, the early caliphates, and the great conquests. He said that Islam was the last and only true religion, to which Judaism and Christianity were merely stepping stones. He explained that all the holidays and great prophets of the Judeo-Christian tradition are respected in Islam. "But we also have the message, the Qur'an, and the messenger, Muhammad. You see? You ask me a question; I give you an answer. Islam has all the answers. Now when somebody asks you about your religion, you give them these answers too, and you'll bring them back to Islam as well. This is called Da'wah. Very important that you learn this."

When the lecture was through, Mohammad turned to me again. "It's time you begin your study of al-Islam. Come with me; we'll go to the bazaar."

I said goodbye to Ahmed and followed Mohammad to a large room with three large tables full of books and pamphlets. Each table had a vendor and cash box.

"All these books are good. Start with Qur'an. Whatever else you can afford is good to."

"Where can I learn about the situation in Palestine, Mohammad?" I asked. He pointed to one of the table. "This is the Palestine table."

Description of the Bazarre at a Maya Conference

The Palestine table ... The vendor was a 25- or 28-year-old about 5'8", with a squarish face, mustache, and glasses. Not the typical bushy Arab mustache, but a thinner, trimmed one. Like Hitler's. He looked distinctly Palestinian and spoke broken English.

There were several free pamphlets at his table, all with the words Islamic Association for Palestine at the bottom. "This is the IAP table," the vendor said. There were a few English-language books: *By Way of Deception* by Victor Ostrovsky, and two anti-AIPAC manifestos, *They Dare to Speak Out* and *The Lobby*. Pointing to the Ostrovsky book, the vendor asked me, "Have you read this?"

"Yes," I replied. "Very disturbing."

There were books in Arabic, one with a Jewish star and splotches of blood on the cover. The vendor told me what each one was about, and sold me three or four of them. He also tried to interest me in some videos and cassette tapes.

On my way out of the bazaar, I got stopped by a fourth vendor, at a new table set up for the Islamic Circle of North America.

"Brother, wait, don't leave yet. Come here and take our free materials!"

He had assembled a pile of leaflets for me, including a complimentary issue of *Inquiry*, the Islamic Committee for Palestine's bimonthly magazine.

"Thank you, Brother. I will read this with interest."

He encouraged me to browse the third table. "That's the table of the Muslim Brothers," he said.

"Mithel Hassan al-Bannah?" I asked.

"Na'm," he said.

As a parting gift, he gave me a poster of Masjid al Aqsa in Jerusalem.

I made my way to the Brotherhood table. Most of that material was free

-- alot of pamphlets, including several from Al-Khilafah Publications in London.

Fourteen or fifteen others were browsing along with me. There was a great deal of interest in the IAP table. The religion table ranked second. The Brotherhood table didn't get much attention at all.

Dinner at a Maya Conference

The cafeteria was full of bearded men -- 50 or so. Women apparently ate elsewhere. One long table had a large contingent of husky, young fellows who looked Palestinian. Some wore Kefiyeh.

These guys never showed at the lecture on Somalia.

At the head of the table sat the man who looked like Habash. I set down my sack right in the middle of the pack and went up for a trayful of food.

I was expecting Hummous, Ful, Babaghanoush, and Shishlick. Instead, I found elbow noodles and warmed-over salisbury steak in a thick brown sauce.

While piling up my trayful, I noticed Muhammad at the coffee machine.

"Hey! Assalamu 'Alaikum!"

"Wa'alaikum Salaam," he replied. "Where are you sitting?"

I pointed to the table where I'd set down my stuff.

"I'll join you there."

Muhammad took the seat opposite mine, next to a stern, bearded man with glasses whom he seemed to know. He introduced the two of us. The fellow's name was Yassir.

"Yassir," said Muhammad, "I want you to know that this young brother has taken his first step toward a return to his Islamic roots."

"Al Hamdulillah," said Yassir.

"I sent him to the bazaar to buy some books. What did you get?"

I pulled the Qur'an out of my sack and exhibited it.

"Al Hamdulillah," said Yassir. "That's the most important book you'll ever have. It has everything in it. Everything! But there's something else

you must get: Hadith."

"What's that?" I asked.

"It is the other foundation of our law, as quoted by the prophet Muhammad to the various sources."

"So what's the Qur'an?"

"The Qur'an is the word of God, as handed down to the prophet by the angel Jibril."

"Jibril -- is he the one with the trumpet?"

"What?"

"The angel who played the trumpet, right? That's what I always saw on TV."

Yassir shrugged. He seemed confused. "Never believe what you see on television, especially about Islam. The media in America corrupts the image and meaning of Islam."

"Why do they do that?"

"This is a very complicated question. As you learn more and more about al-Islam, you will understand that there are forces in the West that are plotting to destroy us. And they control the government here, as well as the media. That is why your television has confused your understanding of your own religion."

I stopped for a moment to take this in. "So, I shouldn't trust my TV anymore?"

"No. Stick with us. Stick with Qur'an. Allah recognizes when a man has sincere intentions. Allah guides him on the right path."

"Have you been a good Muslim all your life, Yassir?" I asked.

"Al Hamdulillah. Al Hamdulillah."

"Since you were a child?"

"Na'm."

"How can I ever catch up?"

"You can. You can. Here in this gathering, you will see men who were

not religious when they were your age, but discovered Qur'an later in their lives. This is not at all unusual."

"Where do I start, Yassir?"

He looked up thoughtfully at the ceiling, and then offered an answer. "My suggestion would be a three-year gradual return. First year, just concepts. Learn all the concepts in Islam. Learn the prayers, read Qur'an, read Hadith. Read about the prophet. Second year, make Islam your life. Live the concepts you have learned. Islam is a religion of deeds. It will take time to make them all a part of your life. And third year, learn your place in the world. See how you can do your part to help bring together the Ummah, the world community of Islam, wherever in the world you are. Stick with us. Stay close to the brothers near your home. Allah will help you, and help us to help you, find the right path."

All this time, the husky young brothers were silent. They listened with interest and respect to Yassir's words.

MAYA Panel with Local Law Enforcement and Media Personalities

I had walked in on the only English-language panel discussion in the conference. A few dozen attendants were wearing headphones attached to a small transmitter. In one of the front corners of the hall, a man in a booth was speaking into a microphone quietly. I gather he was translating the English into Arabic, for the benefit of the headphone wearers.

The panel included two Arabs who functioned as the moderators: Yaser Elmenshawy, President of the Islamic Public Affairs Council, a dark, clean-shaven man in a black suit; and Ahmed Shedeed, president of MAYA, a 55- or 60-year-old bearded man with a turban on his head.

The guest panelists were Glenn Ritt, editor of the Bergen County Record; Assistant Attorney General James F. Mulvihill, the state's liaison to the Muslim community; Fredrick P. DeVesa, another Assistant Attorney General; and Paul Goldenberg, who, according to the Record, "directs the nation's only

state-level [hate] crimes office."

The purpose of the panel was apparently to initiate a dialogue between Muslims and public officials in the wake of the World Trade Center bombing and other events that had earned Islam bad press. After the Americans made their presentations, Shedeed asked them to excuse him while he addressed his "brothers" in Arabic. There were sarcastic fluctuations in the cadence of his voice, and animated hand gestures, which drew laughter from the crowd.

"I have just told my brothers that, in preparing their questions for our guests, they should be courteous and respectful of the cultural differences between us." He must have omitted something in his translation of a much longer Arabic monologue.

Attendants were indeed courteous in their questions, which were at worst mildly accusing. "Your media doesn't cover Islam fairly. How are you going to teach them to cover it fairly?"

Muslim liaison Mulvihill threw the question right back at the audience, in typical bureaucratic fashion: "What are you going to do to teach us how to teach them?" He asked. "Get involved in an active dialogue with us through our human relations channels. That'll be a step in the right direction."

"Recruitment" at a Maya Conference

A young man walked over to me and asked if he could sit down. He looked 26 or 28, had dissheveled black wiry hair, some pockmarks on his face, and blackheads on his nose. He was about 5'8", and his English wasn't perfect.

"If it's OK, I'd like to get to know you. My name is Daoud. I came here five years ago from a place called Jerusalem, al Quds."

"I've heard of it," I said.

"Tell me about yourself."

I started my standard spiel, but he seemed to know the rest.

"Right," he said, "and I heard that your mother was Muslim, but she married a nonbeliever. I don't understand. How could she do that? Did she

know it was against Islam?"

"I don't know, Daoud. It hurts me when you ask these questions. I never got to know my mother, because she died when I was very young. If I were around when she was about to get married, I would have tried to prevent her from marrying a nonbeliever. But the past is the past, and all that I can do is attempt to improve myself. That is why I have chosen to come here."

"Na'm."

"And I have been overwhelmed these past few days by the warmth of my Muslim brethren."

"Na'm. And they have seen great inner strength in you as well."

He asked me where I study; I told him the University of Maryland. He seemed to have another thought he wanted to share, but then he changed the subject. "Have you prayed yet today?"

"No, Daoud. Actually, I'm ashamed to say it, but I still don't know how to pray."

"Oh, why didn't you say so before?"

"Could you show me how?" I asked.

"Of course! I'm obligated to show you. Come right now!"

He brought me to a public water spigot and went through the ritual rinsing of the hands, wrists, feet, and ankles, called *Udu'*. Then we genuflected on the fish wrapping paper and sang praise to Allah in Arabic. I noticed the man who looked like Habash looking on and nodding.

After we finished, we took a walk together.

"As you increase your learning about Islam," said Daoud, "you will discover that Islam is more than just a religion. It's a way of life. And it's even the way the world should be governed. Everybody strives to help their own people, and we, as Muslims, strive to rebuild our Ummah. I, for example, work for Islamic Association for Palestine, because I'm a Palestinian and I want to do my part to see my country rebuilt. You can get involved too, and I hope you will, as your involvement in al-Islam deepens."