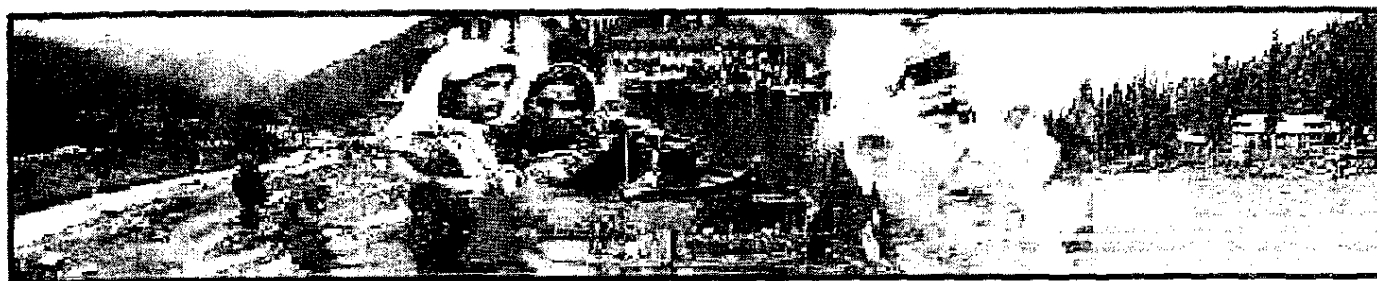


# **YOUTH**

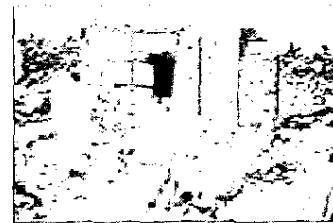
## **THE FUTURE OF ISLAM**

### **MYTHS AND REALITIES**

**24th National Convention**  
**Islamic Circle Of North America(ICNA)**  
**Baltimore Convention Center, Baltimore,MD**  
**July 2,3,& 4,1999**



# Killing Fields of Kashmir



After 52 years of a systematic oppression by the Indian authorities, the latest attack on civilians in Kashmir has left many damages. The major one is the exodus of thousands of refugee who are heading towards Azad [Free] Kashmir. The suffering of the people of Kashmir is land locked, all information which lead to a public awareness dies down within the borders of Kashmir. It's another tragedy

# Helping Hand in Kashmir

For last many years, Helping Hand has taken up many different projects to help ease the suffering of our brothers and sisters in Kashmir.

## Educational Program

Azad [Free] Kashmir Refugee Camp will have schooling for 778 students. To cover the teachers salaries, two uniforms per student, books and other essential supplies, \$31,917.00 per year urgently needed.

- Currently classes are being held in tents.
- The cost to build tin sheds is estimated at \$67,067.00

## Skills Training Program

This program will provide sewing classes for housewives and other female students. When course of study is complete, each student will be given her own sewing machine, which will enable her to earn a living sewing clothes.

Initial cost of \$6,120.00 per year covers

- Training for 266 students.
- Salaries for skilled instructors.
- Sewing machines.
- Fabrics, thread and other materials.

This and the cost of providing a machine to each woman who completes the course, brings our immediate need to \$22,250.00.

## Hospital Program

The Kashmir Surgical Hospital has provided services to over 73,000 people

- Refugee population in general.
- Wounded persons from occupied Kashmir.

\$111,250.00 are urgently needed for

- Medicine
- Vaccines
- Surgical instruments
- Beds and bedding
- Doctors and nurses salaries

## Orphan Sponsorship Program

Helping Hand will assist the needy children of Kashmir by providing homes for 100 orphans from different districts. We anticipate a need for \$24,000.00. Based upon \$20.00 per child per month per calendar year.

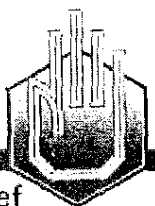
This program includes:

- Foster care within the bosom of faithful and practicing Muslim families.
- Education, Healthcare, and on going support.

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*youth*  
The Future of Islam:  
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*ICNA Souvenir '99*

24<sup>th</sup> National Convention  
**Islamic Circle of North America**  
July 2-4, 1999  
The Baltimore Convention Center  
Baltimore, Maryland

# **YOUTH**

## **The Future of Islam: Myths and Realities**

A souvenir published on the  
occasion of the  
24<sup>th</sup> ICNA Convention  
July 2-4, 1999

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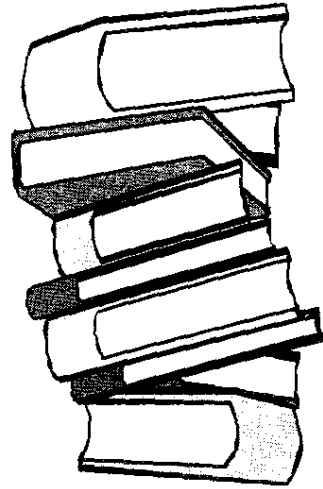
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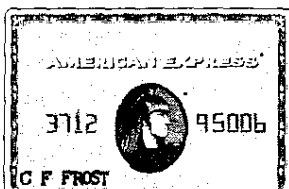
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Br. Zaheer Uddin

### ***Asst. Secretary General***

Br. Syed Javid Ahmed      Br. Shamsuzzaman

### ***Secretary New Member***

Br. Zafar Jamal

### ***Executive Council***

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Zaheer Uddin, Khurshid Khan, Bashir Malik and Rahmat Shah

### ***Central Shoora***

Moulana Mohammad Naseem, Ashrafuz Zaman Kham, Khurshid Khan, Zahid Bukhari, Bashir Malik, Naeem Saroya, Abdul Malik Mujahid, Amin Jibril, Rahmat Shah Khan, Abdul Wadud, Gl Joya, Syed Marghub Ali, Islam Hussam, Haidar Ali Bhuiyan, Ibrahim Hamdani.



STATE OF MARYLAND  
OFFICE OF THE GOVERNOR

PARRIS N. GLENDENING  
GOVERNOR

July 2-4, 1999

Dear Friends:

As Governor, it gives me great pleasure to welcome all of you to Maryland for the Annual National Convention of the Islamic Circle of North America. This convention promises to be a culturally enriching gathering of Muslim people from around the country.

As you gather to strengthen the bonds of the Muslim people, you nurture and enhance relationships between your brothers and sisters throughout North America. Through this annual convention you celebrate diversity and the past, present and future of the Muslim culture.

For many decades, your proud traditions, distinctive customs and industriousness have made the Muslim community a positive role model for others. I thank this community for continuing to instill an understanding and appreciation of your culture between current and future generations of young people.

On behalf of the citizens of Maryland, I again welcome you to our great State. We are honored to host this cultural convention and hope you have the opportunity to enjoy our Maryland hospitality and rich history while you are here. You have my very best wishes for an exciting and memorable convention and continued success in the years ahead.

Sincerely,

Parris N. Glendening  
Governor



# PROCLAMATION

---

BY

MAYOR KURT L. SCHMOKE

DESIGNATING JULY 2-4, 1999

AS

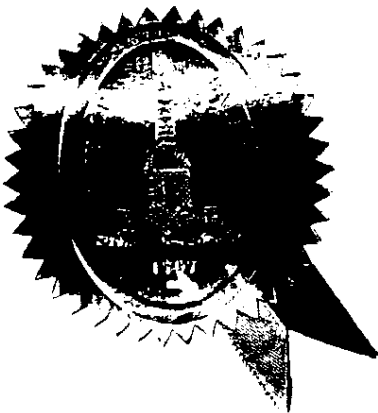
"THE ISLAMIC CIRCLE OF NORTH AMERICA DAYS"

IN BALTIMORE

- WHEREAS,** the Islamic Circle of North America (ICNA), one of the largest grassroots national Muslim organizations with chapters in over 70 cities, was established in 1968 by Muslims who migrated from different parts of the world; and
- WHEREAS,** the Annual National Convention has become a tradition for American Muslims to receive guidance and to participate in inter-faith dialogues; and
- WHEREAS,** the ICNA Relief is helping suffering humanity throughout the world, including the United States and Kosovo (its newest effort); and
- WHEREAS,** the topic of the convention, "Youth-The future of Islam: Myths and Realities," creates a forum for the discussion of the importance of youths to the future of today's society; and
- WHEREAS,** we salute the Islamic Circle of North America, an outstanding organization, which has made many contributions to today's society.

**NOW, THEREFORE, I, KURT L. SCHMOKE, MAYOR OF THE CITY OF BALTIMORE, do hereby proclaim July 2-4, 1999 as "THE ISLAMIC CIRCLE OF NORTH AMERICA DAYS" IN BALTIMORE, and do urge all citizens to join in this celebration.**

**IN WITNESS WHEREOF, I have hereunto set the Great Seal of the City of Baltimore to be affixed this second day of July, one thousand nine hundred and ninety-nine.**



  
\_\_\_\_\_  
Mayor

# 24<sup>TH</sup> ICNA National Convention

## Convention Committees

### Chairman

Br. Ashraf-Uz Zaman Khan

### Co-Chairmen

Br. Bashir Malik, Br. Maqbool Patel, Br. Esam Abdullah

### Member

Br. Faraz Iqbal

### Secretary

Br. Younas Shahid

### Sub-Committees

#### Program :

Chairman      Br. Zulfiqar Ali Shah  
members      Br. Zaheer Uddin  
                    Sr. Fauzia Naheed  
                    Br. Tayyab Yunus

#### Registration:

Chairman      Br. Khwaja Mahmood  
members      Br. Ahmad Saad Siddiqui  
                    Br. Yaqoob M. Siddiqui  
                    Br. Jawaid A. Siddiqui  
                    Br. Khalid Javed  
                    Br. Shamim Parwaiz  
                    Br. Zakiul Islam  
                    Baltimore, Toronto, Chicago  
                    Detroit, Washington DC.

#### Food :

Chairman      Br. Rashid Shafique  
member      Br. Naeem Saroya  
                    Detroit Unit

#### Bazaar :

Chairman      Br. Younas Shahid  
member      Br. Sayeedur Rahman

#### Protocol :

Chairman      Br. Bashir Malik  
members      Br. Zahid Bukhari  
                    Br. Mohammad Anver Beig  
                    Br. Maqbool Patel

#### Audio Video :

Chairman      Br. Khalid Khan  
member      Br. Farid Alam Choudhry

#### Salaat :

Chairman      Br. Abdul Hadi Mahmood  
members      Baltimore Unit

#### Inter Faith :

Chairman      Br. Zulfiqar Ali Shah  
member      Imam Derrel

#### Da'wah

Br. Ali Azam

#### Medical :

Chairman      Dr. Saleem Aziz  
                    Dr. Arif Mannan  
                    Dr. Rashid Siddique  
                    Dr. Khokhar

#### Media :

Chairman      Br. Jibril Amin  
                    Br. Shaikh. Ubaid  
                    Br. Amjad Taufig  
                    Br. Nadeem

#### Youth :

(Brothers)      Br. Faraz Iqbal  
(Sisters)      Sr. Mamoon Chaudhry

#### Baby Sitting :

Chairperson      Sr. Zakia Ameen

#### Security :

Br. Hasan N Amin

#### Sisters Wing :

Chairperson      Sr. Fauzia Naheed  
Members      Sr. Talat Sajid  
                    Sr. Rehana Baig  
                    Sr. Tanvir Khan

#### Information Desk :

Chairman      Br. Altaf Taufig  
                    Br. Ikramuddin  
                    Br. Omar Beig,  
                    Br. M. Masud Ali

#### Webb Site :

Chairman      Br. Farrukh Raza  
                    Br. Farhan Pervez

#### Young Boys

#### Girls (5-12)

Sr. Rehana Beig  
Sr. Tanvir Khan

#### Souvenir :

Chairman      Br. Younas Shahid  
Member      Br. Mahbubur Rahman

**Convention Office Br. Afzal Hasan Br. Suhail Sadiq**

## WELCOME ADDRESS OF THE CONVENTION COMMITTEE CHAIRMAN

---

Dear Brothers and Sisters in Islam

Assalaamu alaikum wa rahmatullahi wa barakatuh.

It is my great pleasure to welcome you all to the 24<sup>th</sup> National Convention of the Islamic Circle of North America. Like the previous years, this year we will also have a three-day convention. I thank Allah (SWT) for his countless bounties and blessings upon all of us. It is His Mercy and Rahmah that despite many limitations and shortcomings, finally we have been able to organize this convention. The theme of our convention, as you know is "Youth: The Future of Islam: Myths and Realities". The topic is a very significant one. Youth is the golden period of human life. According to a tradition of Prophet (pbuh), it is the great nyamah (blessing) of Allah (SWT). "The future of any nation depends upon its youth". This is not just a statement, it is a universal law. If the youth of a nation goes astray today, it is inevitable that the nation will decline soon. On the otherhand if the youth is motivated towards a higher goal and trained with moral virtues accordingly, the nation will flourish undoubtedly. It has happened before, it is happening today and it will happen tomorrow.

Youth played very significant role in the history of Islam. Piety, courage, sacrifice, knowledge and leadership in every sphere, our young Muslim predecessors left their glories and unprecedented examples. Ali, Mayaz, Usama, Belal and later time Muhammad Bin Qasin, are some of those names who had a pioneering role in changing the course of the history and shaping the history of Islam and the Muslims.

Having said all this, let me now turn to our real field - the North America which is motherland for many of us and homeland for the rest of us. It is true that we the Muslims are a minority here. However, we are not like other minorities. We have a religion which is a complete way of life that transcends all artificial boundaries based on race, color, language and ethnicity and accommodate people from all backgrounds. We have a culture and civilization which once ruled the world and still has the viability

to rule the world again. In terms of the number of followers our religion has the second largest adherents in this country. As the time passes more and more people are coming in touch of this 'Deen of fitrah' and realizing the truth and supreme beauty of Islam. After being frustrated from all other ideologies, as people are turning to Islam, the prospects of this religion as well as the responsibilities of its followers are also increasing. In otherwords, Muslims are now entrusted with a bigger assignment, the assignment that Allah (SWT) gave the Muslims before fourteen hundred years, to stand up and bear the truth (Al-Islam) before mankind.

Inspite of this historical development in this part of the world, the situation of the Muslims in general and the youth in particular are not, however, in good shape. Like the non-Muslims, the large number of Muslim youth, are also suffering from moral bankruptcy and the loss in purpose of life. It is sometimes even difficult to recognise a Muslim youth especially from their manner and attiquette. They do the same corruption as their non-Muslim peers do. Those are in fact our lost generation.

Dear Brothers and Sisters

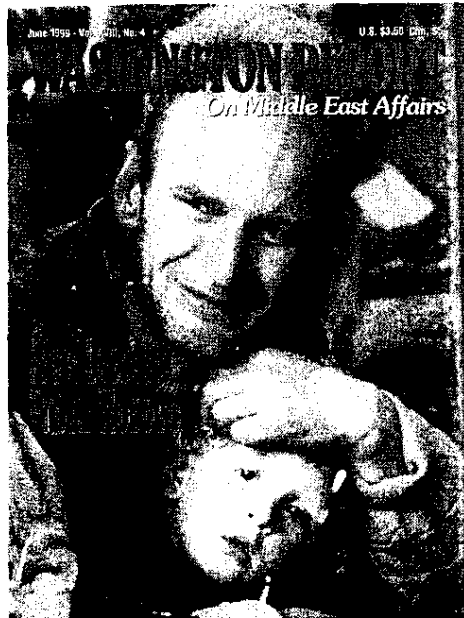
The situation of a section of our youth undoubtedly saddens us. But the question is should we just witness this painful happening, complain and then sit idle or we should do something to save our children, our dear young generation. Let us investigate and evaluate our situation – what went wrong and what we can do to correct the situation. The three day convention will provide us opportunity to look into the issues and help formulate our strategy for the future. Learned Islamic scholars, activists and leaders from home and abroad have gathered here and Inshallah we will have very valuable discussions on these issues. May Allah accept our efforts and make the convention a success. Ameen.

**Ashraf uz Zaman Khan**

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# ICNA: A SUCCESSFUL JOURNEY AND PROMISING ROAD AHEAD

By Zaheer Uddin

---

**T**he presence of Islam and Muslims in America is not new. In fact, the history of Islam and Muslims in North America has been traced back to pre-Columbus era. But the history of Islam in America is not only a story of immigrant Muslims. It is also the experience of conversion of indigenous people.

The pages of Muslim history bear names of the scores who disappeared in the American melting pot. But it also contains pages describing the continuing struggles of Muslim Americans to define their identity and offer America a real alternative.

One of these pages is dated February 1968 when a group of Muslims met to shape an Islamic movement embracing Muslims drawn from diverse ethnic and social backgrounds. This landmark effort which eventually led to the formation of the Islamic Circle of North America floundered at first as it confined itself as the Halqa Ahbabe Islami, an Urdu speaking group.

From 1971 to 1977, the Halqa worked in the shadow of the Muslim Students Association of USA and Canada (MSA) striving to recruit Islamic movement oriented Urdu speaking Muslims and to strengthen the Jama'at-e-Islami Pakistan. This was a limited but successful venture. It can be described as the second phase in ICNA's development.

The third phase began with the Annual Convention in New Jersey in 1977. A series of thought provoking and often emotional discussions led to changes in the course of the Halqa Ahbabe Islami. The name was changed to Halqa Islami Shumali Amrika in Urdu and Islamic Circle of North America (ICNA) in English. It was declared that it will be an Islamic movement of this land and would be part of the global Islamic movement. A new identity had come into being. The workers were advised to take the message to non-Urdu speaking Muslims and to carry out Da'wah among non-Muslims.

In theory, it was a prudent decision. The intent was there but the action was missing. Soon the new organization was faced with a crisis in 1978. This seemingly difficult period soon gave way to enlightenment.

The fourth phase started during 1980-81. In view of the widening approach, the medium of communication was changed to English from Urdu. Da'wah work began to be undertaken under the name of ICNA instead of MSA. The new emphasis was on training Islamic workers. Soon the need for a central office became acute. A campaign was launched to recruit new workers and establish units in various cities. The work among women was organized on national level in early 80s also.

In 1983, the building that houses the headquarters was acquired and the Central office was established in 1984. This marked a period of high activity. Up to 1985, a number of original and translated works that catered to local needs was published.

The fifth phase marked the founding of institutions. The first was the Muslim Savings and Investment (MSI) that was launched in 1986 as an Islamic alternative to the Jahiliyah financial system. The others were Sound Vision and The Message International, the monthly news and opinion magazine, and YMFA (Young Muslim for Faith and Action) was established to work among youth.

ICNA carried out several other major campaigns and as a result of its leadership role during the "Rushdie affair" in 1988, it was introduced to both Muslims and non-Muslims, and soon became recognized as an effective organization.

The present and the sixth phase started with the beginning of 1990. ICNA Relief as a division was established in 1991 and two nationwide campaigns were launched, one regarding Gulf war and the other against the ethnic cleansing in Bosnia. ICNA was also one of cofounders of Islamic

Shura Council which was established in 1992, an attempt towards Muslim unity in North America. During this phase Al-Falah Center, ICNA Canadian Headquarters and Islamic Center and school, was established in 1997 near Toronto. In some cities under ICNA or with the help of ICNA local units, Masajid were established.

ICNA's many achievements include:

- The successful introduction of the concept of Iqamat ad-deen in North America.

- Pioneering in planting the seeds of the Islamic Movement in this continent, and introducing the model of Syed Maudoodi's Islamic Movement.

- Assembling and training of a team of nonsectarian and dedicated Islamic workers who are striving and spreading the message of Allah in North America.

- Establishment of institutions that address the day to day needs of Muslims Americans. MSI, which provides Halaal investment opportunities and Islamic financing for homes and cars for Muslims; Message International, an alternate to Western media; Sound Vision which is producing and providing educational and multimedia products to children and adults; and ICNA Relief which serving humanity here and abroad.

In its journey, ICNA has committed some shortcomings. Because humanly work is not flawless and there is always room for improvement. Despite these shortcomings, there is hope for progress because ICNA is:

- A vibrant organization whose workers are blessed with immense potential
- The only movement-oriented grassroots organization of volunteer workers.
- Unique in its dependability, approach and methodology.

The Recipe of Success:

- Adopting Da'wah as its highest pri-

ority. Just not theoretical, rather develop a strategy by including movement oriented indigenous and immigrants, so that a united and effective struggle can be launched under "United Islamic Movement".

- Encouraging its members and workers to increase their commitment and spirit of self-sacrifice.

- Establishing new self-sufficient institutions that provide community service, generate income and help in effectively promoting the Islamic message

- Expanding work among youth and particularly integrating MSA graduates and English speaking sisters in Islamic movement.

It is a fact that no organization can flourish without fresh ideas; nor can expand without proper and new thinking. No organization can exist for along time without practical and new strategies. And without effective and dynamic leadership new horizons for the movement can not be opened.

Alhamdulillah, it is commendable that ICNA is among those rare Islamic organizations that welcomes criticism, even from within. It is such criticism and suggestions that helps organiza-

tion to see within and to search for ways and means to improve itself in order to better serve Islam and Muslims.

Islam is a movement. There is no status quo and passive attitude in Islamic movement. If we want to keep our identity as Muslims in this melting pot; if we want to train our next generation as practicing Muslims; if we want to propagate and establish Islam in this society, we have to be dynamic and smart Daees. We have to be like a river, who makes its way through boulders and stones without stopping. Future is very bright for Islam in America. Let us say future of America is Islam, Insha Allah. But no future awaits anyone. Only that future can be ours that we dream of, and then strive to make come true.

Come and-become part and parcel of Islamic movement – Islamic Circle of North America, and join hands to achieve the goal of establishing Islam in this world and having the pleasure of Allah in the live hereafter.

*Br. Zaheer Uddin is the Secretary General of the Islamic Circle of North America.*

## Family

Your Lord has decreed that you shall serve none but Him, and do good to your parents. Should one or both of them reach old age with you, never say 'Ugh' to them, nor scold either of them; but speak to them kindly and respectfully, sprad over them the wings of humility and mercy, and say, 'My Lord, have mercy upon them, as they raised me up when I was little.' (al-Isra'

17:23-4)

## YOUTH: OUR HOPES AND CONCERNS

By Mahbubur Rahman

It is perhaps known to everyone that Islam is now the fastest growing religion in America. Thank the Media. Though media always for its own purpose picks up issues related to Islam and Muslims and not necessarily it benefits the latter, the Muslims nevertheless become delighted by this kind of 'breaking news'. Equally fascinating is another news that a new awareness for Islam and Islamic life style is visible in almost all parts of the world. Muslims in the West are aware of these developments as well. What is, however, less known, if not unknown, is, how many Muslims, especially the youth have been lost into the 'melting pot' of America over the years and how many will follow the same route in the coming years.

The whole scenario, if revealed, would give a quite shocking picture. As an analyst has pointed out, "the situation is critical and must be addressed because the future Muslim community is in jeopardy." How critical is the situation? After having spent many years in Da'wah work, one *Dae* (preacher of Islam) has written: "I travel around the country speaking to Muslims and non-Muslim youth and my approach is one of condor. As a result, they share with me information about their activities and the behavior of their peers that they dare not share with their parents. The things that they tell me are startling. Although I have been exposed to the life of the "dunya" before my reversion to Islam, I must say that I was not prepared for the horror stories of what's happening to some of our Muslim youth. This is why I am sounding the alarm. I want this to be a wake up call to Muslim parents and the Muslim community, particularly the leadership." (Amir Al-Islam, "Lure of Popular Culture: Being Young and Muslim", *The Message*, Nov-Dec. 1998, p.22) Yahia Emrick, another perceptive and devoted *Dae* has also expressed similar concern: In Detroit I saw African American Muslims lamenting that they lost their children to drugs and gangs. In New Mexico saw the children of White sufis running around like a pack of hippie flower children. In Dearborn, Michigan, I saw second and third generation Arabs who had lost Islam

so completely you would have never thought their ancestry was in anyway connected to Islam. And in New York, I saw the unimaginable: Children of Indians, Bengalis and Pakistanis being 'Homeboys' and 'Easy girls'... I am quite outraged and horrified to think that Muslims are racing each other into a life-style that I myself saw as false and rejected... In the next twenty years, the Muslim community will lose over half of its 'next generation' to the melting pot". ("The Death of Islam in America" – *The Message* – July 1997, p 46.)

No matter how 'pessimistic' the above observation may sound, this is the real situation and hence the real challenge that the Muslim community in North America is facing today. Unless we come forward with effective measures to protect our youth, whatever optimism about Islam and the Muslims have been expressed so far, will prove to be a myth. For a real breakthrough what we need is, to become pro-active; address these issues adequately; and engage ourselves and our community resources in concerted and purposeful manner. In doing so, we should also keep in mind that the primacy of the parental responsibilities regarding the youth can hardly be overemphasized. As the hadith of Prophet (pbuh) says that every child is born according to the correct nature (*fitra*) which is the Islamic way of life, but the parents convert him/her to a Christian or a Jew. Unfortunately many Muslim parents themselves act as 'barriers' to their children's way to Islam, either because of the former's ignorance or their own deviation and hypocritical life style. Surprising though, those parents express their concerns and sometimes blame their children for not having listened to them, but they don't seem to be concerned that the children are watching them too. If the parents don't surrender themselves to the commandments of Allah, how they can expect that the children will follow their 'moral guidelines'? That's why Allah (SWT) in the Qur'an before asking the people to safeguard their families, has asked them to safeguard themselves first. "O you who believe, protect yourselves and your families from the Fire." Qur'an 66:6

So, the ultimate responsibility lies with the parents. Most often wherein the parents are submissive to Islam and conscious about the parental responsibilities, their children grow up with admirable character. These parents are, of course, the blessed parents and their children are the blessed children. They don't need to show the excuse that "this society has caused their children to grow up wicked." No doubt, the materialistic culture in this country is alien to Islam and thus a challenge to Islamic life style, but those who are equipped with Islamic teachings know very well how to overcome the external challenges. For that purpose, the parents need to instill in their children from the beginning a genuine and deep God-consciousness so that these children when come to external environment and make independent decisions for themselves will

follow guidelines prescribed by Allah (SWT); and their non-Muslim or 'bad-Muslim' peers or the society won't be able to deviate them from the straight path.

So far as our societal responsibilities are concerned, it is regrettable that Muslim communities are still lagging far behind. Notwithstanding their some commendable achievements made by some local communities in establishing mosques and Islamic centers, the Muslim community at large in America is yet to make any substantive progress in their community upliftment. One example is the case of the establishing of full-time Islamic schools. Even the prominent national Islamic organizations, despite their great services in many other fields, could not show any success story in

this regard. The local communities who have taken some initiatives, are also suffering from the shortage of funds. The basic point here is that, full-time Islamic schools are not merely a necessity today, it is a *must*, for our children are at great risks with their faith and character in public schools. The Muslim leadership and the moneyed men in our community and all Muslims should come forward to fulfil this prime and foremost obligation. Our continued failures in this field would only bring great disaster. The earlier we realize it, the better for our community. May Allah (SWT) help us safeguard ourselves and our next generation.

*Br. Mahbubur Rahman is a Ph.D candidate in the Department of Political Science at Clark Atlanta University, Georgia.*

O you who believe!  
Spend out of (the bounties)  
We have provided for you,  
Before the Day comes  
When no bargaining  
(Will avail), nor friendship  
nor intercession.  
Those who reject Faith -they  
Are the wrongdoers.  
Al Baqarah 2:54

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# THE DILEMMAS OF THE YOUTH

By Zahra N. Munir

---

**M**uslims with varying cultural backgrounds find themselves trapped in this land of opposing values. Some readily give up and adapt themselves to a changed environment, and yet some others struggle hard to retain their identity. Children and youth are relatively more affected, for they are caught in the cross-fire of two opposing cultures. As ill luck would have it, they are often forced to make a choice without proper guidance, or role models, or intelligent and intelligible directives.

This paper attempts to classify and describe the origin of the dilemmas the youth face. It also attempts to focus upon the psychological aspects of identity crisis and presents a glimpse of the perplexities the youth faces – their silent and noticed sufferings.

## Psychological Perspectives

Youth refers to the period between childhood and adulthood, when nature provides all human beings with physical and emotional reinforcements to carry out their roles of adulthood. Physiological changes trigger hormonal secretions which bring about physical changes. Emotionally, the youth are highly mercurial and sway in between the states of extreme self-confidence and security to that of absolute hopelessness and insecurity. They experience an abundance of physical strength, restlessness and powerful drives to achieve something worthwhile and something to be proud of regardless of the risks involved. Simultaneously, the intellectual processes of logical thinking and reasoning are readily available for use. However, these are dependent upon the frequency of use and the individual's conscious effort to employ them. These processes are set in slowly, in spurts and are distinctly different from the younger children's who because of their age are not capable of thinking in logical abstraction.

Changes in all these three areas, namely the physical, the emotional and the intellectual, are ordained by Allah and are regulated by nature. They are basically not within human control. These reinforcements have to be carefully channeled and harnessed to facilitate growth, development, and progress. Failing this, these energy reserves could cause discord, disorganization, and even destruction of society. The way each society manages these reserves and reinforcements is dependent upon its own values, beliefs, and outlooks on life.

Muslims, all praise to Allah, have been blessed with a religion which specifies roles with guidelines to the creation of an ideal society, wherein the needs of all its members are taken care of; a society whose collective and individual aim is to surrender to the Will of Allah, Who is the Creator and the Provider of all, and Who cares for the needs of all His creations. The Qur'anic directives are quite specific about the responsibilities of all human beings as well as the regulations concerning the extra-energy potentials of the youth. The strong forces of energy, the sexual drives, and the emotionally charged needs for the companionship of the opposite sex are withheld until the intellectual processes are also ready to operate. When these forces are simultaneously brought into effect, responsibility, chastity, sanctity, and obligations are enforced. Hence life, as planned by Allah is one of enjoyment with gratitude; it is of rights with responsibilities, and it has materialistic aspects with moralistic dimensions. Another important point is that life is relatively short-lived, and all stages in life are temporarily arranged through which individuals have to pass. Life is also a cyclic phenomenon: a child, who is helpless at birth needs love, care, attention, and protection; he gains strength slowly as the parents lose theirs.

## Parental Concerns: The Contemporary Scene

It is gratifying to see that the concerns of the Muslims in this country are changing toward the concrete problems faced at present, rather than abstract discussions of the remote past. Our survival and viability, in this land, depends upon our ability to cope with the stresses and the strains facing us. Still, in a majority of cases, especially the immigrant Muslims are concerned only about their children. They want to build mosques and schools because it will help their children in acquiring Islamic education; they desire to establish communities because it will provide for their children an Islamic environment. In other words, their concerns are mostly for the next generation and hardly to improve their own deficiencies. This can be validated by observing the percentage of attendance in the adult-education classes and programs in the community centers as against the attendance of children in the Islamic schools. Second, the community centers are more frequented by parents of growing-up children and are minimally, if at all, used by parents whose children are either

too young or too old to benefit by the Islamic schools. They forget that Islam is something which cannot be given to anyone by anyone else, unless one has it for one's own self, first. We cannot and do not have the right to preach what we do not practice ourselves. Therefore, our first concern should be to have a correct and clear awareness of our role as Muslim; we should also have cognizance of our Islamic accomplishments as well as deficiencies. In other words, we should have a kind of self-evaluation. We can save our children only if we are ourselves in a position to save them, if we know well what we have to save them from, and if we know also how to save them. We cannot give to our children what we ourselves do not have.

The American system of education aims at helping the child unfold his potentialities. It fosters scientific thinking, develops critical analysis, and trains children in clarity of thought and purposive action, theoretically at least. Twelve years of rigorous schooling enables the youth to attain at least some of these goals to varying degrees in the materialistic aspects of life.

To preserve our identity, some approaches that have been suggested are to seclude the children, to send them back to their country of origin during the growing-up process, to restrict their activities beyond their attendance at the schools. These are flimsy solutions to a gigantic problem, because when the protective shields of parental controls are removed, the child is at the mercy of a relentless alien environment where there is an acute competition and where the fittest survive. In addition, it would be futile to close an erupting volcano by the frail palm of a forbidding hand, or word. It would be, however, worthwhile to channelize the immense force of an inquisitive and stimulated mind, seeking guidance at the crossroads of conflicting life systems, toward constructive, gratifying, and intelligible Islamic ends. Stricter controls and sanctions might produce a non-assertive, meek, over-aged 40 or 50-year-old adolescent incapable of effective, decisive actions that are necessary for our survival here. I am positive that

our dynamic Islamic community, standing as it is in the heart of assimilative forces, does not need such individuals, who never grow up to accept the challenges of trying time such as ours, with Islamic dignity and grace. Our aim should be to provide spiritual dimension to the materialistic way of life – to develop the potential of human intelligence so that our children are able to realize their responsibilities and make the right kind of decisions.

### **Conflicts of the Youth**

The conflicts in the youth's life do not always originate in outside-the-home situations. Surprisingly enough, in my long contact with children, I have found them to be equally troubled by the apparent contradictions in their parents' lives.

### **The Dilemma of Knowledge and Ignorance**

This may be called as intelligent understanding against unintelligible dogmatic human assertions. Such a dilemma originates when the youth fails to understand the basis of an apparent contradiction between the restrictions placed upon his activities at home, and the outside permissiveness of the environment. As long as the child is young, the overpowering parent can control his activities by demanding and enforcing implicit obedience. However, as the child grows older, his contact with the outside world increases, too. During his educational process, reasoning and the ability to interpret logically are acquired. Mere dogmatic commands and positive assertions do not satisfy him any more. Restraints are resented and find expression in rebuttals, exchange of words, showdowns and sometimes even flagrant disobedience of the authority-figure. Rebellion and serious disagreements can, at times, lead to a total rejection of the family and all its values; and in extreme cases, desertion of the home takes place. In many cases, severe control, without proper explanation, leads to lack of interest and sometimes results in despondency, rejection, and even alienation. Incidentally, all human beings pass through these stages to varying extents.

Our concept of Islamic education has been deficient and nominal, and it is about time that we face reality in all fairness. Not to mention the child or the youth, even the parents lack a correct understanding and knowledge of the Islamic requirements and commandments. If Islam is a complete way of life, and if one wants to be a member of that system, one must know its directives. If one is satisfied by the nominal reading of the Qur'an even without understanding it, offers salah without an involved supplication and a total dedication, and makes his children to attend the Islamic schools whenever possible and convenient, then the result is a very superficial knowledge of Islam without genuine commitment. In such a situation the restraints on the children's behavior is no more than parental orders; and soon the child finds out that the parents, like all human beings, could be wrong at times. Thus, lack of parental precepts and the knowledge of what makes a Muslim thwart the attainment of a child's Islamicity.

### **Dilemmas of Belief and Knowledge vs. practice**

This is the most shocking realm for the youth. Whatever limited knowledge they have about religion is acquired from their parents and weekend Islamic schools. Parents generally lack authentic knowledge, and the Islamic schools are not staffed, by any means, by the most competent teachers. Content and methodology are equally important in education, and somehow during the process of education at an Islamic school, either one of the two and sometimes both are lost. However, whatever the child learns from the school, hardly corresponds to the life outside the classroom. Often the knowledge acquired does not correspond to the family practices at home; yet the child is forced to attend the schools, which bear no relationship to the world he lives in. Youth are aware of this duality of standards. A nine-year-old, who attended the Islamic school during summer, when asked about the prayer habits of his family (to seek their help in the regularity of his prayers) responded by saying: "my mother prays once in a while in many days, and my father thinks it

to be a big joke." Severe stipulations about the dress code within the Islamic school and the total negation at home and elsewhere, including the Islamic countries back home, create anxieties and confusion. Children go to insipid Islamic schools on Sundays, and parents go shopping, visiting or are busy in arranging for a party. The parents expect the children to be kind, polite, submissive, modest and truthful, when they themselves lack basic Islamic qualities of kindness, compassion, love, courtesy and patience. This duality of standards trains the child in a similar fashion or sets him thinking twice about the parental approach and advice. In addition, it is not unusual to regard the total American way of life as anti-Islamic, and construct barriers around the children. This is a losing battle, for both our children and ourselves have to interact within this environment and prove to ourselves and to others that we have something better to offer by our conduct, performance, and values. To view others with disdain is un-Islamic. Not all the aspects of American life are un-Islamic. One can find kindness, sincerity, helpfulness, sense of responsibility, and dedication even in non-Muslims. Our children have had several pleasant experiences during their exposures with their peer group at the school. It is, however, more justifiable to bring to the notice of our children the moral laxity and the corruption within the society at their own level of experiences; it is fruitless to develop a sense of superiority in our children, when we are really not practicing what we preach, or what ought to be practiced. This approach would be nothing short of hypocrisy, an insult to the judgement, experiences, and observations of the children themselves. It is like to set them wondering about the truth, the knowledge of their parents and the relevance of their remarks.

#### Recommendations

It is necessary to be honest in our dealings with the children and youth. They trust, and our words mean truth to them. However, if this confidence is shaken by a misrepresentation of facts that can be verified by the child, we may lose his trust in us. The result is the absence of a healthy and beautiful

relationship between the parent and the child, which vitiates all parental guidance and influence. The parents should not let their ego stand between them and their children. They should accept their mistakes and cease violating the injunctions of Islam.

It is imperative that guidance and Islamic directives are precise and clear to the family and followed both by the parents and the children. This once again brings us back to the aforesaid need for the handbook of the Qur'anic directives, translated in easily understandable language and readily accessible for quick reference by the family. Children should be encouraged to use this reference, and any constructive Islamic suggestions from them should be regarded with value and respect.

Time is the third most important factor in helping solve the dilemmas of the youth. In today's world of selfishness and competition, materialism and pragmatism, self-attainment and self-gratification, and the terribly fact peace of life, religious values, beliefs and faiths cannot be acquired as by-products of either secular education and unguided living, or a family heritage. They need constant and careful effort, for they need to be valued and acquired, preached and practiced, nurtured and cherished for survival. In a situation live ours when responsibilities in transplanting a family along Islamic lines in an alien setting are so immense, the roles of the members of the family need to be properly defined, carefully planned, dutifully discharged, ungrudgingly assumed and best enjoyed. Life is a responsibility, and life for a Muslim family is not, by any means, a bed of roses. Provision of food, shelter, and clothing should be the role of one parent, and the maintenance of the internal environment within the home – the kind and quality of relationships, the fine characteristics of trust, security, truth, compassion, and sacrifice, which call for the continual presence of the parents with the children, should be of the other parent. Islam is specific about both these aspects: it has made man (the husband in the present case) to be the provider for the woman (the wife), although it has not prohibited the

woman from seeking jobs. Similarly, the happiness and integrity of the family rest on the woman. The man and woman are abundantly blessed with qualities that facilitate their roles; however, neither precludes the domain of the other, and it is possible for one to assume the other's roles under certain circumstances. The result of continual, unwarranted, ill-timed and ill-planned reversal of roles or lack of awareness about roles or their precise bounds is too obvious to be ignored. Some roles are overemphasized at the expense of the other roles, which are equally important for a balance life.

#### Dilemmas of the Physical Needs

This is probably the most important area that needs careful attention. Youth have been granted immense energy and desire by Allah, Who has simultaneously laid down specific rules and regulations to direct their drives and instinctual urges. The Holy Qur'an has been extremely precise and harsh in meting out punishments to the violators in this area. Preparation for the wise management of these drives and instinctual urges must be made long before their onset. During adolescence, this situation is made much worse by the scanty, sexy outfits worn by a majority of non-Muslim girls. This is a source of great attraction and distraction to the youth. The boys are placed in the grave dilemma of the instinctual urges, which are flared up by the relaxed licentious behavior of the peer group, the dating game, the drinking parties, the joyride sprees, the beach parties, and the new morality on the one hand, and the imposition of tremendous restraint by a busy, highly-demanding and Islamically ill-equipped parents who hardly practice religion themselves on the other hand. Girls are attracted by the exclusive industries of cosmetics, beauty-aid products, attractive dress apparels that make them look beautiful, and the relative ease of their procurement. More important, they probably yearn to have the freedom, the recognition, and gratification of their need that their non-Muslim friends enjoy. Instinctually, all females like to look pretty and be recognized. Islam directs this desire toward proper channels; it does not negate it. Beautifying

oneself at the right time in the right surrounding is by no means wrong; in fact, it is even Islamic, and in some instances even 'ibadah; but to show one's adornment at the wrong time and with the ulterior motives is a sin. Elegance, simplicity and dignity have never been prohibited, rather they have been desired.

The marriages in this country among the Muslims is another area which calls for redress. In my experience with the community, I am totally disheartened by the irresponsible attitude of the people who are seeking marriage partners. Prime considerations are being paid to materialistic possessions, professional status, potential income resource, beauty together with economic gains – the dowry, which are in a way un-Islamic practices. In addition, I am aware of the constants placed upon the Muslims who desire to settle down in life, but cannot do so because their parents back home do not prove of their marriages in the states. To please one's parents is indeed the duty of children. But to keep chaste is equally important, for the penalty otherwise is much too severe. The only condition that Islam insists upon is that marriage should be between believing men and believing women; however, Islam allows humans to marry of "their choice". Under the present circumstances, another critical look at the criterion of marriage is not out of place to help establish a good Islamic community.

#### Recommendations

1. Parents should spend enough time with their children to give them a good foundation of love, security, trust and satisfy their emotional, physical, and intellectual needs.
2. The criterion for marriage and spouse selection be changed along Islamic lines so as to help create and establish a healthy viable Islamic community.
3. Parents should have a serious discussion about their roles, their goals and responsibilities. The roles of both the parties should be respected and valued.
4. The roles should be happily assumed and carefully executed.
5. Economic striving and total engross-

ment in material pursuits at the expenses of other responsibilities should be strongly refrained from.

6. Stabilizing the transplanted family along Islamic lines should be regarded as a major responsibility.

7. Marriage and family life should be taken more seriously. Muslims should strive hard to practice Islam in their daily conduct, so as to set a model not just to the children, but also to the neighbors as well – an implicit and effective *da'wah*.

8. Intellectual satisfaction of the children should be constantly borne in mind. Their queries, problems, needs and anxieties should be seriously taken and explained with understanding, sympathy, and knowledge of the physical reality as well as of the spiritual domain backed by the authentic sources of knowledge (books and encyclopaedias for the former, and the Qur'an for the latter).

Analysis alone will not bring about results. It is a solid pledge to commit

ourselves to follow the rules of Islam that will help the community. Mosques and centers alone are no solution: neither will the habitual attendance at the mosques be of benefit. It is the reconstruction of the attitudes of the individuals. Islam has to be lived. It is an active attempt, a struggle, and an effort with an intention. Allah does not change the condition of any people, unless they strive and change the condition of themselves.

*This article is an abridged version of a previously published article in Al-Ittihad, the quarterly journal of the Muslim Students' Association in January-March 1980. At the time of its publication, the author Sr. Zahra Munir was working with the Chicago Board of Education as counsellor for the immigrant children from the Muslim countries. Despite the time gap the contents of the article still remain fresh and as relevant as it was before.* – Editor.

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# WISDOM BEHIND ALLAH'S COMMANDMENT: A NON-MUSLIM WOMAN EXPERIMENTS WITH HIJAB

By Kathy Chin

---

I walked down the street in my long white dress and inch-long black hair one afternoon, and truck drivers whistled and shouted obscenities at me. I felt defeated. I had just stepped out of a hair salon. I had cut my hair short, telling the hairdresser to trim it as she would a guy's. I sat numbly as my hairdresser skillfully sheared into my shoulder-length hair with her scissors, asking me with every inch she cut off if I was freaking out yet. I wasn't freaking out, but I felt self-mutilated.

## **I was obliterating my femininity**

It wasn't just another haircut. It meant so much more. I was trying to appear androgynous by cutting my hair. I wanted to obliterate my femininity. Yet that did not prevent some men from treating me as a sex object. I was mistaken.

It was not my femininity that was problematic, but my sexuality, or rather the sexuality that some men had ascribed to me based on my biological sex. They reacted to me as they saw me and not as I truly am. Why should it even matter how they see me, as long as I know who I am? But it does. I believe that men who see women as only sexual being often commit violence against them, such as rape and battery. Sexual abuse and assault are not only my fears, but my reality. I was molested and raped. My experiences with men who violated me have made me angry and frustrated.

How do I stop the violence? How do I prevent men from seeing me as an object rather than a female? How do I stop them from equating the two? How do I proceed with life after experiencing what others only dread? The experiences have left me with questions about my identity. Am I just another Chinese-American female? I used to think that I have to arrive at a conclusion about who I am, but now I realize that my identity is constantly evolving.

## **My experience of being "hijabed"**

One experience that was particularly educational was ICNA Souvenir '99

when I "dressed up" as a Muslim woman for a drive along Crenshaw Boulevard with three Muslim men as part of newsmagazine project.

I wore a white, long-sleeved cotton shirt, jeans, tennis shoes, and a flowery silk scarf that covered my head, which I borrowed from a Muslim woman.

Not only did I look the part, I believed I felt the part. Of course, I wouldn't really know what it feels like to be Hijabed. I coined this word for the lack of a better term everyday, because I was not raised with Islamic teachings. However, people perceived me as a Muslim woman and did not treat me as a sexual being by making cruel remarks. I noticed that men's eyes did not glide over my body as has happened when I wasn't Hijabed. I was fully clothed, exposing only my face.

I remembered walking into an Islamic center and an African-American gentleman inside addressed me as "sister" and asked where I came from. I told him I was originally from China. That didn't seem to matter. There was a sense of closeness between us because he assumed I was Muslim. I didn't know how to break the news to him because I wasn't sure if I was or not.

I walked into the store that sold African jewelry and furniture and another gentleman asked me as I was walking out if I was Muslim. I looked at him and smiled, not knowing how to respond. I chose not to answer.

## **Being Hijabed changed others' perception of me**

Outside the store, I asked one of the Muslim men I was with, "Am I Muslim?" He explained that everything that breathes and submits is. I have concluded that I may be and just don't know it. I haven't labeled myself as such yet. I don't know enough about Islam to assert that I am Muslim. Though I don't pray five times a day, go to a mosque, fast, nor cover my head with a scarf daily, this does not mean that I am not Muslim. These seem to be the natural manifestations of what is within. How I am inside does not directly change whether I am Hijabed or not. It is

others' perceptions of me that was changed. Repeated experiences with others in turn creates a self-image.

### **Hijab as Oppression: A superficial and misguided view**

I consciously chose to be Hijabed because I was searching for respect from men.

Initially, as both a Women's Studies major and a thinking female, I bought into the Western view that the wearing of a scarf is oppressive.

After this experience and much reflection, I have arrived at the conclusion that such a view is superficial and misguided: It is not if the act is motivated by conviction and understanding.

### **The Most Liberating experience of my life**

I covered up that day out of choice,

and it was the most liberating experience of my life. I now see alternatives to being a woman. I discovered that the way I dress dictated others' reaction towards me. It saddens me that this is a reality. It is a reality that I have accepted, and chose to conquer rather than be conquered by it.

**It was my sexuality that I covered, not my femininity. The covering of the former allowed the liberation of the latter.**

*This article was originally published in al-Talib, the newsmagazine of the Muslim Students' Association of the University of California in Los Angeles (UCLA) in October 1994. At the time of its publication, Kathy Chin was a senior at UCLA majoring in Psychology and Women's Studies. We have changed the title for this publication.*

*-Editor*

## **Humility**

The true servants of the Most Merciful are those who behave gently and with humility on earth, and whenever the foolish quarrel with them, they reply with [words of] peace.

*(al-Furqan 25:63)*

Turn not your cheek away from people in scorn and pride, and walk not on earth haughtily; for Allah does not love anyone who acts proudly and boastfully. Be modest in your bearing and lower your voice; for the ugliest sound is the donkey's braying  
*(Luqman 31:18-19)*

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# 24<sup>th</sup> ICNA National Convention

## Program

### Friday July 2, 1999

09:00	opening of registration –	300 Level Pratt Street Lobby
12:00-01:30	Lunch	400 Level Ball Room/Banquet Hall
01:30-02:30	Salatu Jumu'ah	100 Level Swing Hall/Prayer Hall
02:30-03:00	Break	
Session One *****	Islam: A Gift and Guidance from Allah	100 Level Hall E/Main Auditorium
3:00 – 5:00 pm		
<b>Moderator</b>	<b>Br. Naeem Saroya</b>	
3:00-3:10	Recitation from the Holy Qur'an	
3:10-3:20	Introduction of the Program	Br. Zulfiqar Ali Shah
3:20-3:25	Remarks of the Convention Chairman	Br. Ashraf Uz Zaman Khan
3:25-3:30	Welcome address by the Mayor of Baltimore City	
3:30-3:35	Welcome by Local Muslim Community	Br. Maqbool Patel
3:35-3:45	Welcome Address by the ICNA Ameer	Dr. Mohammad Yunus
3:45-3:55	Introduction of Dignitaries	Br. Naeem Saroya
3:55-4:25	<i>Youth and the Issue of Islamic Identity</i>	Br. Altaf Husain
4:25-5:00	<i>Applications of Islamic Fiqh and Young Generation</i>	Dr. M. Maghroui
5:00-5:30	Salatul 'Asr	100 Level Swing Hall/Prayer Hall
Session Two *****	Youths: Beacons of Light from the Past	100 Level Hall E/Main Auditorium
5:30-7:30		
<b>Moderator</b>	<b>Br. Bashir Malik</b>	
5:30-5:35	Recitation from the Holy Qur'an	
5:35-6:05	<i>Prophet Yusuf: A Model of Chastity</i> <i>Prophet Isma'il: A Model of Obedience</i>	Dr. Zulfiqar Ali Shah
6:05-6:35	<i>Mus'ab B. 'Umair, Mu'awwaz and Mu'aa'z</i>	Imam Mohammad Naseem
6:35-7:05	<i>Usama bin Zaid, Muhammad bin Qasim</i>	Br. Abdul Malik Mujahid
7:05-8:35	Dinner	400 Level Ball Room/Banquet Hall
8:30-9:00	Salatul Maghrib	100 Level Swing Hall/Prayer Area
Session Three *****	American Culture: Challenges and Solutions	100 Level Hall E/Main Auditorium
9:00-11:00 pm		
<b>Moderator</b>	<b>Br. Jibril Amin</b>	
9:00-9:05	Recitation of the Holy Qur'an	
9:05-9:35	<i>Constituent Elements of American Culture and Thought</i>	Dr. Sulayman Nayang
9:35-10:05	<i>Secularism, Liberalism, Materialism: Roots and challenges</i>	Br. Haroon Siddiqi
10:05-10:35	<i>Islamic Response to the Challenges of American Culture</i>	Dr. Muzzammil Siddiqui

10:35-11:05	<i>Behavioral Problems: Islamic Solutions</i>	Imam Derrel
11:05-11:30	Salatul 'Isha	100 Level Swing Hall/Prayer A

## Saturday July 3, 1999

4:30-5:00 am	Salatul Fajr	Hilton Hotel, Omni Hotel Ball Rooms and Convention Center
5:00-5:30	Tazkeer	Dr. Irfan Khan, Dr. Ali Sulaiman Ali, Imam Al Amin Abdul Latif

Session Four *****	<u>Youth: Facing challenges</u>	<u>100 Level Hall E/Main Auditorium</u>
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9:00-12:05am

### **Modeator**

### **Br. Abdul Wadood**

09:00-09:05	Recitation from the Holy Qur'an	
09:05-09:35	<i>Cultural Values – Islamic Values</i>	Imam Jamil Al-Amin
09:35-10:05	<i>Dating: The Islamic Parameters</i>	Imam Siraj Wahhaj
10:05-10:35	<i>Music and Peer Pressure: An Islamic Response</i>	Dr. M. Maghroui
10:35-11:05	<i>Marriage: An Islamic Perspective</i>	Dr. Mohammad Yunus
11:05-11:35	<i>Divorce: The Most Detested of the Lawful</i>	Br. Abdallah Adhami
11:35-12:05	<i>Cultic Mentality and Muslim Youth</i>	Dr. Abdullah Idrees Ali

12:05-01:15	Lunch	400 Level Ball Room/Banquet Hall
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01:15-01:45	Salatul Zuhri	100 Level Swing Hall/Prayer Hall
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Session Five *****	<u>Knowing the Truth</u>	
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01:45-03:15

### **Moderator**

### **Br. Khurshid Khan**

01:45-01:50	Recitation from the Holy Qur'an	
01:50-02:20	<i>A Dialogue Between Christianity and Islam</i>	Dr. Zulfiqar Ali Shah
02:20-03:15	Questions and Answers	

Session Six *****	<u>Sisters' Session / Parallel Sessions in Urdu, Arabic and Bangla for Brothers and Young Muslims)</u>	<u>100 Level Hall E/Main Auditorium</u>
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03:30-05:30

05:30- 06:00	Salatul 'Asr	100 Level Swing Hall/Prayer Hall
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Session Seven *****	<u>Contemporary Struggle-1</u>	<u>100 Level Hall E/Main Auditorium</u>
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06:00-7:30

### **Moderator**

### **Br. Zaheer Uddin**

06:00-06:05	Recitation from the Holy Qur'an	
06:05-06:35	<i>The Ummah: Aspirations and Challenges</i>	Br. Qazi Husain Ahmad
06:35-07:05	<i>The Islamic Movement of Bangladesh: The New Horizons</i>	Prof. Ghulam Azam

07:05-08:30	Dinner	400 Level Ball Room/Banquet Hall
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08:30-09:00	Salatul Maghrib	100 Level Swing Hall/Prayer Hall
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Session Eight ***** 09:00-11:00	ICNA: The Hope and Realities We are at Your Service	100 Level Hall E/Main Auditorium
<b>Moderator</b>	<b>Br. Ashrafuz Zaman Khan</b>	
09:00-09:05	Recitation from the Holy Qur'an	
09:05-10:30	<i>Tarbiya, Da 'wah, Tanzeem, MSI, Sound Vision, Relief, and The Message</i>	
10:30-11:30	<i>Infaaq</i>	Dr. Abdullah Idrees Ali
11:30-12:00	Salatul 'Isha	100 Level Swing Hall/Prayer Hall
12:00-12:30	Poetry and Anasheed	100 Level Swing Hall/Prayer Hall

## Sunday July 4, 1999

4:30-5:00	Salatul Fajr	Hilton Hotel, Omni Hotel Ball Rooms and Convention Center
Tazkeer	Imam Mohammad Naseem, Dr. Abdullah Idris Ali and Dr. Mohammad Yunus	
Session Nine *****	Open House	100 Level Hall E/Main Auditorium
<b>Moderator</b>	<b>Br. Haider Ali Bhuyan</b>	
09:00-11:00am	Questions and Answers with Dr. Adam al-Shaikh, Dr. Mohammad Yunus, Dr. Abdullah Idrees Al	
Session Ten 11:00-12:05	Contemporary Struggle-2	
<b>Moderator</b>	<b>Br. Marghub Syed</b>	
11:00-11:05	Recitation from the Holy Qur'an	
11:05-11:30	<i>Kashmir: The Lost Paradise</i>	Dr. Ayyub Thukar
11:30-11:55	<i>Kosova: The Open Wounds</i>	Imam Zulqarnain Wardar
11:55-12:20	<i>Palestine: The First Qiblah</i>	Shaikh M. Siyaam
12:20-01:45	Lunch	400 Level Ball Room/Banquet Hall
01:45-02:15	Salatul Zhur	100 Level Swing Hall/Prayer Hall
Session Eleven *****		100 Level Hall E/Main Auditorium
<b>Moderator</b>	<b>Br. Faraz Iqbal</b>	
02:15-03:45	<u>Recognizing the Muslim Talent</u>	
03:45-04:15	<u>Concluding Remarks and Du'a</u>	Dr. Mohammad Yunus

## PARALLEL SESSIONS

### Sisters' Wing

Friday July 2, 1999      English Session      300 Level Meeting Rooms 339>342

09-11:00 pm      ***Our Role Models***

Sr. Iman Badawi

***Ideal Approaches Versus Real Approaches***

Sr. Ama Shabazz

Saturday, July 3, 1999      English Session      100 Level Hall E/Main Auditorium

3:30-5:30 pm      ***Aim of Life – Life without Aim***

Sr. Rehana Sadiq

***Talk Show***

***Youth Problems and Solutions***

***Versus***

***Mother's Problems and Solutions***

Sr. Aisha Mohammad, Sr. Amina Mohammad

Sr. Qudsia Haq, Sr. Fatima Beig

Sr. Rehana Sadid, Sr. Aisha Tariq

***Meet the Counselors***

Sr. Ama Shabazz, Sr. Rose Mary Chadwick,

Sr. Iman Badawi, Sr. N. Shareef

### Young Muslim (Boys)

Room 337-338

Friday, July 2, 1999

9:00-11:00 pm

***Getting Closer to Allah***

MSA Same as YM

***Through the Concept of Accountability***

Br. M. Maghroui

***Maintaining the Balance***

Imam Jamil Al-Amin

Saturday, July 3, 1999

3:30-5:30

***Building a Strong Network for Youth***

MSA Activism Workshop # 1

Br. Saffet Catovic

**Room 349+350**

***Muslim Youth: New Perspective***

Br. Salman Ali      **Room > 337-338**

Sunday, July 4, 1999

9:00-11:00 am

Open House

**Room 349+350**

2:15-3:45pm

Recognizing Muslim Talent

MSA Activism Workshop # 2

**Room 347+348**

Br. Altaf Husain

Br. Numan Siddiqui

**Room 349+350**

### Young Muslims (Girls)

**Room 337+338**

Sunday, July 4, 1999

9:00-11:00 am

***Our Role Model***

***Struggle for Knowledge***

Sr. Iman Badawi

***Kicking Shaytan to the Curb***

Sr. Ama Shabazz

***A Message***

Sr. Mamoon Choudry

### Brothers Sessions

Friday, July 2, 1999	Bangla	Arabic	Urdu
9:00-11:00 pm	Prof. Ghulam Azam	Shaikh Seyam Shaikh Shakir Al-Syed	
Moderator	Br. Ashraf Uz Zaman Khan Room 345+346	Br. Zulfiqar Ali Shah Room 347+348	
Saturday, July 3, 1999			
9:00-11:00 am			Qazi Husain Ahmad Br. Naeem Saroya Room 339 > 342
3:30-5:30 pm	Prof Ghulam Azam Maulana Yusuf Islahi	Shaikh M. Siyam	Qazi Husain Ahmad
Moderator	Abdul Wadood Room 337+338	Shaikh Safaat Mussi Room 345+346	Dr. Gul Joya Room 339 > 342

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۹:۰۰ تا ۹:۳۵

درس قرآن (جو ڈرتا ہے وہ شروع رات سے چلتا ہے)

۱۰:۱۰ تا ۹:۳۵

تقریر - کونو انصار اللہ سے نحن انصار اللہ

۱۰:۱۰ تا ۱۱:۰۰

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 "आरुणिक नोन  
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 "आरुणिक नोन"

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قدسیه شمس الحق

مذاکرہ - ہمقدم و ہمناوا -

11:00 to 9:25

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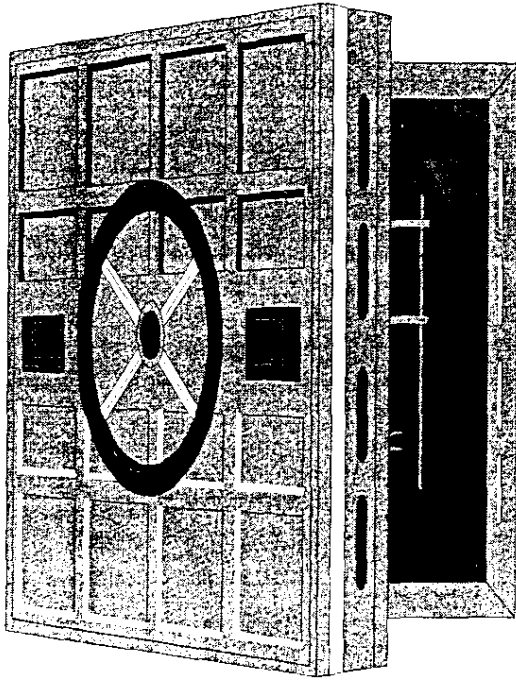
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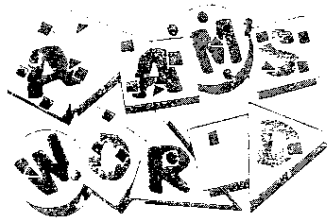
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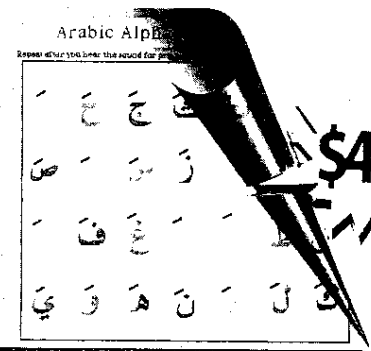


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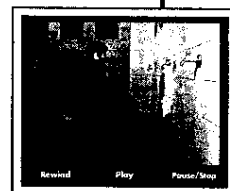
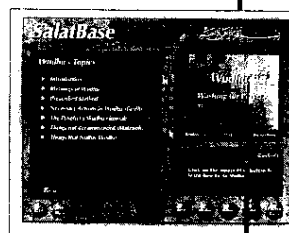
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