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Freedom From Self Imposed Shackles: Yassir Fazaqa Speaks at Al-Noor Mosque

Nearly 20 women and 50 men gathered at Musjid Ul-Noor Friday night, March 26th to listen to Imam Yassir Fazaqa speak about how Prophet Muhammad (SAW) was sent to liberate humanity from the both the shackles imposed upon us by others, and more importantly the shackles we impose upon ourselves. "The hardest enemy to fight," said Fazaqa, "is the enemy that lives within us."

Fazaqa used the ten things that Prophet Muhammad (saw) asked Allah (swt) for freedom from: Anxiety, grief, inability, laziness, debts, disbelief, poverty, greed, cowardice, and social pressure to outline his speech.

Starting with anxiety and grief, Fazaqa explained that whether one is worrying about tomorrow, anxiety, or worrying about the past, grief, the person is forgetting to live for the day. "If we have potential and are not living it," he said, "we are not doing what Allah (swt) put us here to do."

Fazaqa explained that, both anxiety

and grief are shackles that imprison a person and create pessimism. He further stressed the importance of a Muslim to be optimistic toward all things in life. He said, "living each day and counting blessings rather than troubles allows one to realize that it is not our problems that make us miserable but it is how we handle them."

By linking one's attitude toward obstacles with one's trust in Allah (swt) he reminded everyone to ask, "Oh Allah give me the serenity to accept what I can't change, to change what I can, and the knowledge to differentiate between the two."

Fazaqa next spoke about inability, the will but not the means to do things, and of laziness, the behavior of a person with the means but not the will. Spending more time on laziness than inability, he explained how laziness shackles the individual both mentally and physically, and that by doing one's own thinking one can regain control and be liberated from being inactive. **Continued on page 3**

Jim Matheson Speaks to Muslims at Khadeejah Islamic Center

On April 2, 2004, Muslims in Salt Lake City had the opportunity to listen and ask questions to Congressman Jim Matheson. Jim Matheson represents Utah's second Congressional district in the US House of Representatives. He also serves on the Financial Services committee, Transportation and Infrastructure committee, and the Science committee in the House of Representatives.

Jim Matheson is a moderate libertarian conservative who has voted yes on banning partial birth abortions except to save mother's life, voted yes on banning human

cloning, voted yes on allowing school prayer during the war on Terror, voted no on treating religious organizations equally on tax breaks, and voted yes in authorizing military force in Iraq. For his complete voting records in Congress, visit http://www.issues2000.org/House/Jim_Matheson.htm.

Answering some of the questions raised Muslims, he mentioned that he believes marriage is a contract between a man and a woman; expressed the need to modify the Patriot Act; and encouraged Muslims to become more involved in the political process.

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"Reason is the Root of My Faith"

Prophet Muhammad (Peace Be Upon Him)

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When Opinions Differ

Nadeem Tusneem

Interestingly and not surprisingly, the article, "A New Moral World Order," appearing in the March issue of the Forum Monthly managed to create quite a whisper if not a stir in the Salt Lake community. The question was whether or not President Bush is correct in placing a ban on gay marriage. I wrote the article because I felt that it is not the business of the government to interfere in the private life of the people. Let religion and society dictate the laws of morality.

The reason for this column is to point out that this is a view that I hold and should in no way be taken as that of the Muslim Forum of Utah or of the religion of Islam. In the April issue, Benan Zahawi, the treasurer of the Muslim Forum of Utah, wrote a response to my article where he pointed out several reasons from different perspectives why gay marriages should not be allowed. Several others also mentioned in private conversations why it may not be a good idea to write articles as such. However, there were also a few who were delighted to see a bold step like this being taken. They did not necessarily agree with the position taken in the article, but liked the idea of discussing such issues.

If one thing I have learnt as a scientist, it is to not accept anything blindly. It is this behavior which has also strengthened my faith in Islam. Islam to me is about making observation and coming to conclusions based on those observations.

Muslims live in a world today where they are told to accept things blindly. We are told that we should not question what we don't know. In fact, the most quoted phrases are "Allah knows best," or "this is happening because Allah is testing us." However, very quickly we forget that the Koran tells us "Allah will not change the condition of men till they change what is in themselves."

Going back to the issue of homosexuality, my personal feeling is that it is against the laws of nature; it is against the laws of God. But, I don't have the right to take away rights from others to which I am privileged, especially when I don't understand the mechanisms behind certain behaviors. The possibility of a genetic or biological basis for homosexuality has been an object of a number of studies. However, such studies are far from conclusive.

I find it is important to understand whether homosexuality is

an act of choice or it is a biological condition. It is important to note here that I am talking about those individuals who from birth have behaved this way. If it is an act of choice and we want to abolish it, then we should abolish it but also along with other vices such as adultery, prostitution, gambling, alcohol, and narcotics. We can't give one preference over the other. If it is not an act of choice, rather a condition or defect than we need to allocate the resources to managing this condition.

I have heard about young kids who are homosexuals and they have to hide their orientation, otherwise they get mocked at school. Why would a child impose on himself or herself humiliation if there is no immediate benefit to them. These are some of the things I thought about as I wrote that article.

When writing on controversial issues, there is a good chance that some individuals would be offended by what is written. However, if we can present the various views clearly, we could learn in the process the reasons for our actions and thoughts and not only educate ourselves but others as well. We would welcome comments from all our readers on this or any other issue.

High School Sports

Daniyal Afroz

During high school sports are important. Almost as important as school itself. In high school everything revolves around sports. Which high school is the best, who is on the team, and what sport is my own school best at. School sports are an important part of the school. Football is the number one high school sport, and it's the best competition sport.

Every high school wants to beat the other high school football teams. The point is that sports are fun and usually easy to join. All you have to do is find a sport that you have an interest in. Something you might be good at. Then go talk to one of the coaches that is in charge

of that team and see if maybe you could play or just tryout even. If you are to nervous to talk to a coach then talk to some people on that team already, and go with them to one of the practices that they have. That way you'll get used to the coaches and the team as a whole, but you still will have to talk to a coach.

Coaches are usually nice, and always excited to someone new who could possibly play for them. Take me for example. I just talked to my gym teacher, and to my friends that were already on the football team. The next week I was training with the football team. Everyone usually seems to be excited that you are go-

ing to play, the coaches, other players, and especially your friends that are on the team. Another thing is to never be nervous because the coaches are usually really supportive, and the other players help you also. Playing on a team makes you feel like your part of a family, and you all work together.

Sports are a good way to make friends, get in shape, and have a really good experience that you will never forget. High school years are the years you never forget, and playing a school sport is something that will stay with you the rest of your life.

Yassir Fazaqa: Freedom from Self-Imposed Shackles

To further explain freedom from laziness and failure to do so, he used comical examples from the television show *The Simpsons*. This not only amused the audience, especially the large number of youth present, but helped highlight his point that "Muslims should always be engaged in doing productive things." He said, "Physical and mental laziness have no place in Islam."

Regarding debt and disbelief he encouraged the audience to take a moment and think about the significance of Prophet Muhammad (saw) pairing these two shackles together. He then shared the story of Prophet

Muhammad (saw) refusing to pray Salat al-Janaza or funeral prayers, for a man with financial debts.

Illustrating the importance of living within one's means he remarked that in today's society "we buy things we don't need, with money we don't have, to impress people we don't even like." He then advised everyone "to not be in this situation," saying that it creates additional self-imposed shackles that are unnecessary and not part of Islamic belief.

Due to Salat-ul Isha'a, Fazaga was unable to address all he had intended, and rather than discussing the final four aspects he opted to open the

floor up to questions. Throughout his 40-minute speech however, the audience was frequently nodding and laughing in agreement with Fazaga's points and humorous anecdotes that made his speech relative and well received.

Yasser Fazaga is the Imam at the Orange County Islamic Foundation in Southern California, Mission Viejo. He is a teacher at the American Open University in Virginia, President of the Eritrean Muslim Association. He has his BA in Islamic Studies and has finished his work for his Masters in Psychotherapy.

Kirin Fatima Nabi

Being a Progressive Muslim

Abdul Malik Muhammad

I told a muslim one day that I was a progressive muslim, after a couple of months he came back to me and said "You mentioned "progressive Muslim" -- I forget exactly the term you used. What do you mean by "progressive?"

There is a very strong articulation among a select body of Muslim intellectuals and activists to literally progress Islam from some of the places where its thinking and its vitality have been throttled from the dynamism that I think is inherent in Islam. I think Islam itself is a progression. I think it progresses, in one sense, metaphysically, before the beginning of historical Islam, but certainly, in a radical way, with the first revelation to the prophet Muhammad.

The idea of that progression being arrested by a number of disrup-

tions, like colonialism, has caused what we in the West have sometimes identified as a resurgence. But actually, in a sense, it has just been a reclaiming of our own trajectory. Our trajectory is to continue to move towards the betterment of our own humanity, as representatives or trustees or agents of the divine.

There are times when we have lost sight of that. And as a consequence, we have simply mimicked that which we have brought from the past or that which we have seen so palpably around us, and have not grappled intellectually with the ways in which our heritage has actually thwarted our possibility of moving forward in the continued trajectory that I think is part of the dynamic of Islam.

There are thinkers who will intentionally grapple with the complex-

ity of preserving the integrity of the Islamic tradition, combining it in a dynamic way with what it means to encounter all of these complexities of modernity or postmodernity. I consider these people to be progressive intellectuals, and I consider that their articulations have many common features and that their goals are very similar, in that they are trying to preserve Islam. But they're not trying to preserve a singular understanding of Islam that came from, say, the Medina time of the prophet.

So how do you both sustain the integrity but allow for, and in fact promote, dynamism? That's progressive Islamic thought. Imam Hamsa Yusuf, Imam WD Muhammad, Imam Zaid are people that I have studied with and they are definitely in the forefront of this progressive movement.

The staff and editors of the Forum Monthly wish the best to Kirin Nabi and her husband in their move to Rhode Island. We thank Kirin for her involvement and thought provoking and informational articles. The Salt Lake Muslim community will definitely miss the professionalism and dynamism she brought with her. Without her involvement in the Forum Monthly, it might have been difficult to get the newsletter of the ground. Hopefully, we will be able to maintain the same standard that she brought to the table. Kirin, best of luck in all your future endeavors.

On Muhammad

K. S. Ramakrishna Rao

The Encyclopedia Britannica says that "Mohammad is the most successful of all Prophets and religious personalities". But the success was not the result of mere accident. It was not a hit of fortune. It was a recognition of fact that he was found to be true metal by his contemporaries. It was the result of his admirable and all compelling personality.

The personality of Mohammad! It is most difficult to get into the truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Mohammad the Prophet, there is Mohammad the General; Mohammad the King; Mohammad the Warrior; Mohammad the Businessman; Mohammad the Preacher; Mohammad the Philosopher; Mohammad the Statesman; Mohammad the Orator; Mohammad the reformer; Mohammad the Refuge of orphans; Mohammad the Protector of slaves; Mohammad the Emancipator of women; Mohammad the Law-giver; Mohammad the Judge; Mohammad the Saint. And in all these magnificent roles, in all these departments of human activities, he is like, a hero...

In the person of the Prophet of Islam the world has seen this rarest phenomenon walking on the earth, walking in flesh and blood. And more wonderful still is what the reverend Bosworth Smith remarks, "Head of the state as well as the Church, he was Caesar and Pope in one; but, he was pope without the pope's claims, and Caesar without the legions of Caesar, without an standing army, without a bodyguard, without a palace, without a fixed revenue. If ever any man had the right to say that he ruled by a right divine It was Mohammad, for he had all the power without instruments and without its support. He cared not for dressing of power. The simplicity of his private life was in keeping with his public life."

"Looking at the circumstances of the time and unbounded reverence of his followers" says a western writer "the most miraculous thing about Mohammad is, that he never claimed the power of working miracles." Miracles were performed but not to propagate his faith and were attributed entirely to God and his inscrutable ways. He would plainly say that he was a man like others. He had no treasures of earth or heaven. Nor did he claim to know the secrets of that lie in womb of future. All this was in an age when miracles were supposed to be ordinary occurrences, at the back and call of the commonest saint, when the whole atmosphere was surcharged with supernaturalism in Arabia and outside Arabia.

He turned the attention of his followers towards the study of nature and its laws, to understand them and appreciate the Glory of God. The Quran says, "God did not create the heavens and the earth and all that is between them in play. He did not create them all but with the truth. But most men do not know."

The world is not illusion, nor without purpose. It has been created with the truth. The number of verses inviting

close observation of nature are several times more than those that relate to prayer, fasting, pilgrimage etc. all put together. The Muslim under its influence began to observe nature closely and this gave birth to the scientific spirit of the observation and experiment which was unknown to the Greeks. The Muslim botanist Ibn Baitar wrote on Botany after collecting plants from all parts of the world, described by Myer in his *Gesch. der Botanikaas*, a monument of industry; Al Biruni traveled for forty years to collect mineralogical specimens. Aristotle wrote on Physics without performing a single experiment, wrote on natural history, carelessly stating without taking the trouble to ascertain the most verifiable fact that men have more teeth than animal. Galen, the greatest authority on classical anatomy informed that the lower jaw consists of two bones, a statement which is accepted unchallenged for centuries till Abdul Lateef takes the trouble to examine a human skeleton.

After enumerating several such instances, Robert Priffault concludes in his well known book *The making of humanity*, "The debt of our science to the Arabs does not consist in starting discovery or revolutionary theories. Science owes a great more to Arabs culture; it owes its existence." The same writer says "the Greeks systematized, generalized, and theorized; but patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental inquiry, were altogether alien to Greek temperament. What we call science arose in Europe as result of new methods of investigation, of the method of experiment, observation, measurement, of the development of Mathematics in form unknown to the Greeks. That spirit and these methods, concludes the same author, were introduced into the European world by Arabs."

Circumstances changed, but the prophet of God did not. In victory or in defeat, in power or in adversity, in affluence or in indigence, he is the same man, disclosed the same character. Like all the ways and laws of God, Prophets of God are unchangeable.

An honest man, as the saying goes, is the noblest work of God, Mohammad was more than honest. He was human to the marrow of his bones. Human sympathy, human love was the music of his soul. To serve man, to elevate man, to purify man, to educate man, in a word to humanize man-this was the object of his mission, the be-all and end all of his life. In thought, in word, in action he had the good of humanity as his sole inspiration, his sole guiding principle.

The above is an excerpt reprinted from "Islam and the Golden Age." Prof. K. S. Ramakrishna Rao, is the Head of the Department of Philosophy, Government College for Women University of Mysore, India. The entire article could be read at: <http://www.islamicity.com/articles/Articles.asp?ref=IC0207-1706>

Kid's Corner

The Tradition of Prophet Muhammad (Peace Be Upon Him)

Remembrance of God is my Friend.
Reason is the root of my Faith.
Love is my Foundation.
Enthusiasm is my Horse.
Knowledge of God is my Capital.
Firmness is my Treasure.
Sorrow is my Companion.
Science is my Weapon.
Patience is my Mantle.
Contentment is my Booty.
Poverty is my Pride.
Devotion is my Art.
Conviction is my Power.
Truth is my Redeemer.
Obedience is my Sufficiency.
Struggle is my Manner.
And my pleasure is in my Prayer.

The above is a response given by Prophet Muhammad (peace be upon him), when asked by Imam Ali as to what was his sunnah (traditions).

Year of the Elephant

Sami Safiullah

The year of the Elephant, or 570 C.E. was a significant year in Islamic history. The Prophet Muhammad (S) was born in this year. A man named Abrahah, who was the ruler of Yemen, was very jealous because the Muslims went to the Kabah to pray. He wanted them to worship him, so he built a huge cathedral in Yemen and invited them to pray to him over there. But the Muslims knew that Allah is the only God and would not worship anyone else. So he got mad and decided to destroy the Kabah. Abrahah gathered an army of sixty thousand men and thirteen elephants and set off to Makkah to destroy the Kabah once and for all. When the Makkans saw the army they got very scared and went to their leader, Abdul Muttalib, the grandfather of Prophet Muhammad (S). Together they prayed to Allah while they hid in the caves and mountains around Makkah. The lead Elephant of Abrahah's army whose name was Mahmud refused to harm the Kabah. No matter how hard he was beaten he refused to fight. Abrahah got so frustrated that he and his men began to attack the Kabah. That was when Allah sent little birds called "Ababil" to stop them. The birds had little clay pebbles in their beaks, which they dropped onto the army and killed most of them. The lesson we learn from this story is that Allah listens to those who pray to him. Surah Al-Fil, which means "The Elephant", reminds us about Allah's power.

Spring

*Spring feels so warm and b right
Spring looks so pretty in sight
Spring smells like beautiful flowers
Spring tastes like leaves*

Spring sound s like the bees buzzing around.
Noorah Al-Fraywan, 3rd Grade (Iqra Academy of Utah)

If you are under 19 years of age and are interested in writing for the Kids Page of the Forum Monthly, please contact us at newsletter@muslim-forum.org.

The editors and reporters of the Forum Monthly are always eager for new stories, fresh ideas, and original works. The *Forum Monthly* covers every subject: international, national, and community news, religion, health and science, business, media and entertainment, sports, education, cuisine, and the arts. We are also interested in analysis, commentaries, and opinions on subject areas of interest to both Muslims and non-Muslims in the Salt Lake community. The views represented in the *Forum Monthly* do not necessarily represent the views of the Muslim Forum of Utah.

There is also a section for children called the Kids Corner. If your child has written a great story or a beautiful poem, submit it to us. If a beautiful drawing or a cartoon, we welcome it as well. If there is a book you have read, a movie you have seen, or a favorite restaurant you have visited, provide us a review. We are interested in subjects that interest you. If you are interested in being a writer for the Forum Monthly, we are interested in hearing from you. While we don't guarantee that we will publish everything that will be submitted to us, we hope that what we publish will make the *Forum Monthly* one of your favorite newsletters.

How to Submit your story or work to the Forum Monthly?

Please type your story and attach an electronic copy (text format) of your work to the e-mail addressed to: Newsletter@muslim-forum.org. Deadline for all submissions is the 15th of every month!

Forum Monthly Editors and Staff: Kirin Patel (Women's Editor), Amna Sial (Kids Page Editor), Sami Safiullah (Kids Page Editor), Daniyal Afroz (Youth Editor), Benan Zahawi (Contributor), Babak Darvish (Editor), and Nadeem Tusneem (Editor-in-Chief)

Community Summer Picnic & Food Drive

Sponsored by *Salt Lake American
Muslim*

Saturday May 29 2004, 2pm - 7pm
at Sugarhouse Park -
Lake Terrace

POTLUCK — BRING YOUR OWN FOOD TO EAT; SODA
POP WILL BE PROVIDED

BRING NON-PERISHABLE DRY PACKAGED or
CANNED FOOD FOR THE FOOD BANK

BRING GAMES TO PLAY

For More Info Contact

Ghulam Hasnain

Email: ghasnain@hotmail.com

Phone: (801) 523-8266; Cell: (801) 671-6709

Voter Registration Drive will be held!

Cuisine Corner

Fried Prawns

- 250 g. jumbo prawns
- 1 tbsp. soy sauce
- 1¼ tsp. salt
- 1 tsp. lemon juice
- 1 egg
- 1½ cup corn flour
- oil for deep frying

1. Hold the (shrimp) prawn firmly by the tail and remove the rest of the shell, leaving the tail. Split the prawn in half lengthwise almost to the tail. Remove the black cord. Flatten the prawns to look like cutlets
2. Marinate the prawns with salt soy sauce and lemon juice for 1½ an hour. Drain.
3. Beat the egg and dip the prawn in it, and then in the corn flour. Do this twice.
4. Heat the oil and deep fry the prawn for 2-3 minutes. Drain on absorbent chicken.
5. Serve with sweet and sour sauce.

Submit your favorite recipe to the
Forum Monthly at:
newsletter@muslim-forum.org

Sweet and Sour Fish Slices

- 3 tomatoes
- 1 tablespoon sweet pickle
- 1 oz cooking Oil
- 1 tablespoon cornflower
- 1 tablespoons vinegar
- 2 tablespoons sugar
- 2 tablespoons soy sauce
- ¼ pint bone stock
- 1 lb or half kg. white fish fillets (Hamoor or Snipper)
- 1 egg
- 2 tablespoons plain flour
- deep fat for frying

1. Skin and slice the tomatoes, mix with the pickle. Heat oil and fry the tomatoes and pickle for 5 minutes.
2. Mix the cornflower to a smooth paste with the vinegar. Add the sugar, soy sauce and stock. Add to the tomato mixture, bring gently to the boil, stirring, until slightly thickened.
3. Cut the fish into 2 inch strips. Beat the egg and coat the fish with it, then dip fish in flour; do this twice. fry the fish in deep fat for about 5 minutes, drain and pile on a serving dish. Pour the sauce over.

The Politics of Block Voting

M. A. Muqtedar Khan

In the coming Presidential elections, the stakes are very high for American Muslims. If George Bush can be defeated, there is hope that many of the unconstitutional practices instituted by the USA Patriot Act will be revoked by his successor, Muslim organizations will be spared undue hardship and America may be less likely to invade Muslim countries under dubious circumstances. The community will be able to relax and focus its energies on not only restoring Islamic and Muslim institutions in America but also on winning back the hearts and minds of the rest of America.

Political mobilization within the American Muslim community is more intense and more widespread than ever before. Everyone who can vote is determined to vote and many will vote against incumbent. National and local initiatives have expedited voter registration and a strong desire for change promises a high voter turn out.

While the mood in the community is strongly anti-Bush, there are pockets of support for the current regime. Iraqis, particularly the Shiite community is very happy with the Bush administration and it will break ranks to support George W. Bush. The Shiites of South Asia see the invasion of Iraq as a just war against oppression. They will not only vote for Bush but will also contribute heavily to his war chest.

Finally politically conservative Muslims will come out in support of Bush. There are individual Muslims like Mori Hussein, CEO of ICI Homes who have become rangers (those who raise more than \$200,000). Dr. Malik Hasan who told the New York Times that he "adores the President's accomplishments" is a pioneer (raised over \$100,000) and there are many more like them. There is a diversity of political opinions within the American Muslim community which will ensure that in spite of strong anti-Bush sentiment, the President will get some support either for his pro-democracy rhetoric overseas or for his social

conservatism at home.

The American Muslim Task Force on Civil Rights and Elections 2004, an official umbrella organization of many American Muslim Organizations, has made Civil rights its main concern, they call their strategy "Civil Rights Plus." They have identified American Muslim concerns as (1) Civil Rights, (2) domestic issues and general welfare and (3) Global peace with justice, war prevention and US relations with the Muslim World. This group is essentially the same group that under the name American Muslim Political Coordination Committee endorsed George W. Bush and, according to them, delivered 78% of American Muslim votes to him in 2000.

Political mobilization within the American Muslim community is more intense and more widespread than ever before.

Dr. Aslam Abdullah of the Muslim Electorate's Council of America (not a member of the taskforce) reports that a national study conducted by his organization reveals that there are 2.7 to 3.0 million potential Muslim voters today, but only 60% are registered reducing the possible number of votes to 1.6-1.8 million. Even if there is a high turnout of Muslims in November 2004, we are looking at about 1-1.25 million votes. This can be a significant number in a close election and American Muslims could play a pivotal role.

Can American Muslims really make a difference in 2004? If George Bush does lose by a million votes in 2004, then can American Muslims actually claim that they made the difference? Will it then teach American politicians not to mess with Muslim civil rights and Iraq? American Muslims hope that they can make a

difference and make a point.

If American Muslims played the block vote politics again by endorsing the democratic candidate the potential gains through a democratic victory needs to be balanced against the dangers of another Bush victory. What the Democrats are willing to do to restore civil rights in America and reign in American military; they will do even if American Muslims do not vote for them. But if American Muslims endorse Kerry and Bush wins, then we will find out if the Republicans bear grudges and how far they are willing to go to teach a lesson to those who try to teach them lessons.

My advice to American Muslims is to stop having an instrumental relationship with the American system. It is time the community went way beyond one or two defining issues and started integrating with the challenges that America faces at large. We must allow our community members to find causes that they care for and let them vote their conscience. Voting blocks are antithetical to the spirit of democracy; they involve an undemocratic imposition of agenda defined by the elite on all members of the community. If American Muslims must find an authentic expression to their citizenship, then they must follow their conscience and vote for a better America based on self-interest and personal-judgment.

M. A. Muqtedar Khan is Director of International Studies and Chair, Political Science Department at Adrian College. He is a non-resident fellow at the Brookings Institution. He is the author of *American Muslims: Bridging Faith and Freedom* (2002) and *Jihad for Jerusalem: Identity and Strategy in International Politics* (2004). He writes and maintains [Http://www.ljtihad.org](http://www.ljtihad.org).

MUSLIM FORUM OF UTAH

Mission: To improve the image and condition of the Muslim community in Utah by providing educational opportunities for Muslims and non-Muslims; foster the correct representation of Islam in the mass media; and develop and establish programs that will improve the conditions of all Utahans.

Vision: We envision a Utah where Muslims can become strong contributors to the economic, intellectual, and political growth of their communities.

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CULTURAL FESTIVAL

FREE FUN
FESTIVAL
JULY 31 SAT!

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Mark Shurtleff
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SATURDAY July 31, 2004

11am — 7 pm

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Safe, low cost entertainment for the whole family

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HALAL FOOD
- Festival Info: Ghulam Hasnain
Phone: (801) 523-8266; Cell (801) 671-6709
Email: gghasnain@hotmail.com

Community Calendar

May 2004

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 Men's Swimming
2 Quran Recitation	3	4	5	6 Dua Kumail	7 Quran Study	8 Women's Swimming
9 Quran Recitation	10	11	12	13 Dua Kumail	14 Quran Study	15 Men's Swimming
16 Quran Recitation	17	18	19	20 Dua Kumail	21 Quran Study	22 Women's Swimming
23 Quran Recitation	24	25	26	27 Dua Kumail	28 Quran Study	29 Men's Swimming
30 Quran Recitation	31					

Events for the Month of May, 2004

1. Friday (Juma) Prayers
Khadija: 1:30 pm
Noor: 1:30 pm
2. Swimming: At Dive Utah 4679 S. 2225 East from 2-4 pm \$3/adult and \$1.50/child
3. Quran Study at
Khadeeja: Friday 8 pm
Noor: Friday 7:30 pm
Iqra: Friday 7:30 pm
4. Youth Open Discussion at Al Rasool center around Maghrib time
5. Dua Kumail at Al-Rasool on Thursdays at Maghrib time.
6. Women's Convert Support Group: 2nd Tuesday of Each month at Whitmore Library. 10:45 am
7. Women's Friday Meeting is held at Masjid Al Noor every Friday at 7:30 pm.

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Discussion Boards

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muslimforum.hyperboards.com/](http://muslimforum.hyperboards.com/)

Comment on issues that are important to you!