

THE AMDA HORIZON

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Quarterly Hadith

Prophet Muhammad (pbuh) said: 'Utub il 'ilma wa law fis-Sin'
"Seek knowledge even in China."



Mission Statement

To establish a comprehensive organization promoting Islamic values, encouraging dialogue, and serving the needs of a diverse Muslim community.

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Educating our youth

From a rich history to a better future...

By Editorial Board

Turn on the TV, and mostly likely you'll see news about the barbaric, uncouth, uncivilized status of Muslims around the world. Neglecting current issues about the economy, environment, and justice, one may think that Muslims have contributed nothing to this world. In midst of all the travesties we currently face, where are the Muslims? Just living each day like the last, continually in survival mode, and afraid to portray our pride in Islam?

Our youth are experiencing the destitute condition of Islamic societies, maybe feeling that Islam

contributed nothing to the world we inhabit.

But history tells otherwise.

Educating our youth about the Islam's rich contributions to mathematics, medicine, psychology, and sociology. Individuals like Ibn Sina (Avicenna) is frequently touted as the father of modern medicine, discovering the contagious nature of infectious diseases. Ibn Battuta is known as developing much of charting modern maps and navigation paths, having traveled more than Marco Polo. Muhammad ibn Musa Khwarizmi wrote the first

book on systematic linear solutions to quadratic equations. Ibn Khaldun is the father of social sciences, while Al Biruni is the father of Anthropology.

With all these contributions, one can see the rich heritage that Muslims can be proud of, and be inspired. But what have we lost along the way? It's important for our youth to learn of our wonderful history, but also understand why we failed to continue the legacy. May Allah guide our youth in enlightening the world with knowledge, humility, and tenacity once more.

Masjid

A Building Does Not Make a Masjid

By Anwarul Islam

Where is the largest masjid in the world? I am not actually looking for an objective answer to this question; finding an answer to it would serve no purpose. However, for curiosity's sake, we can look at the not-so-prominent Muslim countries where the majority of citizens are struggling to just get by on a daily basis. These countries are run by despotic governments who do not have the well being of their people in mind.

Similarly, we have countless masjids strewn around the world, albeit the bulk of them are in so called Muslim countries. Some of these masjids are very elegant; some are large in scale while others are not so large. New ones are built regularly, vying for the distinction of largest or costliest masjid, the same way we build Mega Malls.

Masjids have become edifices with powerful loudspeakers. They are places of congregation that become busy five times a day like small railway stations at the arrival of trains. After the trains depart they are deserted. Is this the role of masjids in our lives?

Masjids are places to make sajud or prostration. Our Prophet (SWS) built a couple of Masjids during his lifetime. He actually destroyed one while giving renewed status to two others. Even before that he used a house in Makka as a Mussalah. His masjid at Yatrib, which he built with his own two hands, is the place around which he formed his ummah. The form and function of that masjid must be understood clearly if we want to truly understand the role of Masjids in our daily lives.

Historians, as well as the Prophet's biographers, are uncovering new



Beautiful mosques are abundant in the Muslim world

Shown left, the National Mosque of Singapore

dimensions of the Prophet's life in a never ending search to understand his greatness and draw inspiration from it. His life in Makka was said to be the formational period which crystallized the concept of Tawheed. The Yatrib period is unique in human history as being the time when the idea of the divine was translated into action in the mundane, daily affairs of human lives. Unfortunately, we often focus only on the statesmanship of the Prophet in that period. Wars, treaties, and delegation and disputes receive the majority of the attention, which sometimes confuses us in terms of figuring out what our priorities are exactly.

Those who focus mainly on the Makkan period are interested in the ritualistic aspect of Islam while those who focus on the Yatrib period become preoccupied with the political aspect of Islam. They do not bother trying to understand the other important dimensions of the Prophet's life which were part and parcel of his political life. Those who try to emulate the Prophet without understanding him as a masjid-based

community builder are miserably unsuccessful in their quest for political power.

So lets understand the Prophet as a community builder. The Prophet's masjid was the center of his efforts in this regard. However his center was very simple. The walls were made of sun-baked clay bricks, and the trunks of palm trees were used as vertical columns while split palm trunks were used as the cross beams of the roof. Palm fronds were used as thatch, though they offered no protection against the rain. There were no carpets but a dusty floor – part of which was covered with hay – for sitting or lying down on. There were no minarets or mirhab; Belal (RA) used to climb to one of the corners to call the Adan.

Why this deliberate simplicity? Nobody should doubt that had the Prophet wished, his masjid could have been the most elegant edifice in the whole of Arabia of that time. However, Allah sent the Prophet as mercy to mankind and it was only appropriate that His messenger set an example of simplicity. He admonished

us by saying that, “Verily, of the which I fear for you, after my departure from the world, is that the ornaments and goods of the world may be pleasing to you.” We can only speculate about what he would say upon seeing all the grandiose masjids being built around the world today.

The Prophet’s living quarters were at the south west corner of the masjid, attaché to the wall but outside the actual masjid. The Prophet of Allah stationed himself and his family at the centre of his community.

So the new masjid and the home of the Prophet became the so called centre of the universe for Muslims and set the stage for the most remarkable, glorious episode of human history. A head of the state, commander in chief, social reformer, and community builder, the Prophet of Allah lived his personal life in the most crowded place of the community, under the scrutiny of the public eye. No pretension, no safety concern, no isolation for the sake of privacy. “Look with your own eyes, observe and follow what I do and how I conduct myself and you will be winner, respected in this and in the eternal world.” As if the Prophet was saying to both his companions and to future Muslims.

In our days of mindless ritualism and more mindless extremism and political posturing, we need to understand what happened inside this utterly simple edifice of Yatrib what we now call the Masjid-e-Nawabi. The inculcation of the principle of Tawheed in Makka, as well as the taking up of arms to defend the community of Yatrib, was the necessary ground work to complete the next important phase of the Prophet’s mission: emancipation of human beings from the drudgery of their meagre existence in this world.

There were about eighty Muslims who made the masjid their home and in effect became the guests of the Prophet. They were known as the people of the bench. They were not hangers-on. They simply lost interest in this worldly life and wanted to be among the firsts to hear and memorize the revelations of Allah. They did not want to be dependent on the Prophet, but the Prophet took the responsibility of their wellbeing anyway. The Prophet’s dear daughter Fatima (RA) was the main host of these people before her marriage with Ali(RA), a gesture unparalleled in human history. It is not difficult to understand why people loved the Prophet so much.



Then there was the grooming of the future Quran compilers, generals, emissaries, judges, teachers and linguists. We know how the Prophet (SWS) used the Makkian captives of the battle of Badar to educate his community. Needless to say, Makkans did not recite the Quran. The Prophet simply wanted to educate his community and meet the challenges of his time. He taught his people ethics, manners, theology, politics and a whole gamut of things needed for a functional human society. The Prophet’s masjid was also the Prophet’s university with the Prophet being its first Chancellor. The next time somebody tries to tell you that an education is just learning and memorizing the Quran, be concerned. The Prophet’s masjid was a soup kitchen, university, social gathering place, a think tank and, of course, a place to make sajud.

The Prophet said that “The earth was made for me a Masjid [i.e. a place to pray], pure” (Bukhari). He also said, “Whoever builds a masjid, seeking the pleasure of Allah, Allah shall build a house for him in Paradise” (Bukhari). From these two Hadiths, it is clear that any place in the wide world of Allah can be a place of prayer for Muslims. We still have to build masjids, not necessarily for the place for sajuds, but for all the things he did in his masjid.

Poet and humanist Kazi Nazrul Islam used his mastery of language and eloquence to denounce the care taker of a masjid when it was locked up to bar the homeless from taking shelter in it. He was on to something. He also wanted to be buried near a masjid. Allah granted him that wish. He was buried near the Dhaka University Masjid. Looks like he understood the role masjid should play in the life of the communities of Muslims.

However, we would all have benefited enormously had he built a masjid as an example which would take care of the homeless, feed the hungry, educate the illiterate, and act as a think tank to guide society in maximizing the pleasures of human existence on this earth.

There are thousands of masjids in Bangladesh. People, communities and the government build and maintain them for many different reasons. And it is easily done. Erect a building, install a powerful loudspeaker, hire an Imam and a Muajjain, and a masjid has been built. Of course some expenses are to be incurred.

Now compare that with the Prophet’s masjid and today’s masjids build and maintain become nothing but underutilized façades.



Being a Muslim Today...

A youth's perspective

By Hajra Khatri

Living in America can cause many problems for Muslims today. There are many types of bad influences and different religions in America that can make Muslims go on the wrong path. Such things are T.V., music, and friends at school. Peer pressure is also a big issue. But there are also many hard things for Muslims such as discrimination and much more. Ever since the 9/11 crash, it is very hard for Muslims to fit in. Many believe that Muslims do not believe in peace because of the 9/11 crash. That is not true at all, but that is what people think, which makes it a lot harder for innocent Muslims. In this essay, I will walk you through the topics that make it hard for Muslims today, such as, the 9/11 crash, peer pressure, and bad influences from all over.

First of all, ever since the 9\11 tragedy, things have been very different for Muslims around the world. Many people just assumed that all Muslims were terrorists. That is not true. Islam is a religion of peace and unity and that is what people didn't understand at the time of the 9\11 crash. Many Muslims were treated differently because of this. Many Muslims couldn't openly express Islam and that changed many lives. Also, Muslims were treated differently. Since Muslims were treated differently, some were too scared to say they are Muslims. Some didn't have the same pride as they had before on being a Muslim. People in America judge people too quickly because of 9/11. Every human being has their own decisions to make; they choose their religion and perform their own actions. But if one individual does a horrible thing, that does not mean the whole group is bad. Every person has their own beliefs and feeling and shouldn't be scared to admit their religion. Also, some Muslims are

The future of Islam lies in the youth



turning away from Islam because of the 9/11 crash. Fortunately, other people are converting from other religions to Islam. That's because more and more people were reading into Islam. But it is still unfair for people in America judging all Muslims because of the 9/11 crash. All in all, it is very hard for Muslims to be Muslims in America in the 21st century.

Second of all, there is a lot of peer pressure, especially for Muslims in school. Drugs and dating are haram in Islam. But many Muslims are pressured into doing these haram things. Young Muslims are influenced by friends and classmates. Muslims in America are too distracted to pay attention to what is important.

Important things in Islam are Quran and prayer. But with too many bad influences, Muslims are changing themselves. Muslims cannot concentrate on what is important. Muslims are turning into hypocrites. They say they are Muslim but their actions say otherwise. That is because of bad influence and peer pressure. That is not fair for young Muslims. But everyone has their own choices to make in life. Muslims should be able to trust their friends and their friends should respect Islam. But in America that is just not possible which makes it harder and harder for Muslims everyday. Muslims, like normal human beings, have desires that can sometimes take over our hearts and minds. But we shouldn't let that happen. That is the big problem in Muslims today, they let bad influences go through them and they let their desires control them. We, as Muslims should try our best to stay fully committed to Islam. That is why it is very hard for Muslims. Overall, living in America in the 21st century has made it very hard for Muslims to stay true to Islam.

Third of all, there are many bad influences that make Muslims want to try haram things. For example, watching T.V. can get bad thoughts into your head. Muslims may want to try things that are shown on T.V. Also, music these days is a horrible influence to young Muslims. Before T.V and radios were invented, Muslims in the world had it easier to stay true to their faith. But now it is very hard for Muslims. Muslims are just normal human beings and are easily fooled by what is shown on T.V. Many people, including Muslims, let T.V. control their lives. For Muslims, prayer (thinking of Allah) should be their number one priority. But that has changed for a lot of Muslims in America. Many Muslims in America have T.V. as their number one priority. Islam isn't a very hard religion. Living in America with many bad influences has made it hard. Also, music is very haram because music can affect anyone in a negative way. But Muslims still listen to music and let that also control their lives. Instead of listening to the Athan, some Muslims listen to music. Everything in America is changing Muslims. Muslims are going to haram parties, instead of going to the masjid or praying their prayers on time. Some Muslims just think there are better things to do than stay true to Islam. That is not true at all,

but Muslims are influenced into thinking these things. That is why it is so hard for Muslims. In conclusion, it is very hard for Muslims in America in the 21st century.

Though many people around the world are converting to Islam, many are changing their ways and not fully committing themselves to Islam. We Muslims should try to convince our brothers and sisters around the world, to follow the straight path and believe in thawhid. It is very important. Living in America can change any Muslim's ways and beliefs. But we all should be strong and stick to the straight path. Allah (SWT) has given us a clean and pure religion. We should respect that. Living in America has made it very hard for us to stay with our beliefs and morals, but we must try our best. Our lives depend on our actions. So we shouldn't follow bad influences or give into peer pressure or let other people's opinions affect us. Islam is a religion of peace and unity and has been and will be forever. No one can change that and so we should keep that in our minds. People may judge Muslims harshly but Islam will still be a religion of Peace and unity. All in all, it is very hard for Muslims today, but we can change that by believing in Allah (SWT).



Marriage

The loving union between a man and a woman is one of the fundamental sunnahs of the Prophet (pbuh).

Muslim's Vision

By Syed Haque

Islam tell Muslims to treat non Muslims in most moral way (birr). The same term describes the child relationship with their parents. The real coalition for Muslims is to give more and understand other better. We have to develop skill to recognize the appropriate style for a given situation. Consequently, Muslims are under intense scrutiny in term of Religious Knowledge and how they express themselves on TV. The knowledgeable

persons must be very articulate, simultaneously promoting tolerance and solidarity with non-Muslims. Open up build coalitions, get involved in the larger society. We must struggle to keep from behaving like an embattled minority and we must discuss our problems openly. Muslims must not be intimidated into silence, motivated by a need to protect ourselves from further media attacks. Each of us must resolve the situation through peaceful manner, be tolerant, and also moderate. We have to examine our personal commitment to Islam.

There is suddenly a horrific cost connected to our choice to be Muslim. If this religion could cost us our self esteem, profession, or even life we will surely evaluate it deeply. Like knob cone pine, we will arise from this firestorm having benefited from the clarity and seeds of growth left behind. We have to understand the Qur'an and give respect to women. The nature of this male-female believing relationship is that of a bond by oath to implement goodness and to stand against evil, together, for the sake of Allah, performing His rites of worship and hoping for His Heavenly gift and what is yet greater than that from Him. Marriage in Islam is a contract not a sacrament, and as with other contracts it can be made and held only by mutual consent, not coercion. While the marriage contract is terminable, its intention from the beginning is only valid if it is fulfilled. Indeed, Allah will honor it even in the Afterlife, keeping both partners together forever and blessing them with undying feelings of love and felicity, provided both believe and are granted salvation. The Qur'an speaks to the reader in the language of life, vividly and melodiously, its sparkling cadence invigorates the mind and its impassioned notes stir the soul, as if a great storm were raging in the heart. To change the situation and fulfill the Islamic mission, we have to improve our own character, by reading and understanding Qur'an, and follow Sunnah and Tawhid.



Arab-American Museum
 AMDA members learn of the great contributions of Arab-Americans from the wonderful exhibits

Community News

To the future

By Editorial Board

In February, AMDA Academy students had the opportunity to learn about Ibn Battuta’s travels in the IMAX movie “Journey to Mecca”. Participants enjoyed a sumptuous lunch at the Lebanese restaurant, Cedarland. By visiting the Arab-American Museum in

Dearborn, students were enlightened by the contributions of Arab-Americans in this society.

In February and March, senior AMDA Academy students worked with Interfaith Youth Energy Squad (IYES) to learn about Green energy and saving energy costs in homes. In Spring, students will volunteer to increase energy efficiency for low-income families in Metro-Detroit. Details will be posted in the next issue. Adopt-a-Road spring cleaning is coming up in April.

Imam’s Spotlight continued from pg. 12

even atheistic groups within India, and the Ottomons took inclusivity serious when they instituted several autonomous legal systems based on religious diversity.

The Qur’an often addresses the children of Adam or Jacob (Israel). Many of the prophets had disobedient followers. The Quran reminds these prophets that they are a brother to their communities. At times the address is to people when one would expect Allah to address only Muslims or believers. In a Qur’anic verse on the Pilgrimage to Mecca (Hajj), the address is to the People as in, “Announce the pilgrimage to the people” (22:27). A Muslim Yemeni student has atheist friends. He wondered what Islam teaches about relationships with atheists.

The pagans of Mecca shared with the atheists the rejection of belief in an Afterlife and Eternal life. Sunni Muslims believe that the Prophet’s guardian of 42 years his uncle, Abu Talib, died a pagan, yet the Prophet always had a deep reverence for his uncle. Abu Talib and many of the Prophet’s pagan relatives from the Bani Hashim clan suffered for their clansman with his new way of life. Abu Talib, died at the end of the 3-year sanctions against his clan. The death of his uncle and wife created deep sorrow within the Prophet who called that year the Year of Sorrow.

Abu Talib was a sincere, loyal, generous, and of high moral character. When Asma, daughter of Abu Bakr received her pagan mother as a guest in Medina, she was told to respect her parents. Difference in belief does not deprive her mother of the right to respect.

If Islam has a place for pagans and atheists, Islam had an even greater regard for the People with revealed scriptures. Muslims felt secure with a marriage, the most intimate relationship between two human beings, between a Muslim and Christian or Muslim and Jew. The Negus or Ethiopian king who protected early Muslims asylum seekers occupies a special place in the hearts of Muslims. The Qur’an commanded Muslims to protect churches, synagogues and monasteries.

Clearly, People of the Book, worship Allah. When a crazy man killed several girls from the Amish community in October 2006, The Amish reached out to the family of the murderer. This resonates with Muslims who have a commandment – the Qur’an – to repel evil with good. The Amish then raised the school building where the tragedy took place to the ground not to memorialize the pain. Sunni Muslims too move beyond tragedy. The death of their Prophet’s family at Karbala was a terrible tragedy but they move beyond it.

Czechoslovakia had a great leader in the person of Vaclav Havel who catalysed the Velvet Revolution. Muslims would see their Prophet’s taking over Mecca as a Velvet Revolution. The Prophet gave a general amnesty to his former enemies and persecutors. “Go! You are free and above blame! Today, I will treat you as Yusuf treated his brothers” (who sold him into slavery).

The Prophet, an authentic leader established an authentic society. The Prophet who was a mercy onto all creatures created “society based on peace and compassion instead of greed”. Are we living like the prophet?



A Gift of Allah... The Hydraulics of Zam-Zam

By Dr. Md. Nurul Amin

The appearance of the Zam zam began the settlement of the Makkan valley during the time of Prophet Ibrahim (Pbuh) which once dominated the region. Nonetheless, the well of Zamzam retained its importance in later generations. The grandfather of the Holy Prophet, Abdul Muttalib, was honored with the responsibility of taking care of the well and the pilgrims to Makkah. The Zam Zam well water has been in use for around 4000 years. The well marked the site of a natural spring which was miraculously created in the ground water basin called Wadi (aquifer – water bearing layer) Ibrahim after the name of the Prophet Ibrahim (pbuh), under Allah's command. When prophet Ibrahim had left his wife Hajar and their infant son Ismail (pbuh) by the command of Allah SWT, his wife Hajar had a desperate search for water, she ran seven times back and forth in the scorching heat between the two hills of Safa and Marwa to provide water for Ismail (pbuh). As a Muslim we should be thankful to Allah SWT for His gift. On finding the spring, and fearing that it might run out of water, Hajar enclosed it in sand and stones. The name Zam zam originates from the phrase Zomë Zomë, meaning ‘stop flowing’, a command repeated by Hajar during her attempt to contain the spring water. The area around the spring, which was later converted to a well, became a resting place for caravans, and eventually grew into the trading city of Makkah, birthplace of the Prophet Muhammad (pbuh). The name itself is thought to have come from Hajar herself.

This well that provides the water to millions of people throughout history, especially during the Hajj pilgrimage. In modern times the Zam Zam well became more popular than ever, so popular that in 1915 Ottoman Sultan Abdul Hamid II redesigned the area to help support the massive

crowds that came in. This site is only twenty meters east of Kaaba, the holiest place in Islam, where all Muslims direct their gaze while praying. These days’ four million people make the pilgrimage to Mecca each year and almost all of them partake of Zam Zam water.

It is said to have thirst quenching properties which have been noticed by all the pilgrims who have tasted this water, both in our modern times and in the times when it was first discovered. In fact it is also said to relieve hunger and the Prophet Muhammed (PBUH) in several Hadiths is related to have said that it can sustain a person's thirst and his hunger so it can serve both as food and water. It is of our interest to know about some technical aspect of this Zam zam water with limited available information.

Structure and hydrogeology of the Zam Zam Well. According to Saudi Geological Society (SGS), the Zamzam Well was hand-excavated and is about 30.5 m deep, with an internal diameter ranging from 1.1m to 2.7 m. Hydrogeologically, the well lies within Wadi Ibrahim, which runs through the Holy City of Makkah, and taps groundwater from the underlying bedrock. The well is now housed in a basement room, protected by glass panels that allow a clear view of the well. Electric pumps are used to draw water from the well. Recently, the Al-Haram Tawaf area has been extended to cover the entrance to this area and it is no more accessible to pilgrims. Instead, cold Zam zam water fountains and dispensing containers are now placed at the periphery of the circumambulating area. The upper 13.5 m of the well is excavated in the sandy alluvium of the Wadi Ibrahim, and the lower 17.0 m in the underlying diorite bedrock. In between lies a 0.5 m thick highly permeable weathered rock. Most of the alluvial section of

Zam-Zam system

The miracles of the Zam-Zam amazes even modern geology

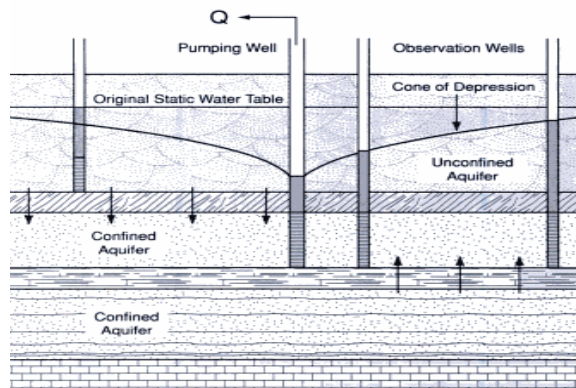


Fig.1: Leaky Confined Aquifer during Pumping



Fig. 2: Zam-Zam aquifer

the well is lined with stone masonry except for the uppermost 1m, which has a reinforced concrete collar. The weathered rock section is lined with stone and it is this section that provides the main water entry into the well. Zamzam Studies and Research Center at SGS is to provide the required scientific solutions for effective monitoring and management of the aquifer feeding the Zamzam well and to ensure the purity and security of supply.

About 98 % of world's fresh water is groundwater. An average adult needs approximately 3 liters of fresh water to maintain metabolic fluids and a healthy life. A typical recharge boundary is depicted in Figure 1 where the surface water flow into the Wadi Ibrahim Aquifer. It is evident that the time of the prophet Ibrahim (pbuh) the Zam Zam was Artesian flowing well as it was a flowing well created by the Mercy of Allah SWT without piercing through the impermeable boundary as shown in Fig. 2 at that time. At present the water table is approximately 18 ft below the ground surface. It means that the ground recharge of the aquifer might be affected by the rapid urbanization of Mecca.

The SGS has a "Zamzam Studies and Research Centre" which analyzes the technical properties of the well in detail. Water levels are monitored by a digital monitoring system that tracks the water level, electric conductivity, pH, Eh, and temperature. Other wells throughout the valley have also been established, some with digital recorders, to monitor the response of the local aquifer system.

Zamzam Water has no color or smell, but it has a distinct taste, and its pH is 7.9–8.0, indicating that it is alkaline to some extent, like seawater. Zamzam water has scientifically been proven to contain healing qualities due to its higher content of Calcium 200 mg/liter and Magnesium Salts and also the natural fluorides that encompass a germicidal action.

It is also an established scientific fact that pools or water wells tend to grow vegetation such as algae, especially in warm climates. Amazingly this is not the case in the well of Zamzam. It has remained free from biological contaminants. Zamzam water has also been treated by ultraviolet rays, and microbes have no place to survive in it, which means that Zamzam water preserves its taste and is not a congenial environment for bacteria.

Allah SWT is kind and merciful. He has His own plan of action which He propagated through his prophets. Allah SWT said in Quran: And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a

place of security and provide its people with fruits, such of them as believe in Allah and the Last Day. (Al-Baqara, Chapter #2, Verse #126).

As we can see Allah SWT had accepted the prayer of Prophet Ibrahim (pbuh) has gifted this Zam zam in a desert in times of need so that humanity can grow near His House. This water is pure and has been serving as a drink and fruit for the believers. If we can respect this gift with gratitude, Allah SWT will keep this for all people who will visit His House to see His bounties. In addition, religion and tolerance in Islam's during performing the Hajj promotes peaceful coexistence, equality, and harmony. Moreover, the Hajj increases belief in equality and harmony among ethnic groups and Islamic sects and leads to more favorable attitudes towards all living things. Allah SWT has created this Zam zam well for this purpose.

Allah SWT said in Quran: Behold! As-Safa and Al-Marwah are of the Symbols of Allah. (Al-Baqara, Chapter #2, Verse #158).

Marwah is located approximately 100 m from the House of Allah SWT. The distance between Safa and Marwah is approximately 450 meters, so that seven trips amount to roughly 3.15 kilometers. The two points and the path between them are now inside a long gallery that forms a part of the Masjid. During Sae' that serves to commemorate Hajar's search for water and Allah's mercy in answering prayers, He did not give this gift of Zam zam without any work from the prophet Ibrahim's (pbuh) wife. Sae' is a search. It is a movement with an aim. It is depicted by running and hurrying and looking towards the House of Allah for mercy. We act like Hajar during this moment. Here is a true demonstration of oneness. Everything is forgotten during Sae' such as rich, poor, colors, education, personalities, borders, distinctions and distances. Whatever exists is moving slow, steadily and spirituality between them with discipline similar to His all natural creations maintaining natural laws. Each person walks counter-clockwise seven times between the two hills similar to the solar system.

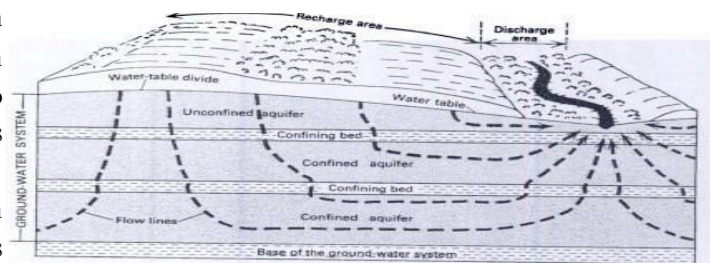


Fig.3: Multilayered Aquifer System for Wadi Ibrahim (Pbuh)



Was Islam merely passed down to you from previous generations, or have you consciously chosen it?



How I came to Islam

Inspiring story of a young revert

By John Bigelow

Well, I got to be honest it wasn't so easy. It took a lot of pain to get to where I am today. I was born Catholic. The only one who taught me anything about the religion was my Grandma, Allah bless her soul. I never paid any attention to the Hail Mary's and what not. I just did what I wanted and later in life asked for forgiveness. Growing up it was a lot of chaos. My father was a drug dealer who I remember seeing on weekend's in Detroit, and my mom was a stripper at Tycoon's to support me and went from man to man and got into drug's and alcohol. I moved around a lot with her and always saw my dad on weekends. So I always made new friends then moved. After a while I didn't want to make any friends because I was scared to be attached to anybody. The only good example in my life was my Grandma who I didn't see much. God bless her. By the time I was eleven my mom got clean and sober but unfortunately I started drinking and smoking weed here and there. I had a lot of rage in me because I was picked on in some of the neighborhoods I lived. By the time I was thirteen, I loved to fight. I started getting locked up in juvenile facilities and put into anger management because of it. I had no discipline what so ever and my mom started to set rules in the house that I didn't like. I was getting locked up left and right and smoked weed everyday and was selling drugs by the time I was fifteen. Not too long after, I dropped out of school and went to live with my Dad, who let me do whatever I wanted. We would even drink and smoke weed together! I sold several types of drugs outside. I tried just about anything I could get my hands

on and was still drinking and smoking everyday. My mind was clouded and by then the devil had full control of me.

By the time I was eighteen I moved on my own with a friend in a hotel called the Leland on Cass and Bagley. I was in the same stuff and hung out with a Gang. My life was a mess. Six months passed and they kicked me out of the hotel for being out of control, and I called my Mom, and she told me I could live with her only if I attended AA meetings. She was a Christian and didn't agree with the catholic rules. I tried it and lasted a month before I started with the same life style; I moved back with my dad and sold drugs again. Then he kicked me out because his girlfriend didn't like me or what I was doing, so I left and moved to Six mile and mound on Buffalo with some of my so called family. I was truly by that time the worst I've ever been in my life, I sold crack and heroin with my cousin and Broke into houses with my so called friends. I did whatever I could to survive and refused to stand and beg for money. In the end I was even robbing people at gun point with a guy. I even robbed my step Uncle who sold drugs out of his house. I never liked him because he didn't help my father when he got beaten up by a couple of people. I felt it was ok to rob him. I was smoking Ten blunts a day and drinking liquor every weekend and I still was in pain and running from myself. It felt like there was a monster in my belly eating me alive slowly. I had a so called friend who got shot to death and I was stabbed and almost died, and still I ignored the sign's of Allah. When my Grandma was dying of cancer she asked me to be good and stop living the way I lived. A couple months after she passed away, I called my mom and told her that

I wanted to come back and promised to stay clean. She told me this is my last chance and I agreed.

I went back to AA and they told me to get a Higher power in my life. I told them I already do, I am a catholic. I will go to heaven no matter what because I was baptized and I ask for Jesus to forgive me. But the truth is I could never forgive myself and I didn't feel right preying to him and I was never serious. So a month later I smoked weed again and I never told my mom because I was so ashamed and she would kick me out. By this time my cousin Ricky embraced Islam and it completely changed him. He found it in prison and came out more humble and pure than those who called him the devil. I was amazed at his transformation and started studying about Islam. Despite the negative media propoganda, I was amazed by the scientific miracles the prophet (pbuh) already predicted in those years.

I never gave anything to anyone but myself or other wicked people. I was self centered and had the ego of Mohammed Ali in his prime boxing career. As I read Quran, I started to realize that I need prayers in my life, I need to be nice to people, I need to take better care of myself and be as clean as I can be. I need a God who demands submission yet merciful, not one who says I go to heaven no matter what as long as I ask for forgiveness even though I had no intention what so ever in my heart, and that I was baptized so that makes me a child of God automatically. So the more I thought about it and read up on the Qur'an and compared to the Bible, the more I got closer to Islam. So I truly believed in my heart that the final prophet (pbuh) was speaking through God and came to set the record straight, and what really drew me to Islam was the real brotherhood they have that no other religion exhibits. I knew I need discipline in life and only Islam can provide that as it did to so many others for centuries.

I believe Christians should also have dress codes, fast every Wednesday and Friday During lent. They changed these laws and say they can eat fish, although I hear some orthodox groups do fast during lent. Matthew, Mark, Luke and John did not eat with Jesus and did not pray with Jesus and did not Talk to Jesus and Jesus never said he was God and a lot of other things that these people put words in his mouth. When I hear people say He is God they are really disrespecting the Great prophet that he was (pbuh). Jesus never said prey to him, and if Jesus was God he would not have to drink, eat or prey because Allah is the only one who can be perfect and sufficient. It makes me sad to see how this society compromised the divine covenants and let cheating, infidelity, and greed corrupt its members.

Now let me speak on AMDA. It's mainly South Asian people, but let me tell you they are great people. I was nervous at first walking in there being the only white person. I didn't know what to expect but the Islam Religion website that I took my shahada on was right. Muslims will accept you no matter what your race or ethnicity is. I'm known as Brother John over here. It's a great feeling when I hear that. I wish I could express to them the way I feel, and Insha'Allah in time I will. I never had a Brother and I always wanted one but now I have more then I can handle let alone remembering there names. Imam Salie is great. He is the only Imam I know so far in person. Every time I hear him talk I get a lot out of it, and as for the rest of the Muslims there, they are very nice and humble. It's a whole new world for me but it's the world I need to be in. I am for sure in the right spot and I'm not going anywhere anytime soon, Insha'Allah!

Ash-hadu an laa ilaaha il-la-l-laah wa ash-hadu anna Muhammadan rasulul-laah.


Now I rest my case!

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Imam's Spotlight

Islam and the world

By Imam Achmat Salie

Islam takes its name from the Arabic word salam, meaning peace. This was not meant to be mere symbolism or tokenism, but an expressed ideal.

If peace is the primary goal of Islam, then living that peace should be a top priority for the Muslims and their leadership. Several interviews before and after the conference on Religion: Peace and Conflict, Walking the talk through fear of the unknown. I was asked about the primary goals for the conference. The goal was expressed in the title. Similarly, Islam's primary goal is expressed in its name.

Peace and harmony are the rules not the exception throughout Muslim history. The Qur'anic imperative to pursue peace and the Prophet's example of harmonious living were taken seriously by later generations of Muslims. Umar bin Khattab took inclusivity serious in 638 CE when he received the keys of the city of Jerusalem. Salahuddin honored inclusivity when he defeated the Crusaders in 1187 CE. The Mughal ruler, Akbar, during his 50 year rule accommodated **cont. on pg. 6**



Islam
The world's fastest growing religion is a fine example of tolerance, love, and relevance through the ages

AMDA Key Events

Semi-Annual Fundraising Dinner

Friday, April 3rd, 2009, 7 PM
Location: AMDA Mosque
38810 Ryan Rd., Sterling Heights

Annual Family Picnic

Sunday, August 16th, 2009 at noon
Location: Boulan Park
3671 Crooks Rd
Troy, MI 48084 (west side of Crooks Rd. between Wattles and Big Beaver)

Quarterly Salat Timings

April							May							June						
Date	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha	Date	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha	Date	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
1	5:55	7:15	1:37	6:05 5:10	7:57	9:19	1	4:58	6:27	1:30	6:17 5:22	8:33	10:02	1	4:15	5:57	1:31	6:27 5:32	9:04	10:47
5	5:47	7:08	1:36	6:07 5:12	8:02	9:24	5	4:51	6:22	1:30	6:18 5:23	8:37	10:08	5	4:12	5:55	1:31	6:28 5:33	9:07	10:51
10	5:38	6:59	1:34	6:09 5:14	8:07	9:31	10	4:43	6:16	1:29	6:20 5:25	8:43	10:16	10	4:09	5:54	1:32	6:30 5:35	9:10	10:56
15	5:28	6:51	1:33	6:11 5:16	8:13	9:38	15	4:35	6:10	1:29	6:22 5:27	8:48	10:24	15	4:08	5:53	1:33	6:31 5:36	9:13	10:59
20	5:18	6:43	1:32	6:13 5:18	8:19	9:46	20	4:28	6:05	1:30	6:23 5:28	8:53	10:31	20	4:08	5:54	1:35	6:32 5:37	9:14	11:01
25	5:09	6:36	1:31	6:15 5:20	8:24	9:53	25	4:22	6:01	1:30	6:25 5:30	8:58	10:38	25	4:10	5:55	1:36	6:33 5:38	9:15	11:01
30	5:00	6:28	1:30	6:17 5:22	8:30	10:01	28	4:17	5:58	1:31	6:26 5:31	9:03	10:44	30	4:13	5:57	1:37	6:34 5:39	9:15	11:00