



Islam

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The Shahada: *Ash -hadu La Ilaha Illa Allah;*

Wa ash hadu ana Muhammadur-Rasulullah.

“I bear witness; there is no God but Allah; Muhammad is the messenger of Allah.”

Another translation of this phrase is, “None has the right to be worshiped but Allah, and Muhammad (Peace Be Unto Him) is the Messenger of Allah.” This phrase expresses the kernel of the Islamic faith: the monotheism of the religion and Muhammad (P.B.U.H.) as the culmination of the long line of prophets (Adam, Noah, Moses, Abraham, Jesus). The final revelation from Allah came to the prophet Muhammad (P.B.U.H.). This declaration of faith is reaffirmed five times daily by more than 1.3 billion Muslims throughout the world.

RELIGIOUS PRACTICES

Required Daily Observances. Muslims perform the proscribed prayers (*salat*) five times daily (within their time frames):

- Morning prayer (al-Fajr).
- Noon Prayer (al-Zuhr).
- Afternoon Prayer (al-Asr).
- Sunset Prayer (al-Maghrib).
- After-Sunset Prayer (al-Ashaa).

Exact prayer times for each locality are available from a variety of sources. An Imam or volunteer Muslim will be able to provide a schedule with the beginning time of each prayer for a specific location. Websites with accurate times are also available (type “*Salat*” or “Muslim Prayers” into a search engine).

Ritual washing is required, as well as a clean place where the prayer can be made. The purification must be total (*ghosl*) after coitus, semen emission, and cessation of menses. The ablution (*wudu*) is prescribed before all prayer. This includes washing the hands three times; rinsing the mouth three times; cleaning the nostrils by sniffing water three times; washing the face from forehead to chin, and ear to ear, three times; washing the forearms to the elbow three times; passing a wet hand over the whole head; and washing the feet up to the ankles three times. Ablutions may be performed in a designated place in the chapel or in the housing unit. The place of ablution should be included in the Institution Supplement.

For the prayer itself, Muslims face Mecca on a clean surface (prayer rug, towel, mat, carpet, blanket, or any other material that is kept clean and used only for this purpose), and prostrate themselves in prayer as prescribed by religious law. Prayers can be made individually. In BOP institutions, prayers are made during breaks at work, or between classes at school. If an inmate is in the Special Housing Unit and a prayer rug is not permitted, an extra towel will suffice. Once the prayer has started, the inmate should be able to finish without interruption.

During certain times of the year, the afternoon prayer comes in around the institution’s 4:00 p.m.

stand-up count. Participants should not begin the prayer until after the count has been cleared. Standard Muslim law accommodates this practice. Nothing interferes with an institution count.

Security note: daily prayers

- Inmates should have the opportunity to pray five times daily.
- Other than Jumu'ah, it is recommended that prayers be made individually or in very small groups (2 or 3 inmates).
- Prayers can be made at work detail sites, school, or units during break times.
- Prayers require a clean area, prayer rug, or clean towel to cover the floor.

The prayer involves four basic positions. The first position is standing erect, with hands beside the head, palms facing forward. The individual says silently, or in a low voice, "*Allahu Akbar*" (Allah is the most great). Then the opening *surah* of the Qur'an is recited. The second position is with back straight; the person bows forward from the hips and rests hands on knees, symbolizing Allah's power over the Muslim. Another phrase is recited. The third position is standing up, again with arms at the side. Then the phrase "*Allahu Akbar*" is repeated and the person glides to his knees and touches his head to the floor as the act of surrender to the only One who really matters in the universe. Next, the individual goes to a sitting position, places hands on knees, and repeats the phrase "*Allahu Akbar*." Upon completion, the individual rises and stands again. The whole procedure is known as a *rak'a*. The process is repeated, with the number of *rak'as* depending on the particular prayer. Daily prayers can usually be completed in 5-10 minutes.

Required Weekly Observance. Weekly congregational prayer, called Jumu'ah, is conducted by an Imam or designee every Friday. This service takes the place of the noon prayer and is said in congregation, including a sermon (*Khutbah*) that can be on any aspect of the life of the Muslim community. The actual prayer consists of two *rak'as*. Before this prayer, as before all prayers, Muslims must perform ritual washing (ablution) as outlined in the Qur'an. A minimum of one hour should be set aside for the prayer. When participating inmates are placed on the call-out sheet for that day, be sure to schedule enough time for the ritual ablution. The Muslims line up in rows to make the prayers. Only Muslims should be allowed in the prayer rows, since there is a ceremonial prerequisite (a confession of the *Shahadah*) to participating in the prayer. Visitors form a separate line behind the Muslims. The two-part sermon can be heard by all without infringing on the sanctity of prayer.

Security note: Jumu'ah

- Set aside a minimum of one hour for prayer.
- Allow additional time for inmates to perform ablution (*wudu*) in the chapel or housing unit before the prayer starts.

Required Occasional Observances. Accommodations may be made for prayers during the Night of Power, which happens on odd nights during the last third of the month of Ramadan. For

a more complete explanation of the Night of Power, refer to the section on Ramadan. Inmates may have a prayer time scheduled later in the evening, but overnight prayer in the chapel is usually not accommodated.

Security note: Night of Determination. Make provisions for a special time of prayer on the 21st, 23rd, 25th, 27th, or 29th day of Ramadan. The length of time of prayer depends on the security level of the institution. Many within the Islamic world often celebrate on the 27th; this day begins on the night before.

Much emphasis is placed on fasting; Muslims are encouraged to fast voluntarily at different times. Some traditional days for voluntary fasts are: Muharram (first month of the Lunar calendar), 9th, 10th, and 11th; Mondays and Thursdays; any six days of Shawwal (the month immediately following Ramadan); the 14th, 15th, and 16th day of any Islamic month; and the Day of Arafat. No special arrangements need to be made for meals at these times, as these are voluntary fasts.

Muslim inmates participating in a strict fast during Ramadan are often unable to provide a urine sample during the day because of the rigors of the fast. Because observant Muslims neither eat nor drink for many hours, this can affect their ability to provide a sample on demand. If an inmate participating in an obligatory fast is randomly selected for drug surveillance, the urine sample will ordinarily need to be taken in the evening after the inmate has had the opportunity to break the fast. Inmates should not be forced to consume water during the prescribed hours of fasting to produce a urine sample. In this manner, random drug testing procedures are not compromised and the religious rights of Muslim inmates are protected.

Required Holy Days

Eid-UI-Fitr. This is the “Breaking of the Fast” – the ceremonial holy day after the end of Ramadan when it is obligatory to end the fast. This is a day free from work for Muslim inmates who request it in writing. It is the first day of the new month succeeding Ramadan, called *Shawwal*. Religious rites include a special prayer performed well after the sun is above the horizon, followed by a *Khutbah*. It is customary to eat before the prayer to ritually end the Ramadan fast.

Eid-UI-Adha. This is the feast of sacrifice commemorating the sacrifice of Ibrahim (Abraham), which falls on the 10th day of the lunar month Dhul-Hijjah. It is a day free from work for Muslim inmates who request it in writing. Religious requirements include a special prayer after the sun is well above the horizon (between 7:30 and 10 a.m.) and a *Khutbah*. A lamb is sacrificed, with two-thirds given to charity and one-third kept. Animal sacrifices are not allowed in BOP institutions, but if the ceremonial meal is scheduled for that day, the chaplain may provide lamb, using the equity formula provided in PS 5360. This day also corresponds to the Day of *An-Nahr*, when pilgrims on the *Hajj* are returning to Mecca to perform the rites of throwing pebbles at one of the places where Satan appeared to Ibrahim, making an offering of an animal sacrifice,

shaving the head, and walking around the Kaa'ba. It is customary not to eat before the prayer.

RELIGIOUS ITEMS

Personal Religious Items

- Prayer rug.
- Dhikr beads (plastic).
- Religious medallion and chain (no gold).
- Prayer oil.
- Kufi or Hijab.
- Holy Qur'an.
- Hadith.
- Miswak (small twig, the length and thickness of a pencil, used to clean teeth and mouth).
- Kurda shirt.

Security note: Only plastic prayer beads are permitted in the institutions.

Security note: The kurda shirt may be worn during services in the Chapel area only.

Note: The **Hadith** is a multi-volume set containing more books than the Program Statement on Personal Property allows. Keep in mind that listing this item does not mean approval to go beyond the number of books allowable by policy. A one-volume summarized **Hadith** is available. If read in conjunction with the Chapel's set, individual inmates can still have access to the full **Hadith** without violating policy.

Congregate Religious Items

- Prayer rugs, either several large ones or enough small ones to accommodate all participants in Jumu'ah prayer.
- Holy Qur'an.

Searches. Officials are permitted to handle all Islamic items but must do so with utmost care and respect. Religious articles are not to be mishandled, thrown, placed on the floor, brought into the bathroom, or set upon the toilet or basin.

If drug dogs are used in searches there are concerns about their presence. According to a particular interpretation of the *Sunnah*, dog saliva coming into contact with a person's body, clothes, bed linens, or food results in ritual impurity requiring specific acts of cleansing. The fact of a dog simply sniffing an area or an object does not render an item or environment ritually unclean unless the dog licks something.

REQUIREMENTS FOR MEMBERSHIP

Requirements. The word “Islam” is an Arabic word that means “submission” and connotes submission to the will of Allah. The religion of Islam teaches that to achieve true peace of mind, one must submit to Allah and live according to His divinely revealed will. The most important truth revealed to humanity is that Allah is worthy of worship. The word “Muslim” means one who submits to the will of Allah, regardless of race, nationality, or gender. Being a Muslim entails a conscious decision to submit to Allah and live in accordance with the tenets of Islam.

Anyone who agrees to this is considered a Muslim. Anyone who professes the *Shahadah* enters the fold of Islam and entitles him- or herself to the same rights as other Muslims.

Total Membership. Currently, the total membership of Islam stands at 1.3 billion. It is the fastest-growing religion in the world today. In the U.S. there are 6 million Muslims.

MEDICAL PROHIBITIONS

A Muslim is enjoined by the faith to preserve life or maintain health. In situations of life and death, and when no *halal* (allowed) alternative or substitute is available, Islamic authorities provide guidance in using *haram* food or medicine. In the correctional environment, oral medications containing pork derivatives may be administered in life-and-death situations, or for reasons of public health or safety, when alternatives are not available.

Mandatory medical testing: All inmates receive TB screening by PPD (mantoux method) unless medically contraindicated. The antigen used in the skin test does not contain pork or pork derivatives. Similarly, HIV screenings are mandatory. These are public health issues in which all inmates must participate without exception.

There are no medical restrictions except those that entail consumption of intoxicants; i.e., medication with an alcohol base. Medication that contains pork derivatives is also prohibited.

<p>Security note: TB screening by PPD (mantoux method) is required of all inmates. This is a public health issue in which all inmates must participate without exception.</p>
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DIETARY STANDARDS

An Islamic food regimen is made up of *Halal* foods. In Arabic, Halal means lawful; *Haram* means unlawful. Everything that is not unlawful is Halal. Only a few foods are Haram. A current resource affirms the widely held Islamic principle (Zaheer Uddin, **A Handbook of Halaal & Haraam Products**), that everything is lawful unless explicitly forbidden.

Muslims are forbidden to consume the following foods, which are Haram:

- Pork, pork by-products, and pork derivatives, including bacon, ham, pork chops, spareribs, and lard/shortening. Muslims are not allowed to touch anything made with pork contents. In work assignments gloves may be worn where pork is present.
- All types of blood, except the liver and spleen and insignificant amounts of blood that are impossible to drain even with proper slaughtering.
- The meat of any animal that has died naturally, has been killed by strangling, has been killed by a violent blow, has been killed by a headlong fall, has been gored to death, has been partially eaten by a wild animal (unless it can be slaughtered before it is dead), or has been sacrificed as an offering to idols.
 - Carnivorous animals and almost all reptiles and insects.
 - Wine, ethyl alcohol, and spirits.

The following products are definitely Halal:

- Milk from cows, sheep, camels, and goats.
- Honey.
- Fish.
- Plants that are not intoxicants.
- Fresh or naturally frozen vegetables and fresh and dried fruits.
- Legumes and nuts – peanuts, cashews, walnuts, etc.
- Grains – wheat, rice, rye, barley, oats, etc.

BURIAL RITUALS

Burial requirements include the full washing of the body, shrouding, a funeral prayer service, and burial. Autopsy is not allowed unless required by law. Cremation is not allowed. The presence of any Muslim or Muslims at the moment of death is desirable. Burial should take place within 24 hours if possible. The casket should be wood. If final disposition of the body becomes the responsibility of the agency, seek to make arrangements with a local Islamic Center for a burial ground, or designate a lot in the pauper cemetery specifically for burial of Muslim inmates. Place the body in the ground with its face toward Mecca.

SACRED WRITINGS

Holy Qur'an. By definition, the Holy Qur'an is the Arabic text. Various reliable English or English/Arabic versions are available for inmate use.

Hadith. See discussion under Religious Items.

ORGANIZATIONAL STRUCTURE

The Muslim community in North America is not organized into a single entity. Many different organizational structures exist.

HISTORY

In part, the rise of Islam can be understood by looking at the conditions that existed in Arabia during the 6th Century C.E. Much of the peninsula was desert; the Bedouin tribes lived harsh lives in the wilderness. No tribe dominated the entire peninsula. In western Arabia, three towns in a mountainous region were dominated by a powerful tribe called the Quraysh. Two of the three towns, Mecca and Yethrib (later called Medina), became the centers of a new religion in Arabia – Islam. The religions of pre-Islamic Arabia can best be described as animistic polytheism.

Muhammad was born into the Quraysh tribe in the year 570 C.E. His early life was surrounded by tragedy. His father died a few days before he was born, his mother when he was six, and his grandfather, who took care of him after his mother's death, when he was nine. He was raised by his uncle, who warmly accepted him into his home.

At age 25 Muhammad married Khadijah, a widow who owned a flourishing caravan business. Marriage to Khadijah afforded him the opportunity to meditate and seek answers to questions on the meaning of life. He began to frequent a particular cave on Mount Hira. It was there that he received the first revelation from Allah through the angel Gabriel. This is what he heard:

Proclaim! In the name of thy Lord and Cherisher Who Created, created man,
out of a clot of Congealed blood:

Proclaim! And thy Lord is Most Bountiful–

He who taught (the use of) the Pen–

Taught man that which he knew not. (*Surah* 96:1-5)

The night on which he heard these words is now called the Night of Power. According to tradition, the Night of Power came during the last 10 days of the month of Ramadan, and could be the 21st, 23rd, 25th, or 27th day of the month. Over the next 22 years, the Qur'an was revealed to Muhammad through the angel Jibril (Gabriel). The complete text was compiled after his death.

The initial response in Mecca to his message was decidedly hostile. The uncompromising monotheism of Islam threatened the considerable revenue that came to Mecca from the Bedouin tribes making pilgrimages to the 360 shrines in the city; its moral teaching spoke directly against the immorality in that society; and its social content spoke directly against the unjust economic order of the day. Much persecution was experienced by Muhammad until he was forced to flee to Medina in 622 C.E., known as the *Hijrah*. This is regarded by Muslims as the turning point in world history and is the year from which they date their calendar.

A period of civil war ensued. Muhammad was victorious eight years after his flight from Mecca to Medina. Two years later, in 632, he died. Upon his death, two distinct groups began to emerge; his companions on one side and members of his family on the other. His companions named a successor, a new leader in Medina, then confronted members of his family with an accomplished fact. Later, followers of his family became known as Shi'i and followers of his

companions and friends became known as Sunni.

By the 9th century, the Muslim empire was the largest on earth. It had matched, if not exceeded, the Roman empire at its zenith. Soon after, internal strife began to show up.

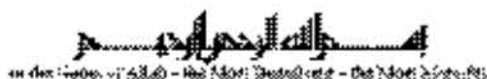
Several states broke away and set up their own dynasties. Baghdad, which had become the capital, was destroyed in the Mongolian invasion. The Ottoman Turks restored part of the empire when the Mongols withdrew. In some form, the Ottoman empire lasted until World War I, when it finally collapsed.

During all this political turmoil, the Islamic world survived and even flourished. The world of Islam had a vitality of its own which made it independent of political or military support, due to the religion itself and the civilization that developed around it.

Islam is currently the second-largest religion in the world with 1.3 billion members, and is also the fastest growing religion in the world. This is quite an achievement, since it is also the youngest of the world religions, although Islam itself traces its historical roots to the creation of the world.

Note: Muslims write “P.B.U.H.” behind the name of the prophet Muhammad and behind the other prophets mentioned in the Qur’an as well. The letters mean, “Peace be unto him,” or “Allah’s peace and salutations upon him.” This phrase shows the respect accorded Muhammad and all the prophets because of their special relationship with Allah and the special office they held. Although this tradition is not followed in this chapter, its omission is not intended to show disrespect. Rather, common usage is followed in describing the tenets of Islam and its people.

THEOLOGY



Allah. Allah is the eternal, all-powerful Creator, who has no sons or daughters, or anyone else with whom he shares power. He has absolute unity, and is all-seeing, all-hearing, and all-knowing. Allah is unchanging, invisible, and present everywhere at all times. Each of the *Surah* (chapters) in the Qur’an begin with the words, “In the Name of Allah, the most Gracious, the Most Merciful.” This indicates that these two characteristics of Allah are emphasized. *Surah* 112 states it this way (the quotes are taken from the Yusuf Ali translation of the Qur’an),

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ صَمَدٌ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

In the name of Allah, Most Gracious, Most Merciful

Say: He is Allah, The One and Only;

Allah, the Eternal, Absolute;

He begetteth not, nor is He begotten;

And there is none like unto Him.

One other passage of the Qur'an will help show a sense of awe for Allah, the one eternal God. *Surah 2:255* states,

Allah! There is no God but He – the Living, the Self-subsisting Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His As) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His throne doth extend over the heavens, and the earth, and he feeleth no fatigue in guarding and preserving them. For He is the Most High, the Supreme (in glory).

The awesomeness and power of Allah can inspire fear, and it is fair to say that Muslims fear Allah. It is not fair to say, however, that Allah is only a vengeful God; this is an incorrect understanding of the self-revelation of Allah. Allah is also merciful and compassionate. Allah's compassion and mercy are cited 192 times in the Qur'an, versus 17 references to his wrath and vengeance.

By tradition, 99 names exist for Allah, each describing an eternal attribute. In a sound tradition recorded in **Sahih Bukhari**, Allah's messenger stated, "Allah has Ninety-nine names, one hundred less one; and he who memorizes them all by heart will enter paradise."

Qur'an. The Qur'an is the compilation of the revelation of Allah to Muhammad, completed after his death. The Qur'an is divided into 114 *Surah*, generally with the largest *Surah* first and then in descending order of length. Muhammad considers this to be the only major miracle Allah worked through him. He called it Allah's "standing miracle." That Muhammad was able to produce a book that provides the basis for all knowledge, is grammatically perfect, and poetically in a class of its own, while he himself was barely literate, proves to the Muslim beyond doubt that the Qur'an was divinely inspired.

The Qur'an is a continuation of the Old and New Testaments. *Surah 5:68* and *70* states,

Say, O People of the Book!
Ye have no ground to stand upon
Unless ye stand fast by the Law, the Gospel, and all the revelation
That has come to you from your Lord....
We took the Covenant of the Children of Israel
and sent them Messengers....

This entitles Jews and Christians to be included with Muslims as “People of the Book.”

A significant, underlying theme of the Qur’an is found in the language itself. Arabic is a language which, when written and spoken, can invoke a powerful image in the reader or listener, which is lost in translation. The power of the Qur’an is found not only in the literal meaning of the text, but in the language in which this meaning is incorporated, including its sound. Muslims the world over learn Arabic to understand more fully the meaning and impact of the Qur’an.

First and foremost in the Qur’an are the words of Allah himself. Any history identifiable in the Qur’an is more a series of reference points than the historical context in which the writing takes place. In the Qur’an, Allah speaks in the first person; that is how he reveals himself and makes known his divine decrees. For the Muslim, the Qur’an is first and foremost a self-revelation of Allah and its purpose is to proclaim the unity, power, knowledge, and mercy of Allah, as well as human dependence on Allah.

The Prophets. The final revelation from Allah came through the prophet Muhammad. Muhammad, however, is not the only prophet recognized by Muslims or mentioned in the Qur’an. Twenty-five prophets are mentioned by name; the five singled out as the greatest are Noah, Abraham, Moses, Jesus, and Muhammad. *Surah 2:136* states,

Say ye: “We believe in Allah, and the revelation given to us,
And to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given To Moses
and Jesus, and that given to (all) Prophets from their Lord:
We make no difference between one and another of them: And we bow to Allah
(in Islam).

Three features of the prophets stand out: they are the best morally and intellectually in their community; they are supported by miracles to prove their authenticity; and they state clearly that their message is not their own, but comes from Allah for the well-being of humanity. The Qur’an teaches that the message of Allah came through them. Each prophet also confirmed what was prophesied before him as well as what may be revealed after him. *Surah 61:6* states,

And remember, Jesus, the son of Mary, said: “O children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) Before me, and giving glad Tidings of a Messenger to come after me, whose name shall be Ahmad.”

Sunnah. The *Sunnah* is the practice regularly performed by Muhammad. The Qur'an states, "verily in the Messenger of Allah you have a good example" (*surah* 33:21) and the instructions he gave concerning how to put the words of the Qur'an into practice are written in the *Sunnah*. The *Hadith* is the account by his family and close companions of those practices and sayings, when the prophet instructed people in the tenets, practices, and ways for Muslims to live their lives in accord with the will of Allah as revealed in the Qur'an. For example, two of the most important practices described in the Qur'an are prayer and charity (*zakat*). No specific details were provided. The actions of Muhammad himself provided the details needed to properly observe both practices. The Hadith collection is classified in several categories of soundness, and is the second source used by Muslims in establishing Islamic law. In addition, the *Sunnah* is inspired. The Qur'an states in *surah* 59:7, "So take what the messenger assigns to you, and deny yourself that which he withholds from you."

Hadith. Hadith are writings of practices and sayings that are elaborated, explained, and historically traced back to the Prophet, often through one of his companions. There are six famous collections: Sahih Bukhari, Sahih Muslim, Muwatta of Imam Malik, Sunan Tirmithy, Sunan Abu Daud, and Sunan Ibn Majah. The Hadith may encompass many volumes.

Angels. The angels of Allah are viewed as pure, spiritual, unseen beings who constantly devote their existence to Allah and execute his commands. They are created such that they always obey and never go against the divine commands. The angel Jibril (Gabriel) conveyed the words of Allah to Muhammad. Other angels perform such tasks as guarding the gates of heaven and hell and recording the thoughts and actions of human beings for reference on the Day of Judgment. To them is also assigned the task of helping believers, even to the extent of fighting on their side in times of war.

Creation. The world was created by a deliberate act of Allah's will. This demonstrates two important points. On the one hand, matter is real and important. It depends on Allah as its creator, to be sure, but because creation is real, science flourished under Islam. On the other hand, since the world was created by Allah who is both great and good, the world of matter must also be basically good. The Qur'an states, "No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?" (*surah* 67:4). Thanks to the mercy of Allah, Muslims view the world as a world of joy.

Creature. The crowning aspect of Allah's creation is man. The Qur'an's teachings about man's creation are the same as those of creation; namely, that human beings are created as good. People forget their divine origin, and as such are not ready to relate to the Creator as they ought to. This creator-creature relationship involves two obligations: a sense of gratitude and a total surrender to Allah. Human beings are unique; their individuality is significant in Islam, along with the responsibility associated with this uniqueness. The individuality of the human soul lasts forever; once created it never dies. Human beings also have the freedom to make the choices they need to make to fulfill the requirements placed on them. In Islam, this freedom is in tension with the omnipotence of Allah, which leads to the predetermination (*Qadar*) of all of life. Islamic

theology has wrestled with this issue without coming to a final resolution. Although the divine decrees of Allah are always present, humans nevertheless have enough freedom to make real moral and spiritual decisions that affect them in life.

Judgment and Life After Death. The Qur'an stresses the importance of faith in the future life to such a degree that it is considered next only to faith in Allah. The opening

chapter describes Allah as "Master of the Day of Judgment." Muslims are responsible for every deed they perform and will be called to an accounting of the life they lived. The phrase "Master of the Day of Judgment" is recited more than 30 times in the five required daily prayers, which places before Muslims the idea that every act will be judged and imposes on them the reality of a future life where every deed receives its full reward.

Depending on what happens on the Day of Judgment, the soul will either go to the heavens or the hells. The Qur'an describes both in vivid, concrete imagery. The sharpness of the contrast between heaven and hell is intended to "shock" Muslims out of forgetfulness of the relationship between human beings and Allah, and turn their lives towards submission to Allah. Although some may interpret the descriptions of heaven and hell figuratively rather than literally, every Muslim believes that each soul will be held accountable for its actions on earth. *Surah 17:5* states, "Every man's fate we have fastened on his own neck: on the Day of Judgment we shall bring out a scroll, which he will see spread open."

The Five Pillars. To reach Heaven, Muslims believe that faith and ritual observances are not enough. Islam is a religion of action. A Muslim must walk the "straight path," accepting the tenets of Islam, performing the required duties, and living according to the moral precepts defined in the Qur'an and the Hadith. In Arabic, Islam means "surrender to Allah" and Muslim means "one who surrenders." The greatest goal of a Muslim is, therefore, to submit to the will and authority of Allah. The phrase "straight path" comes from the opening *surah*, 1:1-7, of the Qur'an, which reads,

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنُ الرَّحِيمُ
مَلِكُ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, the Cherisher and Sustainer of the Worlds;
Most Gracious, Most Merciful, Master of the Day of Judgment
Thee do we worship, and Thine Aid we seek
Show us the straight way,
The way of those on whom Thou has bestowed Thy Grace,
Those whose portion is not wrath,
And who go not astray.

■ **Shahadah.** The first of the five pillars is the creed of Islam, described earlier: “There is no God, but Allah; Muhammad is the Messenger of Allah.” The first half announces the cardinal principle of monotheism. The word Allah is a proper name reflecting a unique being and him alone. The second half states the validity of Muhammad as the prophet and the authenticity of the Qur’an, which he received by direct revelation. For a Muslim this phrase is the ultimate answer to every question of life.

■ **Prayer.** The second pillar is prayer, the most important of all duties. The basic purpose of prayer is to express gratitude, love, and admiration to Allah. At the same time, prayer is a reminder that human beings are finite and thus teaches humility. The Qur’an considers this the most difficult lesson for human beings to learn. The emphasis on prayers is reverence, not petitions or seeking answers to requests.

Salat, the formal ritual prayer, must be prayed five times daily: upon arising (*Salat al Fajr*), when the sun passes its zenith (*Salat al Dhur*), mid-afternoon (*Salat al Asr*), sunset (*Salat al Maghrib*), and before retiring for the night (*Salat al Isha*). The Friday noon prayer, called Jumu’ah, is an obligatory congregational prayer. All prayers are said facing in the direction of the Kaa’ba in Mecca, the holiest place of Islam. Ablutions must be made before the prayer takes place; Muslims remove their shoes when they pray and use a prayer rug. The prayer must be performed in Arabic.

■ **Charity.** The third pillar is charity or *zakat*. Although material things are important in life, some have more than others. Charity addresses this disparity. Those who have much should assist those who have little or nothing – Muhammad prescribed 2½ percent on the holdings of those who have enough to meet their own basic needs. The percentage is based not on annual income, but on everything owned. One-fortieth of a Muslim’s total worth should be distributed annually to assist the poor.

■ **Fasting.** Ramadan, the 9th month of the Islamic lunar calendar, is when Muslims begin their period of fasting. This is a holy month for Islam; during it Muhammad received his initial revelation, made his *Hijrah* from Mecca to Medina, and the battle of Badr was won – a small army from Medina, outnumbered three to one, won a decisive victory over the army from Mecca. *Surah 2:185* states,

Ramadan is the (month) in which was sent down the Qur’an as a guide to mankind,

also clear (signs) for guidance and judgment(between right and wrong).

So everyone of you who is present (at his home) during that month should spend it in fasting,

But if anyone is ill, or on a journey,

The prescribed period (should be made up) by days later.

Allah intends every facility for you: He does not want to put you to difficulties. (He wants you) to complete the prescribed period.

And to glorify Him in that He has guided you;

And perchance you shall be grateful.

The fast begins with dawn and ends with sunset. Depending on the sighting of the moon, the fast may be 29 or 30 days long. Eating and drinking stops at dawn. During the day, no eating, drinking, or sexual activity can take place. A Muslim must also adhere strictly to the moral code, as failure is considered to be a violation of the requirements of fasting. At sunset, the fast is broken by eating dates and drinking water or juice, although any lawful food or drink may be used to break the fast. The evening prayer is made, followed by a complete meal.

During Ramadan, the Qur'an is recited or read. In Bureau institutions, this is usually done after the 4:00 p.m. count is cleared; Muslim inmates are released from their housing units to the Chapel, where they read the Qur'an until it is time to break the fast and go to the Dining Room for the evening meal. They then resume normal evening activities.

The sacrifices associated with fasting are designed to instill discipline, heighten awareness of religious duty and dependence upon Allah, and be reminded of the hunger associated with being poor. During this month, those who have been materially blessed are able to be generous to those who have little or nothing.

The Night of Power, when the words of Allah first came to Muhammad in the cave on Mount Hira, occurred during the last 10 days of Ramadan. It is not clear on which night the revelation occurred, but the evidence seems to point to any of the odd-dated nights during the last third of the month. The Qur'an states in *surah* 97:1-5,

We have indeed revealed this (message) in the Night of Power;

And what will explain to thee what the Night of Power is?

The Night of Power is better than a thousand months.

Therein come down the angels and the Spirit

By Allah's permission on every errand:

Peace!...This until the rise of Morn!

Specific recommendations for allowing Muslim inmates to meaningfully participate in the Night of Power are issued in a general memo to each institution before the actual observance of Ramadan. This will assist in proper planning for the fast.

Security note: Night of Determination. Make provisions for a special time of prayer on the 21st, 23rd, 25th, 27th, or 29th day of Ramadan. The length of time of prayer depends on the security level of the institution. Many within the Islamic world often celebrate on the 27th. This day begins on the night before.

■ **Pilgrimage.** The fifth pillar is pilgrimage or *Hajj*. All Muslims who are able should make at least one journey to Mecca during their lifetime. Additional journeys can be made at any time, but the required pilgrimage should be made during the 12th month, *Dhu'l Hijja*, of the lunar calendar. This pilgrimage fosters a sense of oneness among Muslims. Before entering Mecca, all pilgrims wear a simple white robe that makes them appear the same to each other as they are before Allah. This reminds pilgrims that they are humble servants of their Creator and that human rank and privileges do not carry over into the realm of the spiritual. During the *Hajj*, national boundaries are transcended as well, for obedience to Allah supersedes loyalty to national ideals.



Pilgrimage to Mecca

Shariah. *Shariah* is the code of law for the Islamic way of life, which Allah has revealed for humanity to follow. Literally, *Shariah* means “the path leading to the watering place.” The law constitutes a divinely ordained path of conduct that guides Muslims towards a practical expression of their religious convictions in the world. The main basis of Islamic law is the Qur’an. The difference between human law and *Shariah* is that human laws can change when time and conditions change. *Shariah* is permanent and does not change with time or conditions. Allah has created *Shariah* for the well-being of all humans.

The *Shariah* not only concerns itself with regulating relationships with neighbors and with the state, but also with the relationship of human beings with Allah and their own conscience. The five pillars explained above are part of the *Shariah*, as are ethical standards and legal rules. Since *Shariah* was handed down from Allah through the Prophet, it was imposed on society. Once the process of interpretation and explanation was believed to be complete, *Shariah* law became the guiding force in shaping society, since it precedes and controls society.

Sufism. The mystic movement in Islam is known as Sufism. It developed as a protest against corrupt rulers who did not embody Islam and against the legalism and formalism of worship,

which paid more attention to the form rather than the content of the faith. Many sufis became ascetics, began to gather disciples around themselves, and developed into religious orders, known as dervishes. Others forsook the orders and became mendicants, traveling around the countryside, living off charity. Many sufis were outstanding men of saintly stature. Not all sufis were accepted by the more conservative elements of Islam due to their unorthodox habits and beliefs. Sufi influence has grown over the centuries and today there are hundreds of mystic orders with millions of adherents. They are most prevalent in Egypt, Syria, Iraq, Turkey, and Arabia.

The Status of Women in Islam. Women are accorded equal status with men in Islam. The rights and responsibilities of women are equal to those of men but not necessarily identical. This difference between equality and sameness is key to understanding the role of women in Islam. The woman is recognized as a full and equal partner in the procreation of humanity. She is equal in bearing personal and common responsibilities and in receiving rewards for her deeds. She has freedom of expression, and is able to pursue educational opportunities. She is able to receive her share of the inheritance – something introduced in Islam.

Standing behind men in prayer does not indicate inferiority. This deals with the discipline of prayer, not status before Allah. By separating men and women during prayer, each will be able to focus better on the prayer, rather than potential embarrassment. The wearing of the veil protects the integrity of the woman.

Marriage/Gender Issues. Marriage is viewed as one of the most important institutions in Muslim society. For a marriage to be valid, both parties must give their consent, have two witnesses present, the groom must provide a gift (dowry) to the bride, and the marriage cannot be kept secret. In Bureau institutions, a simple ceremony can be conducted by the contract Imam or Muslim volunteer (if authorized by the state to perform marriages). The actual service involves a short ceremony during which the Imam delivers a brief *Khutba* (message). The consummation of the marriage can be delayed by mutual agreement; this does not affect its validity.

Some observant inmates may be concerned about physical contact with someone of the opposite gender. However, in a correctional environment inmates are routinely subject to pat searches by staff of the opposite gender. While religious beliefs are respected by staff, a compelling Government interest requires staff to conduct routine pat searches. Staff are trained to conduct searches in the least intrusive manner, and to use the backs of their hands in genital areas.

Staff should always be sensitive to religious prohibitions against touch by persons of the opposite gender, but this cannot interfere with necessary searches. If a staff member of the same gender is nearby at the time of the search, reasonable accommodations may be granted for a same-gender pat search, but an officer may not leave his/her post or delay the search to accommodate such a request.

Security note: Pat Searches

- Inmates are routinely subject to pat searches.
- A compelling Government interest exists for pat searches of inmates to be conducted by all staff. Accommodations may be made if same-gender staff are nearby. Otherwise, the pat search will occur.

Sunni and Shi'i Muslims. Various factions exist in Islam. The largest – 85 to 90 percent of Muslims worldwide – are Sunni Muslims. Sunnis and Shi'i share three core doctrines: oneness of Allah, belief in the revelations of Muhammad, and belief in the resurrection on the Day of Judgment. As mentioned in the brief history, the Sunnis represented the companions of Muhammad. They gained the upper hand and the *Caliph*, the ruler of the Muslim world, was seen as its religious leader as well. Sunni Islam received its name from identification with the importance of the *Sunnah*. Islamic society established laws or *Shariah* based on the Qur'an and *Hadith* earlier, since this was the orientation of the rulers.

The Shi'i branch of Islam is the largest non-Sunni group and represents 10 to 15 percent of Muslims. The term refers to followers of the fourth *Caliph*, who was Muhammad's son-in-law. Some differences: Shi'i Muslims pray three times a day and have additional destinations for the pilgrimage of *Hajj*. Shi'i Muslims also hold to a continuation of the tradition from Muhammad. Historically, the Shi'i movement was not solidified until it became the state religion in Persia in the 16th Century.