

A decorative floral wreath composed of light gray, stylized vines, leaves, and small buds, framing the central text.

From the **NILE**
to the **POTOMAC**

A decorative floral wreath composed of light gray leaves and vines, framing the central text.

Autobiography of an Azharite American

From the **NILE**
to the **POTOMAC**

MUHAMMAD ABDUL RAUF

USIM Publisher
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CONTENTS

FOREWORD FROM TUN ABDULLAH AHMAD BADAWI	vii
FOREWORD FROM CHAIRMAN	ix
FOREWORD FROM VICE CHANCELLOR	xi
FOREWORD FROM IMAM FEISAL ABDUL RAUF	xiii

PART ONE-MY EARLY YEARS

INTRODUCTION	18
1. Abu Sir Gharbiyyah	19
2. The Nile	20
3. Abu Sir's Six Mosques	21
4. Daily Life	22
5. Commerce and Agriculture	23
6. Social Divides	24
7. My Esteemed Father	26
8. My Beloved Mother	27
9. Youth and Upbringing	28
10. Village Neighbors	29
11. Mawlut Al-Nabi Anniversary Celebration	31
12. Ramadan	32
13. Al-Nil Qur'anic School	34

PART TWO-MY JOURNEY FOR KNOWLEDGE

14. Al-Azhar	38
15. Egyptian Royalty	50
16. Usul Al-Din College and the Alliance Franchise	50
17. Early Employment	53
18. Marriage	60
19. Kuwait	65
20. The Return Journey	71

PART THREE-MY CAREER TOURS

21. Pilgrimage	78
22. The United Kingdom: London University and the University of Cambridge	78
23. Recalled to Egypt, Part I	90
24. Malaya (Malaysia)	95
25. Recalled to Egypt, Part II	113
26. New York City	116
27. Washington, D.C.	125
28. Al-`Ain, United Arab Emirates	130
29. My Second Work Tour in Malaysia	134

CONCLUSION	138
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FOREWORD FROM TUN ABDULLAH AHMAD BADAWI

Dr. Muhammad Abdul Rauf was my teacher. He was a scholar and a humanitarian who contributed immensely to the development of Islamic Studies in Malaysia and the development of a large class of ulamas steeped in the true Islamic tradition of being moderate and temperate.

I was his student in the University of Malaya; and like the many others who went through the hallowed halls of Muslim College where Dr. Abdul Rauf started as Principal, and the International Islamic University (IIU) of which he was the first Rector, I am grateful to him. He endeared himself to us with his kindness, his genuine interest in our welfare and our studies, and his concern about Islamic issues.

I remember once, when some people had mooted a debate between the country's two main Muslim political parties - UMNO and Parti Islam - on the kafir-mengafir issue, Dr. Abdul Rauf met me (I was then Minister of Education) and pleaded that the debate be cancelled. He wisely argued that this was an issue which could not and would not be resolved; it would instead create greater fissures amongst Malaysian Muslims. Suffice to say, the debate was called off at the last minute and Dr. Abdul Rauf's wisdom was greatly appreciated.

Dr. Abdul Rauf was regularly sought for advice by the respective state and national Islamic Councils, but perhaps his greatest contribution was his nurturing of the thousands of students who passed through University of Malaya, the Muslim College and IIU, and those who went on abroad to prominent Islamic academic institutions like Al-Azhar. He somehow found the time and energy to do all these things and later, when he retired, he would still come back at least once a year to meet his former students who had joined the civil service or other professions. I know that he never failed to call me when he was here, and he never failed to offer a doa for me.

Dr. Abdul Rauf used to tell me: "God will enrich you with knowledge and wisdom to carry out your responsibilities." But Dr. Rauf's wisdom and counseling and his concern for Malaysia - for which the country is grateful - has also helped many of us under his care to act responsibly when carrying out our duties.

I will always remember Dr. Abdul Rauf as a teacher and humanitarian, as someone who espoused the true moderate values of Islam. I am honoured and blessed to be able to pen this foreword in his autobiography.

ABDULLAH AHMAD BADAWI

26 August 2011



FOREWORD FROM CHAIRMAN

Tan Sri Prof. Dr. M.A. Rauf means a lot to my personal and professional life. He helped me discharge my duties and responsibilities during my tenure as a Malaysian Cabinet Minister. I found him to be a person who skillfully used his wisdom and intelligence to reform the image of Malaysian Muslim society. In my opinion, he was the founder of moderation and a balanced-thinking Muslim generation in Malaysia. Earlier generations were very much burdened with pre-Islamic customs and traditions.

He is my source of inspiration. I learned many lessons from my association with him since he taught me in Muslim College Malaya in 1956. In addition, I would like to thank his son, Imam Feisal, who on behalf of his mother, Madam Buthaina, and the family consented to allow USIM to publish this valuable book. It is really a very precious document.

I will always remember one of his teachings: when you are trying to impress people with words, the more you say, the more common and less in control you appear. Powerful people impress and intimidate by saying less. The more you say, the more likely you are to say something foolish.

Lastly, in order to respect his teaching, I would have to conclude that without his tireless efforts and wisdom the horizon of the present Malay Muslim society's understanding of Islam would remain as it was in the 18th century.

I pray to Allah to shower his soul with unlimited blessings and forgiveness.

TAN SRI MOHD. YUSOF NOOR

Former Student of Tan Sri Muhammad Abdul Rauf
and

Former Malaysian Cabinet Minister



FOREWORD FROM VICE CHANCELLOR

It gives me great pleasure to write the foreword of this book, “Autobiography of an Azharite American: From the Nile to the Potomac” for various reasons. Firstly, we are delighted and grateful that the Honourable Imam Feisal Abdul Rauf chose Penerbit USIM to publish the book. It is indeed a great honour to write a few introductory words about the autobiography of such an exemplary figure. The late Honourable Tan Sri Professor Muhammad Abdul Rauf was instrumental not only in the development and progress of Islamic Education in Malaysia, but also in promoting greater understanding of Islam and Muslims throughout his career and through his writings and public work.

I strongly believe that the autobiography of the Honourable Tan Sri Professor Muhammad Abdul Rauf is not merely about himself. Through the sequence of his experiences and life story, it conveys the message that every Muslim has the choice to do the right thing. When I read this book, I was deeply impressed by the way he started from a narrow, yet respectable circle of an Egyptian agricultural society and rose to the status of popularity among widely separated societies in Kuwait, the U.A.E., and later among the Muslim community of the Metropolitan area of Washington, D.C. The stories of his determination, dedication and sincerity are inspiring to and acknowledged by many. As such, during his time in Malaysia, this eminent scholar was given a huge responsibility to head the Muslim College of Malaya and later appointed as the first Rector of the International Islamic University Malaysia (IIUM).

This autobiography is an attempt to put in print the life and character of the man through his memories, experiences, and observations which came through a long and meaningful journey. It is my sincere hope that this book can create interest and motivate every reader to serve his/her nation locally and globally. Last but not least, I would again like to express our deepest appreciation to the family of the late Honourable Tan Sri Professor Muhammad Abdul Rauf and Imam Feisal, in particular, for giving us the opportunity to play a small part in this important and historic autobiography.

Thank you.

PROFESSOR DATO' DR. MUHAMAD MUDA

Vice Chancellor

Universiti Sains Islam Malaysia



FOREWORD FROM IMAM FEISAL ABDUL RAUF

My very dear and much beloved father died on Saturday December 11, 2004 at Suburban Hospital in Bethesda, Maryland, a suburb of Washington, DC, at 7:25pm—just sixteen days shy of his 87th birthday.

The last time I had spoken to him was around 10am Thursday morning, the day of his medical emergency. He had called to tell me how much he found my latest book a continuation of his work and how much of a source of great pride it was for him. And he prayed for God's blessings upon me. He was extremely cheerful and very lighthearted.

My wife Daisy saw him for the last time five days previous to that when she visited Washington to be part of a women's conference. Daisy found Dad cheerful, remarked on the emptiness of the house, and noted that Dad had donated his library away and was preparing to visit Malaysia and then Egypt with my mother. He was obviously shedding his worldly attachments.

Dad had more frequently mentioned over the past year that his life work was done. Once I had mentioned to him that he was such a resource for us, and that he should do certain things. His response struck me to my soul: "I have done my life's work, Feisal. All I want to do now is to prepare myself for my meeting with my Lord."

His thoughts revolved around making a final trip to his birthplace in Egypt and dying there, to be buried next to his father in our village of Abu Sir Gharbiyyah. It is apparent that dad wanted to die a beautiful death surrounded by us personally reciting the Quran for his soul's comfort in departing, for God ultimately arranged the events towards that.

Dad was rushed from his home in Bethesda to the hospital on Thursday night [December 9] around 11pm, after he complained of abdominal pain and turned unresponsive to my mother's entreaties. The doctors discovered he had a ruptured aneurism of the abdominal branch of the aorta, a tear in the thinning wall of the artery that provides blood to the abdominal region. They were surprised to find him still alive, for this condition is one that normally results in fatality by the time the individual reaches the hospital.

Due to the seriousness of Dad's condition, the doctors ruled out the possibility of helicoptering him to another hospital more equipped to perform the kind of surgery needed, and instead opted to have the surgeon come to Suburban Hospital to perform the surgery. I received a call from my sister Salwa at 1:30am Friday morning, informing me of Dad's serious emergency. Daisy and I immediately drove down to Bethesda from our New Jersey home to be in the company of the family.

The surgery lasted four and a half hours, and at 6:30am the surgeon informed the family that the operation to place a graft on the aorta was successful and that Dad's signs were now stable. His organs were functioning fine. They had replaced Dad's 12 units of blood, the full blood volume of

a human body, in the course of the operation. Until 9am we had reason to hope that things were looking up. As the day progressed, however, it turned out that the required clotting of the blood was not taking place to stem the internal bleeding.

Our doctor friends, including Dr. Mehmet Oz, added their thoughts, concern and understanding to that of my brother, Dr. Ayman Abdul Rauf, who flew in from Kansas City to join us. They consulted by phone with the excellent hospital medical staff, and took the time to explain to us the seriousness and details of Dad's medical emergency. Similarly, they helped us ensure that while all that could be done was in fact done, we did not try to extend Dad's pain or subject him to exercises in futility, such as subjecting him to CPR in the event his heart stopped. In spite of three doses of clotting factor and 30 units of blood transfusion, Dad was still hemorrhaging. Obviously his meeting with God was destined, a reality for which Dad was fully reconciled with and prepared for.

During this period, Dad was generally aware of our presence. Although his eyes were closed, and he could neither speak nor move, I discovered he was able to communicate with us by squeezing our hands in his softly clenched fists. From about 10am onwards, my brother Ayman, friends, and family members recited Quran, with frequent recitations of Surah Yasin [Chapter 36], recommended by the Prophet to be recited for a soul in the throes of death, which he called the "heart of the Quran". We also recited Surahs al-Fath (The Victory), al-Waqi`ah (The Event of Judgment Day), al-Mulk (The Kingdom), and other short surahs and assorted Quranic verses.

I learned to understand his special communiqués, such as his squeezing my hand to express his desire and delight that I continue reciting the Quran to him. Five years earlier, Dad asked me to commit the time to recite the whole Quran to him so that he could ensure that I pronounced with as perfect a tajweed [accuracy of pronunciation] as possible, and we recorded the sessions, which continued off and on for about a year. His last published book was a book on *tajweed*, published in Malaysia.

He also squeezed Daisy's hand whenever she mentioned news of the manuscript on his autobiography. This book, his autobiography, was his last and final work, and he had been very keen to publish it. Whenever I mentioned to him my commitment to ensure that this autobiography would be published, he responded by squeezing my hand approvingly.

Therefore, when Tan Sri Dr. Yusof Noor offered to publish it, an offer he made when I met with him at his FELDA office, I felt overwhelmed with a deep sense of gratitude to him and to Allah for having enabled me to fulfill the promise I made to my father at his bedside during his last few hours. I almost felt as if my father's soul was there with us, and I could feel his joy.

I recited continually until 6:30pm, with my hand in his clasped hand, feeling his regular squeezings of my hand. That dad in a way "choreographed" how he wanted to pass on, surrounded by his family, and by me reciting the Quran, was evidenced by a number of things. When we agreed with the doctors around 11pm Friday night over the futility of giving dad more blood product transfusions, their expectation was that Dad would pass away within a few hours. He did not. When at 4:30pm the next day—more than 17 hours later— they stopped giving dad the pressors to maintain his blood pressure, they thought he would pass away in minutes to an hour. He still did

not. His heart kept beating regularly and powerfully, to most everyone's surprise, more so for an 87 year old.

Finally, around 6:30pm, they decided to remove his respirator. I continued reading my final Surah Yasin holding his right hand, intoning it the way I knew he loved to hear it. Mum, Daisy, my twin daughters Leila and Amira and a few others also opted to remain in the room, holding his other hand and feet, with mum moistening his mouth with water. He was now breathing on his own. He breathed softly and intermittently during that hour, as his heartbeat gyrated and began slowing down on the monitor. As I recited the eight-verse section ending "*salamun qawlan min rabbin rabim*"—a greeting of peace from a Merciful Lord—his heartbeat flattened. Daisy patted my hand to point that out to me, and so we collectively repeated this verse 111 times.

This eight-verse section of the Quran is worth reading:

And when the trumpet on the Day of Resurrection shall blow, people shall rush forth to their Lord, ~ ~ Saying, O Woe unto us! Who has raised us up from our repose? This is what the All-Merciful had promised, and the messengers are now verified ~ ~ It shall take no more than a single Blast for them all to be brought up before Us! ~ ~ On this Day a soul shall not be wronged in any way Nor shall you be rewarded except for what you did. ~ ~ Surely the people of Paradise on this Day will be busy rejoicing with their spouses, reclining on shaded couches, enjoying therein fruit and whatever they ask for— A greeting of peace from a Merciful Lord!

When I began to recite the next verse, his heartbeat began to kick in on the monitor, to the delight of my mother, another one of his communicative signs that he was indeed registering our presence and recitation. This was his final goodbye to us. His heartbeat slowed down within a minute, and I recited the remainder of the surah. He clearly died peacefully and beautifully, embraced by family and friends, prayers and expressions of love and respect.

We were honored and deeply grateful to Tun Abdullah Badawi, who took time away from his busy schedule as Prime Minister to call me personally to express his personal sense of loss of the one whom he always referred to as "his teacher"; to Malaysia's Ambassador to the United States, Tan Sri Ghazzali Sheikh Abdul Khalid, who visited my father in the hospital, and who after his death held a memorial tahlil service in the Embassy; and to all our friends in Malaysia and all over the world who wrote movingly to us and joined us in prayers for his soul. All this meant so very much to our family.

Dad was known for a religiosity steeped in and defined by deep spirituality and good ethics. It was not a piety that was self-serving, but that delighted in improving and transforming others towards their best behavior, overlooking their shortcomings, for he knew that we humans are imperfect and flawed creatures. He was never vindictive, leaving those who wronged him to Divine justice, and considered his patience in the face of others' wrongdoings toward him as a means of drawing down upon himself God's forgiveness for his own shortcomings. This is what he taught me when he once was wronged, and I asked him why he just took it in stride. He narrated to me the story of how the Prophet's wife Aisha was accused of adultery; when the Quran revealed her

innocence, her father Abu Bakr wanted to avenge his sense of being wronged by punishing one of the people in his employ who had slandered her, whereupon verse 24:22 was revealed suggesting that he should “forgive and overlook; wouldn’t you love Allah to forgive you?”

His years of work were marked by many delightful stories of how he sought to transform hatred into love, healing broken friendships and relationships. And he behaved in this way to all: from those who were at the highest level of government and academia, to his students and those behind him either chronologically or in the evolutionary ladder of spiritual ethics. I wish he had written more about this, but he could not speak about his accomplishments without feeling that it was bordering on the sin of pride.

In this way, he exhibited what one of my Sheikhs said: “Do not measure me by own accomplishments— by what I say and do— but measure me instead by what my students say and do— by *their* accomplishments.” My father loved his Malaysian students very much, took immense pride in all of them and in their accomplishments, and treated them all as family.

We did our best to continue this. Life being what it is however, it was not always possible to keep up with all of them. Still, it was my privilege to have been able to keep up the family feelings, the deep sense of brotherhood— and the work I have been doing in advancing an understanding of Islam and bettering West-Muslim world relations— with Tun Abdullah Badawi, Tan Sri Dr. Yusof Noor, Tan Sri Abdul Hamid Othman and Dr. Mohammad Kamal Hassan, who kept in touch with my father throughout his years, and who I believe were among those who occupied the deepest recesses of his heart.

It is therefore more correct to say that his students were the most important accomplishments and imprints of his life. Nothing can express this better than the following words of an Arab poet, “*Haadhibi aatbaaruna tadullu `alaynaa Fa`nzuruu ba `danaa ila-l-aatbaari*”~*These are our life-imprints, traces that point to us— So after our departure look at our life-imprints.*

May Allah the Benevolent Creator bless his beautiful soul, forgive him for his shortcomings, forgive us for our shortcomings against him, continue to reward him for the imprints of his good deeds, keep the blessings of his life-imprints that he left in the character and personalities of the many whom he touched and taught flowing upon us, and admit him into the Divine Presence at the highest level of Intimacy, in the company of the Prophets, the Saints and the Doers of Good. Ameen.



IMAM FEISAL ABDUL RAUF

July 20, 2011



Muslim College Malaya Convocation Ceremony -12th Oct 1963, Tunku Abdul Rahman (second from left).

① Tunku Abdul Rahman and ② Raja Syed Putra ibni Syed Hassan Jamalullail (the third Yang di-Pertuan Agong of Malaysia)





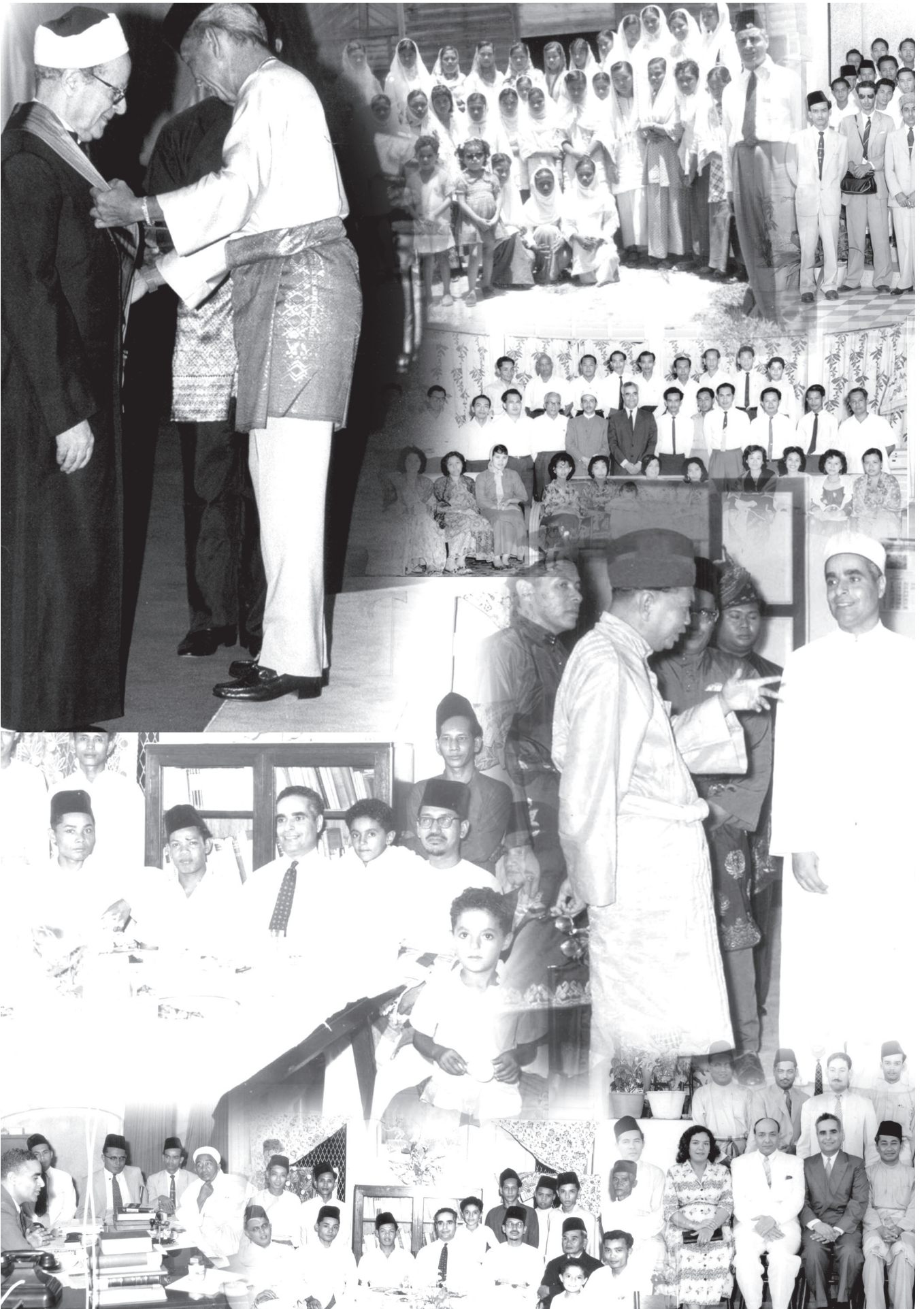
My son Ayman and myself with the late Tunku Abdul Rahman, the first Prime Minister for Malaysia.



With Tan Sri Dr. Mohamad Yusuf Noor.



With Zainal Abidin Ahmad (Zaaba).









GURU BESAR SEKOLAH ARAB TIBA



DAILY STAR - AUGUST 14, 1970 (LEBANON)

Guru besar baharu bagi Sekolah Arab Alwiah Kangar, Perlis, Tuan Abdul Barr Atallah Yusoff (tengah) bersama itseri dua orang anak-nya dalam gambar di-lapangan terbah di Kuala Lumpur sa-malam sebelum jurus sa-lepas tiba dari Kluang, Johor Bahru.

Number dua dari kiri ialah Guru Besar Kolej Islam Klang, Dr. M. A. Rauf dan di-kiri sa-kali ia-lah Tuan Syed Ali, Setiausaha Kedutaan Besar Republik Arab Bersatu di-Kuala Lumpur. — Gambar Berharian.



CHECK FOR ISLAMIC CENTER: Dr. John E. Kircher, president, Eastern Hemisphere Petroleum Division, Continental Oil Company, presents a check for \$1,000 to Dr. Mohammed Rauf, director of the Islamic Center in New York which serves some 100,000 Moslems in the New York metropolitan area. Earlier this year, Dr. Rauf presented Continental Oil Company a copy of the Holy Koran printed on one page in appreciation of the company's continued support of the Islamic Center.

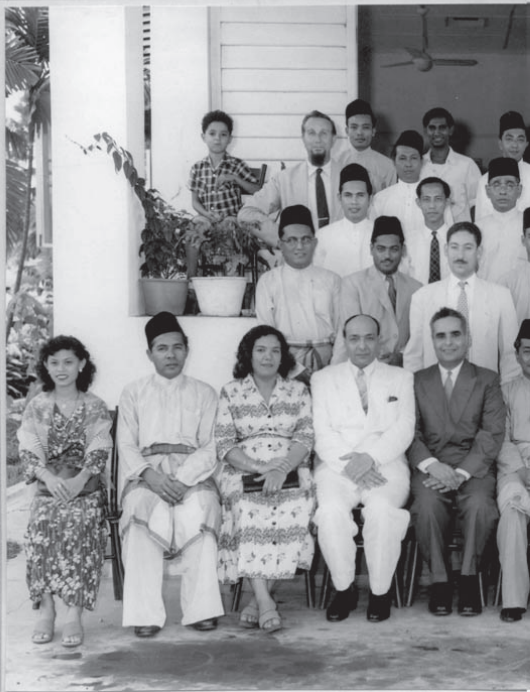
UNIVERSITY OF CAMBRIDGE

I hereby certify that
 Mohamed Mohamed Abdul Rauf
 of Fitzwilliam House
 in the University of Cambridge was at a full
 Congregation held in the Senate House on
 2 August 1978 admitted to the Degree of
 MASTER OF ARTS

Witness my hand this second day of August
 one thousand nine hundred and fifty-eight

Regent of the University

MUSLIM COLLEGE MALAYA by HIS EXCELLENCY
 of the UNITED ARAB REPUBLIC in INDIA



Group photograph taken in front of the residence of the college principal, Dr. Mohd. Abdul Rauf.

Seated front row from left to right are :
 Mrs. Mohyiddin, Tuan Syed Hashim (District Officer, Klang), Mrs. Mohd. Abdul Rauf, H.E. Dr. Ali Amroussi, Dr. Mohd. Abdul Rauf (College Principal), Enche Abdul Jamil bin Abdul Rais (Menteri Besar Selangor), Mrs. Kandil, Tuan Syed Nasir (President of the Malay Literary Agency) Tuan Haji Yusof Shabbudin (Marti Selangor). Standing behind are lecturers of the college and prominent

Rombongan perniagaan Mesir melawat



Examen bina orang ahli rombongan Utusan Perutusan Mesir ke-Malaya telah di-ambatkan oleh Dr. Abdul Rauf, pengetua College Islam Malaya di-Klang, manakala rombongan itu di-irangi oleh pihak-pihak Malaya. (Mutiara Inche Sugih)



En...
 TOR LE...
 INCH...
 D...
 and M...
 for the United Arab Republic...
 in Malaya, was the guest of...
 honor at a dinner party...
 given by Dr. Mohd. Abdul...
 Rauf, the principal of the...
 Muslim College Station, re-...
 cently. Among the guests...
 were representatives from...
 the Indian, Japanese, and...
 domestic Embassies, educa-...
 tionists, two members and...
 Federal and State consti-...
 tutes. Mr. Rauf's wife is...
 seen chatting with Mrs. Rauf...
 and Dr. Mohd. Abdul Rauf...
 (Picture by Choo Bee Ewe P...)

Continued From Page C-1
 Approximately 100,000 Black Muslims who follow the teachings of Elijah Muhammad.

It is clear that not all Moslems living in this country consider themselves devout. In these homes, though, the tradition of male hegemony is strong.

Buthayn Abdul-Rauf, for instance, whose apartment is in the embassy row center where her husband works, says that she always asks his permission before going out and has deferred to his wish that she not learn to drive a car. In keeping with the Moslem

Mrs. Abdul-Rauf will perform a marriage at the Islamic Center.

Islamic Home



Farewell



DIPLOMATS

Continued From A-1

WHEN ZAHEDI learned that he was to meet with the terrorist leader, he asked Mohammad Javad Farzaneh, an Islamic scholar and religious leader here, to supply him with passages from the Koran that were especially illustrative of the book's concern for compassion and justice.

Farzaneh selected the following: "In the name of God most gracious, most merciful, O ye who believe, Forbid not (to yourselves) the good things that God hath made lawful for

counts the Bible as par religious literature.

Along with the religious tions, Yaqub-Khan said was established because made any promises to they did not keep. "helped a lot," he said.

"One of the key things (Khaalīs) understood th knew more of the reli did," said an aide to was willing to listen and understand."

When the three am B'nai B'rith headquar :20 p.m. after three hot tion, they were sure would be freed. Only s regarding how the gur be taken into custody r settled.

Not once, accordin Khan, were the three M sadors fearful of bein tage. For one thing, th armed with an additi from the Koran:

Do not have a ha everyone will desert y sionate, and then peop around you in support.

Salt Fear Contamin State's W

By James P. S New York Times News

OKLAHOMA CITY water experts have found widespread salt water c in Oklahoma's third la ground freshwater basir lieve massive operat producers to inject salt sponible.

Hydrologists with States Geological Surve three-year study of t aquifer in north-centr d turned up numerous contaminated freshwat homes and for livesto More important, the y had found major u ns of salt water into iter zones of the aqu em unusable as a sou and drinking water ns to come.

THEIR FINDINGS

ry, but the evi disturbing enough to jor federal study of n in central Oklah ound water supplies to determine extent of contamination. That dy began last October.

Originally, federal hydrologists nned a simple assessment of ter quality and quantity in the moosa aquifer.

"But when we got into it, we began see such gross quality changes as result of salt water infiltration t that became a major part of it," d Joseph J. D'Lugosz, a hydrolo t for the federal agency. Oil producers pump huge amounts salt water along with crude oil out their wells. In the past, the salt ter was simply dumped into eams, retention pits and evapora ponds from which it seeped into und water. These operations have in outlaid in Oklahoma, but em cement is spotty and federal entists have found numerous mples of these practices continu-

Shaken But Unbated, the Hostages Tell of the Days of Their Terror

Continued From Page 1

year-old director of the B'nai B'rith Foundation, was almost jovial. He told how he said a prayer when it was over: "Thank God, you have kept us and preserved us to this day."

When it all began Wednesday morning, Mr. Closter and hundreds of other workers were at their desks in the eight-story building. The Moslems swept through and gathered a miscellaneous collection of people. J. Nicholls, a typewriter repairman, had just finished servicing a machine on the third floor. Ed Mason, a painter, was doing some spackling on the top floor. Shirley Rosenberg was looking for a job.

The hostages were stacked up like a "layer cake," in the words of one of them; counted, tied up with neckties or telephone cord and taken to an unfinished conference room on the top floor.

A number suffered injuries. Mr. Nicholls, standing later with blood encrusted on his upper lip and his eyes bloodshot, was struck in the mouth with a rile butt. Mr. Mason was knocked unconscious because he talked back to the captors. Dr. Sidney M. Clearfield was struck in the stomach by the Hanafi leader, Hamaas Abdul Khaalīs, "because he did not like the way I looked at him."

A Secretary Volunteers

As they waited, the hostages covered under repeated threats of beheading and listened to Mr. Khaalīs's angry outbursts over the 1973 murder of his wife and children, his demands for revenge and denunciation of Jews. The threats were taken with the utmost seriousness by the hostages.

"It was frightening," said Dr. Lew Hamburger, a B'nai B'rith project director. "They were dedicated, desperate people, and they made it very clear they were not to be toyed with."

But the women, who had been separated from the male captives, came away with somewhat better impressions. The captors politely escorted the women to the women's restroom.

"I felt sorry for them, constantly taking us to the la Glaser, "I do kill."

The hostages Khaalīs best in the person teered to ser ing and pla siege. She wa she was not J

Mrs. Neal s sleep at all fo each other a constantly," calls to the a dors and Mr a complete lo er without ge

developed a certain sympathy for "boss."

"He was very nice," she said. "basically a compassionate person. He very upset about his wife and child that's all he talked about." She said he had told her where to hide if sh began. And she said that he had ref to bill long-distance calls to the ph of the Jewish leaders he was threa to decapitate.

Was Mrs. Neal frightened of him?

"No, I got scared when the p came," she said.

On a smaller scale, similar scenes being enacted at the Islamic Center the District Building. At the former, Rev. Robert Tesdell of New York was conducting a group of foreign dents through the mosque when he s ted the terrorists pulling somebody in a three-room suite of offices. He t to get to the street, where he had a policeman, but "they pointed this at me and said, 'You come in, too,' said.

Seven Men Are Bound

He and six other men were bound, four female hostages were not. They given food and were reasonably com able until late yesterday afternoon w Mr. Tesdell said, "things began to so and there was more talk "about cut off our heads." The captors were cle taking orders from Mr. Khaalīs at B'rith, by telephone.

During the long vigil, the terror were badgered by one of their hosta the Egyptian wife of the center's dire Muhammed Abdul Rauf. She said she had not been intimidated. She arg with them about the Islam religion, example, telling one of the captors if he knew the five basic tenets of Is "then recite them to me."

He could not, or did not, she said, she told him, "I know as much al Islam as the number of hairs on y head."

"My husband didn't open his mo but I really gave it to them," she s "My husband believed they would b his head off. I looked at my husb and said, 'Don't worry, they won't t

يوسف ابريس اللانا ١٨ ربيع الثاني سنة ١٣٩٠ وفق ٢٣ حزيران

منه وهي في الرحمة



سفراء لادنيا والدين مسجد

نيويورك

التقطت الصورة اعلاه في احد صالونات الامم المتحدة بنيويورك بصورة خاصة لشهرها في جريدة العلم العربي يظهر فيها بعضا من سفراء الدول الاسلامية الذين يجتمعون بين الفترة والفترة بالمداولة في الحث على بناء مسجد نيويورك والمركز الاملاي الذي يشرف على سونه الدنية الدكتور محمد عبد الرؤوف بهل جاهدا لتحقيق حلم الكثيرين من عرب مساهين وامريكيين بانشاء مسجد نيويورك.

يظهر على اليمين في الصورة مدير جريدة العلم العربي على يسار الدكتور محمد عبد الرؤوف مدير المركز الاملاي الى جانب السفراء بحق الله امالهم واهالنا .



Photographer Joseph S catches her husband ceremony in the

NEW STRAITS TIMES, MONDAY, JANUARY 1, 1990

Woman



Woman of distinction

AVON cosmetics launched its inaugural Woman of Distinction Award this year and the award went to Mother Mangalam Iyaswamy Iyer (see above). She was cited amongst others for her work with the Pure Life Society, in which she has been president for the last 28 years, as well as acting as

outstanding example of an educator to all teachers. Four other outstanding women were presented with Honourable Mentions for their accomplishments. They were actress/director/producer Hajah Rosnani Jamil, social worker Ms Maheswary Sinniah, nurse Ho Lai Ching, and businesswo-

mic e Life

rule that women should themselves adequate also tends to wear long es. "We're lucky," s "Long dresses are in f ANOTHER woman w a Moslem household i ind Elias, the Metropol era mezzo soprano, married to Zaiyayer A rabi, a New York lawy Mrs. Moghrabi, Christian and has obvi dentials as a liberated describes herself as obedient wife." For instance, she s would never accept engagement without f ing her husband. "I v this even if I knew both free," she states. The opera star s likes the Moslem way things. "It's nice to come h "It's hard day and appy.





Mohamed Mohamed Abdul Raouf

of

School of Oriental and African Studies

having completed the course of study approved by the University and passed the prescribed examinations as an Internal Student has this day been admitted by the Senate to the degree of

DOCTOR OF PHILOSOPHY

in the Faculty of

Arts

the field of study being

Arabic

Islamic Center

After a few moments, that ad- made, the interior of the Mosque is appreciated as one of the most rooms in Washington.

past, Muslims residing in the United States that a center of Islamic worship and was needed in Washington. The idea ed beyond the discussion stage in 1963 1 heads of diplomatic missions from sin nations met to plan for such a

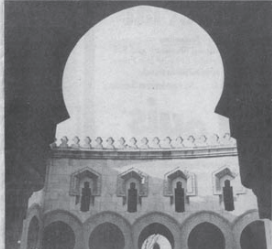
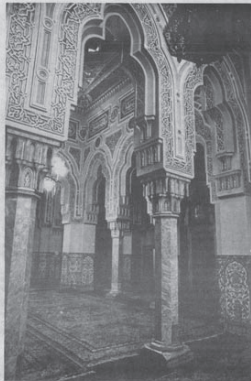
Financial assistance from the end of these nations made possible use of approximately 30,000 square and at the corner of Massachusetts and Belmont Road, N.W., near many houses and legations of the nationa

Building plans were prepared by the Ministry of Waqfs. Construction was d by a local Muslim builder. The sed in June, 1967.

At completion, the Islamic Center has howfield purpose. The Mosque is a worship for the local Muslim n. The institute welcomes Muslims Muslims alike who are interested in Islamic culture.

Center is open for tours from 10 a.m. to 4 sturday through Thursday. On when congregational services are d, the Mosque proper is open to ely from 10 to 11:30 a.m. and from 2

photos by Jake McQuinn



The Malay Mail, Monday, May 28, 1956.

Municipality wants in new school laws

THE Kuala Lumpur Municipality is anxious to have a "say" in the drafting of legislation which will turn it into a local education authority responsible for primary and trade education in the town.

As a Local Education Authority, the Municipality will have power to impose a special tax to raise funds for education. Under the Government's new education policy, all municipalities and selected town councils and boards and local councils are to become local education authorities.

Draft legislation to provide for the move is

PLAN TO IMPOSE AN EDUCATION RATE

now being drawn up.

The Razak report on education has recommended that LEAs should be set up by Jan. 1, 1957.

The report recognises, however, that it would not be possible to create them simultaneously.

Finance

In the light of the plan, the Kuala Lumpur Municipality has appointed a local education authority to consider various aspects of LEAs.

At a recent meeting, the committee discussed the questions of the

financing of local education authorities and the handing-over to them of schools, staff and housing.

It agreed in principle to the plan subject to "satisfactory legislation and a financial subsidy to cover the cost."

The committee noted the need for the Municipality to be consulted in the drafting of the legislation.

The Municipal President and chairman of the committee, Mr. A.D. York, referred at the meeting to a memorandum on LEAs from the Chief Education Officer,

Selangor, Mr. J. Luke.

In the memorandum Mr. Luke said he assumed that the Government would not sided so would be transfer local education authorities.

A LEA would deal with two ty schools as the Education Department under the p system.

Grant syst

Some schools be fully under its control while other including mission schools would not.

On finance, Mr. said the principle be that grants- from the State Government would mak the difference be the revenue rate the cost of the system.

For "special" educational purposes special education

ISLAMIC 'LIB'

Marriage Code

By EDWARD B. FISKE
New York Times News Service

The Koran teaches that men are "the protectors and maintainers of women." Islamic husbands are permitted wife-beating as a last resort when a woman is guilty of "disloyalty and ill-conduct."

Although this is hardly compatible with the women's liberation movement, thousands of Moslem couples in the United States claim these and other teachings of the prophet Mohammed—properly understood—are the basis of solid homes and happy marriages.

MOREOVER, devout Islamic women argue that despite their apparent lack of rights by feminist standards, it is they who know the meaning of true "liberation."

"Islam involves restraints, but these are necessary, and helpful," insists Rasheda Farouq, 27, an American black



—Star-News Photographer Joseph Silverman
Director of the Islamic Center and Mrs. Muhammed Abdul-Rauf.

AL NAHAR - AUGUST 15, 1970 (LEBANON)

١٠٠٠ دولار
للمركز الاسلامي
في نيويورك

تسلم الدكتور محمد رؤوف مدير المركز الاسلامي في نيويورك شيكاً يبلغ ١٠٠٠ دولار من الدكتور جون اي. كيرتشر، رئيس القسم التنظي لنصف الكرة الشرقي لفرقة كونفيتنتال اول (الصورة) والمعروف ان المركز الاسلامي يقدم طفايات ارشادية لزماءه ١٠٠ الف مسلم يقطنون منطقة مدينة نيويورك . وكان رئيس المركز الدكتور رؤوف اهدى شركة كونفيتنتال اول نسخة

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not include the ap- nued on Page C-5



الرئيس يستقبل بعثة الملايو
اجتمع الرئيس عبد التاصرع محمد خير جوهري وزير التربية والتعليم بالملايو ورئيس الوفد التبريد

