



The Forum Monthly

A Publication of the Muslim Forum of Utah

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A diamond cannot be polished without friction, nor the man perfected without trials.

Chinese Proverb

Points of Interest

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Elections 2004: Who Filed?

With the deadline for filing one's intention to run for office just passed, it has now become clear who will be in the running for the highly coveted positions of governor of Utah, attorney general of Utah, U.S. Senator, and 3 U.S. Congressmen. These are perhaps the positions that are of the greatest concern to Muslims living in Utah for the candidates who are elected to these positions will have the greatest impact on the Muslim community through the policies they endorse.

Among the candidates for the gubernatorial race are current governor Olene Walker, Jon Huntsman, Jr., Fred Lampropoulos (Republicans), and Scott M Matheson, Jr. (the sole Democrat). Mark Shurtleff and Gregory Skordas are in the running for the position of the Attorney General of the State of Utah.

Senator Bob Bennet's seat is up for reelection this November. Among those contesting his seat are Cody Robert Judy and R. Paul Van Dam. **Continued on page 2**

High School Fun

Daniyal Afroz

The high school years in a young person's life are very important not only academically, but socially as well. You will find that during these years that everyone seems to be telling you to focus on school, and those people are right. You should focus on school. Your grades should be your top priority, but there is another side to high school. It is the fun side, and you should experience this side as well. You must find a balance between both sides, and not get so into one that you lose sight of the other.

High school is all about meeting new people and making new friends, and there are different opportunities to do so. Sporting events are the biggest way to meet new people or just to hang out with old friends. Football games are the biggest events to meet people. Football season is the best time to put yourself out there because it starts just little bit after school starts, and everyone is still new. Everyone seems to go to the football games. That is why it is the best place to meet people, but say if you missed all the football games for some reason. Then your next chance would come when basketball season starts because that is the second most game that people go to watch. Another chance to meet people is at the dances. Many people hear dance and

think that they will have to dance with someone, but that is not true at all. People go to the dances usually to hang out with their friends. Dances are a good place to just hang out and have fun.

If none of these things seem to suit you then you should meet people the old fashioned way, through your old friends or just introduce yourself to people in your classes and slowly talk to them. Eventually you will have many friends and you will not only do well in school but you will also be happy. The truth is that you can never get your high school years back, and you need to experience them to the fullest because your high school years are the best.

"You can't change the world
But you can change the facts
And when you change the facts
You change points of view
If you change points of view
You may change a vote
And when you change a vote
You may change the world"

Depeche Mode

Register to Vote Today
<http://www.muslim-forum.org>

Letters to the Editor

In his article published in the March issue of Forum newsletter, the writer presented his point of view as to why he does not agree with any Constitution amendment with respect to the definition of marriage. He goes on stating that allowing same sex marriage will actually help in "improving the quality of social life." Since the writer opted to completely ignore the religious perspective of marriage, the response will take that into consideration

The writer sites the Merriam Webster online dictionary for the definition of marriage. He neglects to mention when this new definition was introduced in this dictionary and the fact that other dictionaries (such as the Cambridge online dictionary) still have the original definition of marriage (i.e. the union of a man and woman). To define marriage as "an intimate or close union" is very narrow since it lacks the "purpose" of marriage. Marriage is the relationship, which is the building block of any society. In other words bearing and raising children and thus ensuring the survival of the human species. They need to be raised in a close, stable, and well-knitted environment. This is how human beings differ from other species and this is why there are rules in marriage. Intimacy and responsibility are an integral part of

marriage but play a supportive role to the main purpose of it.

Same sex marriage lacks the ability to bear children without outside help and thus the ability to fulfill the main purpose behind marriage. In its nature, it lacks the resources for the survival of the human race contrary to normal marriage. Some might argue that even in normal marriages, bearing children is not always guaranteed. This is correct, however, while this is seen as a problem in normal marriages, it is the norm in same sex marriages.

The most important point in the article, in my opinion, is the statement made by the writer that allowing same sex marriage helps improving the quality of social life. Again, the writer sites the "intimacy" relationship as the main reason. On the contrary, I believe that society will pay a big price for it. We will have homes with two mothers with no father (and visa versa). The simple question of who is your mother (or father) will be difficult to answer (unless it became a matter of choice in same sex marriages). Terms such as husband and wife and those of family and extended family relationships will need to be redefined or new terms introduced which apply to one form of marriage and not the other. Filling out a simple form about family information might become too complicated? How will the quality of

social life be better if two brothers (or sisters) want to get married, when people decide to experiment with the two kinds of marriages to choose the best for them? The argument that we see broken homes, parentless children and single mothers in normal marriages is weak since these issues arise because of "problems" within the marriage while, on the other hand, they are part of same sex marriage

Since religion is thrown out the door and things are left to the preference of the people, who will be responsible for defining and regulating marriage? If the bar is lowered every now and then (even in the case of normal marriage) what next will happen? Will we allow brothers and sisters to marry? Will we allow group marriage? Will we allow a parent to marry his/her daughter or son? Will we one day allow ultimate goal of someone marrying his/her pet and all in the name of intimacy, love, and freedom of choice. When do we say enough is enough? Nature (still keeping religion out of the picture) has things set up for all species to exist. For us humans to start altering nature with such small amount of knowledge just to satisfy our desires or to be politically or socially correct is dangerous. I wonder who is opening the Pandora's box.

Benan Zahawi

Elections 2004: Who Filed?

Continued from page 1

All of the three district positions for the US House of Representatives would be hotly contested. The incumbent Rob Bishop, Steve Thompson, and Brian Earl Watkins will be contesting from district 1. Running from district 2 is the incumbent Jim Matheson. Jim Matheson will be at a town hall meeting to be held at the Khadeejah Mosque on April 3, 2004. From district 3, the race will be between Chris Canon, Jim Dexter, Greg Hawkins, Beau Babka, and Matt

Throckmorton among others. For a complete listing of who is contesting for which positions, one can visit <http://elections.utah.gov/2004candidates.htm>.

As the elections get closer, we will try to present to you the candidates for the various offices and what they stand for. It is important for those eligible to vote in the Muslim community to be aware of the principles and the views of these candidates. The individuals we put in to office are directly responsible for

the laws that are implemented and with global concerns of terrorism, some of these laws could have a positive or negative impact upon the Muslim community.

If there are specific candidates the readers of the Forum Monthly would like to find out more about or hear from, please send us an e-mail at newsletter@muslim-forum.org. We will try our best to address your request. Also, we would like to hear from you on whom you think are the top candidates for the various offices.

Incorporating Zikr into Our Lives

Kirin Nabi

Muslims realize that Islam is more than a religion, it is a way of life. The demands, expectations, and benefits of being Muslim stem greatly from our ability to worship Allah and remember Him constantly. The aspect of Zikr, the remembrance of Allah, is part of "what sets apart the living from the dead" (Bukhari). While many aspects of Zikr are specifically defined for us, such as Hajj once in our lifetime, fasting in Ramadan once a year, praying in congregation at least once a week (on Friday) and praying five times a day, the times between are not meant to be void of thoughts of Allah. Here are some ways to incorporate and ensure Zikr in our everyday lives:

1- If you want or need or desire something, regardless of what it is, ask Allah for it first. Allah says in the Holy Quran, "Call on Me. I will answer your prayer, but those who are too arrogant to serve me will surely find themselves humiliated in Hell" (40:60). Taking the time to remember and ask Allah, serves not only as humbling experiences, but forces you to realize that Allah wants us to remember Him, to ask of Him, and put our trust in Him. Whether it is in times of distress or in times of joy, creating a habit of sincere supplication toward Allah increases your Zikr. According to Abu Huraira, "The Prophet, peace and blessings be upon him, reported that, whoever wants Allah to answer his prayers during difficult times, should supplicate to Him more and more in times of ease."

2. Be aware of your words. It becomes second nature for many Muslims to say "Assalam Alaikum" (Peace and blessings be upon you) when they meet a fellow Muslim, or to say Alhumdu lillah (all thanks be to Allah) without ever really thinking about what it means. While it is good to say these words, if we put our hearts into them, we will be humbling ourselves and performing Zikr at the same time. So use words like Insha Allah (God willing), Maa shaa Allah, when you are praising something and Bismillah (in the name of God) before you begin anything. Being aware of Allah at all times will help keep you from doing something unIslamic.

Abu Huraira reported that the Prophet said, "Renew your faith." "How can we renew our faith?" they asked. The Prophet replied, "say always, 'La ilaha ill-Allah' (there is none worthy of worship except Allah)". Jabir reported that the Prophet said, "the best remembrance of Allah is to repeat La ilaha illa Allah and the best prayer is Alhumdu lillah (all praise is due to Allah)".

3. Surround yourself with those that remember Allah. What we discuss when we are in congregation can also be Zikr. Said b. Jubair said, "anyone engaged in obeying Allah is in fact engaged in the remembrance of Allah." Some early scholars according to Fiqh us-Sunnah said, "the gatherings of Zikr are the gatherings where the lawful and the prohibited things are discussed, for instance, selling, buying, prayers, fasting, marriage, divorce, and pilgrimage."

The Prophet reportedly told ibn Umar that, "There are some angels of Allah who go about looking for such assemblies or circles of Zikr, and when they find them they surround them."

"When any group of men remember Allah, angels surround them and mercy covers them, tranquility descends upon them, and Allah mentions them to those who are with Him" (Abu Huraira and Abu Said Al Khudri). Thus, surrounding yourself with other people remembering Allah contributes and heightens the purpose of Zikr, which is to purify ones heart and soul and to awaken the human conscience.

4. Do charity. Often times, we need to see how blessed we are, by helping those who are not as fortunate. Whether it is volunteering at a homeless shelter, teaching small children or visiting with the elderly, by taking time out of our lives to help others for the sake of Allah, we better ourselves.

The Holy Quran says, remembrance of Allah "is wider than Prayer: it includes silent contemplation, and active service of Allah and His Creatures. The regular Prayers and regular charity are the social acts performed through the organized community" (24:37).

We also need to realize the role we should play in our communities such as cleaning up a park, planting trees or

helping our neighbors. By doing charity for those around us, we realize all the blessings bestowed upon us by Allah and remember Him in a more appreciative manner.

The Prophet said, "Charity is obligatory every day on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage onto it, all will be regarded as charity. A good word, and every step one takes to offer compulsory congregational prayer, is regarded as charity; and guiding somebody on the road is regarded as charity (Abu Huraira).

Keeping the importance of charity in mind and performing it for the sake of Allah, keeps Him in our thoughts and heart at all times.

6. Do Dawa work. It is the responsibility of Muslims to teach and invite non Muslims into the fold of Islam. In order to do this, we, ourselves, must be thinking of Allah, thanking Allah, remembering Allah, asking Allah for help, and constantly being aware of Allah if we are to be successful in our Dawa work (inviting others to Islam).

The more Dawa work we do, the more we will remember Allah. Teaching others and performing Zikr brings us closer to Allah and toward happiness. The Quran says, "those who believe, and whose hearts find satisfaction in the remembrance of Allah, for without doubt in the remembrance of Allah do hearts find satisfaction" (13:28).

When a servant opens up his soul to his Lord, extolling His praise, Allah strengthens him with His light, increasing thereby his faith and conviction, and reassuring his mind and heart (Fiqh us-Sunnah).

As we all strive to earn the favor of Allah, we cannot forget the importance of Zikr and work to incorporate it into every aspect of every moment in our everyday lives. Whether it is through our supplication toward Allah, the words we say, the company we keep, the charity we do or the Dawa work we participate in, there is always more Zikr that can be done and countless ways to draw ourselves closer to the path of Allah.

Patriot Act: A Compromise on Civil Liberties

In October 2001, the Karachi Stock Exchange (KSE) in Pakistan was holding at 1100. On March 18, 2004, the index hit 5000, a gain of nearly 400% over a 30 month period. Karachi Stock Exchange was declared as the "best performing stock market of the world for the year 2002". One of the catalyst for this remarkable performance was the passage of the Patriot Act in the United States after the tragic events of September 11, 2001.

The negative repercussions of the Patriot Act forced many Pakistanis in the United States to move back to Pakistan, taking back their wealth with them. Many who did not leave also moved their wealth out of the United States. As the markets in the US continued to drop, the markets in Pakistan enjoyed their best times ever. Much of it thanks to the Patriot Act.

The Patriot Act as it is today allows the FBI to order any person or organization to surrender "any tangible thing" - including library, medical and financial records - so long as the agency certified that the order was part of an investigation against terrorism or secret intelligence activities (Section 215). The FBI does not have to supply any reason for believing that the target of the investigation is a criminal. Section 213 of the same law authorizes government agents to sneak into a person's home when the occupant is away, conduct a search and remove evidence, yet not have to inform the occupant until much later.

While these provisions provide a useful tool in the war against terrorism, they have the potential of being

abused. According to one report, the Justice department has acknowledged regularly employing the Patriot Act powers in cases other than terrorism. Exactly what those cases are is a matter of anyone's guess.

For the Pakistani community who was hugely impacted by some of the provisions in the Patriot Act, the Act was very much a reminder of conditions in Pakistan, where the government had complete access to everyone's records and wiretapping by intelligence agencies on anyone who disagreed with the government is commonplace. The term democracy is meaningless if freedom and equality are compromised. Every Muslim community in the United States today is being targeted by the Patriot Act. But one can be sure that it will not stop there. Once the powers provided by the Patriot Act become a routine method, everyone else in the United States will be targeted with it as well.

However, all is not lost. Over 170 communities in 30 states, including New York City, have passed resolutions denouncing some of the provisions of the Patriot Act that threaten civil liberties. Alaska, Hawaii, and Vermont have passed state-wide resolution. It is time for Salt Lake City, if not all of Utah, to join this group. The war on terrorism must be fought but not at the price of limiting our freedoms. As Benjamin Franklin said, "they that can give up essential liberty to obtain little temporary safety deserve neither liberty nor safety."

Nadeem A. Tusneem

Viewpoint: Language Can Shape A People **Abdul Malik Muhammad**

I was really impressed with the political article on the comment by Joe Cannon in the March edition of the *Forum Monthly*. There is a saying and it is very important and it goes like this "language can shape a people". So I watch the language of politicians constantly. In his message the words (small matter of Iraq) speaks volumes to the masses. On one hand he speaks of pin hole sizes of hope for the future that we used to be their constituents; on the other hand he undermines the entire Muslim community with the word "small" just before the word matter.

There are two pseudo-realities in this country in politics, the Democrats stand for all that is liberal, to the left and most people of color fall under that rubric in the Republicans minds. The Republicans stand for smaller government, bigger businesses and entrepreneurial pursuits and most people of European and or Asian dissent fall under that rubric.

The problem with this idiom is that Muslims have been marginalized into two distinct categories and we accept these categories with our own behavior and mind sets. There are two Islamic realities to these people who do not know about muslims and could really care less about us. There are the businessmen who are usually identified as (immigrants) and I am using their language. Then there are

the muslims who don't have much, they usually fall under the sub-saharan and African American persuasion. The Arab, Indo-Pak persuasion fall under the immigrant banner who are of the entrepreneurial spirit so the Republicans have tried to identify with that sector of our over all community. It is funny because I went to a brothers business and we were talking about hosting community events and the first thing that came out this brothers mouth was that Salt Lake City is not as advanced as the other big cities because we have a large population of (refugees). The mindset of our people is unbelievable.

And please remember "language can shape a people". If politics is the distribution system for the economy (and I believe it is), and if all economics takes place in a political context (and I believe it does), then there should be no higher priority in the communities of people of color among the poor and working people and even the well to do than an increase in political education, complete voter registration, and full political participation.

The majority of people around the country with even a remote sign of money and financial stability don't want to be bothered with people who do not have as much money or political clout. This is in the secular society and even among the Muslim Society.

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

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

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

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

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

Town Hall Meeting With Congressman Jim Matheson April 3, 2004 (Saturday): 1:30 PM at Khadeeja Islamic Center

This is an opportunity to express your concerns and determine Congressman Jim Matheson's position on issues that matter to you! Sponsored by the Islamic Society of Greater Salt Lake.

Place: Khadeeja Islamic Center
1019 West Parkway Avenue,
Salt Lake City, UT 84119
(801) 972-6555

Cuisine Corner

Tutti Frutti Trifle

- 1/2 Grapefruit
- 1 Orange
- 1 c Fresh pineapple
- 6 Marshmallows
- 6 Maraschino cherries
- 1/2 c Moist shredded coconut
- 2 tb Maraschino juice
- 3 Egg whites
- 6 tb Confectioner's sugar

Remove segments from membrane of grapefruit and orange, slice pineapple and cut marshmallows and cherries into eighths. Soak marshmallows and coconut in combined juices. Beat egg whites until stiff and fold in sugar. Combine with fruits and coconut marshmallow mixture. Freeze in refrigerator tray until firm. For an extra taste treat add 1 tb of brandy or some people like to add 1/2 cup of seedless raisins.

Coconut Chicken Curry

- Broiler or fryer
- Chicken with skin, approx.450g.
- 2 t Salt
- 1 lg Onion, chopped finely
- 3 Cloves garlic, chopped
- 3 T Oil
- 1 T Coriander
- Pinch of chopped ginger
- 1 t Ground lemon grass
- 2 c Coconut milk
- 1 Salam leaf

Cut chicken into serving portions and rub with salt. Fry onion and garlic in oil until lightly brown. Now, add coriander, ginger and lemon grass. Stir well for about 1 minute. Add chicken, mixing thoroughly so that chicken absorbs the spices. Add coconut milk and salam leaf. Cover tightly and cook over medium heat for about 40 minutes. Serve with rice.

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

My "Passion" Transformation

Alexander Kronemer

More than a week has passed since I saw Mel Gibson's "The Passion of the Christ," joining the hundreds of thousands who made its opening day one of the biggest in movie history. Like most of the people who have already commented on the film, I found it a profound and harrowing experience that is hard for me to react to outside my personal religious history. So I should begin with that. I am the product of a Jewish-Christian marriage. Following the religion of my Jewish father, I began life as a Jew. But the marriage ended bitterly after a few years, and I was raised from then on as a Christian.

I was an enthusiastic Christian as a child, especially in regard to my love of Jesus. So when a charismatic fundamentalist minister moved to my small town during my teenage years, I gravitated to his exciting message that Christ was returning soon. Every night at my bedside I begged Jesus to accept me into his coming kingdom and waited for the trumpet of the apocalypse. But the end of days never came, and I began to feel worn out by all the anxiety. I also began to be repelled by that particular church's increasing insistence that the Jews, along with other non-believers (which by its definition included many Christians), were damned.

By then, I was completely convinced by my church that it represented the only true interpretation of Christian theology. So when I finally rejected it, I rejected all of Christianity as well.

After years of being essentially an atheist yet yearning for a return to religion, I was introduced to Islam. I was immediately attracted to its message of compassion and tolerance—though to listen to both Christian and Muslim fundamentalists talk about Islam today, you wouldn't know that such a message exists in it at all.

And that is my own point of personal departure for "The Passion of the Christ." These last few years have been emotionally taxing for most American Muslims. From abroad, we are stunned by religiously justified violence that defies everything we believe about our faith. At home, we feel attacked by hostile rhetoric about Islam that would never be accepted in the public square about any other faith.

Most distressing to me has been how highly respected Christian leaders have often equaled Islamic demagogues abroad in feeding mutual fear and loathing. Where is the love in these two self-professed religions of peace? Where is the compassion?

So when I first heard about Gibson's movie almost a year ago, I felt a

surge of excitement. I hoped for a film that would remind us all that mercy is at the heart of the Abrahamic tradition we Christians, Jews, and Muslims share. During my wait for it, I ignored the growing furor about the film's alleged brutality and its taint of anti-Semitism. On opening day, I settled into my front-row seat, still hoping for spiritual epiphany. It did not come.

Within a few minutes, and for the rest of the movie, my stomach was clenched, as it became clear why many have expressed worry about the film's portrayal of the Jews. At one point, I found myself remembering an incident from childhood when a group of children once taunted me by throwing pennies at my feet, somehow knowing, I guess through their parents, that my father was Jewish.

Anti-Semitism is not ancient history. And knowing how much harm has come to the Jews by the same kind of emphasis on their alleged role in Jesus' death as in "The Passion" makes their feelings of alarm about this film completely understandable. Deeply disappointed, I dismissed the film on those grounds alone. But I couldn't get its unflinching portrayal of Jesus' suffering out of my mind. And I realized that for me, as for most Christians, it would be Jesus' passion, not any caricatures of the Jews, that would have the lasting impact. Christians aren't flocking to the film to point fingers; they're going in search of some deeper spiritual connection with Jesus. Just as I was.

Christians aren't flocking to the film to point fingers; they're going in search of some deeper spiritual connection with Jesus. Just as I was.

Yet, how can I, as a Muslim, even one who once prayed fervently for Jesus' return, hope to find anything transcendent from his story? It is a surprise to many—it was to me when I first encountered Islam—that Jesus holds an exalted place in the faith. "Peace is on me, and on the day I was born, the day that I die, and the day that I shall be raised up to life again," says Jesus in the Qur'an. The Qur'an refers to Jesus as the Messiah and calls him the living "Word of God." It says he was born of a virgin, performed miracles, and raised the dead. So great is the reverence for him that when Muhammad conquered Mecca and ordered the destruction of all the idols and images, he spared a small mural of the Virgin and Child, covering it with his cloak, and ordering

all other images to be wiped out except that one.

All that said, Muslims do not consider Jesus divine. It is an article of Islamic faith that God has no partners or children. Muslims also reject the idea that Jesus was crucified. Says the Qur'an: "They killed him not. But (God) made it appear as if they had, and took Jesus up to heaven." In other words, according to the general interpretation, a crucifixion took place, but Jesus was miraculously spared its fate.

On one hand, in denying the Crucifixion, the Qur'an is denying the idea that the Jews had complicity in his death, which may be part of the reason why the Jews were much safer in Islamic lands than Christian lands throughout much of history. But what is really being rejected by the denial of the Crucifixion is the idea that salvation comes through Jesus' death. According to Muslim thinking, salvation cannot come by the sacrificial act of another; it is only possible by obeying God's will. Islam wants to emphasize that it is Jesus' life, not his death, that matters.

Anyone with that point of view could not find much spiritual uplift in "The Passion," and that apparently also includes many Christians who have criticized the movie's unrelenting focus on Jesus' torture and death. As the movie painfully illustrates, crucifixion was a degrading and horrific means of execution. Why such a focus on that, some have asked. Where is Jesus' great eloquence? Where are his parables and miracles? His message of compassion? For a while, I was asking the same questions—not only as a Muslim, but as a soul looking for a message of hope from this story.

Not all Muslims reject the Crucifixion of Jesus. There is a minority interpretation that holds the Crucifixion did happen—otherwise you have to believe God has conducted a 2,000 year-long charade. And the movie has convinced me this minority view is right.

I'm still struggling with the film. It will be on my mind for a long time, as I'm sure it will be for many others. It will continue to be controversial and opinions will change. But at least this much I'm sure about: The amount of soul-searching his film has provoked would not have happened without Gibson's explicit portrayal of Jesus' torturous last hours. One can be a passive bystander at the Sermon of the Mount. One can listen only half-attentively to Jesus' parables, react with quiet cynicism to the miracles. But his suffering and death stir emotions that cannot fail to move us.

Continued on page 8

MUSLIM FORUM OF UTAH

My "Passion" Transformation

Continued From Page 7

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

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

E-mail: info@muslim-forum.org

Submissions: newsletter@muslim-forum.org

VISIT US ON THE WEB
AT

[HTTP://WWW.MUSLIM-FORUM.ORG](http://www.muslim-forum.org)

By theology and belief, Jesus is a revered figure to both Christians and Muslims. And though much evil has been wrongly doled out against the Jews in his name, he is without doubt the most consequential Jew ever to have lived.

So, whether you regard him as a towering figure in Jewish history, the Son of God, or the Word of God, he reminds us all of the Abrahamic tradition's highest ideal and sets the standard for the most important gift we can ever hope to give or receive. After enduring torture and humiliation, abandonment, and betrayal, after being broken and bloodied and facing certain death, Jesus can look upon his tormentors and grant them—forgiveness.

As difficult and troubling as the movie is to watch, the message of mercy, compassion, and hope is perhaps there after all.

The above article originally appeared at <http://www.Beliefnet.com>. Alexander Kronemer is a writer and producer of the documentary, Muhammad: A Legacy of a Prophet.

muslim forum of utah

Community Calendar

April 2004

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

Events for the Month of January

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

**April 3, 2003
1:30 pm**

**Town Hall Meeting
At Khadejah Mosque**

Guest Speaker:

**Congressman
Jim Matheson**