

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SUNNI (ORTHODOX) ISLAM

as a
Total Social System
Rehabilitation and
Treatment Program

Dar-ul-Islam
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Dar-ul-Islam at Ohio Penitentiary is under the guidance and direction of Imam [REDACTED], [REDACTED] Cleveland, Ohio.

I. INTRODUCTION

It is an established fact that prisons - as they are being operated today - serve no meaningful purpose or aid to society other than a perpetual expenditure and employment for poorly paid correctional employees. In recent years, however, the trend has shifted to the use of non-institutional treatment facilities (i.e. probation, parole, work release, etc.) as much as possible. In most ways the best chances for a man's rehabilitation are within society's framework - if his adjustment to society is dealt with as soon as he enters prison. (Research has shown that 85% of what is "produced" in prison will eventually be released back into society: thus the success or failure of Corrections will be society's reward or nightmare.)

The emerging philosophy of corrections is therefore total socialization and re-integration of the felon as a productive member of society. This often means abandonment of old policies and implementation of new ones.

It is to bring attention to Islam that this report is offered, in order that some understanding of the Islamic social system as a Treatment Program, in and out of prison, can be gained. Therefore, we wish to illuminate the effectiveness of the Islamic social system, and the positive influence it has on muslims and non-muslims alike, both as an in-prison and as a follow-up community (non-institutional) Treatment Program. Any muslim paroled or furloughed from prison would have a closely supervised environment to return to, as will be shown.

* * *

In order to understand the treatment role of Islam, one must know what motivates, controls, and directs the lives of its community members. That the rehabilitative functions of Islam may be clearly understood, it is essential that Islam be viewed as a system, composed of several sub-systems dealing with human life. Basically, the subsystems are social, economic, religious, legal and political.

Since crime is a social problem, it must be handled on a social basis if it is to be dealt with effectively. Thus, when we think of Islam, it is not just as a religion or as a rehabilitative program, but as a social matrix guiding individuals to acceptable behavior.

rules and regulations. Despite the lack of harassing or admonitive behavior on the part of individual correctional officers, inmates persist in assigning responsibility to them for imagined or pathologically-created trials and tribulations.

Dormitory life within prison walls is recognized as being anti-rehabilitative. Regardless of the rehabilitation program pursued by the inmate, and contraverting any gain in attitude or maturity, prison dormitory life is destructive of all the goals toward which the programs of correction and rehabilitation are oriented. Privacy and quietude are utterly impossible, religious or any other study is difficult, and prayer itself (incumbent on Muslims five times a day) is a trial, owing to the superstitions and prejudices of inmates. Powders and potions reputed to be drugs are readily available to all, sexual inversions and perversions are rampant, and violence is an ever-present potential.

It is the consensus of the Muslim community that these conditions, in the absence of the total social system of Islam, would render the individual psychologically incapable of dealing with the environment in any manner, and would negate immediately any rehabilitative effects of programs to which they have access. Taken as a symptom of the general condition of the larger society, prison conditions provide ample motivation for the individual to seek out, learn, and implement socially constructive behavioral tenets, which Islam provides as a component of a total social system. As the Muslim community is unique in this respect (or providing a total social system), caucasian prisoners are less well off than non-white prisoners: the former are prevented by a climate of racial prejudice from participation, whereas the latter are inclined toward Islam as a sort of "last hope." Thus the former are left victims of the attitudes of prison life while the latter are brought to rehabilitative activity. (Please note that this is one of the problems being addressed by the Muslim community.)

(2) To enable community members to deal with the prison environment in a realistic fashion, Islam provides the above-mentioned ideals (para IIb), goals and procedural guides, further illustrated as follows:

The goals of the Muslim community, and thus the goals of all of its members, involve the establishment of Islam as a complete social system. It is not the prison toward which the Islamic community inclines, but to the world at large. Thus all in-prison programs, procedures, goals, etc., are oriented toward the larger society as a matter of course. Prison time is viewed as an opportunity to advance individual understanding of Islam, develop useable knowledge and skills for the larger community, and at the same time produce little or no drain on the larger community's resources. The dangers of the prison environment are viewed as incidental

evils to be dealt with primarily on a preventive basis, and are not held as valid reasons or excuses to preclude constructive, developmental activity.

With reference to the specific conditions described above, Islam provides the following programmatic aspects:

(a) Funds and trained personnel to carry out primary Islamic programs of religious education and training are drawn from within the Islamic community for the most part and are not dependent on congressional appropriations. While common sense decrees that additional inputs of fiscal and logistical support would enable the community to improve its programs, the primary source for educational materials, personnel and programmatic guidance are contained within the community. One of the primary functions of in-prison programs is to train prisoners for future community activity within as well as without the institution.

(b) Islam promotes an understanding of the various attitudes held by inmates and prison personnel alike with regard to race, religion, social interaction, and rehabilitation, from many sides of each question. The goal is to develop values and attitudes within the individual consonant with the ideals of Islamic philosophy. Thus the general orientation is from a standpoint of improvement and human development rather than intensification of problems.

(c) Corrosive behavior is flatly prohibited, including discussions of pre-Islamic behavior other than from a standpoint of denouncing it. Discussion within the community is primarily about the community and its development, and subjects outside the realm of Islam are generally uninteresting to community members. Islam prohibits discussing individuals negatively.

(d) The welfare of the community is of sufficiently high value that community members, regardless of their individual momentary desires, refrain from approaching any form of behavior that would bring discredit on the community, and are further specifically directed to avoid corrosive influences by the Qur'an, or Islamic Law. Thus members of the Islamic community do not associate with individuals outside the community (also a Qur'anic directive), and avoid the negative influences of the prison community.

(e) Within dormitories, Muslims practice their religion to the greatest extent possible, ranging from private prayer and study in the case of solitary Muslims to congregational prayer, Qur'an reading, classes and private instruction in Islamic philosophy, orthodoxy and jurisprudence, physical training and community meals, etc., in the case of many Muslims housed together. In all cases, much time is spent in correspondence with Muslims outside the walls, instruction of new Muslims, etc., with religious practices

precluding non-muslim activities. Card-playing, television, chess, pool, etc., are all either discouraged or prohibited. Homosexuality is, of course, cause for immediate expulsion from the Islamic community.

(f) Muslims are enjoined to be courteous and polite to all people, and to scrupulously observe treaties and agreements. Thus lying, insubordination, disrespect towards an official, dealing, etc., are inconceivable for a Muslim.

In all the above guidelines, Muslims are enjoined to prevent wrongdoing on the part of other Muslims, and thus the accumulated experience of community members relating to avoiding trouble in prison is passed on as a matter of course.

Thus it can be seen that dealing with the prison environment in an adequate, and thence creative, manner, is a fundamental operation of the Islamic program.

b. Prison Treatment Programs and Islam's Influence

There are several Treatment Programs currently being offered at the Ohio Penitentiary. In most cases, the objective is to replace old values and re-direct the participant's behavior in a positive manner. From a custodial standpoint, these programs serve as a secondary control device since each program requires a certain amount of stability, good study habits, and correct attitude, and is completely voluntary.

While Islam cannot and does not expect to reach everybody, Muslims encourage all prisoners to avail themselves of rehabilitation programs. The instant value of each program can be seen in the fact that parole consideration, institutional job placement and transfer to other institutions are all based on the type of record a man compiles while confined, and program participation is a significant factor.

The Islamic program, however, acts as its own primary control, as shown above. While institutional and Islamic prohibitions coincide on many levels, it cannot be denied that the Islamic community, by providing its own close supervision, is more effective in implementing these controls.

Voluntarism, moreover, is not a factor regulating participation of Muslims in available programs. Muslims are enjoined to "seek knowledge from the cradle to the grave," and thus participation in such programs as basic education, vocational skill, etc., is required or encouraged where appropriate. Any program outside the Islamic community in which a member participates is seen as two-fold: to improve the

individual and to enable him to make a greater contribution to the community. Thus again, as in dealing with the prison environment, multiple motivation is given the individual.

As a distinct treatment program, Islam is available to all inmates who wish to participate. Participation is understood to include a commitment on the part of the individual to improve himself. Anyone becoming a Muslim openly indicates that he is seeking to change, and at that point becomes involved in the community programming, and is subject to the restraints, prohibitions and regulations of the Islamic community as well as the programmatic involvements of a creative, constructive, or rehabilitative nature. Thus no individual is prohibited from entering the program, although those who do tend to be those genuinely seeking to improve themselves.

The same may be asserted about most of the Treatment Programs offered in the institution; when compared to the success of Islam, however, they seem to leave a lot to be desired. At present there are seven common programs:

Program	Black	White	Total
Therapeutic Community	19	3	22
Small Group Therapy	3	5	8
Guides for Better Living	19	14	33
Great Books	12	4	16
Dale Carnegie		--inactive--	
Honor Dormitory	72	79	151
Islamic Community	100	5	105

Of particular note is that of these programs, only the Islamic Community provides a total system with a permanent program and community extension outside the walls on a meaningful level. Also worthy of note is the duration of individual involvement in the program: individuals in most programs to obtain the offerings and leave, while individuals move to the Islamic program to stay.

IV. ISLAM BEYOND THE INSTITUTION

In order to stop the negative acts that lead to prison, all efforts must be directed toward helping the individual gain social control over himself -- and following up this motivation once he leaves prison. The big issue in dealing with behavior is not the consideration of what should be done in response to a committed act: true rehabilitation means to focus our interest on what the man can do for himself.

Thus once the Muslim has accepted the new values and directions of Islam, the task becomes keeping these interests, values and directions alive after release. All too many times prison programs take a man up to a point and drop him. This is not the case with Islam: until the individual places himself outside the community be an intolerable act, such as committing another crime, the interactional restraints and encouragements continue in full force and application in the new environment. Thus while the physical environment changes, the close social environment continues to keep the individual properly oriented.

a. The Community of Islam Outside the Institution

There are currently Masjids (centers of religious activity) in Cleveland, Columbus and Cincinnati, with affiliates of Dar-ul-Islam in other cities. Each Masjid is the focal point for the religious activities of a community of Muslims implementing the identical total social system learned in the prison Islamic community. Thus the learning and experience gained by Muslims while institutionalized is entirely and immediately relevant to his new environment. In many ways, the Ummah (Islamic community) functions on the same social basis as the "Half-Way House" program.

On a more prolonged basis, the Masjid serves as a community focus for educational, religious, social, welfare and economic needs, and for personal counselling. Muslims are required to remain in social contact with each other, and are prohibited from being out of touch with the community for longer than three successive days. Thus continuing reinforcement of Islamic ideals and principles is basic to membership in the community.

b. Post-Prison Programs

As the Islamic community is an integrated community, programs are under way to provide a residence location for parolees and prisoners placed on work furlough, etc. More immediately, housing, clothing, provisioning and employment or education is provided through systematic community contributions (Zakat) by community members, thus enabling released or furloughed prisoners to make the prison-to-society transition smoothly.

Muslims are currently enrolled at Cleveland State University via Islamic community programs. Muslims are also engaged in community work concerned with juvenile delinquency, drug abuse, crime, and other related problems. Prison "veterans" are generally considered as authoritative on such

matters, particularly with an Islamic viewpoint on their previous behavior.

As stated above, community development is a continuous, on-going process, and Muslims are encouraged to continue to develop their individual abilities as a part of that process. As noted, the prison community of Muslims is seen as a place of opportunity to develop knowledge, understanding and skills that have application to the community beyond the walls. These tools are used as a matter of course, basic to the Islamic process.

c. Finance

As noted, community contributions (Zakat) constitute the primary source of community resources in a financial sense. In addition, resources such as special skills, knowledge, etc., are regarded as community property. Proposals are now being prepared to request State financial programs for further post-prison programming.

V. ISLAMIC INSTITUTIONAL HISTORY

In July 1971, an Islamic community was formed at the Ohio Penitentiary. This community, under the direction of [REDACTED], began by establishing:

a. that all religious worship and rites would be of the Sunni (Orthodox) faith, and that Islamic brotherhood does not exclude human brotherhood, nor should it be taken for bigotry or ethnocentricism;

b. the Five Pillars, namely Faith, Prayer, Charity, Fasting and the Pilgrimage to the Holy House at Mecca;

c. the Six Points, namely Prayer, Faith, Mutual respect for one's brother, Pure intentions, Striving in the Path of Allah, and Remembrance of Allah; and

d. the Seven Articles, namely Belief in the Oneness of God, His Angels, Books, all His Prophets, the Day of Resurrection, the Day of Judgement, and the Predestination of Good and Evil.

After making known what Islam meant to all Muslims, it became apparent that a few of the twenty-six present had rejected the precepts of Islam, and they were informed that there would be no exceptions. In a final step to weed out all those who pay lip service to their religion, it was

stated that all negative acts had to cease. With this, the more responsive and sincerely religious Muslims remained to help establish the Islamic community. It was further made clear that, although Islam is an active religion, it is not a tool for militant revolutionary ideas, but instead submission, peace, love, and the unity of all mankind.

Since Islam's inception into the prison setting, Muslims in the community have been paroled and transferred to other institutions, and have remained active in establishing Islam in other communities. At present, there are five Islamic communities throughout the correctional systems as a result of the active participation of the Muslims in Ohio Penitentiary.

Muslims in Ohio Institutions+

Institution	non-Muslims	Muslims	Total
Ohio Penitentiary			
Stockade	1635	105	1740
Honor Dormitory	146	4	150
London CI(Stockade)	990	20	1010
Marion CI (Stockade)	847	30	877
Ohio State Reformatory++	1073	60	1133
Ohio Reformatory for Women+++	<u>253</u>	<u>22</u>	<u>275</u>
Totals	4944	241	5185

- +All figures taken from official count Jan 1, 1972
- ++Included are ten men still in class (instruction)
- +++No official count of Muslims at institution

The Muslim community at Ohio Penitentiary continues to function as the administrative center of Muslim activities within the institutional setting.

VI. CONCLUSION

It can thus be seen that Islam, when viewed as a rehabilitation treatment program, is a total social system relating to both in-prison and post-prison aspects of rehabilitation, providing moral, social, educational and religious development for participants. Further, it is an integrated program with its specific view toward integration of the individual into a viable, correctly oriented society from the beginning of the program, and continuing throughout the individual's lifetime.

It is sincerely hoped that this brief view of Islam as a total social system rehabilitation and treatment program is of some value to institutional planning staffs and corrections career personnel. Inquiries are invited.

PROPOSAL OF PRISON-COMMUNITY
RESOCIALIZATION IMPLEMENTATION
PROGRAM

(by THE ISLAMIC REVIVALIST
MOVEMENT, INC.)

I. History and Introduction

We of Mosque Al Mu-Min, with a membership of 500 persons, located at 10609 Superior Avenue have been actively involved in prison rehabilitation with inmates of the County Jail for four(4) years, City Workhouse four(4) years, Mansfield Reformatory for two(2) years, and Ohio State Penitentiary for a year and a half and have received praise for our success; by Colonel [REDACTED] of the County Jail Administration, [REDACTED] former Commissioner at the Warrensville Workhouse, Superintendent [REDACTED] of the Mansfield Reformatory, and Mr. [REDACTED], Commissioner of the Ohio Department of Corrections.

Our programs have brought us in contact with over 1,200 prisoners during this period of time. In addition to personal counseling we have initiated classes in religion, math, and human relations.

II. Goal

From this experience we see the necessity for a concrete follow-up program in the community. Our long range goal is to establish a home for people being released or paroled from state institutions.

In order to realize this goal we offer the following program.

III. Program

Initially, we will provide a community service center, with a non-institutional setting, that will work with individuals being released or paroled to our community. The staff of five(5) people will be inner-city residents and at least two(2) staff members will act as paraprofessional counselors having prison experience as well as community involvement. This contact center will:

This

- A. Be the focal point for community groups interested in how to better both the prison environment and the community environment.
- B. Have its staff canvassing existing organizations who will provide an opportunity for persons with recent prison experiences to lecture, etc. to them.

Other ideas include:

- (1) Lectures by prisoners to street clubs and schools
- (2) Coordinate ways of inmates interested in forming own businesses with advice from community businessmen comparable to their interests.
- (3) Secure commitments from street clubs to enter prisons thereby gaining insights which will enhance rehabilitation on all levels.
- (4) Stimulating and encouraging prisoner involvement with the upliftment of the resident community.
- (5) Provide full time staff personnel who will act as advocates for the recently released prisoner, for his individual needs such as:
 - (a) Housing
 - (b) Jobs
 - (c) Education
 - (d) Spiritual Development
- C. The above activities will involve and educate the general community so that it may both accent and support a group home. At the same time these recently released men, themselves, will be developing the kind of home-life situation that best meets their needs with compatability to the surrounding community. This also will facilitate the men into attitudes of stability and security within our larger society.

IV. Budget

In order to carry through with our initial phase of this program we estimate the cost in the sum of \$57,900 which would include these areas:

(5) Full time staff members	\$40,000
(1) Full time secretary	6,000
Rental(office)/year	2,400
Phone/year	1,000
Office supplies and paper	2,500
Travel expenses	6,000
<hr/>	
(Annual) Total	\$57,900

JAMA'AT QUESTIONS

SECTION I. GENERAL

1. a. Did you have a copy of the Consent Order of September 7, 1973, in the case of Haynes v. Ohio, USDC-SOhio, EDiv C-72-223?
 - b. If so, when did you receive it and from whom?
2. a. Has the administration of your institution received a copy?
 - b. If so, who received it from whom, and when? List deliveries separately.
 - c. What was the response in each case listed under 2b?
 - d. Have any written rules or regulations been issued, or any memos, etc., as a result? If so attach copies if available, or write and attach a summary if copies are not available.
3. a. Had you sent any letters out of the institution on this matter? If so, summarize them, and any replies received.
 - b. Had you sent any memos, filed any complaints, etc., within your institution on this matter? If so, attach a summary.
 - c. Have you talked with administrators on this matter? If so, list each such contact separately, showing the person or persons contacted, the brother or brothers making the contact, the date of the contact, the topic of discussion, and the results, if any.

SECTION II. PRACTICES AND WORSHIP

4. a. What days and hours is the outside Imam normally present at the prison?
 - b. Are passes required to get to where he is located during these hours?
 - c. What happens when he does not arrive as scheduled?
5. a. Does the institution have a rule or regulation concerning congregational Salat? If so, attach it.
 - b. Is it enforced? How regularly?
 - c. Does every lock have a place where this can be done? Be specific, show where and under what conditions it is being done.
 - d. Which Fard Salats are not made in any congregation of any size? Why?
 - e. Are brothers released from their jobs to make salat where they work? List specifics, giving offices and names of job supervisors who refuse to permit

The answer sheet would look something like this in the example:

- 2.a.(1)(b) i. July 1973.
- ii. The Lucasville administration.
 - iii. They took it away during the shakedown and we were locked in our cells.
 - iv. They said it was contraband, and I had enough books.
 - v. Not much, we were locked in our cells. I tried to get a Qur'an from another brother, and tried to get the Muslim social worker to get me one.
 - vi. No.
 - vii. ---

If the brother's answer to question vi is ever "yes" then try to get a copy of the ticket issued--he should have one. If he does, but it is at his bayt, then go on with the interview and make sure that he goes to get them and return them to you after the interview is over--do not break up the rhythm of the interview to have him go get it.

b. Section One, Item 3. Item 3 contains three sub-sections, a, b and c. Sub-section a deals with job and opportunity denials and administration attempts to infiltrate the jama'at, sub-section b deals with treatment of visitors, family and friends, and sub-section c is an open question. Item 3 is designed to get the brother to give up information he would not ordinarily give up, voluntarily or otherwise. The way he acts when the key questions are asked, and the way he acts when the interviewer is following this instruction segment, are the real sources of information for the interviewer.

Following question 3.b.(5) is a notice to the interviewer to "Pause here and answer questions A, B and C on your instruction sheet." Here are the three questions:

A. Do you feel that there is any reason, other than religious or racial discrimination or education, why the brother would have been turned down for any of these things? You do not need to list the reason, only if there may be one, pertaining to the brother's charge, personality, incidents for which someone has a grudge against him, et cetera.

B. When you were asking questions 3.a.(12) through 3.a.(15), did the brother get defensive or hesitate before he answered any of these questions? Which ones? Be careful to compare his responses to these questions to the way he reacted to previous questions, and answer this question carefully.

C. Completely disregarding what the brother told you, do you feel that it is likely that the Man has or would approach this brother for any of the items in questions 3.a.(12) through 3.a.(15)? If so, we may have a use for that fact; the Man is subject to approach anybody, regardless of the brother's motivation or loyalty, for just any reason--so your answer in no way reflects on the brother's Din or loyalty to the jama'at.

While you are asking yourself those three questions and writing down the answers on the answer sheet, the twenty questions you just asked the brother will be working in his mind to set him up for question 3.c., and your pause at this point is essential to that process. Take your time, and learn from what happens while you are silent and writing, then ask question 3.c. when the moment is right.

4. Post-interview. After the interview, add any comments you may have that may help us understand the answers. If additional questions are needed, add them to future interviews after question 3.c. (don't break up the sequence), and send them to Masjid Saffat so we can have other interviewers ask them, too.

QUESTIONS FOR INDIVIDUAL INTERVIEWS

SECTION ONE. ALL IKHWAN, INDIVIDUALLY

1. Religious Practices

a. Salat

*(1) Have you ever been prevented from making a Fard Salat?

(2) Could you make Fajr Salat in congregation? Where? Do you?

(3) Could you make Zuhr Salat in congregation in the general vicinity of your job? Where? Do you?

(4) Could you make 'Asr, Maghrib, and 'Isha Salats in congregation? Where? Do you? List each separately.

*(5) Have you ever been prevented from making any Salat in congregation? List each incident separately.

*(6) Have you ever been prevented from making Tahujjud Salat?

*(7) Have you ever been prevented from calling the Adhan?

(8) Describe the area or areas where you make salat, indicate which Salats are made in which location.

b. Grooming and Hygiene

(1) Hair

*(a) Have you ever been ordered to cut your hair?

*(b) Have you ever been ordered to take braids or plaits out?

*(c) Have you been ordered to trim or remove sideburns?

(2) Beards

*(a) Have you ever been ordered to cut, trim, or remove your beard or some part of it?

*(b) Have you ever been ordered to wash henna out of your beard?

(3) Other

*(a) Have you ever been ordered to remove kohl from your eyes?

*(b) Have you ever been made fun of, ridiculed or made reference to because you shave your armpits and pubes?

*(c) Have you ever been prevented from making Wudhu?

*(d) Have you ever been made fun of, ridiculed, or made reference to because you urinate kneeling or sitting or because you perform istinja?

c. Clothing

(1) Tarbushes

- * (a) Have you ever been ordered to not wear your tarbush?
- * (b) Have you ever been ordered to remove your tarbush?
- * (c) Has your tarbush ever been confiscated?
- * (d) Has a tarbush ever been declared contraband on its way to you?

(2) Turbans and Wraps

- * (a) Have you ever been ordered to not wear a turban or wrap?
- * (b) Have you ever been ordered to remove a turban or wrap?
- * (c) Has your turban or wrap ever been confiscated?
- * (d) Has a turban or wrap ever been declared contraband on its way to you?

(3) Medallions, Dhikr beads, Rings

- * (a) Have you ever been ordered to not wear medallions, dhikr beads, or rings?
- * (b) Have you ever been ordered to remove a medallion, dhikr beads, or rings?
- * (c) Have your medallions, dhikr beads, or rings ever been confiscated?
- * (d) Have medallions, dhikr beads, or rings ever been declared contraband on their way to you?

(4) Chemises

- * (a) Have you ever been ordered to not wear a chemise?
- * (b) Have you ever been ordered to remove a chemise?
- * (c) Has your chemise ever been confiscated?
- * (d) Has a chemise ever been declared contraband on its way to you?

(5) Trousers to go with chemises

- * (a) Have you ever been ordered to not wear trousers with your chemise?
- * (b) Have you ever been ordered to remove trousers that went with the chemise you were wearing?
- * (c) Have your trousers that go with your chemise ever been confiscated?

Questions for Individual Interviews, page three

- *(d) Has a pair of trousers coming in with a chemise ever been declared contraband on its way to you?

(6) Sandals

- *(a) Have you ever been ordered to not wear sandals?
- *(b) Have you ever been ordered to remove your sandals?
- *(c) Have your sandals ever been confiscated?
- *(d) Have sandals ever been declared contraband on their way to you?

d. Diet and Fasting

(1) During Ramadan

- (a) Were you able to eat a meal before dawn from the State during Ramadan?
- (b) Were you able to eat a meal after sunset from the State during Ramadan?
- *(c) Did you encounter any problems during Ramadan because of religious practices?

(2) At other times

- (a) When you fast other than during Ramadan, are you able to acquire and prepare and eat a pre-dawn meal?
- (b) A post-sunset meal?
- (c) From where? How prepared?
- *(d) Have you encountered problems in this area?

2. Inquiring, Learning and Teaching Others

a. Literature

(1) The Holy Qur'an

- *(a) Have you ever been ordered to not carry, read, or possess a copy of The Holy Qur'an?
- *(b) Have you ever been refused access to a copy of The Holy Qur'an?
- *(c) Has a copy of the Holy Qur'an ever been confiscated from you?
 - 1 Which translation?
 - 2 Did you get it back?
 - 3 If not, how much does a replacement cost?
- *(d) Has a copy of the Holy Qur'an ever been declared contraband on its way to you?

Questions for Individual Interviews, page four

(2) Other religious literature

- *(a) Have you ever been prevented from reading any other religious literature, Islamic or otherwise?
- *(b) Has any other religious literature, Islamic or otherwise, ever been confiscated from you?
 - 1 What literature?
 - 2 Did you get it back?
 - 3 If not, what would replacement cost?

b. Correspondence

(1) Outgoing mail

- *(a) Have you ever been prevented from sending a letter to another Muslim, inside or outside the penitentiary?
- *(b) Have you ever been prevented from sending a letter to someone interested in Islam, inside or outside?
- *(c) Have you ever been prevented from sending a letter to anyone concerning matters of religion, whether or not Islam was the specific subject of the letter?
- *(d) Have any such letters, to your knowledge, failed to arrive at their destination, although they were not returned to you? How do you know this?

(2) Incoming mail

- *(a) Have you ever been prevented from receiving a letter or other mail from a Muslim?
- *(b) Have you ever been prevented from receiving a letter or other mail concerning matters of religion from anyone?
- (c) How do you know this?

c. Tabliq generally

- *(1) Have you ever been prevented from:

talking with, teaching, studying with, learning from, sitting with, praying with, exchanging books or other materials or religious garments, ornaments, oils or cosmetics, or food with, plaiting, oiling, braiding or cutting hair for or having your hair plaited, oiled, braided or cut by, salaaming or saluting...

---any other Muslim?

- *(2) ---any other person?

3. Other matters

a. Equal Opportunity

Questions for Individual Interviews, page six

SECTION TWO. IKHWAN TRANSFERRED FROM LONDON TO OHIO PENITENTIARY JULY 28, 1972

1. Files inspection and adverse material

a. Did you receive any tickets at London after May 12, 1972? For what? When? From whom? Attach copies, if available.

b. Did you appeal the tickets? To whom? What was the result? Did you follow it up any further? To whom? What were the results? Do you have the paperwork in these processes? Who does? attach it, if available.

c. Have you, since May 12, 1972, applied for any transfer, furlough, vocational program, honor status, educational program, commutation, or anything else? What were the results? When? Do you have the papers on this? Attach them, if available.

d. Have you seen the Review Screening Committee, Review Board, Commutation Board, Parole Board, or any other administrative Board since May 12, 1972? Which board? When? What was happening, and what were the results? Is there any paper on this? Attach it, if available.

e. Have you received any information from administrative sources, directly or indirectly, indicating the presence or absence from your file of London-related papers? From whom? When? Indicating what?

f. Have you received any indication from attorneys, either ours or yours, indicating the presence or absence of London-related papers in your file? From whom? When? Indicating what?

2. Idle period. Following the transfer, when did you again start receiving State Pay and begin working or going to school? What job were you given? Where?

3. Personal property

a. What personal property did you lose at London? Make a list and include the cash value of items lost.

b. NOTE: THIS IS A VERY IMPORTANT QUESTION AND YOUR ANSWER MUST BE AS ACCURATE AS YOU CAN MAKE IT. THE DAMAGES YOU RECEIVE AND THE CASE IN COURT MAY REST ON YOUR ANSWER TO THIS QUESTION:

(1) Have you ever given a list to anyone of the property you lost?

(2) To whom? When?

(3) Do you have a copy of that list? If so, attach it; if not, make as accurate a reproduction as you can and attach that.

c. Have you made any attempts to recover your property? When? With whom? What were the results? Attach copies of any papers involved in this.

Jama'at Questions, page three

e. Does the institution have a rule or regulation concerning chemises? If so, attach it.

f. Are you permitted to wear them to Jumu'a? To visits? After hours? List specifics.

g. Does the institution have a rule or regulation concerning pants to match chemises? If so, attach it.

h. Are you permitted to wear them to Jumu'a? To visits? After hours? List specifics.

i. Does the institution have a rule or regulation concerning sandals? If so, attach a copy.

j. Are you permitted to wear them to Jumu'a? To visits? After hours? List specifics.

9. a. With reference to items 4, 5, 6, 7 and 8, list all formal and/or informal, oral and/or written, jama'at and/or personal agreements that Muslims have going with guards, supervisors, administrators, etc., which have the effect of permitting us to avoid conflicts in the areas concerned. Include unspoken agreements, that is, situations where the non-Muslim individual knows a rule is being broken but does not say anything.

b. Similarly, list all guards, supervisors, etc., who are known to have ignored these agreements.

c. List all situations where a brother violated the agreement and was penalized for the infraction.

d. For all questions, attach all citations, tickets, etc., to the individual answer sheets, including tickets that a brother received at another joint.

SECTION III. EQUAL FREEDOM AND RIGHTS

10. a(1) How many Catholic chaplains are there at your institution?

(2) How many Catholics are there in your institution?

(3) How many attended Mass last Sunday?

(4) How many attended Mass the Sunday before?

(5) Does the priest have an office? How many clerks?

b. (1) How many Protestant chaplains are there at your institution?

(2) How many Protestants are there in your institution?

(3) How many attended services last Sunday?

(4) How many attended services the Sunday before?

(5) Does the minister have an office? How many clerks?

Jama'at Questions, page four

- c. (1) How many Rabbis are there at your institution? On what basis?
- (2) How many Jews are there at your institution?
- (3) How many attended services last Saturday?
- (4) How many attended services the Saturday before?
- (5) Does the Rabbi have an office? How many clerks?
- d. (1) How many men at your institution claim to be Muslims?
- (2) How many attended Jumu'a last Friday?
- (3) How many attended Jumu'a the Friday before?
- (4) Do you have an office? How many clerks?

e. List similar information on each recognized prisoner group, religious and otherwise, showing claimed size of group, actual (participating) size of group, office space, clerical help, etc.

11. For each organization listed in item 10, discuss the after-hours or non-regular meeting activities of the group, such as use space, materials, facilities, etc., or require additional supervision, outside help, special passes, etc. Do not exaggerate, be as accurate as possible on all items, and attach pass lists, meeting announcements, memos, etc., wherever possible. Be sure to include your own jama'at activities as well, indicating whether each activity is "officially authorized" or "mushfake" (unofficial) as far as the administration knows. Include tabliq programs, classes, 'Eid feasts, et cetera.

12. a. Does the institution mail out sealed, officially-marked Islamic mail First Class at State expense?

b. What limitations have been placed on this?

c. Do you have any problem receiving mail addressed to the Islamic Office, or to Masjid al-Mu'min _____ Annex, or to the Muslim Office, etc? Be specific, include dates and sources of mail not delivered or otherwise intercepted or interfered with.

13. If you do not have an office space, has there been any prisoner group in your institution that has received space at a time when you did not have an office? List organizations, number of members, occupants of office, etc., and date the office was given to them.

14. a. Do you have an institution telephone?

b. Do you have an outside telephone?

c. Do you have access to an outside telephone? On what basis?

15. If there is no one designated as "Islamic Clerk/Runner" at your institution, who performs these functions? What problems are encountered as a result of his lack of a runner's pass? Any tickets? (Attach them to his individual sheet)

16. a. Do you turn in supply requisitions?
 - b. If so, what limits are placed on what you can order?
 - c. Attach all requisitions on file in your jama'at, and on a separate sheet list all materials received that are still in your possession.
 - d. What items do you need that you have been unable to get?
17. a. Do you have an Islamic account at the institution into which you can place funds and from which you can spend funds?
 - b. What limitations are there on this account?
 - c. Do you have an account set up elsewhere? How do you get money into it?
 - d. Do bad cash slips come back to the Islamic Office? Are you notified of which ones were not paid because of insufficient funds or any other reason?

SECTION IV. INQUIRY, LEARNING AND TEACHING OTHERS

18. a. How many books are in the institution library on Islam?
 - b. How many books have been ordered on Islam by the library?
 - c. How many of the books ordered were received by the library?
 - d. How many of the books received actually were placed on the shelves?
19. a. How many Purchase Orders have you turned in for copies of the Holy Qur'an? Attach copies.
 - b. How many were rejected or sent back to you without being ordered? Attach them.
 - c. How many books of any kind, or magazine subscriptions or other literature, have you received at State expense?
 - d. When?
 - e. Worth how much money?
 - f. List all such materials.

(NOTE: The Holy Qur'an, translated by Maulana Muhammad 'Ali, Sixth Edition (1973), Chicago, is now available for \$7.95 plus 25¢ postage from Orientalia, Inc., 61 Fourth Avenue, New York, NY 10003. This is the standard edition, they do not have the deluxe. You should immediately order three copies, on the proper Purchase Order form, and submit the order to the person having authority to accept or reject it. If he rejects it, get it in writing and attach it to your report on this matter. Do not try to get him to reject it, try to get him to order the Books.)

20. a. Do you have access to offset printing? Under what conditions and

limitations?

b. Do you have access to mimeograph? Under what conditions and limitations?

c. Do you have access to ditto machines? Under what conditions and limitations?

d. Do you have access to any other form of reproducing educational or tablig materials, such as Xerox or Thermofax or any other form? Under what conditions and limitations?

e. Include "mushfake" arrangements, but specify that they are mushfake and not official channels.

SECTION V. DIETARY CONDITIONS

21. a. How many brothers work in the Dining Room? Where in the Dining Room?

b. What foods are prepared using lard or animal fat shortening? Can this be proven? How do you know this? What kind of evidence is available?

c. What foods are prepared using pork, pork preparations, pork fat, et cetera? Can this be proven? How do you know this? What kind of evidence is available?

d. Attach as many labels as you can gather from foods, condiments, bakery products, etc., from the Dining Room.

e. Attach any letters you have sent or received from local businesses concerning the materials used in preparation of food coming into the prison.

22. a. Does the commissary stock pastries made without pork or animal fat? If so, which ones? If not, what do they stock? Attach all labels you can gather.

b. Does the commissary stock honey?

c. Does the commissary stock non-pork meat products? Attach labels.

d. Does the commissary stock non-pork candy? Attach labels.

e. Does the commissary stock vegetable-based soap?

f. Does the commissary stock religiously-oriented products of any kind, such as greeting, Easter or Christmas cards, religious medallions, etc?

g. Does the commissary stock Henna and other Muslim cosmetics?

23. a. What arrangements were made for the observance of Ramadan last year?

b. What arrangements were made for the observance of 'Eidul-Fitr last year?

c. What arrangements were made for observance of 'Eid-Adha this year? What arrangements were made last year?

d. List overall problems encountered during Ramadan.

e. Was food available from the streets that was not permitted into the institution for these observances? List in detail, showing sources and items, date prohibited entry, and final disposition of the food materials.

SECTION VI. OTHER EVIDENCES OF THE SUNNI MUSLIM FAITH

24. a. Have or can arrangements be made for cupping at your institution?

b. Have or can arrangements be made for circumcision at your institution?

c. Are brothers required to undergo testing, vaccination, etc., which are either questionable in their effects on the human body or which have not been properly examined as to their animal origins?

d. Are physical examinations, medical tests, etc., that require exposure of the private parts conducted out of the presence of female nurses?

e. Are toothsticks available either from the State or by arrangement with the institution that they be permitted into the institution without being contrabanded?

25. Are "strip-search" shakedowns conducted that require Muslims to expose their private parts beyond the bounds of modesty and beyond the requirements of security? Specifically, are brothers required to bend over and spread their buttocks for anal inspection? If not, is the arrangement firm or a "courtesy" that the administration could not have avoided without problems?

26. Are female Muslim visitors to the institution accorded proper respect and courtesy? List specifics.

27. Are Muslims permitted to make salat in the visiting room or in an adjoining room with their visitors?

SECTION VII. MISCELLANEOUS

28. Does the fact that Jumu'a services are conducted on Friday afternoon have any effect on the access brothers have to institutional services? Are there any services that are available only one day per week, on Friday, that Muslims cannot reach because of Jumu'a?

29. Is there anything you can think of that has not been asked about, either in this question set or in the two sets for individual interviews? If so, and if additional questions are needed, inform Masjid Saffat by letter and add those questions to future interviews and/or this jama'at report. Any comments you may have that may help us understand the answers to the above questions should be listed separately.

Jama'at Questions, page two

this. Do not include refusals to permit brothers to go to another office or area to make salat, unless it is physically impossible for the brother to make Salat where he works.

6. a. Is the outside Imam normally present during Jumua'a?

b. If so, is there any problem about having Jumua'a when he does not arrive at the institution as scheduled?

c. If not, what regular arrangements exist to insure that regular Jumua'a can be conducted?

d. Has Jumua'a been prevented or hindered because the Imam was not present? List date, circumstances, and person responsible for denying permission to conduct Jumua'a.

e. Where is Jumua'a conducted?

f. Are time limits imposed on Jumua'a? What are they? What reason?

g. Is Jumua'a ever interrupted? By whom? For what? When?

h. Are passes required for Jumua'a?

7. ~~8.~~ Does the institution have a rule or regulation concerning beards? If so, attach a copy.

b. Is it enforced? If so, is enforcement uniform (that is, on everybody) or selective (that is, are certain people exempted)? List specifics--names, dates, places, Muslims and non-Muslims alike.

c. Does the institution have a rule or regulation concerning braids? If so, attach a copy.

d. Is it enforced? If so, is enforcement uniform or selective? List specifics as in 7b.

e. Does the institution have a regulation concerning Afros or shoulder-long hair? If so, attach it.

f. Is it enforced? If so, is enforcement uniform or selective? List specifics as in 7b.

8. a. Does the institution have a rule or regulation concerning turbushes? If so, attach a copy.

b. Are you permitted to wear them at all times, in all places, without being required to remove them? Answer in detail, giving specifics.

c. Does the institution have a rule or regulation concerning turbans or wraps? If so, attach a copy.

d. Are you permitted to wear them to Jumua'a? To visits? After hours? Are you permitted to wear them at all times, in all places, without being required to remove them? Answer in detail, giving specifics.

based in part on the non-Muslim prisoners' faulty perceptions of the Islamic program as a target for institutional "oppression," "racism," "harassment," ad infinitum ad nauseum, with which the prisoners thus identify. It is nonetheless a creative influence, in that the behavior so inspired tends to move both groups and individuals into functional modes more in keeping with the overall stated objectives of the rehabilitative programs of the Department, with which the Sunni Muslim congregation is in accord.

Applicant seeks the opportunity to work within the Department in making the rehabilitative programs of the various institutions both more accessible and more desirable to the general prison population by facilitating cooperative interaction between and among administrators, staff personnel, educators, residents, and others involved in the rehabilitative process. He brings to this work a unique previously-existing rapport with resident leaders and members of the in-prison congregations, both by virtue of a comparable social extraction and by day-to-day contact with those congregations via the above-mentioned contractual arrangement with the State of Ohio. Applicant feels that as a staff member of the Corrections community he will be in a better position both to align the in-prison congregations more closely with rehabilitative objectives and to insure that the actual inspirational leadership of the in-prison congregations is rehabilitation-oriented. Both of these tendencies are inherent and expressly present in the present situation within the institutions, and it is the applicant's belief that in-house liaison and coordination is desirable at this time in order to bring these tendencies into closer cooperation with the rehabilitations community.

INTERVIEWER INSTRUCTION SHEET

1. Interview situation. The series of questions is designed to build up and maintain a certain attitude that, at a particular point, is slightly interrupted by the question sequence and interviewer's silences. In order for this design to be effective, it is desirable to conduct the interviews in a situation where interruptions are not likely to occur, and where the brother being interviewed feels relatively secure and free to answer the questions asked. It is also necessary that the interviewer follow the interview instructions carefully. After one or two interviews, you will see that the amount of time actually needed for the interview is not as long as it would seem to be, and that the questions and answers follow a pattern that is easily worked through.

2. Answer sheets. Prior to the interview, an answer sheet should be made up showing the name, 'gro name and number of the brother being interviewed, and the name of the brother conducting the interview, at the top of the page. Just under this, the following lines of numbers, which represent the questions in the interview, are used during the interview to insure that all questions are asked:

ONE 1.a. (1)(2)(3)(4)(5)(6)(7)(8) b. (1)(a)(b)(c) (2)(a)(b) (3)(a)(b)(c)(d)
c. (1)(a)(b)(c)(d) (2)(a)(b)(c)(d) (3)(a)(b)(c)(d) (4)(a)(b)(c)(d)
(5)(a)(b)(c)(d) (6)(a)(b)(c)(d)
d. (1)(a)(b)(c) (2)(a)(b)(c)(d)
2.a. (1)(a)(b)(c)123(d) (2)(a)(b)123 b. (1)(a)(b)(c)(d) (2)(a)(b)(c) c. (1)(2)
3.a. (1)(2)(3)(4)(5)(6)(7)(8)(9)(10)(11)(12)(13)(14)(15) b. (1)(2)(3)(4)(5) c.
TWO 1.a.b.c.d.e.f. 2. 3.a.b. (1)(2)(3) c.

The numbers underlined indicate actual questions, and are crossed out as the question is asked. Some questions do not require written answers if the brother's response to the question is "no," and the number lines will assist you in making sure that you put the proper number of the question on the answer sheet when the question does require a written answer, such as when the brother's response to the question is "yes" or when the question must be answered in any case. (Questions marked with an asterisk * do not require a written answer if the brother's response is "no." All "yes" answers require a written answer, as do all other questions.) There are 102 questions in all, of which seventy-one are marked with an asterisk * and may not require writing. Again, after one or two interviews, you will see that the process is not difficult.

3. Special questions. a. Questions marked with an asterisk *. These questions are all written so they can be answered "yes" or "no." If there is a "no" answer, you simply move on to the next question and do not write anything-- just cross out the number of the question on the answer sheet. If there is a "yes" answer, however, you must stop, write down the number of the question in full (for example, if a brother had been sent to the hole and was not permitted to carry his Qur'an with him, he would answer "yes" at a point in the interview, and the interviewer would stop, write "2.a.(1)(b)" on the answer sheet, then proceed), ask the following questions and write down the answers before moving to the next question:

- i. When?
- ii. By whom?
- iii. How (or, in some questions, What)?
- iv. Why?
- v. What did you do?
- vi. Did you get a ticket?
- vii. Attach the ticket.

INTERVIEW ANSWER SHEET

Interviewer

Ask answering questions

Gro Name and Number

- ONE 1.a. (1)(2)(3)(4)(5)(6)(7)(8) b. (1)(a)(b)(c) (2)(a)(b) (3)(a)(b)(c)(d)
c. (1)(a)(b)(c)(d) (2)(a)(b)(c)(d) (3)(a)(b)(c)(d) (4)(a)(b)(c)(d)
(5)(a)(b)(c)(d) (6)(a)(b)(c)(d)
d. (1)(a)(b)(c) (2)(a)(b)(c)(d)
2.a. (1)(a)(b)(c)123(d) (2)(a)(b)123 b. (1)(a)(b)(c)(d) (2)(a)(b)(c) c. (1)(2)
3.a. (1)(2)(3)(4)(5)(6)(7)(8)(9)(10)(11)(12)(13)(14)(15) b. (1)(2)(3)(4)(5) c.
TWO 1. a.b.c.d.e.f. 2. 3. a.b.(1)(2)(3) c.

Masjid Al-Mu'min Awwal Annex
Post Office Box 511
Columbus, Ohio 43216

2 Rabi'ul-Awwal 1392

Through the Grace and Mercy of Allah, Dar-ul-Islam is established in Ohio Penitentiary.

In the year of 1969, some brothers by the names of [REDACTED], a Sunni Mujahidid from Algiers, who came with [REDACTED] a Shi'a, to tabligh the brothers at Ohio Penitentiary. He was at that time attending Ohio State University. Our brother was very inspiring, he was living the religion of Islam, radiant with the Din. There was a great deal he could relate, dealing with his background, the Algerian Revolution, he knew what it was like to be oppressed, and he knew what it is to be in jail. Brother [REDACTED] was very movement conscious, articulate and moving. He told us to come home to Algiers, he related how he knew Muslims were already here in this country, but through time we had forgot, and now we were rising back to ourselves. He explained that it was enjoined on us to tabligh our families and let all know about Islam.

He said the only passport we needed to go to Algiers as Muslims was "As-salaamu alaikum."

About three months later our brother [REDACTED] had to answer the call in Algiers so he left for home.

We continued to grow, but it was in numbers, we were not developing.

The administration was trying to make us Shi'a Ahmadiyya, Kuck-Muck (Elijah Poole X), anything but Sunni Muslims. Under the auspices of the Protestant Chapel, our Islamic literature was being denied us, one Shi'a brother said it was all right to eat pork, he was allowing the protestant chapel to dictate to him how our religion should go; Qur'ans were being stolen, the protestant chapel was passing out the Holy Qur'an to homosexuals, brothers were being harassed because of Dhikr beads, and the Shi'a brother was denying that he knew anything about dhikr beads.

So all Mujahidin brothers, basically [REDACTED]

[REDACTED], [REDACTED], [REDACTED] got together and decided that the float
vibe was over. They started boycotting the dining room, along with other brothers and ansars, because of the pork, and because of all the madness, and the administrative monopoly on our religion.

We had a Muslim brother from Pakistan taking care of the publicity for us, Brother [REDACTED], who was sacrificing his entire citizenship application for the cause of Islam.

We had been writing [redacted] trying to get him in as our Imam, and through the blessing of Allah, in 1971 around July or August [redacted], along with [redacted] h and [redacted] y, came into the penitentiary. And like the rising of the sun, it pushes away all darkness. Since these brothers came into the penitentiary, we have had all pork cooked into the food done away with; the Holy Qur'an along with all Islamic literature are in our charge, no mail is censored (this was extended to the other prisoners also). We have Friday Jumu'a services, a Masjid, and are in the process of getting another Masjid built; we have Islamic classes Wednesday and Thursday, we are publishing a newsletter called Malcolm's Message, brothers have become more active Islamically, we were allowed to come out at night to eat in the dining room during Ramadan, brothers have prayer rugs and dhikr beads.

When the movement first began there were only seventeen brothers. Since then there have been over 250 Kalima Shahada's given, our Imam is Mutawaf Abd Shaheed who is also Imam of all the Dar-ul-Islam prison movement in Ohio. No Islamic program can come through any prison in Ohio without being under the auspices of Dar-ul-Islam.

The following is a list of the Dar-ul-Islam prison movement, in chronological order, which are extensions of Masjid Al-Mu'min, 10609 Superior, Cleveland, Ohio:

- (1) Masjid Al-Mu'min Awwal Annex (Ohio Penitentiary), 105 muslims;
- (2) Masjid Al-Mu'min Thani Annex (Mansfield Reformatory), 60;
- (3) Masjid Al-Mu'min Thalithu Annex (Marysville Reformatory), 19 Muslimah out of 300 women prisoners;
- (4) Masjid Al-Mu'min Riba Annex (Marion CI), 20 muslims;
- (5) Masjid Al-Mu'min Khamsa Annex (London CI), 20 muslims.

The Headquarters for the Dar-ul-Islam Prison Movement is Masjid Al-Mu'min Awwal Annex. We have majlis which consist of the Imam Thani, Amir of Administration [redacted]; Amir of Information [redacted]; Amir of Education [redacted]; Amir of Finance [redacted]; Amir of Legal [redacted]; Amir of Security [redacted]; and Amir of Welfare [redacted].

We realize the responsibility of the Dar-ul-Islam Prison Movement which has been placed on us.

A Another reason that prompted us to write this letter, was a letter we read in the Muslim Sunrise, about what was going on, for the Muslims in the New York Prisons, and we wanted to show by example, how we began and reached the place we are now, and remember there is no compromise in religion

Enclosed is some literature we have been propagating. This is just to give you an idea of what we are faced with in Ohio (Cleveland), one iota of what comes under the solution of Islam, for one of the particular problems that exist in Ohio.

"Truly Allah loves these who fight in His caase in battle array, as if they were a solid cemented structure."
(Saff, Ayat 4)

"O ye who believe, keep your duty to Allah, as it ought to be kept, and die not unless you are Muslims."
(Al Imran, Ayat 101)

Ik Wanakum fi sabilillah wa jihad
your brothers in the path of Allah and jihad

الجهاد

Masjid Al-Mu'min Awwal Annex
Post Office Box 511
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(Al Imran, Ayat 101)

Ik Wanakum fi sabilillah wa jihad

your brothers in the path of Allah and jihad

الوجه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Empire National Kosher Provisions
A to Z Kosher Meat Products Co. Inc.
123 Grand, Brooklyn, New York

Masjid Al-Mu'min Awwal Annex
Ohio Penitentiary, Box 511
Columbus, Ohio 43216

Real Kosher Sausage Co Inc.
15 Rivington St.,
Manhattan, New York

Jumada II 15, 1392
July 26, 1972

Zion Kosher Meat Products, Inc.
482 Austin Place
The Bronx, New York

Gentlemen ,

السَّلَامُ عَلَيْكُمْ

We are over 200 Sunni Orthodox Muslims imprisoned in the Ohio Penal System, and have been trying for some time to move haram meat (b'sar chulin) out of the dining rooms and replace it with halal meats (b'sar kodshim). At this time, the State of Ohio is preparing to negotiate a contract to provide halal meat for the Jewish and Muslim prisoners.

As meat approved under the Torah is acceptable in Islam, we are writing to you to gain information to provide the State about prices, shipping specifications, etc. Our feeling is that we are more likely to develop a reliable source of good meats than is a prison administration that is clearly not interested in religious law.

(Our previous correspondence with you was forwarded to the Superintendent of Corrections and has since been lost. Could you send it again?)

Hoping to hear from you soon, we remain,

Sincerely,

السَّلَامُ عَلَيْكُمْ

The Muslim Community

بِسْمِ اللَّهِ
Masjid Al-Mu'min Awwal Annex
Ohio Penitentiary, Box 511
Columbus, Ohio 43216

Jumada II 15, 1392
July 26, 1972

Empire National Kosher Provisions
A to Z Kosher Meat Products Co., Inc.
123 Grand
Brooklyn, New York

Gentlemen,

السلام
We are over 300 Sunni Orthodox Muslims imprisoned in the Ohio Penal System, and have been trying for some time to move haram meat (b'sar chulin) out of the dining rooms and replace it with halal meats (b'sar kodshim). At this time, the State of Ohio is preparing to negotiate a contract to provide halal meat for the Jewish and Muslim prisoners.

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السلام
The Muslim Community

Masjid Al-Mu'min Awwal Annex
Ohio Penitentiary, Box 511
Columbus, Ohio 43216

Jumada II 15, 1392
July 26, 1972

Real Kosher Sausage Co., Inc.
15 Rivington Street
Manhattan, New York

Gentlemen,

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July 26, 1972

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482 Austin Place
The Bronx, New York

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Sincerely,

The Muslim Community

ISLAMIC OFFICE

SOUTHERN OHIO CORRECTIONAL FACILITY

October 18, 1972

TO+ : Yasin Abdullah, Imam,
Islamic Office

FROM : [REDACTED], Imir of Research

SUBJECT : Job Classification & Responsibility.

" Bismillah -i - Rahman ir -Raheem "

As the Imir of Research, I have the responsibility of researching, providing information, and writing reports relative to Islam -- past and present -- for the Jama t.

RESEARCH: Researching will consist of Quran, Hadith, History and Culture. In these areas, we hope to provide thorough and complete factual material to any Imir or the Imam in regard to a specific area or question. Also, material found in magazines, newspapers, etc... will be kept to start a current events book on the Islamic World -- past and future. (Note: Any brother who run across an article relative to Islamic History or events should cut them out or forward to me for same.)

PROVIDING INFORMATION: Since we are attempting to become more organization consciouse, we must have available -- or means to acquire -- information on various subjects pertaining to Islam. Therefore, any current or past information will be related to the Jamat at various meetings. Plus, there will be an attempt to re-establish the Al-Jihat Newsletter, whereby brothers can write and print articles (personal or otherwise) for distribution.

REPORT WRITING: As Imir of Research, we hope to continue educating the people outside the Community with regard to Islam, and our activities. Thus, we -- along with the respective Imir(s) -- will, on the directive of the Imam, write certain articles for release to the media, etc... Also, if a brother wishes a certain article researched or written, he should provide ample time for research and compiling the material in his request. Any report or article requested, will only be done after receiving a written request.

Aside from the function as Imir of Research, I will work directly -- or indirectly -- with the Imir(s) of Communication and Information.

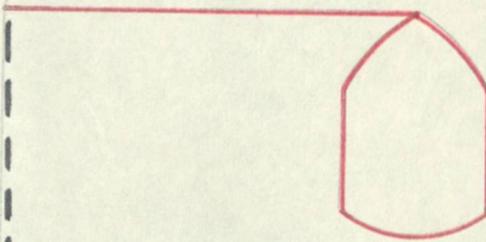
As-Salaam-Alaika

cc: Islamic File
Imir of Information

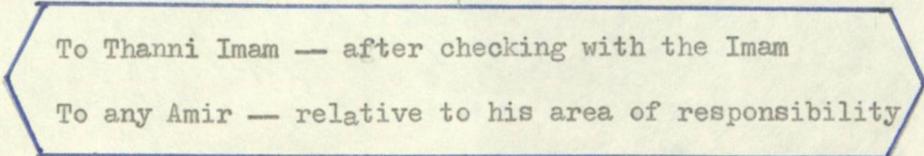
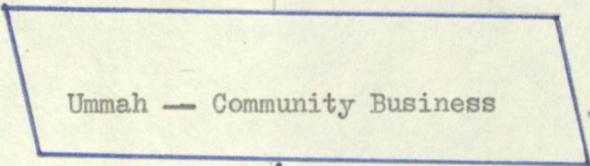
IMAM
&
ASSISTANT

..... Islamic Coordinator

proper steps in
communicating with IMAM



...All Amir(s)



... All Awwal(s)

ALL COMMUNICATION outside the Jamat, will be screened by the Imam — if relating to Islam — not including PERSONAL writings, etc.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Imam [REDACTED]

6 Shawwal 1392

OUR EDUCATIONAL CURRICULUM

Saturday: Intermediate Arabic Class 12:30-1:30 Arabic language.

Elementary Culture and Hadith 1:30-2:30 Each student must be able to evaluate the strength of Hadiths; Salat; Wudhu; Astinja; Eating; Dress; 5 Pillars; 6 Points; 7 Articles; Ramadhan.

Sunday: Elementary History (biweekly) 12:30-1:30 Life of the Holy Prophet Muhammad (Salallahu 'alaihi wa salaam).

Intermediate History (biweekly) 12:30-1:30 Lives of the Rightly Guided Caliphs (Radhi Allahu anhum) and the spread of Islam.

Elementary Arabic 1:30-2:30 Arabic alphabet and phonetics.

Wednesday: Elementary Salat and Qur'an 6:00-7:00 Nine preparations for Salat; Adhan; Iqama; Adhan in the morning; names and times of fard salat; performance of fard salat; the Seven Articles; Six Points; Five Pillars; Ramadhan; Salat; Wudhu; general conduct.

Thursday: Brotherhood Meeting 6:00-7:00

Intermediate Salat and Qur'an 7:00-8:00 Names and times of special Nafil Salats; the different kinds of Salat; 'Eid Salat; Salatul Janazah; Wajib ul Witr; Mikah; Hajj; Jumu'a; times when prayer is forbidden; Qur'an reading and comprehension; Zakat.

Intermediate Culture and Hadith 8:00-9:00 Dress; funeral preparation; Hajj; Zakat; Fasting; Nikah; Role of Imams, Amirs; punishment; general behavior.

Upon moving to L Complex, the following schedule is to be effective beginning the first Monday after the move:

Monday: Intermediate Culture and Hadith 6:00-7:00

Elementary Arabic 7:00-8:00

Tuesday: Elementary Salat and Qur'an 6:00-7:00

Intermediate History 7:00-8:00

Wednesday: Intermediate Salat and Qur'an 6:00-7:00

Elementary Culture and Hadith 9:00-10:00

Thursday: Brotherhood Meeting 6:00-7:00

Saturday: Intermediate Arabic 1:00-2:00

Physical Fitness 6:00-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



DAR - UL - ISLAM

Subject: Duties of the Assistant Ameer of Tabligh

The functions of the Assistant Ameer of Tabligh are as follows:

See to the collation of all Tabligh material, maintaining a record of all materials, maintaining a file on both active and inactive Tabligh material. The Assistant Ameer is also responsible for maintaining a record of participation at the Brotherhood meetings held on Wednesday.

He will maintain of all brothers with file cards and notify by mail those who are absent from class by letter, keeping a record of letters sent. Inactive members are also to be sent a copy of the Newsletter and all current Tabligh materials. The file cards should be followed-up periodically in order to insure that all data is correct and up-to-date. We are concerned with not only the brother's address, but his attitude in regards to Islam and this movement. Any and all information should be annotated on his card.

We, of the department of Tabligh, have a duty to Allah, His Prophet (PBUH), and those of authority in Dar-ul-Islam. Therefore we should try to apply our efforts and energy with the best of our ability. Allah has told us in His Book to strive in His path with might and main and be steadfast, firm in faith and in our deeds for our return is to Him, Allah, ALLAHU AKBAR...

Ashort note... there should be always be two types of Tabligh going on as far as material and as far classes go.

One for Muslims and one for non-Muslims and there shold always be some type of literature passed out at Juma for the Muslims there.

You should turn in a report at the end of the week detailing the weekly list of happenings, this should be done from Monday to Monday. Be as precise as possible with all reports.. There should also be a report on all classes and speaking engagements.you might attend.

This is only a brief summary of what an Assistant Ameer's duties would entail at this time. This list is subject to change according to the needs and capacities of the movement itself.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



DAR - UL - ISLAM

We, of Mosque Al Mu-Min, located at 10609 Superior Ave., with a membership of 500 persons, have been actively involved in prison rehabilitation with inmates of the County Jail for four (4) Years, Warrensville Workhouse four (4) years, Mansfield Reformatory for two (2) years, and Ohio State Penitentiary for a year and a half and have received praise for our success; by Colonel [REDACTED] of the County Jail Administration, and Mr. [REDACTED], Commissioner of the Ohio Department of corrections.

The monies will be used to actuate the needs and concepts of the community of each prison which is a total of 5 institutions.

These funds will also be used to reinterest the incarcerated youth to aspiring toward higher Educational goal as another avenue to escape for anti-social behavior.

In order to carry through with our initial program the estimate out of the amount needed is categorized into these individual areas.

Visual Aids-----	96.20
Books-----	<u>71.20</u>
Total Amount-----	167.40

The total amount which is equal to five institutions is \$837.00

DAR-UL-ISLAM MUSLIMS STUDENT ASSOC.

DEPT. OF ECONOMIC

قُدُّوسُ عَبْدِ الْمُؤْمِنِ

QUDDUS ABDUL MU MIN

MEMORANDUM

This project is motivated from the dire need of community concern and awareness. This organization is involved in people. We plan and wish to enhance communication with three sections of our particular society, i.e., the children, the adults and the lost of our community in the Penal Society.

We are hoping to establish the bases for an ongoing relationship between the 'community' and the prison community, providing the necessary kind of intergroup relations essential to a high level of understanding of student-teacher, child-parent, and community-prison problems.

Our dream is to curtail juvenile delinquency, to help make parents aware of the causes, to assist the community with the high rise in crime. We plan to coalesce the entire community with meaningful information and statistics, to involve the people in the penal societies who will return one day and to encourage them to be productive upon their return to the open society.

Our programs are designed to channel the energies of our youth toward constructive objectives, to inform them and enlist their help and utilize their skills to assist in coming up with the solutions toward the problems of the prison community. To establish a mechanism for the development of positive inter-personal relationships between the Community and the prison society, to establish means where students can become functional in community and civic affairs. These basic goals are intended to heighten the awareness of all segments of our community.

a. Students will be engaged in meaningful programs whereby they will become aware of the causes of delinquency among their youthful segment of society. These programs will define the pitfalls, the dangers of being young and unaware, and these facts can be given to them via empiric knowledge from those confined within our prison system.

b. Parents, the adults being responsible to their children and the community inguiding them will also learn how to re-establish the parent-child rapport which will eliminate the dangers of not communicating to one another. It is factual that people can misunderstand the needs of one another although they are families. It is a proven fact that deeper communication and truth is needed to cure the malaise which presently plagues our communities.

c. Prison Society, the concern shown to this segment of our society is essential because concern is the basis for interaction and therefrom solutions to our problems. The Human Rights so long neglected to our prisoners have been costly in our taxes and loss to human life. It is a fact that must talent is lost and wasted in the human warehouses known as prisons. It is past time to monitor social change and interpret natural law and utilize the talent within prison to develop our community and determine the future of all three sections of the triad.

METHODS OF IMPLEMENTATION

The basic design of the proposed project centers around the utilization of any and all students of high school and college level. A series of lectures will be presented by prisoners who have distinguished themselves in the

following areas:

- a. Prisoners' Justice
- b. Drug abuse
- c. Effects of poverty
- d. Meanings of incarceration
- e. What can be done outside for those inside
- f. How we can curb recidivism

God will not change the state of a people until they first change that which is within themselves.*

BRIEF REVIEW OF THE PROBLEM

1. Human needs
2. Needs of Society
3. Current needs of the Prisoners

The prison system in America has primarily a rehabilitative function--provision for so-called social deviants to receive experiences, personal, emotional and psychological, enabling them to return to the larger society as functional citizens. Whether or not this is being done is no longer irrelevant. The recent Attica, Angola, Pendleton and other experiences show clearly that there is a need to learn from the prisoner what incarceration does to him. It is apparent that the picture depicted by the 'experts' is sorely lacking in realism. Prisoners across the face of America institute their own programs in cultural arts, religion and academia, and create therein a more humane environment more or less sheltered from institutional 'expertise.' In so doing, primary opposition comes from prison officials and guards and from unsympathetic prisoners. These creative prisoners have brought to the prison environment modern concepts consisting of the socio-political dynamics of their lives outside the prison. In essence, a new set of needs has developed among the prison populations...and satisfaction of those needs has been systematically frustrated by 'rehabilitative experts,' despite the fact that participants in these new programs have demonstrated themselves to be genuinely bettered by the experience and among the less anti-social groups.

PROGRAMMATIC SOLUTIONS

The aim of these programs, then, is to bring together these variant groups in an environment or series of environments that are conducive to development of solutions to the problems of all three groups of the triad. The actual expertise of those creatively-oriented prisoners is essential to a realistically-oriented program of this nature.

*Holy Qur'an

MEMORANDUM

OBJECTIVE: To locate and develop contacts at the community level through whom programs may be developed and implemented from which we may develop closer community contact and political bases for action.

MEANS OF ATTAINING THE OBJECTIVE: To develop firm contacts at the community level who will be instrumental and helpful in developing our programs and protecting our interests in their own spheres of influence, a planned and properly coordinated program of initial contacts must be implemented. Plans include personnel, materiel and procedure.

Personnel: Planning Staff
Contact Staff
Development Staff

The Planning Staff will:

- arrange appointments with the individuals to be contacted;
- locate and identify the communities to be approached;
- locate and identify the individuals to be contacted;
- prepare an analysis of the community, its needs, and the situation of the individual selected for contact;
- prepare a written briefing for the Contact Staff including maps, recent community developments, political figures and representatives of the target community and their recent behavior and history, and groups and forces in the community who would oppose our program in the community;
- correlate reports and experiences with the contacted individual and the community;
- prepare periodic updated analyses of the community, our contact, program and related information;
- maintain all records pertaining to the program.

The Contact Staff will:

- contact the individuals selected according to scheduled appointments;
- receive thorough information from the Planning Staff via a briefing prior to contacting the individual;
- develop rapport with the individual and orient him or her as to the community need for our proposed program and the ways in which our program will resolve conflicts within the community;
- provide an analysis of the initial contact to the Planning Staff;
- recommend the individual to be placed in the community for follow-up program development and future contact with the individual;
- recommend additional programs to be implemented in the community in accordance with the needs expressed by the contacted individual.

The Development Staff will:

- coordinate the development of our program in the community with the individual initially contacted;
- provide reports on day-to-day progress in the community;
- insure that programs implemented in the community are timely and fill a need felt by the community;
- recommend changes in the program designed for the particular community;
- coordinate all efforts with the planning staff so as to insure full knowledge of the community, our contact, and the community situation and needs.

Materiel: Maps, State, County and Local;
Lists of legislators, mayors, councilmen and ward representatives;
City Hall and Chamber of Commerce brochures and statements;
Local newspapers;
Office materials and supplies.

Selection and acquisition of materials is the responsibility of the Planning Staff.

Procedure: The development of community programs takes place in three distinct phases, each of which must be completed prior to the initiation of that following.

Phase I. Planning period.

During the planning period the Planning Staff develops the intelligence picture of the community to be approached; selects the program of approach that best fits the community and the individual to be approached; writes and sends a written contact letter to the contact individual, ostensibly seeking guidance on the handling of community problems known to exist in the target community, for use in the sending community; and arranges an appointment for the Contact Staff to make the initial contact with the individual. The Contact Staff is notified of pending contact when the individual in the community responds to the initial guidance-seeking letter, after which a briefing is arranged just prior to the contact appointment. The Planning Staff prepares this briefing, complete with maps, names, events and significant data, and delivers it in oral and written form to the contacting individual member of the Contact Staff. The briefing brochure includes our initial letters, any responses, pertinent clippings from news media and community propaganda, and an up-dated report on community developments to include pending legislative moves, etc.

During the planning period the various community development programs that may be applied to the community are checked for feasibility and those found pertinent tailored to the community situation. Ideally, the briefing takes place the day prior to actual contact, which should be in response to an invitation by the individual to be contacted to 'come over and discuss' mutual problems. Our contacting brother will go in ostensibly to receive information on the target community's solution to a specified problem, and will offer advice or our experience on a problem known to be pressing in the target community.

Phase II. Contact period.

The contact, described as above, is designed only to develop ground for further contact on a programmatic level. We are not there during the contact period for the purpose of selling a program we have developed, or to offer a solution to the community's problems: the sole purpose of this contact is to develop a rapport between the community contact and our representative.

Thus all phases of this contact (the most crucial point of the program) are directed toward developing this rapport. Up to this point in the program, all efforts are oriented toward our ability to relate realistically to the individual contacted in terms of his community's needs and problems, the inaction or adverse action of recognized community leaders and political representatives, and the situation of the organization and activity of the individual we are contacting.

Phase III. Program period.

During the program period the rapport developed by the Contact Staff is utilized to develop a working relationship between the individual contacted and the Development Staff. This essentially involves developing the community program while introducing aspects of our own programmatic solutions to the problem(s), then introducing our own programs on the basis of past successes.

During the program period, we provide speakers, field representatives, legal counsel (where appropriate), etc., for programs already underway in the community; develop new programs including members of the contact community; etc.

Media support for programmatic aspects of our development are to be developed and maintained separately from the programs of the Development Staff: these matters will be handled in accordance with separate plans developed by the Planning Staff. It is important to emphasize here that the activities of the Development Staff during the program period are to be strictly isolated from all other phases of the overall program: the work done in the community in this period is totally oriented to the needs of the community and maintaining the rapport with the community contact. The community contact will bring to the attention of our development staff such items as favorable publicity, etc., not vice versa. In this way we can structure the nature of public notice of our efforts to include and/or exclude notice of the native structures.

During this period, the elements of the program outside the community in which each program is conducted need not enter the community where the program is conducted; that is, as far as the contact individual is concerned, no one on our Development Staff is even aware of other activities. To some degree, publicity is undesirable: certainly premature publicity is, as communities not yet entered may develop resistance on the basis of public knowledge of well-received programs from an organized group. We don't want our method known until the rapport is so great that such knowledge would be of no consequence. Necessarily then, publicity is to be avoided until it, too, can be coordinated in accordance with a more overall plan and program.

PERSONNEL: The Planning Staff should be comprised of at least four advisors and a Planning Director, plus such clerical staff as necessary. Initially, Ya Sin 'Abdullah (director), El Aswad 'Abdul-Salaam, Yahya 'Abdul Haqq, 'Abdur Rashid 'Ali and Muhammad ibn Jamiel are to comprise the Planning Staff.

The Contact Staff should be comprised of a coordinator and at least four contact specialists, to be selected by the Imam.

The Development Staff should be tailored to the community program for the area in which it will work, a different composition for each area and community.

IMPLEMENTATION: This program can be implemented in Cleveland and Columbus almost immediately with proper outside support in gathering intelligence materials (see Materiel); other areas will take longer. Initial appointments for Contact Staff could probably be arranged within 90 days.

" COMPETE WITH EACH OTHER IN THE WAYS WHICH ARE BEST. "
(Al-Qur'an)

Assalaamu alaikum wa rahmatullah;

صَلُّوا لِلَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ
أَوْبِيَاءً كَمَا اتَّخَذَ الْكُفْرَانُ
أَوْبِيَاءً إِنَّ أَوْلَهُنَّ الْبُيُوتَ
الَّتِي اتَّخَذُوا كَمَا نُوا يَعْلَمُونَ

('Ankabut-Ayat 41)

In view of the strategy being implemented against Islam in America we feel this letter's essential in bringing about a understanding of the strategy of the Islamic Revivalist Movement Incorporated; headquartered in Cleveland, Ohio...USA.

Our strategy is to institute the five(5) Pillars, six(6) Points and seven(7) Articles of Faith to the Local, National and International Societies in general and the Prison Populations in Ohio in particular. We have been very successful with this (MASHALLAH) so far, so successful that the federal government has sent a agent by the name of Fred Silber to the state of Ohio to subvert our progress in establishing these Pillars, Points and Articles.

" The New Modern Islam " or " How To Practice The Sunnah
From A Western Interpretation " and use these rationali-
zations against us in every situation which arises to
impede our Progress.

We were the first Muslims in this country to establish
a working Islamic situation for prison rehabilitation.
It seems that due to a lack of communication(s) or someone
within these Islamic Centers are trying to subvert the
Islamic Efforts in America and we truly wish people would
stay out of the way (INSHALLAH).
We don't need any fighting amongst ourselves.

FOR MORE INFORMATION WE WILL BE AT YOUR DISPOSAL(INSHALLAH).

WA ASSALAAMU ALAIKUM.

Al-Hajj Mutawaf abd Shaheed
Islamic Revivalist Movement
P.O.B. 91192
Cleveland, Ohio-USA.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

م. ص. ١١/١٥

1. Ohio Penitentiary security personnel striving to incite inmates to disturbances, riots, etc., by inconsistent policies and rules and creating tensions among guards and inmates alike, to create the conditions that would justify hazardous duty pay.
2. Ohio Penitentiary officials tend to look on any unified group as the source of all difficulties, seeking a scapegoat for the problems that they and conditions create.
3. Inadequate nutritional facilities, including dining room and commissary supplements. Pork still predominates in dining room, but size for portions and palatability still make food provided by State inadequate to prisoners' needs.
4. Work and educational furlough programs are still not known to the inmate population. There is no way for prisoners to find out what is going on with these programs, how to apply for them, etc. Additionally, the policies of favoritism that dominate these programs should be coordinated and corrected.
5. Despite official rhetoric to the contrary, officials still censor mail and deny prisoners personal items (pajamas, religious items, newspapers, etc.) on a selective basis.
6. Inmates right to wear hair, beard at length he so desires, as well as right to clothing, rather than limitation to baseball caps, and other state issue.
7. Right to make telephone call at least twice a month, according to inmates conduct, behaviour, and ability to adjust to incarceration .
8. Right to allow food from his family that would be conducive to inmates life style providing inmate's behaviour, conduct, etc., are making proper adjustments to institution (at least twice a month).
9. Inmate council to be allowed to meet with Warden, and officials downtown, at least once a month for inmate grievances.
10. Inmate council be allowed to convene—elections have been held some weeks ago, and results have still not been posted.
11. Improvement of vocational training and scholastic program, training with leading industries, and up to date techniques.

BISMILLAH IR RAHMAN IR RAHEEM
IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

*****POSITIVE PRISON ACTIONS*****

" SOME POSITIVE ACTION SUGGESTED THAT THE PUBLIC CAN TAKE, OTHER THAN
FINANCIAL ASSISTANCE"

1. Ask Candidates about PRISON REFORM, because everyone in prison was once on the streets and why are the SUNNI ORTHODOX MUSLIMS being Oppressed inprison and other CAPTIVES being OPPRESSED ?
2. Write, call and/or send telegrams to your local and national Governments regarding PRISON CONCERNS.
 - a. Governor
 - b. Attorney General
 - c. State Representative and others.
3. Visit the prison as a group or individually.
4. Support and demand important issues and bills dealing with, Prison ers character, religious and family representation at parole hear- ings, definite prison terms, better family medical physicians and/ or phyehiatrist to visit prisoners constantly.
5. Write inmates and find out what his fears and needs are for him- self and family.
6. Lend Moral support during critical times such as his apperance be- fore the PAROLE BOARD or stay in HOSPITAL for himself or members of his family.
7. Write demanding RELIGIOUS ETHNIC READING MATERIAL for MINORITY inmates not to be DISCRIMINATED.
8. Write regarding why? RACIAL and RELIGIOUS "DISCRIMINATION" is at such as all time high and PRACTICED against PRISONERS by the ad- minstration, in all the PRISONS.
9. Write regarding, why inmates who live in; Cleveland, Columbus, Dayton, Akron, Toledo, Cincinnati and other mid-city and northern cities are being transfered to the new Penitentiary in Lucasville. Ohio. The majority of the inmate population is Black and their families are poor, and will be unable to obtain transportation to visit their loved ones. Lucasville is; approximately 390 mi. from Cleveland, 370 mi. from Toledo, 190 mi. from Dayton, 140 mi. from Cincinnati.

ALL THOSE WHO WISH TO SUPPORT PRISON ACTIONS WRITE TO THE FOLLOWING:
John J. Gilligan (Governor) Ohio State Office Building/Governor
William H. Davis (Acting Director)(Division Of Correction
Bennett J. Cooper (Commissioner)--(1944 Morse Road
Richard R. Jones (Supervisor) (Columbus, Ohio 43329

Submitted By:
MASJID AL -MUMIN AWWAL ANNEX
ISLAMIC OFFICE
P.O. BOX 511 --- COLUMBUS, OHIO 43216

FOR IMMEDIATE RELEASE

The Sunni (Orthodox) Muslim program inside the walls of prisons is based on a unique approach to the problem of rehabilitation:

Islam views the prisoner as a person who has been ignorant of his purpose as ordained by his Creator, and thus without a self-image consistent with his feelings of his own personal worth. He has succumbed at some point to the criminal influences of his social environment, and is not a criminal but a person of high value who has been made to do a criminal act by his environment and his own ignorance of his proper relation to it.

Thus the first step in Islamic rehabilitation is to introduce the individual to his Creator and give him a sense of the personal worth he has as a human being.

The second step is to develop a realistic view of the environments in which he lives and has lived. He is taught how to recognize the negative aspects and avoid them.

Third, the individual is required to apply his new knowledge to all aspects of his life. His new associates are all similarly oriented and a full program of developmental activities is conducted continually. He is expected to abandon all past pursuits until he is able to re-approach those with merit from an Islamic viewpoint and developmental perspective.

In short, the individual is brought into a totally new social environment which has at its foundation correct rules of life and conduct. He is set out of the surrounding social environment, and shown how it is inimical to his interests. From this basic situation he is provided with multiple opportunities for further personal development.

He learns first how to deal with the prison environment as a member of the religious community. He must avoid all situations involving drugs, gambling, black marketeering, homosexual activities, friction with prison personnel, violence, and political activity. He learns to be tolerant of and aloof from the negative qualities of his situation and to approach

solutions realistically and patiently. In so doing he learns new habits of personal behavior and social interaction.

A vigorous educational program is conducted on a regular basis.

(Muslim prisoners study basic academic skills, economics, comparative government and sociology, Arabic language, and Islamic law and history.)

(The foundation of this educational program is the understanding that the knowledge gained is a tool with which to forge a new life and social environment.)

(An integral part of the educational program is a thorough study of the entire religious tradition, history, mores, values and orientations of Sunni (Orthodox) Islam.)

All education is conducted on a personalized level, tailoring the educational programs and methods to the needs of the individual.

Thus from the outset, the Islamic approach is positive, total and creative. It is also historically successful to a degree unmatched by any other program.

Programs are currently underway to acquire, staff and operate a statewide network of resocialization (halfway house) dwellings to insure continuity of personal development beyond the prison and assist the individual in resisting the negative influences of the larger society.

The close social environment entered within the prison is thus continued outside, and a stable foundation is provided for individual participation in college and work furlough programs, parole and other forms of release and community reintegration.

Detailed knowledge of any aspect of or the entire Islamic program is available to anyone who asks. Although there is a tendency on the part of many to reject the idea of a realistic, comprehensive rehabilitation and social growth through religious activity, Sunni (Orthodox) Islam provides what so far seems to be the only historically successful total program available to the prisoner.

BISMILLAH RAHMANIR RAHIM

RABI' AWWAL 18, 1392 A.H.

ECONOMIC AND RELEASE PROGRAM:

Instituted by the Islamic Amirat of Ohio Penitentiary, specifically for brothers who wish to strive to become independent.

And are interested in combining their resources towards one positive goal, enabling us over six(6)months of a year to control our Econonical Income, and profit from our overall volume as a Community:

1. ECONOMICS:

- A. To compile Capital over a period of six(6)months.
- B. To speculate over a sound project to invest Capital in, which will give us a quick turnover. And to pick the suite for this venture, City, Town or State.
- C. To establish a means of transfer of monies into an account from this Institution, by way of the Amirat and those in charge of Said Program.
- D. To establish a consistant influx of Capital through the above mentioned system, using Pledges and Commitments by the Amirats and the (Jamats). To be controlled by the Finance and Economics Amirs.

2. RELEASE PROGRAM: STIPULATIONS TO BE CONSIDERED:

- A. A brothers pledge must be to contribute to the Program for eighteen(18)months, to be eligible to receive some of the benefits that th e Program offers.

SUCH AS:

1. FIFTY(50) Dollars upon release from Institution, after eighteen(18)months participation, An increase of nineteen (\$19.00) over the initial investment of two(\$2.00) dollars. (\$100.00)dollars after thirty(36)months, a three(3)year increase of (\$36.00).
2. Pledges to be paid every month, via State Pay-Check, at the rate of two(\$2.00) to be paid through Cashier Slips.

Brothers upon release will be given room board at any Masjid's participation in said above Programs, until employment is established.

Inshallah.

3. These programs eventually Inshallah, will be expounded to other Prisons and Institutions.

So that we as Muslims can establish a working Economical

System conducive to the Tenets of True Sunni Islam,
And to prove to ourselves that we as Muslims even in a Penal Institution can govern ourselves and live in Dar-ul-Harb as a Community and still be productive as Muslims and Men, Inshallah.

4. We must have a complete list of All brothers in the Institution, NAMES, NUMBERS AND LOCKS:

5. Requisitions for loans from Capital Gains & Profits, is to be given diligent consideration by the Amirat and Those in Charge of Above Programs, according to the Merit for which the loan is due.

Taken into consideration the Welfare of the Community as a whole.

C O N C L U S I O N :

February 7, 1973

VOCATIONAL AND EDUCATIONAL

FURLOUGH PROGRAM

SCREENING PROCEDURE

Purpose:

The purpose of the Furlough Program, as enacted by the General Assembly of Ohio, is to focus on the resident who is able and willing to accept a concentrated program of vocational training, educational training or public work. This training may start while the individual is confined and will continue in the community after his release on furlough. Through furlough, a resident can start his own program of rehabilitation and progress through a series of earned rewards designed to restore self-confidence, productivity and responsibility to the community.

The furlougee, with supervision, can guide his own destiny in his future vocational or educational programming. The Department of Rehabilitation and Correction together with the community will attempt to provide every training resource available. The furlougee will be able to participate in Manpower Development Training Act Programs, approved on-the-job training and apprenticeships.

After satisfactory participation or completion of the furlough program, the furlougee will become eligible for parole status under the guidance of a parole officer. Upon satisfactory completion of parole, he is tendered final release.

Through proper training and performance, the individual has now become a responsible community member and a person who is able to provide for the needs of his family.

Finally, furlough provides that the furlougee may benefit from both institutional and community efforts in his behalf, and eases the transition from institutional to community life by giving him the tools necessary to function as a law-abiding and productive member of society.

Definitions

Center Director: A center director is a person approved by the Adult Authority as head of a Community Correctional Center, Halfway House Residence Center or Reintegration Center.

Supervising Authority: The supervising authority shall be the Supervision Section of the Adult Parole Authority.

Furlough Screening and Selection Board: Each institution will utilize a classification or selection committee (many times the same committee as is used in classification or selections for institutional assignments) to be called the Furlough Screening and Selection Board composed of not less than five or more than seven members. Members of the Committee shall include the following or their designated representative:

1. The Director of Education
2. Director of Social Services
3. Director of Psychological Services
4. Deputy Superintendent of Custody
5. Deputy Superintendent of Treatment
6. Adult Parole Authority Review Officer

The Deputy Superintendent for Treatment shall serve as Chairman. In his absence, the Deputy for Custody will act as Chairman. At least (3) members, including the Chairman (or Acting Chairman), must be present when the Committee conducts its work. Agreement by a majority of those members participating constitutes an action by the Committee.

Eligibility: The following factors shall be taken into consideration in determining the eligibility of furlough candidates:

- A. 1. The resident shall have served at least one-third of the period required to be served before he or she is eligible for Parole.
2. The resident being considered may not have a record of more than two felony commitments (including the present charge), not more than one of which may be for a crime of an assaultive nature.
3. The resident is within twelve (12) months, but not closer than six (6) months from eligibility for regular parole consideration, or review parole or review commutation consideration.
4. In view of processing time, the resident may be considered at the institution level in eight (8) to fourteen (14) months. The six to twelve month figures in #3 will still closely relate to the actual duration of the furlough program prior to parole consideration.

NOTE: Favorable screening of a resident who does not fully qualify under Section A-2 and A-3 may be made when resident possesses unusually great need for furlough, and unusually high qualifications under factors in Section B below. Granting of such decision by Furlough Screening Committee shall be infrequent and final determination will be made by Central Office matching committee.

B. Factors that will be considered by the Furlough Screening Committee:

1. The resident must be fully eligible for classification to minimum custody.
2. The resident being considered has rehabilitative need of an educational or public work program and has the potential to benefit from it.
3. The resident being considered possesses at least an average institutional record in the areas of assignment performance and adjustment to rules of conduct.
4. The resident being considered possesses physical and mental health sufficient to permit release on furlough.

Procedure:

1. The inmate institution record office shall, at least monthly, prepare and issue a list of all residents who meet the basic qualifications of Section A above. A copy of the list shall be provided each member of the Screening Committee.
2. The Furlough Screening Committee will meet at least monthly or as often as necessary to consider all residents named on the list provided by the institutional resident record office. The Furlough Director may assign each Screening Committee "quota" or specific number of residents to be favorably screened each month, or for a particular month. On an each month basis, the Screening Committee is expected to favorably screen those eligible residents who are best qualified on terms of the factors in Section B above.

NOTE: Resident shall be advised not to develop a specific program prior to being favorably screened by the Committee. The Committee, in its deliberation, shall give no consideration to a particular program. If resident is favorably screened and later presents a particular program to the Committee, its Chairman shall forward information of the program to the Furlough Director for consideration in the final matching decision.

3. The Furlough Director and his staff administer the Educational and Vocational Furlough Program. The Furlough Director shall be provided lists of names and case summaries of favorably screened residents by each institution at least once each month.
4. The Director oversees the development of community, educational, special and public work programs and resi-

dential arrangements for furloughees. Records concerning each program are maintained by the Director. At least once each month, the Director and not less than two (2) members of his Central Office staff will meet to "match" favorably screened residents with educational, vocational or public works programs and residential programs. With the exception of residents requiring commutation prior to parole, this matching constitutes the final favorable screening for furlough. (See paragraph #7 below.)

Following this, the Chief of the Adult Parole Authority notifies the Superintendent of the institution concerning the final selection of each resident for furlough, the programs to which each is to be released, the residential arrangements, any other special arrangements concerning the program, and the date of release to furlough.

5. Transportation from the institution to the residence center will be furnished by the Adult Parole Authority. The furloughee shall be released only to a supervising officer who shall transport him to the residence center.
6. The next parole hearing date is to be part of the record of residents released on furlough. The Furlough Director's office will notify the Parole Board when a furloughee is scheduled for his regular hearing and he will be transported by the Adult Parole Authority to the nearest institution. After his appearance, he will be returned to his furlough placement.
7. Residents requiring commutation prior to parole and who have been screened by an institution screening committee shall be considered by the Parole Board prior to being matched by the Director and his committee. To expedite this, the screening committee Chairman shall convey the names of such residents to the record clerk, who shall place such names on the Parole Board hearing roster for the following month. After the Parole Board hearing, the Chairman or his designee shall inform the screening committee Chairman as to which residents in this category were approved by the Board. The screening committee Chairman shall convey such information to the Furlough Director.