

# **RELIGIOUS REQUIREMENTS AND PRACTICES**

of Certain Selected Groups

## **A HANDBOOK FOR CHAPLAINS**

**DEPARTMENT OF THE ARMY  
OFFICE OF THE CHIEF OF CHAPLAINS  
WASHINGTON, D.C. 20310-2700**

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Nothing herein shall be construed to reflect the official position, policy or endorsement of the Department of the Army, or of the Chief of Army Chaplains regarding the organization, beliefs, or doctrine of the religious groups described in this manual. It contains information on these selected religious groups provided by the groups themselves. Errors or changes may be reported through official channels to the Chief of Army Chaplains.

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## INTRODUCTION

### PURPOSE

This *Handbook* has been prepared for the Office of Chaplains, Department of the Army, in order to provide information useful for chaplains on the beliefs and practices of certain "religious" groups.

Specifically, the purposes of this *Handbook* are three:

To facilitate the provision of religious activities which serve the needs of persons of certain faiths not otherwise represented by military chaplains and others;

To define the specific requirements and practices in such a way as to enable commanders at all levels to make effective personnel decisions in those instances when religious beliefs and practices are claimed to be in conflict with military directives and practices; and

To provide the specific information about each group in a form which has maximum utility for military purposes, yet is approved as normative or at least acceptable by the leaders of those various groups under study.

The *Handbook* is written as a guide for chaplains and, where appropriate, for commanders. Although it accurately reflects the positions of each group in general, chaplains are urged to consider the religious needs of each member individually.

The specific purposes of the *Handbook* also serve to limit the amount of information provided on each group. Thus, while the information provided is accurate (in most instances approved by authorities from the individual groups themselves), it is by no means comprehensive. Lay persons, particularly, are cautioned that the *Handbook* is not a guide to religion, and that consideration of the implications of adopting a particular faith or belief system is best accomplished under the careful guidance of a chaplain or other religious leader.

## **DEVELOPMENT OF THE HANDBOOK**

This *Handbook* is a thorough revision of the first edition of *Religious Requirements and Practices of Certain Selected Groups: A Handbook for Chaplains*. It was originally published in 1979, and a supplement was issued in 1980. The development of this new edition of the *Handbook* was accomplished in a series of steps, the first of which was the selection of the groups to be included. Beginning with the list of groups in the original edition, those which had dissolved were eliminated. From the possible 1,500 groups to be included, additional groups were chosen on the basis of the same criteria as the original selection, i.e., after answering three specific questions:

Given the size of the group and the nature of assignments of Army Chaplains, is it likely that members of the group will be found on military installations where no chaplain of that particular faith or of a related faith is stationed?

Is the group known to the Office of the Chief of Chaplains as one about which questions have been previously raised by existing chaplains or commanders?

Is the nature of the group such that questions about it may be raised by chaplains or commanders in the near future?

While the answers to these questions may well encompass many groups not covered in the *Handbook*, selection of the groups included represents an attempt to incorporate the largest possible percentage of such groups which might be addressed in a single *Handbook*.

The material presented in the *Handbook* was obtained through an extensive research effort. Pertinent literature was identified and surveyed, various coordinating bodies related to military chaplains were consulted, and open-ended interviews were conducted with active members of the various groups. Based on this research, draft descriptions of each group were developed and prepared for validation.

The process of validating the information included a review of the draft descriptions with officials of the groups. Where possible, approval of the final draft version was obtained from a church or group official. The final description was then completed, based on the information received from these officials in response to the final draft descriptions.

## **ORGANIZATION OF THE HANDBOOK**

The *Handbook* includes 51 different group descriptions, divided into seven categories. The categories are:

Christian Heritage Groups

Indian Heritage Groups

## Introduction

Islamic Heritage Groups

Japanese Heritage Groups

Jewish Groups

Sikh/Sant Mat Groups

Other Groups

Each section has a brief introductory segment which provides general comments on the category. The 51 different groups are then divided according to the most appropriate category.

The *Handbook* follows the same format for each group in terms of specific questions raised. In total 16 different questions were addressed to each organization. The questions were altered somewhat from the previous edition in order to elicit in a succinct form the information a chaplain was most likely to need:

ADDRESS:

OTHER NAMES BY WHICH KNOWN:

CURRENT LEADER:

MEMBERSHIP:

HISTORICAL ROOTS:

BASIC TEACHINGS AND BELIEF:

PRACTICES AND BEHAVIORAL STANDARDS:

ORGANIZATIONAL STRUCTURE:

MINISTERIAL LEADERSHIP:

WORSHIP:

DIETARY STANDARDS:

FUNERAL AND BURIAL REQUIREMENTS:

MEDICAL TREATMENT:

OTHER CONSIDERATIONS: (The Other Considerations include delineation of any beliefs or practices likely to conflict with military orders, group attitudes toward pacifism, and methods of recruitment by the group.)

GENERAL SOURCE BOOKS:

FOR MORE INFORMATION:

Throughout the text, words which are defined in the Glossary of Terms appear in italics.

Where questions arise about the various groups which are not addressed in the *Handbook*, such questions may be raised directly with the groups themselves, if necessary, by writing or calling the group headquarters. Most groups have designated a specific contact person whose name, address and phone number is given under the "FOR MORE INFORMATION" heading at the end of each entry.

## SUPPLEMENTARY RESOURCES

There are over 1,500 different religious bodies currently functioning in the United States. New ones are constantly appearing. More than half of these groups are traditional Christian denominations which together command the allegiance of the majority of America's religious believers. The remaining groups, however, represent the broad spectrum of the world's religions, many of which have been transplanted to the United States in the last century, many in the last generation. A few have been created in the twentieth century. All present trends indicate that the number of new religious groups will continue to increase at a steady pace.

The emergence of such divergent religious life in some strength challenges both secular and religious leaders to deal with a much more complex situation. It calls for new levels of understanding in dealing with situations in which the religious convictions of an individual will often not just offer some divergence but will radically conflict with the faith perspective of the chaplain and/or commanding officer.

Obviously, with so many possibilities, only some of the larger and more typical different religious groups could be included in the *Handbook*. In many cases the chaplain is as likely to encounter members of another similar group as the one chosen to typify a set of groups. There are, for example, a number of different Zen Buddhist groups, the Zen Center of Rochester and its affiliated centers being but one example. There are any number of Wiccan covens not affiliated with the Gardnerians, the largest of the coven networks.

Fortunately, there are seven authoritative resources which provide regularly updated material on a wide variety of religious groups which can be used to extend the value of and supplement the material in this *Handbook*. They include:

Hill, Samuel, ed. *Handbook of Denominations in the U.S.* Nashville, TN: Abingdon Press, annual edition.

Melton, J. Gordon. *Encyclopedia of American Religions*. Detroit, MI: Gale Research Company, 3rd ed. 1989. 1100 pp.

\_\_\_\_\_. *Encyclopedic Handbook of Cults in America*. New York: Garland Publishing, 1986. 272 pp. (New edition available in 1992.)

Piepkorn, Arthur C. *Profiles in Belief*. 3 vols. New York: Harper & Row, 1977-79. Still the best resource for a comparative analysis of beliefs of the different Christian churches.

*Yearbook of American and Canadian Churches*. Nashville, TN: Abingdon Press, annual editions.

## A NOTE ABOUT CULTS

During the 1970s, the term "cult" came into popular use. While having a specific social science reference, as employed in popular discourse, it has come to have an extremely derogatory connotation. It has been used as



## Introduction

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a label to stigmatize various religious groups, some of which are treated below. Also in terms of its popular usage, there is little agreement over the meaning of the term or specifically what characteristics qualify a particular religious group to be so labeled. It is also the case that in dealing with a problem or a pastoral situation which concerns an individual member of such a group, such terms as cult have little use in reaching an acceptable solution. Hence the term is not used in the *Handbook* and chaplains are cautioned in its use in their day-to-day professional activities.

## ACKNOWLEDGEMENTS

This *Handbook* could not have been prepared without the cooperation and assistance of many individuals. Most important were the many representatives of the various religious groups who took the time to read and correct the earlier drafts of the various entries. The American Religions Collection at the University of California—Santa Barbara served as the back-up resource file for the *Handbook*. It is currently the most comprehensive collection on American religious bodies in existence and we thank the library staff for its support. Finally, we thank the staff of the Institute for the Study of American Religion and the Santa Barbara Centre for Humanistic Studies who assisted the authors in compiling and checking the *Handbook*, including Matthew Roberts, Aidan A. Kelly, and Suzette P. Melton.

## INTRODUCTION: ISLAMIC GROUPS

Islam, meaning to surrender or to submit (to Allah), was transmitted through the Prophet Muhammad who was born in the Arabian town of Mecca in A.D. 570. He started to preach Islam in the same town in A.D. 610. In 622 he emigrated to Medina, 280 miles north of Mecca, where Islam flourished and continued to grow. By 632, when the Prophet died, Islam had dominated all the Arabian peninsula. In a few more decades, it gained supremacy in the whole region of the Middle East. Today the Islamic world stretches from Indonesia and China in the East to Yugoslavia, Albania, and West Africa. China, the U.S.S.R, Pakistan, and Bangladesh are among the countries with largest Muslim population.

It has been estimated that there are more than 2,000,000 Muslims (and possibly as many as 5,000,000) in the U.S. Muslims began to immigrate here, seeking a better living in the 1890s. The first came primarily from the Middle East, although there were a few seamen from Asia, first settling in port cities. The number of immigrants progressively increased after the First World War, bringing, in addition, Russian and other Muslim nationalities, and soon Muslim groups and societies began to spring up. Islam also has won local converts through zealous Americans who came into contact with Islam during the war. Islamic centers and mosques in the U.S. were established beginning in the early 1950s.

The religion of Islam is based on the Glorious *Qur'an*, or Koran, the sacred Book of Islam. In addition, the words and practices of the Prophet Muhammad, known as *Hadith*, serve as a second source, which unfolds and interprets the Qur'anic text.

The emphasis of Islamic teachings is summed up in the *Qur'an* Sura (Chapter) 4:135: "Believe in God and His apostle and the Book which he has sent down formerly. He who disbelieves in God and His angels, His Book and His apostles and the last day, has strayed far (from the Truth)." Muslims believe in the unity of God, in the Angels, in all the Messengers of God (including Adam, Noah, Abraham, Moses, Jesus, and Muhammad); in the Sacred Books, including the Torah, the gospels, the Psalms, and the Koran), and in the Day of Judgment. All followers of Muhammad observe the five basic duties of worship, namely:

- (1) to proclaim the *Shahadah* (confession of the faith);
- (2) to perform the mandatory five daily prayers on time;
- (3) to fast the month of Ramadan, the ninth in the lunar calendar, from dawn to sunset;
- (4) to pay (to the poor) *Zakat* (taxes or religious tithes on certain

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properties), including the zakat due at the end of Ramadan; and (5) to perform pilgrimage in Mecca, at least once in a lifetime.

In general, Islam has no centralized authorities, no group of "priests." The individual's bond with God is considered to be direct with no intermediary. There are "religious" scholars or teachers who, in view of their academic attainment or superior understanding, can answer inquiries, often serve in leadership roles, and are regarded as authorities on theological questions. There are also Islamic organizations in America of which the Council of Imams may be regarded as the highest body on Islamic theology and canon law.

Islam draws very sharp lines between the various groupings which accept the basic tenets of orthodoxy and those which deviate at some major point. Such heterodox groups are generally considered not just variations but non-Muslim. Ahmadiyyas, in particular, have been singled out as a modern heretical sect which has been denied status as a Islamic group in Muslim countries. In the United States, the racial teachings of the Nation of Islam have led to its status being consistently called into question.

During the early 1900s, Muslim groups in the U.S. consisted largely of immigrants and local converts, predominantly among non-blacks. However, as early as 1913, Timothy Drew Ali, "Prophet of Islam," had emerged in Newark, New Jersey. He believed that only Islam could unite the black people, whose true heritage was Moorish. In 1921, Dr. Muff Muhammad Cedes, a member of the Ahmadiyya Muslims arrived in Chicago and began to gather converts. His success, primarily among black people, was due to an emphasis on the basic message of human equality.

In the 1930s, Islam also began to find a receptive audience among black people in the northern urban centers. While some of the slaves brought to America were Muslims, the Islamic movement among black people in the years of the Great Depression a new phenomenon. Among the followers of Black Nationalist Marcus Garvey, was an Egyptian Blackman Duse Mohammed Ali, and Garvey lauded the black people of ancient Egypt and the medieval Moorish empires in his newspaper, *The Negro World*. Contact between American blacks and Islam greatly increased as a result of the First World War.

At present, over 35 distinct Islamic and Islamic-inspired groups exist in the United States. The Islamic Center in Washington, D.C. provides a focal point for the orthodox Sunni Muslim community. The Asian and Middle Eastern migration since 1965 has also brought a significant number of Shi'a Muslims (primarily from Iran, Iraq, and Pakistan) as well as Ismailis and Druzes (from Lebanon). As with the Buddhist and Hindu community, greatly increased migration quotas legislated in 1990 should lead to a significant increase in the Muslim community.

The American Muslim Movement (formerly the Nation of Islam), the Nation of Islam (Farrakhan), and the Hanafi Muslim Movement are three of the larger Islamic groups drawing primarily on the black community for members. Other similar groups include the Moorish Science Temple (of Noble Drew Ali), and the Ansaaru Allah Community.

## *Islamic Groups*

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In general, Muslims consider Islam to be a unified religion. Variations in cultural or ethnic heritage or religious tradition have resulted in a number of groupings, however. Among these are groups which have chosen to identify with the early ascetic and mystical movement known as Sufism.

The Sufi Order is the largest of some 10 Sufi groups, most of which have arisen in the 20th century. Recent immigration has brought a number of Sufi groups especially those based in Turkey and Iran. The Habibiyya-Shadiliyya Order is a classic dervish group. Sufism Reoriented organizes the followers of modern Sufi Master Meher Baba. Other groups are built around Sufi teachers G.I Gurdjieff, Pak Sabuh, E.J. Gold, and Guru Bawa.

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## AMERICAN MUSLIM MISSION

**ADDRESS:** Masjid Hon. Elijah Muhammad  
7351 S. Stony Island  
Chicago, Illinois 60649

**OTHER NAMES BY WHICH KNOWN:** The World Community of Islam in the West; the Nation of Islam; "Black Muslims."

**LEADERSHIP:** Wallace D. Muhammad, son of Elijah Muhammad, was the Chief Iman (spiritual leader) at the time the Mission disbanded its centralized national structure in 1985. Wallace Muhammad now operates as an independent lecturer.

**MEMBERSHIP:** Not Reported.

**HISTORICAL ORIGIN:** The American Muslim Mission began as the Black Muslim Movement, or the Nation of Islam, in the early 1930s. A peddler in Detroit, with the use of a *Qur'an* (the Muslim Holy Book), began teaching the about the origins of blacks, nutritional guides, and about what constituted the "true" religion of the black man. His teachings included bitter denouncements against the white race. This peddler, Farad Mohammed (one of several names), disappeared in 1934 and was succeeded by his most trusted student and follower, Elijah Poole. Poole, later renamed Elijah Muhammad, continued in the footsteps of the mysterious peddler by denouncing Christianity and the white race.

Another follower, Abdul Muhammad, withdrew and established a temple in Detroit. Competition between Elijah Muhammad and Abdul Muhammad became so fierce that Elijah Muhammad relocated and established another temple in Chicago. From 1934 to his death, in 1975, Elijah Muhammad emerged as the undisputed leader of the Nation of Islam. He made a science of black nationalism, requesting black separation from white, "blue-eyed" devils (white people). In 1959, the movement received an extra boost with the conversion of Malcolm X. Malcolm emerged as a dynamic spokesman for Muhammad. By 1965, the year of Malcolm's death, the movement consisted of 70 temples throughout the United States.

After Wallace Muhammad took over leadership of the movement, he made drastic changes in an effort to move closer in belief and practice to orthodox Islam. Whites are no longer attacked (they are encouraged to join) and Christianity is no longer attacked to the extent that it once was. The movement was influenced from its beginning by black nationalist movements

(e.g., Moorish Science Temple and the Marcus Garvey Movement). In 1985, with the approval of the Council of Imans (ministers), Wallace Muhammad resigned his post as leader of the American Muslim Mission and disbanded the movement's national structure.

**BASIC BELIEFS:** Muslims are taught to hold fast to the creed of Islam, which encourages the fervent belief in Allah as the One true and Supreme God, and belief in Muhammad as his Holy Prophet and Servant. The movement teaches complete obedience and submission to Allah, and respect for His divine Prophet, Muhammad. It also teaches that all the prophets—Moses, Abraham, Jesus, Buddha, Muhammad, etc.—were sent from God. The basic duties of worship should be observed; namely, to perform the five daily prayers, to fast during the month of Ramadan, pay or give alms to the poor, and make a pilgrimage to Mecca. It also stresses the brotherhood of all men as part of its basic teachings.

The religion of the Muslim Mission is based on the Holy *Koran* (*Qur'an*), the Sacred Book of Islam.

**PRACTICES AND BEHAVIORAL STANDARDS:** The American Muslim Mission emphasizes proper ethical practices such as cleanliness, good conduct, chastity, charity, honesty, courtesy, proper appearance, etc. It also stresses brotherhood, equality, justice, and love.

**ORGANIZATIONAL STRUCTURE:** The disbanding of the national organizational structure in 1985 represented the establishment of a fully congregational polity (a polity more in line with mainstream Islam) by the Muslims whose local centers are now under the guidance of the imans rather than the control of the Chicago headquarters. News of the centers is carried in the *Muslim Journal*, the newspaper formerly known as *Muhammad Speaks* in the 1970s.

**ROLE OF MINISTERS:** There is no "priesthood" or "ordination." Muslim ministers are teachers who exemplify the greatest degree of knowledge, assume religious responsibilities, deliver messages from the Holy Koran, lead in prayers, render counsel, officiate at conversions and marriages, and are chosen and approved by the great body of the movement. Any Muslim may conduct worship services, however services are usually conducted by ministers of the various Temples or Mosques.

**WORSHIP:** Group worship is required for noon prayers on Fridays. Group worship is highly recommended for each of the five daily prayers. Members are also encouraged to attend and support Sunday services.

Before worship, the body must be cleaned (face, mouth, nostrils, arms, etc.), and so must the member's clothing and the place of worship (Temple or Mosque). Each member must have a prayer mat or rug for prayer on Fridays and Sundays. A podium or platform is also desirable for the prayer leader and the minister who gives the message.

## *American Muslim Mission*

**DIETARY LAWS OR RESTRICTIONS:** Pork and its derivatives are prohibited. Alcoholic beverages and drug abuse are forbidden.

**FUNERAL AND BURIAL REQUIREMENTS:** At the time of death, members pray for the soul of the deceased. The body is washed, two pieces of cotton placed in the mouth, one in each ear, and one in the anus. The eyes and sexual organs are covered. The body is then wrapped in a cotton sheet and a simple prayer is said for the soul of the deceased member.

While a minister is not required to be present at the time of death, the presence of another Muslim is desired. Autopsy is allowed if necessary and/or required by law. Cremation is not allowed; the body should return to the earth in natural form.

**MEDICAL TREATMENT:** No restrictions.

**OTHER:** Members of the American Muslim Mission will go to war to defend the Muslim people, or the country in which Muslim people reside.

Because all religions and prophets are respected, tolerance of other religions is encouraged.

### **GENERAL SOURCE BOOKS:**

Muhammad, Warith D. *As a Light Shineth from the East*. Chicago: WDM Publishing Co., 1980.

\_\_\_\_\_. *Lectures on Elam Muhammad*. Chicago: Zakat Propagation Fund Publications, 1978.

\_\_\_\_\_. *Prayer and Al-Islam*. Chicago: Muhammad Islamic Foundation, 1982. 297pp,

\_\_\_\_\_. *Religion on the Line*. Chicago: W. D. Muhammad Publications, 1983.

### **FOR MORE INFORMATION, CONTACT:**

*Muslim Journal*  
7801 Cottage Grove  
Chicago, IL 60619  
(312) 651-7600

or

Washington Masjid  
1519 Fourth Street, N.W.  
Washington, DC 20001



**AL-HANAFI MADH-HAB CENTER  
ISLAM FAITH**

**ADDRESS:** Al-Hanif Madh-Hab Center  
Islam Faith United States of America  
American Mussulmans  
7700 16th St., N.W.  
Washington, DC 20012

**OTHER NAMES BY WHICH KNOWN:** Al-Hanif Muslim

**LEADERSHIP:** The leader of the Hanafi Madh-hab in America and Worldwide is Khalifa Hamaas Abdul Khaalis, i.e. "The leader of the Community."

**MEMBERSHIP:** All Mussulmans who follow by way of the Prophet's Side of Islam are Hanafi. Exact number unknown.

**HISTORICAL ORIGIN:** Allah is the author of Islam and all Hanafi Mussulmans submit to Allah and bear witness that Our Beloved Holy Prophet Muhammad (S.A.S.) is and was the Seal of all Prophets and Prophecy. All Mussulmans bear witness and believe in the basic principles of Islam. Hanafi Mussulman is not a sect. The first Adam and all the 124,000 Prophets, major and minor were Al-Hanif. (Sura Baqara-Holy Qur'an Ayat, 135 and throughout the Holy Qur'an Al-Burhan.)

In 1950, Khalifa Hamaas Abdul Khaalis and his teacher Dr. Tasibur Uddein Rahman, began teaching publicly the Prophet's side of Islam in New York City. The U.S. Headquarters moved to Washington, D.C. in 1969.

**BASIC BELIEFS:** The Shahadah is obligatory for all Mussulmans. The reciting and believing in all of the Kalimas is obligatory for all Mussulmans. Islam is the absolute submission to Allah and obedience to the Guiding Standards in Islam; the Holy Qur'an Al-Burhan and the Hadiths. The Mussulman observes the basic duties of worship in accordance with Islam Law. These include: *Shahadah* (the confession of Faith), *Salat* (prayer five times daily), *Zakat* (poor rate) *Sadaqat* also included in this category, i.e. giving alms to the poor, Fasting (during the Holy month of Ramadan), and *Hajj* (pilgrimage to the Holy City of Makkah at least once in a lifetime). The moral and legal codes of Faith are obeyed at all times. All Mussulmans are to know their Kalimas and Fundamental principles of Islam, which are:

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- 1) Belief in Allah.
- 2) Belief in Angels.
- 3) Belief in the Revealed Holy Books.
- 4) Belief in all of the 124,000 Prophets, major and minor, and in Our Holy Prophet Muhammad (S.A.S.), as the Seal of all Prophets.
- 5) Belief in the First and the Last, from Creation to Destruction (Judgment Day).
- 6) Belief in the predestination of Good and Evil
- 7) Belief in Life after Death.

**PRACTICES AND BEHAVIORAL STANDARDS:** Hanafi Mussulmans practice and encourage good conduct, chastity, and honest dealing. Islam stresses obedience to the law and equality and justice for all. Islam forbids the eating of pig and other forbidden foods, usury, sodomy, lesbianism, gambling, deviate acts, adultery, and any intoxicating drinks or liquids that takes one out of moral character.

All able bodied Mussulmans are required to fast during the holy Month of Ramadan. The Period of fasting begins twenty minutes before the Azan (call to prayer) is called for Fajr Prayer. Fasting demands abstention from eating, drinking and sexual intercourse. Nothing is to enter the body, stomach or bladder, including enemas. Anything taken inward, including food, medicine, vitamins or any type of injection, breaks the fast. Fasting ends after the Azan is called for Maghrib prayer. It is obligatory for all Mussulmans to observe in practice all Mussulmans Holidays and Festivals.

Hanafi Mussulman women cover themselves from head to toe. Their arms are to be covered to the wrist. Garments are to be clean and loose fitting for both the men and women. Hanafi Mussulman men and women are required to have their heads covered when making prayer, when eating, and at all times except when retiring to bed.

The Beard is a required order of Allah and the Holy Prophet Muhammad (S.A.S.), for all Mussulman men. This obligatory upon all Mussulman men as stated in the Holy Qur'an Al-Burhan; Sura Hashr (The Gathering or Banishment), Sura Nisaa (The Women), and the Hadiths of Bukhari and Muslim.

**ORGANIZATIONAL STRUCTURE:** Khalifa Hamaas Abdul Khaalis and all Mussulmans are guided by Standards of Islam: The Holy Qur'an Al-Burhan and the Hadiths.

**ROLE OF MINISTERS:** Imams are the chief religious scholars in the Muslim faith. They assume leadership responsibility for all religious activities, deliver sermons, lead in prayers, render counsel, officiate at conversions and marriages, and direct mosque activities. Imams lead the prayers and are guiding examples for the believers in Islam.

**WORSHIP:** The most qualified in Character and Worship requirements, and Knowledge of the Faith Islam may conduct worship services. Group worship is required. All Friday Jumah prayers and prayer on Mussulman Holidays are to be made in congregation. (It is also preferable that other daily prayers be made in congregation.)

A sincere Believer in the Faith Islam obeys the Standards to the Letter. He or She must follow the Holy Qur'an Al-Burhan and the Hadiths.

The Mussulman must always have access to the Holy Qur'an Al-Burhan and the Hadiths. Each Believer is to have prayer robe, prayer beads, and prayer rug. Each man is to have enough cloth to make into a turban to cover his head during prayer. Each woman is to have a scarf large enough to cover her head. Under no circumstances may the head of the Believer, man or woman, be bare when making prayer.

There is to be a clean place to pray with plenty of clean running water available. This will serve as a Masjid (Mosque). No mirrors, crosses, menorahs, idols, or pictures of animate objects are allowed on the walls of the Masjid, or anywhere in the area. The Masjid and the entire vicinity are to be clean at all times.

The special Mussulman Holidays and Festivals are New Year's Day (1 Muharram); Ashura (10 Muharram); Maulid an-Nabi (Birthday of the Prophet (S.A.S.), 12 Rabbi 1); Isra and Miraj (Anniversary of the Night Journey of the Prophet (S.A.S.) and his Ascension to the Heavens, 27 Rajab); Nisfu Shaban (Middle of Shaban); Beginning of the Month of Fasting (30 Ramadan); Idul-Fitr (Feast marking the end of fasting, 1 Shawwal); Wafatu Arafat (Pilgrims assemble on Arafat, Mecca, 9 Zul-Hijjah); and Idul-Adha (Feast of Sacrifice, 10 Zul-Hijjah).

*Note.* With regard to "Special Religious Holidays," the Muslim (Lunar) calendar is eleven days less than the Gregorian calendar every year. The Holidays listed in this section do not present permanent dates on the standard Western calendar.

**DIETARY LAWS OR RESTRICTIONS:** Pork and its derivatives, intoxicating beverages or liquors, and harmful drugs, (such as cocaine, heroin, marijuana, or any drug that is taken without a doctors specific orders for a specific illness) are absolutely forbidden in Islam.

**FUNERAL AND BURIAL REQUIREMENTS:** The body of the dead Mussulman is to be washed, wrapped and shrouded in white seamless sheets, or white cloth. Funeral services for a Mussulman accompany burial and must be in accordance with Islamic Law. The Imam, or a Believing, practicing Mussulman who knows the prayers, conducts the burial services.

Autopsy is not allowed in accordance with the Faith Islam.

The cremation of Mussulman is not allowed. The body of the Believer must be returned in it's natural state to the earth.

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**MEDICAL TREATMENT:** Generally no restrictions except that no intoxicants may be taken.

**OTHER:** Service in the Armed Forces for the purpose of his country's defense, is regarded as necessary by the Hanafi Mussulman. It is also the duty of the Believer to defend the lives, freedom, and personal property of Mussulmans. The essences of Islam Faith are Pristine Character and Respect. The duty of all military orders with character and respect in a military manner. It is incumbent upon all Mussulmans, serving in the military to perform their duties without question in a military manner. Mussulmans serving in the military cannot exempt themselves from their affirmed oath to carry out their military obligations. When the order is to fight the enemy of your country, there can be no question nor hesitation, you fight.

Mussulmans cannot attack Islam Holy Shrines, unless they are secured by the enemy. Mussulmans do not send non-Mussulmans to take their Islam Holy Shrines, without a fight to recapture them. This is a principle all religions will fight to prevent. Mussulmans do not attack Holy Shrines of other religions, nor kill their religious leaders, women, children, old people, farmers, etc., that are non-combatants. If any of the above are active combatants and will not surrender, they are killed. It would be out of character for a sincere Mussulman to let others fight and die for their country and family. Mussulmans perform their duty in the Vanguard to defend country and family.

The Hanafi Mussulman is a patriot and is obedient to the laws and authority of his country. The Hanafi Mussulman follows the Prophets' Side of Islam, which states that one generation born in a country makes that your country. In the event of conflict, Mussulmans will fight to defend their Faith and their lives. Mussulmans believe strongly in their duty to defend their Faith and their country against enemies of their Practices, Basic Teachings, or Beliefs. Islam Law takes priority over anything that is contrary to the Faith of the Mussulman.

Islam recognizes the brotherhood of Mankind. All of us are children of Adam and Eve. Islam does not judge men by so-called skin color; Any human being can reclaim the Faith Islam. The Hanafi Mussulman can co-exist with all religions, as long as they do not try to enforce their religion upon the Hanafi Mussulman. Mussulmans in the Faith Islam await the return of Isa ibn Maryamm (Jesus) (P.H.), as zealously as our Christian brothers to destroy the Anti-Christ (Dujjal).

Information and knowledge of the Faith Islam are passed on to those interested by word of mouth and the distribution of literature. There is no formal recruitment program. Mussulmans do not engage in active proselytizing.

### **GENERAL SOURCE BOOKS:**

The Holy Qur'an Al-Burhan and Hadiths.

**FOR MORE INFORMATION, CONTACT:**

Khalifa Hamaas Abdul Khaalis  
Al-Hanif Madh-Hab Center.  
Islam Faith United States of America.  
American Mussulmans.  
1700 16th Street, N.W.  
Washington, D.C. 20012

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## THE ISLAMIC CENTER

**ADDRESS:** No central headquarters. The Islamic Center provides a national focus and point of contact between the Sunni Muslim community and American society:

2551 Massachusetts Avenue, N.W.  
Washington, D.C. 20008 USA

**OTHER NAMES BY WHICH KNOWN:** Sunni Muslims

**LEADERSHIP:** The Rector of al-Azhar University, Cairo, Egypt, is regarded as the top authority on Islamic theology.

**MEMBERSHIP:** Not reported. [Editor's note: It is estimated that there are more than two million Sunni Muslims in the United States.]

**HISTORICAL ORIGIN:** Islam was transmitted through the Prophet Muhammad who was born in the Arabian town of Mecca in A. D. 570. He started to preach Islam in the same town in A. D. 610. In 622 he emigrated to Medina, 280 miles north of Mecca, where Islam flourished and continued to grow. By 632, when the Prophet died, Islam dominated all the Arabian peninsula. In a few more decades, it gained supremacy in the whole region of the Middle East.

Muslims began to emigrate to the U.S. in the beginning of the 20th century. Mostly they came from the Middle East, although some came as seamen from Asia, first settling in port cities. The number of emigrants progressively increased since the First World War, bringing in Russian and other Muslim nationalities, and soon. Muslim groups and societies began to spring up. Since then Islam also began to win local converts through zealous Americans who came into contact with Islam during World War II.

The first mosque was opened in New York City in 1893. A few others appeared, primarily in the Midwest, through the first decades of the twentieth century. Since 1965, several hundred Islamic centers and mosques have been established. Mosques are autonomous centers tied together by their sharing a common faith and through the networks provided by such groups as the Islamic Society of North America, the Federation of Islamic Associations in the U.S.A. and Canada, and the Muslim World League (an international association with national chapters).

**BASIC BELIEFS:** Muslims attempt: (a) to hold fast to the creed of Islam (belief in God, in His Unity and other Divine Attributes; in the Angels, in all

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the Messengers of God—including Adam, Noah, Abraham, Moses, Jesus and Muhammad; in the Sacred Books—including the Torah, the Gospel of Jesus, the psalms and the Qur'an; and in the Day of Judgment); (b) to respect the moral and legal codes of Islam which permeates all areas of human life; (c) to observe the basic duties of worship, namely:

- (i) to proclaim the *shahadah* (confession of the faith);
- (ii) to perform the mandatory five daily prayers on time;
- (iii) to fast the month of Ramadan, the 9th in the lunar calendar, from dawn to sunset;
- (iv) to pay (to the poor) *Zakat* (taxes or religious tithes on certain properties), including the *zakat* due at the end of Ramadan;
- (v) to perform pilgrimage in Mecca, at least once in lifetime.

The religion of Islam is based on the Glorious *Qur'an*, the Sacred Book of Islam. In addition, *Hadith*, i.e., the words and practices of the Prophet Muhammad, serve as a second source which unfolds and interprets the Qur'anic text.

**PRACTICES AND BEHAVIORAL STANDARDS:** Islam emphasizes good conduct, chastity, charity and honest dealing. It also stresses equality and justice to all. A Muslim is to strive to always do what is good and avoid what is evil.

The weekly holiday is celebrated on Friday, annually the following holiday and festivals are celebrated. (Since the Muslim (Lunar) calendar is eleven days less than the Gregorian calendar every year, these holidays do not present permanent dates on the regular calendar.

The New Year's Day

Ashura

Maulid-An Nabi (The birthday of the Prophet)

Isra' and Mi'Raj (Anniversary of the Night Journey  
of the Prophet and his Ascension  
to Heavens)

Nisfu Sha'Ban (Middle of Sha'ban)

Beginning of the month of fasting (1 Ramadan)

Lailatul-Qadr (Eve of 27 Ramadan)

Idul-Fitr (The Feast marking the end of Fasting)

Waqfatu 'Arafat (Pilgrims assemble on 'Arafat)

Idul-Adha (The Feast of Sacrifice)

During the month of fasting the meal schedule has to be adjusted, providing a pre-dawn light meal and a post-sunset breakfast meal. Muslim prefer to begin this breakfast meal with dates. At the end of the month a small charity must be given away to the poor (as alms) on behalf of each Muslim soul. (In addition, an adult Muslim needs the means to pay a pilgrimage to Mecca at least once in his life.)



## *Sunni Islam*

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**ORGANIZATIONAL STRUCTURE:** There are no centralized authorities and no class of clergymen. The individual's bond with God is direct, with no intermediary. There are "religious" scholars who, in view of their academic attainment, can answer inquiries and are regarded as authorities on theological questions. Besides, there are also Islamic organizations in America of which the Council of Imams may be regarded as the highest body on Islamic theology and canon law.

**ROLE OF MINISTERS:** There is no priesthood, no ordination. Yet "religion" scholars, known as *Imams* in America, assume religious responsibilities, deliver sermons, lead in prayers, render counsel, officiate at conversion and marriages, and take charge of an Islamic Center.

**WORSHIP:** Any Muslim can conduct the service; the deeper his knowledge the more entitled to do so. Group worship is recommended for each of the five daily prayers, but is obligatory in the case of the noon prayer on Fridays.

Minimum "equipment" for worship includes a pre-prayer ablution with pure water and cleanliness of the body, clothes and place of prayers. A prayer mat or rug is desirable for prayers. During the Friday congregation at noon a platform from which a sermon is to be delivered may be needed. Friday noon prayers should be held and attended in a mosque or a suitable building. All other prayers can be carried out in any other clean facility or place as long as the worshipper is facing the east while praying.

**DIETARY LAWS OR RESTRICTIONS:** Only pork and its derivatives, as well as intoxicating liquors and harmful drugs, are forbidden.

**FUNERAL AND BURIAL REQUIREMENTS:** The presence of any Muslim or Muslims at the Moment of death is desirable. Burial requirements include full washing of the body, shrouding, funeral prayer service and burial. Autopsy is not allowed unless required by law. Cremation is not allowed.

**MEDICAL TREATMENT:** No restrictions, except when it entails consumption of intoxicants.

**OTHER:** The Muslim position on service in the armed forces is that it is a duty for the purpose of defense. There are no practices or teachings which would conflict with military directives, unless a Muslim is compelled to eat during the daytime of Ramadan or is denied the chance to observe his prayer duty, and provided that no killing of innocent people or women or children occurs.

Islam's relationship to other religions is cordial. Islam acknowledges past religions, teaches tolerance and respect of the adherents of other religions, guarantees safety of their blood, properties and churches, and forbids proselytizing by compulsion.

No active effort is made for recruitment. Members of the faith in a locality aggregate and form societies and establish their centers. Conversion

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to Islam in America has been going on voluntarily as the result of the awareness by people of the merits of Islam through chance contacts or reading.

### **GENERAL SOURCE BOOKS:**

Abd al-Ati, Hammudah. *Islam in Focus*. Edmonton, Alberta: The Canadian Islamic Centre, n.d. 127pp. (reprinted in several editions)

Hamid, Abdul Walid. *Islam the Natural Way*. London: Muslim Education & Literary Services for Muslim World League, 1989. 195pp.

Maudoodi, Sayyed Abul A'la. *Towards Understanding Islam*. Lahore, Pakistan: Islamic Publications, 1963. 191pp.

### **FOR MORE INFORMATION, CONTACT:**

Council of Imams in North America  
1214 Cambridge Crescent  
Sarnia, ON  
N7S 3W4 Canada

or

Islamic Society of North America  
P. O. Box 38  
Plainfield, IN 46168  
(317) 839-8157  
Fax: (317) 839-1840

or

Institute of Islamic Information and Education  
P. O. Box 41129  
Chicago, IL 60614-0129  
(312) 777-7443