

Exhibit D - Islamic Mission and the Moroccan Government

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SECRET

DATE: 03-21-2006
CLASSIFIED BY 60309 auc/tam/mit/ljm
DECLASSIFY ON: 25X 3.3(1,6) 03-21-2031

STANDARD FORM NO. 64

1023677

Office Memorandum • UNITED STATES GOVERNMENT

TO : DIRECTOR, FBI

FROM : SAC, NEW YORK (105-21735)

SUBJECT: THE ISLAMIC MISSION OF AMERICA
IS-MIDDLE EAST

DATE: NOV 19 1956

Rerep of [redacted] dated and captioned as above, five copies of which are attached.

A review of the files of the NYO reflect that SHAIKH FAISAL, Spiritual Head and National Director of THE ISLAMIC MISSION OF AMERICA has been in contact with the NYO on a number of occasions. In September, 1953, FAISAL complained that a [redacted] a member of THE ISLAMIC MISSION OF AMERICA, was kidnapped by [redacted] of Grace Steamship [redacted] FAISAL advised that [redacted] was trying to convert [redacted] to Catholicism.

On 2/2/56, FAISAL appeared in the San Francisco Office to report that he had been heckled while lecturing at Longfellow School at Berkeley, California. On this occasion



On 3/17/54, prior to leaving the US, [redacted] advised that he had not been contacted by anyone representing the Russians or the Turkish Government. [redacted] advised that he was contacted by a [redacted] who had assumed the Moslem name of [redacted] [redacted] introduced [redacted] to SHAIKH FAISAL, but there was no indication that [redacted] or FAISAL were the contacts [redacted] was supposed to meet.

- 2 - Bureau (Encs. 5) (RM)
- 1 - New York (105-21735)

105-21735-1

JEH:ajc

(3)

ENCLOSURE
5

28 NOV 21 1956

X-125

FBI

NY 105-21735

The above information was not included in rerep inasmuch as this information was not deemed pertinent to this investigation.

This case is being placed in a closed status inasmuch as based upon the information available, it would appear that THE ISLAMIC MISSION OF AMERICA is a religious organization and is not engaged in any activities inimical to the best interests of the US Government. In the event that any pertinent information is received which would indicate THE ISLAMIC MISSION OF AMERICA or SHAIKH FAISAL are engaged in any activities for the Arabs inimical to the best interests of the US Government, this case will be reopened and the information will be reported to the Bureau.

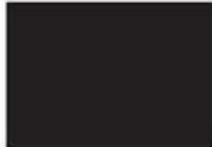
Report Form
FD-203 (5-12-55)

FEDERAL BUREAU OF INVESTIGATION

REPORTING OFFICE NEW YORK	OFFICE OF ORIGIN NEW YORK	DATE NOV 19 1956	INVESTIGATIVE PERIOD 9/21;10/19,23;11/9,13-15/56
TITLE OF CASE <i>B</i> THE ISLAMIC MISSION OF AMERICA 		REPORT MADE BY 	TYPED BY ajc
		CHARACTER OF CASE INTERNAL SECURITY - MIDDLE EAST	

SYNOPSIS:

SHAIKH DAOUD AHMED FAISAL is the Spiritual Head and National Director of THE ISLAMIC MISSION OF AMERICA, 143 State St., Brooklyn, NY. SHAIKH FAISAL was interviewed under a suitable pretext on 11/14/56, and furnished pamphlets reflecting that THE ISLAMIC MISSION OF AMERICA is a religious organization which was established to propagate the Faith of Al - Islam - the religion of Humanity - and to defend its sacred Cause in this part of the world. According to FAISAL, this organization has approximately 300 members in the NY area, but only approximately 30 members regularly attend the Friday prayers. FAISAL advised that he was going to send a mimeographed letter to all Muslims in the US, calling for the establishment of "The National Muslim



ENCLOSURE

APPROVED <i>S. J. ...</i>	SPECIAL AGENT IN CHARGE <i>[Signature]</i>	DO NOT WRITE IN SPACES BELOW	
COPIES MADE:	11-21-56	105-54545	RECORDED - 24
5 - Bureau (RM)		NOV 21 1956	INDEXED - 24
3 - New York (105-21735)			

ICC AGENCY STATE *213067-2*
 REQ. REC'D
 DATE FORW. *11-21-56*
 HOW FORW. *R/S*
 BY *E.H.M. / [Signature]*



EX-123

NY 105-21735

SYNOPSIS League of America." This institution
CONT'D would offer technical and financial
aid and assistance to the immediate
need of the Egyptian people, Palestine,
Morocco, Algiers, and all Arab and
other Muslim countries ravaged by wars
through foreign intervention.

- C -

DETAILS:

On September 21, 1956, [REDACTED] who is in a position to furnish reliable information, advised that THE ISLAMIC MISSION OF AMERICA, 143 State Street, Brooklyn, New York, is headed by a Negro named SHAIKH FAISAL, who [REDACTED] described [REDACTED]. According to [REDACTED] THE ISLAMIC MISSION OF AMERICA claims to have great influence among persons of the Moslem religion, though the organization only has a membership of 200-300 persons, who blindly follow the leadership of FAISAL. [REDACTED] further advised that he did not know the sympathies of FAISAL at the present time, but believed that FAISAL would sympathize with the pro-Egyptian attitude among the Arab nations, if FAISAL thought that [REDACTED].

The records of the Registrars Office, Kings County Clerk's Office, Brooklyn, New York, as search by [REDACTED] on November 9, 1956, reflect that on February 10, 1947, DAUD A. FAISAL [REDACTED] purchased the property at 143 State Street, Brooklyn, New York. The records further reflect that on January 11, 1955, FAISAL [REDACTED] residing at 143 State Street, Brooklyn, New York, sold this property to THE ISLAMIC MISSION OF AMERICA, a domestic religious corporation organized under the laws of the State of New York, with principal office at 143 State Street, Brooklyn, New York.

On November 14, 1956, SHAIKH DAUD AHMED FAISAL, Spiritual Head and National Director of THE ISLAMIC MISSION OF AMERICA, 143 State Street, Brooklyn, New York, was interviewed under suitable pretext by [REDACTED] and [REDACTED].

NY 105-21735

During the course of the interview, FAISAL furnished a pamphlet entitled, "THE ISLAMIC MISSION OF AMERICA." A review of this pamphlet reflects that THE ISLAMIC MISSION OF AMERICA, with National Headquarters at 143 State Street, Brooklyn, New York, is a religious organization which was established in 1932, and incorporated in 1944 in the State of New York. The sole purpose of THE ISLAMIC MISSION OF AMERICA, according to this pamphlet, is to propagate the Faith of Al - Islam - the religion of Humanity - and to defend its sacred Cause in this part of the world.

According to this pamphlet, since the establishment of THE ISLAMIC MISSION OF AMERICA, the mission has converted nearly 2,000 men and women into the fold of Islam. A number of the converts today are the leaders of various Muslim communities in the United States, and some of them have set up their own mission organizations, which are under the guidance of SHAIKH FAISAL.

According to this pamphlet, the mission has a Mosque at 143 State Street, Brooklyn, New York, which is recognized as the chief center of Islamic worship in the greater New York area. On Fridays, at the time of Jum'a prayers, Muslim dignitaries from the United Nations, students from Islamic countries enrolled at colleges and universities in the New York area, and Muslim business men and laborers from Manhattan and Brooklyn come to the Mosque to attend these prayers. In recent months, [REDACTED] has led the prayers.

This pamphlet further reflects that THE ISLAMIC MISSION OF AMERICA recently purchased property in East Fishkill, Dutchess County, New York, which is to be developed into an all Muslim community. This pamphlet further reflects that the mission is engaged in many other activities and services, and serves as a source of general information on Islam for the many schools, libraries, and business organizations in New York City.

During the course of the interview, FAISAL also furnished a pamphlet entitled, "Fundamental Principles of 'Islam' The Perfected Religion of Mankind" which was written by FAISAL. Page four of this pamphlet sets out the purposes and objectives of THE ISLAMIC MISSION OF AMERICA as follows:

NY 105-21735

"The purpose of the Islamic Mission of America is to acquaint mankind with the true and correct revelation and doctrine of Islam, the perfected religion of humanity. To acquaint him with the true revealed laws and command of their Lord, the Almighty God. To acquaint him with the true philosophy of Islam, its principles, its precepts, its culture, its ethics, and its social working order. To acquaint him with the true nature of his Creator, himself, and the nature of all God's created things and creatures, and to acquaint him with the true and correct laws that were revealed for his government, guidance, and protection from evil, and to acquaint him with the Prophets of the Lord and their earthly missions and to acquaint him with his own earthly mission.

"The objectives of the Islamic Mission of America are to bring about through the propagation of Islam, the perfected religion of humanity, the worship of Allah, the one true God, Creator, and Sustainer of the Universe, Sovereign of the heavens and the earth, by all believers. The implementation of His Holy Command and Sacred Revealed Laws by all Nations and people."

FAISAL advised that his organization has approximately 300 members in the New York area, but only approximately 30 members regularly attend the Friday prayers. FAISAL attributed this small attendance to the necessity of their members having to work on Fridays to earn a living.

FAISAL indicated that THE ISLAMIC MISSION OF AMERICA is having financial difficulties at the present time. FAISAL advised that the organization owns apartment houses at 160 and 162 State Street, Brooklyn, New York, which were formerly used as dormitories for members of the Muslim Faith. FAISAL advised that due to rent controls, the organization at this time is not able to obtain sufficient rent from these apartments to realize any financial gain for the organization. FAISAL advised that collections are not permitted at services conducted at the mission's Mosque, and in view of this, it is necessary to send appeals for donations to a number of individuals of all denominations in the New York area.

NY 105-21735

FAISAL further advised that the mission has never received a donation from anyone of the Christian faith.

During the course of the interview, FAISAL also furnished a one page mimeographed letter from FAISAL, addressed to "My Dear Muslim Brothers and Sisters." This letter contains a resolution by FAISAL for the creation of a National Muslim Association in America to be known as, "The National Muslim League of America," which would serve any and all emergencies that may arise amongst Muslim people here and abroad. The resolution reflected that in view of the invasion of Egypt by Israel, United Kingdom, and France, the necessity exists for the establishment of a permanent National Institution to cope with this situation and in emergencies that may arise. According to the resolution, this institution should be such that would offer technical and financial aid and assistance to the immediate need of the Egyptian people, Palestine, Morocco, Algiers, and all Arab and other Muslim countries ravaged by wars through foreign intervention. In this letter FAISAL recommended that this organization have as its immediate objective, the establishment of an emergency fund through the association of all Muslims in the United States, foreign and domestic, diplomats, students, visitors, guests and otherwise, by means of membership. FAISAL advised that this mimeographed letter was to be sent to all Muslims in the United States.

- C -

- 5 -

NY 105-21735

INFORMANT

<u>Identity of Source</u>	<u>Date of Activity And/or Description of Information</u>	<u>Date Received</u>	<u>Agent to Whom Furnished</u>	<u>File Number Where Located</u>
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[REDACTED]

[REDACTED]

105-21200

Careful consideration has been given to the source concealed and a T symbol was utilized in the report only in this instance where the identity of the source must be concealed.

ADMINISTRATIVE

The pretext utilized to interview SHAIKH FAISAL was [REDACTED]

ADMINISTRATIVE PAGE



ISLAMIC MISSION OF AMERICA

For the Propagation of Islam, Defence of the Faith and the Faithful

143 STATE STREET

BROOKLYN 1, N. Y.

Triangle City, N.C.

SHAIKH DAUD AHMED FAISAL
Spiritual Head and National Director

March 26, 1957

Mr Edgar Hoover
Department Federal Bureau Information
Washington .D.C.

Dear sir.

The enclosed circular letter and a copy of the Islamic Mission of America Muslim Identification certificate issued to all Muslims people of American birth and to those who have accepted "Islam" as their Faith in which to worship their Creator, "Allah" the Almighty God, Lord of the worlds are for your personal benefit information by which the department of FBI will easily be able to discern a true Muslim from those who are merely using the word Muslim and Islam to foster their own personal ambition.

A true Muslim believer, believes in the five principles of Islam, its laws, its culture, its ethics, its social philosophy and the hadith of the Holy Prophet Mohammad (Peace be with him): Implemented and observe to the latter.

Each and every Muslim of American birth and those who have accepted Islam directly or indirectly through the Institute of the Islamic Mission of America for the propagation of Al-Islam carries an identificate of the community of the Islamic Mission of America. Such as enclosed in this letter.

Thank you sir.

I am yours most respectfully

Reverend Shaikh, Daoud Ahmed Faisal.

Daoud Ahmed Faisal
RECORDED 28
INDEXED 28
105-54545-2
4-16
16 MAR 28 1957
Er...

Islamic Mission of America for World Peace and Security Dept. in Washington D.C. National Security Council

- Mr. Tolson
- Mr. Nichols
- Mr. Boardman
- Mr. Belmont
- Mr. Mohr
- Mr. Parsons
- Mr. Rosen
- Mr. Tamm
- Mr. Trotter
- Mr. Nease
- Tele. Room
- Mr. Holloman
- Miss Gandy

33
FBI
MAR 28 1957

Faisal
ENCLOSURE
let to Mr. 4-2-57
cc - 2 - mv
JMcB
339
71 APR 23 1957

Tic: Mr. deBettencourt



RECORDED - 54

10.3.57

April 2, 1957

EX-120

Mr. Shaikh Daoud Ahmed Faisal (original)
Spiritual Head and National Director
Islamic Mission of America
143 State Street
Brooklyn 1, New York

Dear Mr. Faisal:

Your letter dated March 26, 1957, with enclosures, has been received.

Your courtesy in furnishing information you believe to be of interest to the FBI is appreciated.

Sincerely yours,

John Edgar Hoover
Director

COMM - FBI
APR 2 1957
MAIL ROOM

Handwritten notes:
H. L. White
2 cc: Mr. deBettencourt
1/1 57 5-7A C/M.

Handwritten initials:
JEB
WAB
WABW

cc - 2 - New York

Note FOR NEW YORK: Copies of material furnished by Faisal being made and will be forwarded to you with appropriate instructions.

JMB:cnv
(5)

NOTE: Since correspondent on basis of information in Bufiles, has ~~not~~ apparently adopted the title "Reverend," and does not appear to have any status with the United States Department of State, it is considered proper and advisable to address him as Mr. By separate communication, State Dept. and Dept. being advised of info supplied by Faisal in his let. The apparent purpose of Faisal's let was to tell the FBI what a true Muslim is as compared to those who merely use the words Muslim and Islam to foster their own personal ambitions. We conducted investigation of Islamic Mission of America in 1956

SEE PAGE 2 (note continued)

- Tolson _____
- Nichols _____
- Boardman _____
- Belmont _____
- Mason _____
- Mohr _____
- Parsons _____
- Rosen _____
- Tamm _____
- Nease _____
- Winterrowd _____
- Tele. Room _____
- Holloman _____
- Gandy _____

APR 1 1957

Handwritten signature:
John Edgar Hoover

*Mr. Shaikh Daoud Ahmed Faisal
Spiritual Head and National Director
Islamic Mission of America*

NOTE CONTINUED:

and interviewed Faisal, who advised he is spiritual head of that mission. Faisal in his letter did not request anything of us. Envelope containing his letter bore UN stamps, indicating possible connection with the UN. NY being requested by separate communication to determine whether Faisal has any official connection with UN. If he is ~~not~~ officially connected with such, we will advise State and Department of that information. He may be representing some foreign Arab group in America.

Officers - Liaison

105-54545

BY COURIER SERVICE

RECORDED - 54
INDEXED - 54

EX-120

Date: April 15, 1957
To: Mr. E. Tomlin Bailey (orig & 1)
Director
Office of Security
Department of State
515 22nd Street, N. W.
Washington, D. C.
From: John Edgar Hoover, Director
Federal Bureau of Investigation
Subject: THE ISLAMIC MISSION OF AMERICA
INTERNAL SECURITY - MIDDLE EAST

Reference is made to the report of Special Agent [redacted] dated November 19, 1956, concerning the captioned matter, a copy of which was furnished to the recipient agencies on November 28, 1956.

This Bureau is in receipt of a letter from Shaikh Daoud Ahmed Faisal, who described himself as the Spiritual Head and National Director of The Islamic Mission of America, 143 State Street, Brooklyn, New York. The letter, which was postmarked at the "United Nations N. Y." and bore United Nations postage stamps, enclosed literature concerning the activities of the captioned organization. His letter and the enclosures thereto indicated that every Muslim or person of the Muslim community of The Islamic Mission of America has been issued an identification certificate which will distinguish him from those persons who merely use the words "Muslim" and "Islam" to foster their own personal ambitions.

cc - 2 - New York (105-21735) (Enclosures - 3) (See Note Page Two)
cc - 1- AAG Tompkins (By 0-6 same date)

GCM:mh
(9)

BY COURIER SERVICE
3 - APR 15
COMM - FBI

(SEE NOTE PAGES TWO AND THREE)

- Tolson _____
- Nichols _____
- Boardman _____
- Belmont _____
- Mason _____
- Mohr _____
- Parsons _____
- Rosen _____
- Tamm _____
- Nease _____
- Winterrowd _____
- Tele. Room _____
- Holloman _____
- Gandy _____

Handwritten initials and signatures

Mr. E. Tomlin Bailey

Information concerning Faisal and the activities of the captioned organization is set forth in the referenced report. The above is being furnished for the information of the recipient agencies and should not be further disseminated without prior reference to this Bureau.

NOTE FOR SAC, NEW YORK:

ReBulet dated 4/2/57, to Mr. Shaikh Daoud Ahmed Faisal, 143 State Street, Brooklyn, New York, a copy of which was furnished your office.

Enclosed for your information is one Photostat of Faisal's letter to the Bureau dated 3/26/57, together with Photostats of literature concerning the captioned organization which Faisal enclosed with his letter. In view of the fact that the envelope transmitting Faisal's letter was postmarked at "United Nations N. Y." and bore United Nations postage stamps, you should determine what connection, if any, Faisal has with the United Nations and no further investigation should be conducted at this time.

NOTE: Shaikh Daoud Ahmed Faisal who described himself as the Spiritual Head and National Director of The Islamic Mission of America, Brooklyn, New York, by letter dated 3/26/57, furnished the Bureau literature concerning his organization. He stated that his purpose in writing the letter and furnishing the literature was to assist the FBI in discerning a true Muslim from those who merely used the words "Muslim" and "Islam" to foster their own personal ambitions. Bufiles reflect that an investigation concerning Faisal and captioned organization was conducted by New York Office November, 1956, and report was submitted which has been disseminated to the recipient agencies. Investigation disclosed no subversive information concerning captioned organization or Faisal but indicated

Mr. E. Tomlin Bailey

that the organization is a religious organization. Inasmuch as Faisal's letter to the Bureau bore a United Nations postmark and United Nations postage stamps, New York Office is being requested to determine if he has any connections with United Nations and if so, State Department and other recipient agencies will be advised for their information. Faisal's letter to the Bureau 3/26/57, was acknowledged 4/2/57. Previous report carries name of organization as "The Islamic Mission of America" and although some literature furnished by Faisal carried organization's name as "Islamic Mission of America," one circular enclosed to his letter carries name as: "The Islamic Mission of America." Felt, therefore, organization's name should be continued to be used as set forth in instant caption.

NY let 5/12/57
 No UN connections
 were

INSTITUTE OF THE ISLAMIC MISSION OF AMERICA FOR THE
WORSHIP OF ALLAH (THE ALMIGHTY GOD) AND FOR
PROPAGATION AND DEFENSE OF ISLAM

DEPARTMENT OF PUBLIC RELIGIOUS INFORMATION

Ismail Ahmed Idris, Director

To whom it may concern:

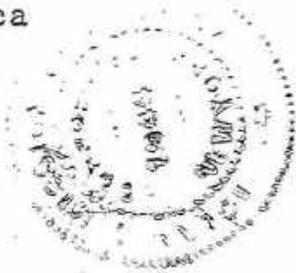
This is to certify that due to numerous persons in the United States of American birth claiming to be Muslims and of Islamic Faith, and also many so-called Muslim organizations whose principles and laws, and social order, and personal conduct are not in conformity with the principles, ~~the laws~~, the culture, the ethics and the social philosophy of "Islam", and the teachings of the Holy Prophet and the Hadit, which is misleading, dangerous and are causing much confusion, misunderstanding and disturbance.

Therefore, the Institute of the Islamic Mission of America for the worship of "Allah", the (one) true Almighty God and for the perpetual propagation of Al-Islam, the Revelation which contains His Holy Commands and Sacred, as the Religion of humanity, and as the laws for our government and guidance, and as a protection from evil. Begs to inform the government of the United States of America and the officials, and the people in general that the Institute of the Islamic Mission of America has issued certificates of Identification to each and every Muslim person of the Muslim community of the Islamic Mission of America.

We also wish to state that the Islamic Mission of America is not responsible for the philosophies and the social order of these organizations nor the conduct of these so-called Muslim who belong to these organizations and their social policies and philosophies. Muslims of the community of the Islamic Mission of America of American birth and those who have accepted Islam through the Islamic Mission of America are in strict accordance with the principles, the laws, the culture, the ethics and the social philosophy of Islam and the Hadit of the Holy Prophet and they all carry identification of the Islamic Mission of America and acceptance certificate of conversion to Islam bearing the seal of the Mission and the Signature of Shaikh, Daoud Ahmed Faisal, the spiritual Head and National Director.

Thank you.

Islamic Mission of America
143 State Street
Brooklyn 1, N. Y.



105-54545-2

STANDARD FORM NO. 64

Office Memorandum • UNITED STATES GOVERNMENT

TO : DIRECTOR, FBI (105-54545)
 FROM : SAC, NEW YORK (105-21735)
 SUBJECT: THE ISLAMIC MISSION OF AMERICA
 IS - MIDDLE EAST

DATE: 5/15/57

Rereport of [redacted] 11/19/56,
 at NY, and Bulet to the Department of State, 4/15/57, copies
 of which were furnished to the NYO.

Referenced Bulet reflects that SHAIKH DAUD AHMED FAISAL, Spiritual Head and National Director of The Islamic Mission of America, 143 State Street, Brooklyn, New York, had sent a letter to the Bureau, which letter was postmarked at the "United Nations, N.Y." and which bore UN postage stamps.

On 5/8/57, [redacted] use T symbol, who has furnished reliable information in the past, advised [redacted] that the records of [redacted] to the UN failed to reflect that FAISAL has any connection whatsoever with the UN. [redacted] further advised that anyone could go into the UN building and mail a letter from the UN Post Office, which letter would be postmarked, "United Nations, N.Y." and would bear UN postage stamps.

Attention is directed to Page 3 of referenced report which reflects that, according to a pamphlet entitled, "The Islamic Mission of America," The Islamic Mission has a Mosque at 143 State Street, Brooklyn, NY, which is recognized as a chief center of Islamic worship in the greater NY area. The pamphlet further reflects that on Fridays at the time of Jum'a Prayers, Muslim dignitaries from the UN, among others, come to the Mosque to attend prayers.

In view of the above, this case is being placed in a closed status and no further investigation is being conducted by the NYO.

- 2 - Bureau (105-54545)(RM)
- 1 - New York (105-21735)

RECORDED - 74

105-54545-3

JEH:hd
(3)

11 50
INDEXED - 74

MAY 17 1957

60 MAY 23 1957

FBI
 SEARCHED
 INDEXED
 SERIALIZED
 FILED
 (W211)
 EXP 583

Agree
5-21-57
W211

10

STANDARD FORM NO. 64

Office Memorandum • UNITED STATES GOVERNMENT

DATE: 11-16-2005
CLASSIFIED BY 60309 auc/tam/mlt/ljm
DECLASSIFY ON: 25X 3.3(1) 11-16-2030

TO : DIRECTOR, FBI

1023677

DATE: 2/19/60

FROM : SAC, WFO (105-NEW)

SUBJECT: ISLAMIC MISSION OF AMERICA
IS - MIDDLE EAST

3-5
you

Enclosed for the Bureau are eight copies of a letterhead memo with its memo of evaluation dated as above and captioned "ISLAMIC MISSION OF AMERICA, 143 STATE STREET, BROOKLYN 1, NEW YORK". One copy of this memo is also being furnished to the New York Office for information inasmuch as this organization is located in their division.

Be
2-26-60

The material set out in the letterhead memo was furnished by [redacted] to [redacted] on 2/8/60. This material had been received at the [redacted]

The letterhead memo is classified [redacted] inasmuch as the information contained therein could reasonably result in [redacted] and compromise the future effectiveness thereof.

- ② - Bureau
- 1 - New York (Encls. 1)(Info)
- 2 - WFO

HF:vjh
(5)

All other ccs destroyed
2-26-62 Jea

REC-57

EX-130

105-54545-4

9 FEB 19 1960

NAT. INT. SEC.

8 ENCLOSURE

AGENCY *RAB* [redacted] *stak*
 REQ. REC'D
 DATE FORW. *2-26-60*
 HOW FORW. *0-6-0,0-145,0-14*
 BY *6cm/dlc*

93 MAR 1 1960



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

DATE: 11-16-2005
CLASSIFIED BY: 60309 auc/tam/mlt/ljm
DECLASSIFY ON: 25X-3.3(1) 11-16-2030

Washington 25, D. C.

In Reply, Please Refer to
File No.

1023677

February 19, 1960

ISLAMIC MISSION OF AMERICA
143 STATE STREET
BROOKLYN 1, NEW YORK

ISLAMIC MISSION OF AMERICA INCORPORATED FOR
THE WORSHIP OF ALLAH THE PROPAGATION OF ISLAM,
DEFENCE OF THE FAITH AND THE FAITHFUL.

143 State Street
Brooklyn 1, New York

By the grace of "Allah", the Beneficent, the Merciful. We take this opportunity to inform you of the gravity of the economic, social, religious, educational and financial conditions confronting the Muslims and Muslim children in America. Especially of those born of Muslim and Christian parents. After several years of careful study, we have arrived at the conclusion that the Muslims, converted into Islam and the Muslim children in the United States have little or no knowledge of Islam whatsoever. This, we have also discovered through personal contact with parents and children, that the parents of most of our Muslim children born in the United States have but very little knowledge of Islam themselves, and most of them do not even prayer; while some of them do not even know how to prayer. We have arrived at this definite conclusion that our Muslims and Muslim children must be educated in Islamic laws, principles, culture and social ethics and philosophy.

ENCLOSURE

54545-4

RE: ISLAMIC MISSION OF AMERICA
 143 STATE STREET
 BROOKLYN 1, NEW YORK

Therefore, we feel that as Muslims, it is our Solemn duty to convey this information to you. According to Al-Quran, Knowledge is incumbent upon every Muslim, male and female. For it is the acquisition of knowledge that has made humankind higher than Angels. Therefore, according to Al-Quran, knowledge is necessary! So, it behooves us, as Muslims to acquire knowledge for the benefit of ourselves, our children and our neighbors. With your help and cooperation, the Islamic Mission of America shall see to it that Muslim communities and Islamic schools are established, insha-Allah throughout the United States and where-ever there is a Muslim and a Muslim community for the education of Muslim people and the people of the world in general. For most people do not know what religion is. Such as related to the Almighty God.

Muslim! Who ever you are, or where-ever you may be, seek the true knowledge revealed in Islam by your Lord for your righteous government and guidance. For Islam which is the revelation of Allah your creator and ours bears the final and true laws and Command for our earthly existance. So seek knowledge wherever you can find it. Wherever there is a Muslim community establish in the name of Allah go there for the knowledge you seek that will bring peace, joy and happiness, to your souls. Whatever true knowledge, which is in conformity with the Al-Quran that you have acquired please convey it unto another. For all knowledge and all things belong to Allah, the Lord of the worlds.

Therefore, as Muslims, let us see to it that every man, woman and child of Islamic Faith in these United States of America and where-ever they may be, receive a proper Islamic and Arabic education. For our future and the future of this world, and the peace depends upon Islam. We are appealing to every Muslim to make a weekly contribution of \$1.00 for the maintenance and the economic security of our Institution.

/s/ Shiekh, ~~Daoud~~ ~~Ahmed~~ ~~Faisal~~.

NYC, NY
Islamic Mission of America

RE: ISLAMIC MISSION OF AMERICA
143 STATE STREET
BROOKLYN 1, NEW YORK

Enclosed with the above circular was a press release dated January 17, 1960, which reads as follows:

ISLAMIC MISSION OF AMERICA
143 State Street
Brooklyn 1, New York

Please note^① That due to the gravity of a condition confronting Muslims and Muslim children born in the Americas, and especially in the United States of Muslim and Christian parents relative to their economic, religious, educational and social community life which has now become a problem. The Islamic Mission of America, Inc., for the worship of Allah and for the propagation of Islam, defence of the faith and the faithful has made a careful study of this very grave condition and concludes that something must be done about it, and have decided to call a general assembly conference of all Muslims of the community of the Islamic Mission of America and all other Muslims, Muslim committees and institutions to join with us in order to discuss these issues and to take necessary action to adjust these prevailing conditions, as stated in the above.

The conference will be held insha-Allah at the Institute of the Islamic Mission of America, 143 State Street, Brooklyn, New York on Sunday and Monday February 14 and 15, 1960. Shaban 21 and 22, 1379.

THE FOLLOWING ARE THE PURPOSE AND ADJECTIVE OF THE CONFERENCE.

To discuss, determine and to take necessary action to adjust these serious prevailing conditions confronting our Muslim people in these Americas and especially in the United States of America, where the Muslim people are becoming confused and bewildered, due to false Islamic teachings and hostility against the true Muslim believers. We recommend the following... Firstly; to establish Muslim community system throughout the United States America and elsewhere with economic security and stability where-ever two or more Muslims resides. Secondly; to establish and to maintain Islamic and Arabic schools and Mosques for worship and for the

RE: ISLAMIC MISSION OF AMERICA
 143 STATE STREET
 BROOKLYN 1, NEW YORK

education of our Muslim people and their children in every Muslim community. Thirdly; by the establishment of unity among Muslims, through the medium of trade and commerce.

All Muslims, religious Heads, social leaders, and teachers of all Muslim communities are requested to inform the Muslims of their community of this conference, and to urge them to make necessary preparation to attend the conference as delegates with full authority to act for the Muslims of their community.

All delegates attending the conference are requested to contribute the sum of \$25.00. And all observers are also asked to make a contribution of \$10.00 to help defray the expenses of the conference. We request all Muslims who are planning to attend the conference to notify the committee of arrangement of their coming two weeks prior to the conference. Accommodation for lodging and board can be arranged at \$7.00 per day. Special arrangement can also be arranged for those desiring same.

COMMITTEE OF ARRANGMENT

The informant also furnished a copy of a printed invitation to a benefit reception and dinner to be held on the evening of Monday, February 15, 1960, at the school room of the Institute of the Islamic Mission of America, 143 State Street, Brooklyn, New York, telephone TRIangle 5-1593. Mohamed [REDACTED], Imam and Assistant Director of the Islamic Mission of America, was named as the Chairman of the benefit, and Doctor Mahmoud Haballah, Director of the Islamic Center, Washington, D. C., was listed as the principal speaker. The invitation stated further, that Muslim ambassadors, delegates and representatives to the United Nations and "Muslim Consul General" would be honored guests and speakers. N.Y.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

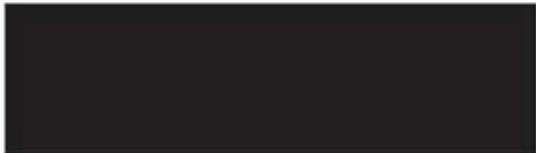
Washington 25, D. C.

February 19, 1960

ISLAMIC MISSION OF AMERICA
143 STATE STREET
BROOKLYN 1, NEW YORK

The confidential informant referred to in the attached memo, dated and captioned as above, has furnished reliable information in the past.

This document contains neither
recommendations nor conclusions of
the FBI. It is the property of
the FBI and is loaned to your agency;
it and its contents are not to be
distributed outside your agency.



ENCLOSURE

105-57545-X

OPTIONAL FORM NO. 10

UNITED STATES GOVERNMENT

Memorandum

TO : MR. A. H. BELMONT *AWB*

DATE: 7-30-60.

FROM : [REDACTED]

SUBJECT: REVEREND SHIEKH DAUD AHMED FAISAL
ISLAMIC MISSION OF AMERICA
143 STATE STREET, BROOKLYN, NEW YORK
INFORMATION CONCERNING

Tolson	_____
Mohr	_____
Parsons	_____
Belmont	_____
Callahan	_____
DeLoach	_____
Malone	_____
McGuire	_____
Rosen	_____
Tamm	_____
Trotter	_____
W.C. Sullivan	_____
Tele. Room	_____
Ingram	_____
Gandy	_____

By referral from the Director's Office, I spoke with captioned individual who telephoned from Brooklyn, New York, at 12:39 p.m., 7-30-60. He said that he had learned that the "Muslim Cult" was planning a meeting in a New York City armory tomorrow and he wanted to go on record that the "Muslim Cult" had no connection whatever with his organization, the Islamic Mission of America. He said that the Muslims did not represent the principles of Islam and he was doing all he could to make that clear by informing Government officials and prominent persons throughout the country.

RECOMMENDATION:

For your information.

AWG:hrt
(4)
1 - Mr. Belmont
1 - [REDACTED]
1 - [REDACTED]

ADDENDUM: 7-31-60

REC-32

105-54545-5

Bufiles reveal that subject is spiritual head and National Director of the Islamic Mission of America and that he corresponded with the Bureau in April 1957 to tell us what a true Muslim is as compared to those who merely use the words Muslim and Islam to foster their own personal ambitions. NY conducted investigation of Islamic Mission of America in 1956 and interviewed subject. Investigation disclosed no subversive information re organization of subject.

(109-12-251-124; 100-158453-14; 105-54545-3)

AUG 2 1960

50 AUG 8 1960 250

Q R

CENTRAL RECORDS ARCHIVE
WCS

OPTIONAL FORM NO. 10
5010-104-01

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI (105-54545)

DATE: 11/15/61

FROM : SAC, NEW YORK (105-21735)

SUBJECT: ~~CHANGED~~
ISLAMIC MISSION OF AMERICA;
SHIEKH DAUD AHMED FAISAL
IS - MIDDLE EAST

The title of this case has been changed to include the name of Shiekh DAUD AHMED FAISAL, the National Director of captioned organization.

Re WFO lets, 9/13 and 21/61, captioned, "DAWOOD AHMED FAISAL, aka; RA - SAUDI ARABIA" (Bufile 97-3277; WFO 97-871).

He is not identical with Shiekh DAUD AHMED FAISAL who is the Spiritual Head and National Director of The Islamic Mission of America, 143 State St., Brooklyn, NY.

Referenced WFO letter dated 9/21/61, indicated that a check in the amount of \$5,000 dated 8/3/61, payable to DAWOOD AHMED FAISAL was drawn on the account of the Royal Embassy of Saudi Arabia, Washington, D. C. Typed on this check was the notation, "contribution to the Islamic Mission as per Min. of Fin. letter No. 1230/6-2 dd. 26.1.881." This check was endorsed by DAWOOD AHMED FAISAL, Islamic Mission of America.

The report of [redacted] instant caption, dated 11/19/56 at New York, which contains information concerning captioned organization and Shiekh DAUD AHMED FAISAL, indicated

- 3-Bureau (105-54545) (RM)
- (1 - 97-3277)
- 2-Washington Field (105-) (ISLAMIC MISSION OF AMERICA) (Info) (RM)
- (1 - 97-871)
- 1-New York (97-1358)
- 1-New York (105-21735)
- EHM:mfw
- (7)

REC-71
NOV 22 2 05 PM '61
MGT.

54545-6

8 NOV 17 1961

NAT. SEC.

58 NOV 28 1961

97-3277-
UNRECORDED COPY FILED

NY 105-21735

that The Islamic Mission of America is a religious organization which was established in 1932 and incorporated in 1944 in the State of New York. Its purpose is to propagate the Faith of Al-Islam. Financial support is obtained through solicitation of donations.

The payment of \$5,000 by the Saudi Arabian Government to ~~PAISAL~~ appears to be a contribution to a religious organization. Information available does not indicate that captioned organization has been engaged in any activity inimical to the best interests of the United States. Further action in this matter is therefore not contemplated, and this case is being placed in a closed status.

FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT

BUREAU

FILE NO.

CDB

REPORT MADE AT NEW YORK	DATE WHEN MADE NOV 5 - 1951	PERIOD FOR WHICH MADE 10/4,8,9,10,11, 13,19,23,24/51	REPORT MADE BY MERRILL E. REESE
TITLE MOHAMED KABBAJ aka, Mohamed Ben El Kabbej		CHARACTER OF CASE SPECIAL INQUIRY-STATE DEPARTMENT PUBLIC LAW 402, 80TH CONGRESS (VOICE OF AMERICA)	

jm
SYNOPSIS OF FACTS:

AGENCY cc-photo-csc
 REQ. REC'D 11-23-56
 REP'T FORW. 12-10-56
 BY JA-en-cek

AGENCY photo USIA
 REQ. REC'D 2-12-60
 REP'T FORW. 3-2-60
 BY dy B

INS records reflect applicant entered U.S. November 2, 1949 on the vessel "Fernfjord". Applicant filed Declaration of Intention on 1/11/50. Applicant born [redacted] in Meknes, French Morocco. Applicant is presently attending P. S. 17 in the adult education class. Employment with the [redacted] satisfactory, and fellow employees comment favorably on the applicant. Applicant employed at State Dept. as "Arabic" announcer on purchase order payments since 5/15/50. State Dept. fellow employees comment favorably on the applicant. References and neighbors recommended the applicant favorably. No record Credit Bureau or NYC Police Dept.

- RUC -

REFERENCE: Bureau letter to Washington Field, 9/27/51.

DETAILS: AT NEW YORK, NEW YORK

NATURALIZATION

The name MOHAMED BEN EL KABBEJ is being added to the title as reflected in the Immigration and Naturalization Service records.

M. HALL.

The following investigation was conducted by SE ROBERT.

APPROVED AND FORWARDED: <i>Edward [signature]</i>	SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES
COPIES OF THIS REPORT		123-11994 -
3 - Bureau (123-11994) 1 - New York (123-8117)		NOV 6 1951 [stamps and signatures]



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

WASHINGTON 25, D. C.

In Reply, Please Refer to
File No. 123-11994

Date: 9/27/51
To: SAC, WASHINGTON FIELD
From: J. Edgar Hoover, Director
Subject: [REDACTED]
SPECIAL INQUIRY, STATE DEPARTMENT
Public Law 402, 80th Congress
VOICE OF AMERICA

AIR MAIL, SPECIAL DELIVERY

You are requested to conduct an investigation of the above named individual. The instructions contained in Section 103, Volume 3 of the Manual of Instructions and Chapter 78, Part 3 of the FBI Handbook should be observed in connection with this investigation. This case is to be assigned immediately and reports of the complete investigation must be submitted Air Mail, Special Delivery, where proper, by 10/11/51.

Address: 353 W. 49th St., New York, N.Y.
Birth date: [REDACTED]
Birthplace: Meknes, Morocco

Enclosure
cc NEW YORK (ENC) 10/18, 10/25
NEWARK (ENC)
Miami 10/18

TEB:uyy
Form 79 to CSC.

Date: November 9, 1951

BY SPECIAL MESSENGER

To: Mr. Donald L. Nicholson
Chief
Division of Security
Department of State
515 Twenty-second Street, N. W.
Washington, D. C.

From: John Edgar Hoover - Director, Federal Bureau of Investigation

Subject: **[REDACTED]**
SPECIAL INQUIRY, STATE DEPARTMENT
Public Law 402, 80th Congress
VOICE OF AMERICA

Jr

four

There are transmitted herewith reports covering the investigation conducted by this Bureau concerning the above-named person: It is noted from your letter dated October 15, 1951 that you have requested investigation in Morocco concerning applicant.

Results of additional Government Agency checks in Washington, D. C. will be furnished upon receipt, which records are being searched under an additional name disclosed in attached New York report dated November 5, 1951 in captioned matter.

- Tolson _____
- Ladd _____
- Clegg _____
- Glavin _____
- Nichols _____
- Rosen _____
- Tracy _____
- Harbo _____
- Alden _____

WBH:bjp
123-11994

- Tels. Room _____
- Nease _____
- Gandy _____

320
51 DEC 6 1951
Enclosure

10
123-11994-11

BY SPL. MSGR
41 NOV 18
COMM-FBI

NOV 3 5 24 AM '51
RECEIVED-MAIL ROOM
FBI

P-W
GCC-W
WST
[Signature]

NY 123-8117

Immigration and Naturalization Service
 70 Columbus Avenue
 New York City

The Immigration and Naturalization Service Records reflected that the applicant's name on the Petition of Declaration was [REDACTED]. Applicant was born on [REDACTED] in Meknes, French Morocco, a son of [REDACTED], and [REDACTED]. Applicant is single and resided with [REDACTED], when his Declaration of Intention was filed on January 11, 1950 in the Southern District of New York.

EDUCATION

Mrs. [REDACTED], Instructor, in Charge of Adult Education, P. S. 17, 327 West 47th Street, New York City, advised that her records reflected that the applicant registered in this school on September 18, 1951 pursuing a course in English and Citizenship, which meets three nights a week. Applicant is still carried on the school rolls, however, he has been frequently absent due to part-time employment.

Mrs. [REDACTED] stated that she was not acquainted with the applicant and was unable to make any comments concerning him. However, she advised that the applicant's teacher Mr. [REDACTED] should recall the applicant.

Mr. [REDACTED], Teacher, P. S. 17, Adult Education, 327 West 47th Street, residence 1117 Bay Park Place, Far Rockaway, Long Island, advised that the applicant was in his class of English and Citizenship, but had considerable absences due to his employment. The applicant has been very cooperative, never causing any trouble in his class. Mr. [REDACTED] stated that he did not know the applicant well enough to comment on his character, reputation, loyalty and associates.

EMPLOYMENT

The following investigation was conducted by the writer.

[REDACTED]
 28 West 40th Street
 New York City

NY 123-8117

Mr. [REDACTED], Assistant Manager, advised that his records reflect that the applicant was hired on February 17, 1950 and voluntarily resigned on March 3, 1951. Applicant's employment record was satisfactory and he is eligible for rehire. During this period applicant resided at 148 Ludlow Street.

The following fellow employees of the applicant advised that they considered the applicant to be a very quiet man and knew nothing derogatory concerning him. They stated that the applicant left his job because of better opportunities elsewhere. They stated that they would recommend the applicant as to character and reputation. However, they were unable to comment on his loyalty due to the fact that they never had any political discussions with the applicant.

Mr. [REDACTED]

Mr. [REDACTED]

Mr. [REDACTED]

Mr. [REDACTED]

State Department
 1790 Broadway
New York City

The following investigation was conducted by SA RAYFORD S. KISSIAH.

The files of the Personnel Department, U. S. State Department, reflected the applicant to have received purchase order payments from the Voice of America, commencing May 15, 1950 to September 21, 1951, date of last payment. It is noted these payments were for services rendered as an "Arabic" announcer. The applicant's address is listed as 353 West 49th Street, New York City.

Mr. [REDACTED], Arabic Language Unit, 250 West 57th Street, Voice of America, advised that to his knowledge the applicant comes from French Morocco and he, personally, has known him approximately one year on a business level. He advised that based upon this limited association with the applicant he believes he is the type of individual whom he would unhesitatingly recommend as to character, ability, morals, and political stability. He stated the applicant is definitely anti-Communist.

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Mr. [REDACTED] advised that he has no knowledge of the applicant's family background, personal history, or any organizations with whom the applicant might be connected. He indicated that nothing of a derogatory nature has come to his attention regarding the applicant, and he would unhesitatingly recommend him for a position of trust with the United States Government.

Mr. [REDACTED], Chief, Soviet East and Trans-Caucasian Section, Voice of America, 250 West 57th Street, New York City, who has known the applicant on a business and personal level approximately four months, advised that to his knowledge the applicant is a Moroccan Nationalist and is directly connected with the Sultan Family of Morocco, thereby being politically anti-Communist. Mr. [REDACTED] furnished substantially the same information as did Mr. [REDACTED] regarding the applicant in that he would unhesitatingly recommend the applicant for a position of trust with the United States Government.

REFERENCES

The following investigation was conducted by the writer.

Mr. [REDACTED], 2064 75th Street, New York City, Proprietor of Import and Export Clothing Company, 366 Broadway, advised that he has known the applicant since his entry into this country, however, he has heard of the applicant in Meknes, Morocco, where the applicant was a watchmaker by trade. He stated that the applicant's father is deceased, and his mother lives on a large farm where the family enjoys a very good reputation in Meknes, Morocco. He has never known the applicant to be in any trouble and knows that the applicant is in sympathy with our democratic form of Government. The applicant's character and reputation is above reproach. He stated that he would highly recommend the applicant for a position of trust.

Mr. [REDACTED], 148 Ludlow Street, building guard, assigned to the United States Post Office, advised that he sponsored the applicant's entry into the United States, as he had known the applicant and his family since 1925. He stated that the applicant attended the High School in Meknes, Morocco, and was a watchmaker there while his mother operated an olive farm.

NY 123-8117

He stated that the applicant's family was well respected in Meknes, Morocco, as they had been very good friends of the Sultan family, the rulers of Morocco. He stated that the applicant has a sister approximately twenty years old, who is married and another sister fourteen years old, and a brother approximately ten years old, all of whom are residing in Meknes, Morocco.

Mr. [REDACTED] stated that it was the applicant's desire to bring the remaining members of his family to the United States.

He stated that the applicant's date of entry into the United States was November 2, 1949 aboard a Norwegian ship, and he resided at his apartment for approximately four or five months. He also advised that the applicant is presently residing at 353 West 49th Street, New York City and is attending P. S. 17, taking a course in English and Citizenship. He is employed by a [REDACTED].

He stated that the applicant was of good character and reputation, and always striving to become a good American citizen. He stated that the applicant associates with good businessmen, and he would not hesitate to recommend him for a position of trust with the United States Government.

The following investigation was conducted by SA RAYFORD F. KISSIAH.

Mr. [REDACTED], Arabic Unit, Division of International Broadcasting, Voice of America, 250 West 57th Street, New York City, advised that he has known the applicant approximately two years. He stated that the applicant is a very good worker and gets along fine with the other employees, and reportedly comes from a good family in Meknes. He commented favorably on the applicant's character and associates, and added that the applicant supports the United States Government, and could be recommended for a position with the Government.

ACQUAINTANCES

Mr. [REDACTED], 920 9th Avenue, New York City, advised that he had lived on the same street with the applicant's family in Meknes, Morocco,

NY 123-8117

approximately twenty years ago. He stated that the applicant's family had enjoyed an excellent reputation in the community of Meknes, however, he has only known the applicant personally for the past two years. He stated that he did not know of any organization to which the applicant might be a member, however, he stated the applicant is definitely anti-Communitic in his political views. He stated that the applicant has conducted himself in a very respectful manner, and is of good character and associates. He stated further that he would highly recommend the applicant for a position of trust.

NEIGHBORHOOD

148 Ludlow Street
New York

The following persons advised that the applicant only resided at this address with Mr. [REDACTED] for a few months during 1949 to 1950. They stated that they knew nothing of the applicant's background, however, the applicant created the impression while residing at this address that he was of good character and reputation. They stated that they did not know the applicant well enough to comment on his loyalty.

Mrs. [REDACTED]

Mrs. [REDACTED]

Mrs. [REDACTED]

353 West 49th Street
New York City

The following persons advised that the applicant has resided at the above address for approximately one and a half years, during which time he has been a very quiet and sober individual who is well-liked among the tenants in the building. They stated that he is very industrious, as he is working part-time and also attending Public School. They stated that they had no reason to

NY 123-8117

doubt the applicant's loyalty to this form of Government, as they have heard the applicant praise the United States Government. They stated that the applicant's character, reputation, associates and loyalty were all very good and they would not hesitate in recommending him for a position of trust.

Mr. [REDACTED]

Mrs. [REDACTED]

Mr. [REDACTED]

Mrs. [REDACTED], Superintendent

CREDIT

The records of the New York City Credit Bureau as checked by SE THOMAS J. MC GUIRE failed to reflect any record for the applicant.

CRIMINAL

The files of the New York City Police Department as checked by SA AUGUST J. MICEK failed to reflect any record for the applicant.

- REFERRED UPON COMPLETION TO THE OFFICE OF ORIGIN -

Gatherings in Diaspora: Religious communities and the New Immigration

Edited by R. Stephen Warner and Judith G. Wittner | Copyright © 1998 Temple University Press
ISBN-10: 1-56639-614-X | ISBN-13: 9781566396141 | Pub. Date: 04/23/1998

CHAPTER 7 – Structural Adaptations in an Immigrant Muslim Congregation in New York

By Rogaiya Mustafa Abusharaf (pg. 235-261)

[pg. 235] *“The notion that religions change seems in itself almost a heresy. For what is faith but a clinging to the eternal, worship but a celebration of the permanent? Has there ever been a religion, from the Australian to the Anglican, that took its concerns as transient, its truth as perishable, its demands as conditional? Yet of course religions do change, and anyone religious or not, with any knowledge of history or sense for the ways of the world knows that they have and expects that they will. For the believer this paradox presents a range of problems not properly my concern as such. But for the student of religion it presents one, too: how comes it that an institution inherently dedicated to what is fixed in life has been such a splendid example of all that is changeful in it? Nothing, apparently, alters like the unalterable.*
- Clifford Geertz 1971, 56”

How have immigrant Muslim peoples carried on their religious faith and traditions in the context of a predominantly Christian America? What structural changes accompany an immigrant mosque's adaptation to this doubly alien environment? This chapter explores these questions through the examination of an immigrant Muslim mosque that I call the Islamic Mission in Brooklyn, New York. The Mission, one of the oldest immigrant mosques in the United States, has experienced significant changes in its ethnic membership as well as in its organizational structure, and thus offers a unique opportunity to study how Islamic religious practices are institutionalized through a dynamic process of "selective adaptation" to the North American context. In this chapter, therefore, I focus on two significant issues: (1) ethnicization, through which the Mission has undergone a transition from a [pg. 236] philanthropic enterprise founded by a wealthy Moroccan immigrant into a Yemeni ethnic religious institution; and (2) organizational adaptation, through which the Mission has become a congregation, having membership, a formal governance structure, a hired clergyman, and regular ethnic activities. Since the congregation's founding in 1928, its character has been significantly transformed as a result of changing ethnic membership. Sheik Daoud Ahmed Faisal, a Moroccan immigrant, founded the Mission and opened it to Muslims of any background. Recently, though, Yemenis have become the predominant ethnic community in the congregation, and this ethnicization process has had important implications for patterns of participation and worship, notably for women, that I shall examine. I shall also explore how a religious institution that is not typified by a "congregational" polity in its homeland has adapted itself to the United States by adopting this organizational form. The most significant structural changes in the inner workings of the Mission have been the formalization of the governance structure (the concept of membership in the mosque and the election of a board of directors) and the professionalization of the clergy. These changes, I argue, are partly adaptive changes made in response to forces in the host society. Yet while the Muslim immigrants have adapted their religious institution to new challenges in North America, they maintain continuity with their traditional culture. This congregation has been and continues to be a vehicle through which immigrants reconstruct their communal identity in the diaspora, thus preserving and safeguarding their ethnoreligious and cultural landscapes. For all its congregants throughout the years, it has been the paradigmatic religious and cultural "home away from home."

Methodology: I first encountered the congregation in 1991 while researching the social history of Sudanese migration to the United States and Canada, but I did not focus on the Mission as a specific ethnographic site until joining the New Ethnic and Immigrant Congregations Project (NEICP) in 1994. The bulk of my fieldwork was done between the fall of 1994 and the spring of 1996. I used traditional ethnographic methods

of life-history collection, participant observation, and extensive review of textual material. I also found it necessary to do multisite research in order to establish the distinctiveness and cultural particularity [pg. 237] of the Islamic Mission. Most of my visits took place on Fridays, when the jumaa (congregational prayer) is held. I paid other visits on Sundays and weekdays and at different times of the day to enable me to observe additional events as well as regular weekday activities. As a result, I witnessed conversion ceremonies with five people during an evening prayer, and I was present at a funeral service. Several long-time Sudanese members of the congregation (Babikir, Osman, and Eissa) were my initial key contacts. I had established rapport with them during my earlier research. Thus, I experienced little of the initial mistrust, hostility, and suspicion that is so common in ethnographic research. My interviewees introduced me to other influential figures in the body of the congregation, notably the imam, Haj Mukhtar Al Tantawi, 1 and a Yemeni business owner, Haj Ali, who serves on the Mission's board of directors as its treasurer. To protect the privacy of these individuals, I have changed all personal names (except that of the founder, Sheik Daoud, a public figure), drawing from a pool of common Arabic Muslim names. All quotations from interviewees represent my translations from Arabic. I informed the imam about my plans to study the history of the Mission as part of the NEICP, and from then on he (and other members) referred to me as the dactora (doctor), indicating their appreciation of my position and my task. I made it clear that my role was to construct a history of the Mission as well as to explore what the Mission has meant for its members throughout the years. Most of my encounters with Mission members were supportive and helpful. One member expressed his admiration for the project in these words: "God has given you an excellent opportunity to do good work on the masjid [mosque]. I think it is very important that you do this, and we will be very interested in your work." The imam spared no effort to provide much needed information during the nearly two years of my frequent and lengthy visits to the congregation. He also made it possible for me to interview members for whom my female gender could have caused considerable discomfort in a predominantly male congregation. My identity as an immigrant Sudanese Muslim female provided multiple avenues for ethnographic insight. As a Muslim, I was able to participate in ways that a non-Muslim obviously could not (for example, attending prayer). However, as a female researcher, I realized that there were limitations to my ability to gather data in a male-dominated congregation. For example, I could not gather data from the main sanctuary when the men were present. I was able to listen to the sermon [pg.238] (*khutba*) as well as to any announcements or commentaries originating in the main male-occupied sanctuary, but only from a remote-speaker equipped study room on the third floor, and I was aware that listening is only one part of observing. In this respect the imam and my informants were especially helpful in dealing with my gender-related data gathering difficulties. The absence of other women in the mosque's service prompted me to explore patterns of gender participation. I interviewed several women—three Yemenis (Thahaba, Naseera, and Um Saeed), a Sudanese (Nafisa), and an Afro-Caribbean (Kulthoom). Ultimately, the Mission proved to be a rich and useful site for the exploration of the meaning of congregational experience for Muslims in North America. The Mission today remains a vital cultural expression of the migrants' difficult mix of a desire to achieve legitimacy in their new location while maintaining the cultural and religious principles from their societies of origin.

The Congregation in Islamic Theology: Before considering the evolution of the Mission as an ethnic religious institution, I begin by discussing the place of the congregation in Islamic theology. The first Muslim congregation was found in the Kaaba (sacred tabernacle) in the city of Mecca in Saudi Arabia known as Elharam Elsherief (The Sanctified Tabernacle). The centerpiece of the Kaaba is a place for retreat, an embodiment of universalistic Muslim ideals reinforcing communal existence and solidarity among Muslims, especially during the annual pilgrimage rites. 2 Thus, congregations in Islamic tradition appear to serve multiple roles that include both spiritual as well as communal dimensions. These roles, as well as the universalistic claims of Islam, are apparent in the following Qur'anic verse (Sura 2: 125):

“Remember We made the House, a place of assembly for humankind, and a Refuge of Safety: {So} take the Station of Abraham as a place of Prayer: We covenanted with Abraham and Ismail: that they should sanctify My House for those who compass it round. or use it as a retreat, or bow in prostration therein.”

Throughout Islamic history the *jami* (congregation) has assumed considerable significance for Muslims' religious practice as well as their social worlds. Mosques are established by believers who wish not only to worship the One God but also to seek the warmth, exhilaration, and gratification of the community of fellow Muslims with similar persuasions [pg.239] and worldviews. According to Mona Abut Fadl (1991, 27), "for Muslims communal prayer, *salat el jumaa*, remains more than an act of devotion in a formal place of worshiping, but it is an act that transcends the individual to the community and crosses the bounds of space and time, thus nourishing and fortifying the sense of community and identity." Gathering in a congregational setting also corresponds to the highly valued Islamic universalistic ideals of the Ummah, "the community of faith." The Ummah denotes that "purposeful entity, composed of a group or *ajamma* whose members, by virtue of a common faith, way of life and a sense of destiny, have been forged in a common historical consciousness. Thus they are endowed with the awareness of a common identity, allegiance and purpose" (Abul Fadl 1991, 58). The neighborhood mosque is the religious institution where the five daily prayers are said: *salat elsubh* (morning prayer), *salat elthuhr* (noon prayer), *salat alasar* (afternoon prayer), *salat el maghrib* (sunset prayer), and *salat elishaa* (evening prayer).³ The main congregational service is held on Friday at noontime, preceded by a *khutba* (sermon). Mosques in Muslim societies derive most of their support from their local community, although most of them are built and maintained structurally by the national government. Mosques have neither a professional ministry nor an official membership; Muslims can worship at any masjid they choose. In fact, in Muslim ecclesiology one is not a member of the mosque but rather a "serviteur" of God (see Murphy 1994, 19). Membership in a congregation is exemplified by one's service to God regardless of one's ethnicity, gender, or class, for in the mosque "all marks of distinction that imply a sense of exclusivity or an ascribed privilege are dissolved" (Abul Fadl 1991, 59). With this understanding of the multiple roles the congregation plays in Islamic theology and Muslim social life, I turn now to explore the social history of the Mission.

From Multiethnic Mission to Ethnic Congregation: The Islamic Mission is situated in a residential Brooklyn neighborhood near the street where the bulk of Muslim immigrant-owned businesses are located. Its founder, Sheik Daoud Ahmed Faisal, was born in 1891 in Morocco, was educated in Grenada, and in 1913 immigrated to the United States, where he founded the masjid in 1928 (Farrant 1965). From its original location at 128th Street and Lenox Avenue in Harlem, the masjid moved to Brooklyn Heights in 1935. Sheik Daoud was a member [pg.240] of a wealthy family who owned gold mines in Morocco, and so he enjoyed an income that allowed him to carry out the duties of his masjid. An excerpt from a letter he wrote to the American Consul General in Aden on September 23, 1952, to sponsor a Yemeni Arab who wished to immigrate to the United States, testifies to his financial status:

"Your Excellency; ... I am Sheik Daoud Ahmed Faisal. Spiritual head of the Islamic Mission of America for the propagation of Islam in the United States. ... I have property value over \$75000.00 dollars [sic] in the United States of America from which my income derives and said income is spent exclusively for the benefit of my Muslim brothers and sisters whom I serve by the leave of Allah, my Lord. I have just completed the extension to our mission house at a cost of over \$23000.00 dollars [sic] especially for the accommodation of our ever-growing Muslim community."

The Mission was thus Sheik Daoud's philanthropic offering to the Muslims of New York. The founding of the Islamic Mission marked the birth of an African Muslim religious body in North America. It also signified Sheik Daoud's efforts to consolidate the Islamic faith in diaspora by keeping alive the community's understanding of the practices of the Sunni branch of Islam upon which his congregation was based. For Sheik Daoud, the Mission not only represented a means of reinventing the homeland but also proved instrumental in legitimizing Islam in the American context. Geertz (1971, 3) argues that "religion may be a stone thrown into the world; but it must be a palpable stone and someone must throw it"; this mosque clearly represented such a "palpable stone." Mosques in Muslim societies reinforce not only religiosity, or God consciousness, but also community consciousness. Thus, the founding of the Mission was an effective way for Sheik Daoud to reimagine the communal life of the homeland. As Conrad Arensberg argues:

“To reconstitute a communal life. to live together as an ethnic group, the immigrants have built in exact and revealing terms the key institutions of their native land and its ancestral but ever-changing social order. Culture is a way of life. a way of thinking and feeling, a way grounded in highly specific institutions of distinctive social pattern, articulation, and relationships. To reconstitute one's way of life is to build. reinvent such specific institutions. (quoted in Klass 1961, xiii)”

Indisputably, Sheik Daoud was the central figure in this congregation. He was benefactor, spiritual leader, imam, and zealous missionary. As the mosque's imam, he had an expanded role from that of [pg.241] imams at home. This in itself represented an adaptation to the new challenges of the American context. For example, besides leading the congregation in prayer (as an imam in a Muslim country would have done), he presided at every worship service, wrote marriage contracts and gave divorce certificates, conducted funeral services, and participated in conversions. The conversion process is a window into the cultural significance of the Mission in its founding period. According to a Brooklyn newspaper account (Farrant 1965), a new birth certificate was issued for each convert, who in turn had "to petition the mosque for 'reclamation' of the names of his slave ancestors, as they were known before enslavement." Because his congregation was initially founded in Harlem, Daoud enjoyed the benefits of reaching out to a sizable African American and Afro-Caribbean population whose memory of Islam was revived in North America after the advent of missionaries from the Islamic Ahmadiyyah sect (Turner 1986).⁴ For people of African descent, Daoud's mosque represented an "African space" where commemoration of "authentic" Islamic practices was celebrated. For those many former slaves with Muslim roots, the congregation told "a powerful story about continuities between the present and a past" of African peoples in the Americas (Scott 1991, 267). In his discussion of religions of the African peoples in the Americas, Joseph Murphy (1994, 186) introduces the concept of "diasporan spirituality" to show their orientation to Africa. He also discusses how in the context of the religious experience of people of African descent,

“the boundaries of space and time constructed by the ceremony [of worship] condense the experience of the community into a limited number of symbols so that the people can show themselves their part in the cosmic drama of the African people. In the construction of the space of the ceremony and in the limited time bounded by the ceremony's opening and closing, the people may enter an African space and time.”

In this context Islam is indeed a "diasporan spirituality" that allows African Americans to experience a connection between Islam and the African continent. Murphy's concept of diasporan spirituality helps us understand the meaning of the mosque for African and African American people. It is worth reiterating that Sheik Daoud was a zealous missionary. His efforts included tours to the Caribbean at a time when many Caribbean nations were under colonial occupation. After one such [pg.242] tour, he wrote to Sheik Hamff Aziz of Princetown, Trinidad, on May 7, 1951, expressing his satisfaction: "I am quite pleased that my humble effort in propagating the faith of Islam to humanity has found favor with such noble minds as yours and those who found satisfaction and guidance in it." Beside the significant Afro-Caribbean and African American constituency in the Mission, many Arabs and African immigrants had also found "welcome in Doro [Brooklyn]," as was reported in the Brooklyn Eagle (Toomey 1951, 10). According to this account, "when Arabic sailors dock in Brooklyn, many of them head immediately for the Islamic Mission of America, 143 State Street." Among those sailors were Sudanese merchant marines known as the "Babara," who joined the Mission in the 1940s. (Bahara is the Arabic word for "seamen," and it is often used by my Sudanese contacts in the Mission to refer to themselves.) The Babara worked in various international naval companies (for example, the British War Ministry), arriving in American ports during World War II, when they were recruited to join the U.S. Navy, which was greatly in need of their services. Because of this service, they were quickly granted American citizenship, and many settled in New York after the war. The Babara, who have been worshiping at the Mission for decades, represent a most unusual immigrant community. Not only are they pioneers of Sudanese migration to North America, they moved at a time when any sort of Sudanese out-migration was relatively unknown. Also, because of their ethnolinguistic makeup as Dongulawis (from Dongula in the Sudan), they managed to reproduce in revealing ways the community they left behind. Within

Daoud's mosque, they represented a distinct community by virtue of their ethnicity, their historical experience as World War II servicemen, and their place of origin. Because of their quick access to the benefits of citizenship, as well as their relatively high incomes, the Babara encountered fewer social problems than other immigrants to the United States. However, in their state of diaspora, they did experience a sociocultural and religious isolation that prompted them to congregate with each other and with other Muslims. Oscar Handlin (1973, 105-106) has suggested that "the more thorough the separation from the other aspects of the old life, the greater was the hold of the religion that alone survived the transfer. Struggling against heavy odds to save something of the old ways, the immigrants directed into their faith the whole weight of their longing to be connected with the past." However, as did the majority of immigrants in [pg.243] North America, the Babara worked to remake their past in an unfamiliar surrounding. They found the ritual observance an appropriate place to start regaining the life they had once extolled back home, as Osman and other members have indicated to me. Indeed, as Earle H. Waugh (1991, xiii) argues, "religious ritual has an important role in strengthening this sociocultural identity; conversely, shared identity is a nurturing soil for the cultivation of religious observances." Even from the outset, however, the varied interplay between the Babara and the larger North American host society influenced their congregational experience. Both Eissa and Osman explained that the Mission consolidated their social relations with other Muslims in New York. They agree with the newspaper accounts that report that, since its founding until the mid-1980s, the Mission attracted a diverse Muslim constituency for jumaa as well as during *Eid elfitr* (small Ramadan feast) and *Eid eladha* (the big feast following the pilgrimage to Mecca). It does not come as a surprise that many Muslims with marked ethnolinguistic differentiations would find refuge in the Mission, given Sheik Daoud's leadership, effective organization, and generosity. Babikir, another long-time member, explained the attraction of the mosque for the Babara in this way:

"When we came to Brooklyn we were young men, we did not have families yet. Only a couple of us were married, and they brought their wives years after our settlement. We had excellent relations with each other because all of us are Dongulawis. We lived in the same apartment building, we ate, prayed, and socialized with each other. But life was not as it used to be, and we missed our extended families, friends, and neighbors in the Sudan. We belonged to a Navy Servicemen's Union here in the United States. Through some black American friends, we were introduced to Haj Daoud. Haj Daoud was extremely fond of Sudanese because he knew Satti Majid, a Sudanese marine who came before us. These blacks told us about Majid's efforts with the black community in Harlem. He converted many people, and he was highly respected by many people. We did not have a formal place to pray and to meet with other Muslims. Very few Muslims were in New York then. The mosque helped us in the ghorba [the state of being away from home] and helped us get to know other Muslim people."

The symbolism attached to the Mission and the fact that it provided a space where Islamic ideals were reinforced are also clear from Eissa's account: [pg.244]

"Black Americans as well as Caribbeans were always very enthusiastic about worshipping in it. Blacks who told us about Satti Majid's role in converting many black people told us that he emphasized Islamic ideals of equality and that there is no color line in Islam, that everybody is equal in the eyes of God This was very appealing to black people, and that is why they felt very comfortable in coming with us to the Mission."

I was told that, in addition to African Americans and other Muslims in Brooklyn, women also used to worship at the Mission. As Kulthoom, an Afro-Caribbean member, indicated:

"We used to go to the Mission everyday for the ishaa [evening] prayer and on Fridays. Mother Khadija, Haj Daoud's wife, was also there all the time. A lot of women-Sudanese, Caribbean, and black Americans - all came here. We used to have also a religious discussion group. We were very happy to be part of the Mission. But now, there is not enough room for women. We go to other mosques now."

Under Sheik Daoud, the Mission provided its male and female constituency with a means for seeking legitimacy by normalizing Muslim religious practices in the United States. As Osman explains:

“When the Mission was founded very few Arab Muslims lived in Brooklyn. There were some Pakistanis and Indians, but American people were not familiar with Islam because of the small number. But when the mosque was built, people started to notice. Neighbors became aware of our practices especially during the jumaa. Little by little, they became used to the idea of a mosque in their neighborhood. Now there are even more mosques established by both immigrants and nonimmigrants. I think that people in Brooklyn now do not look at these mosques as alien institutions anymore. “

As Osman's account makes clear, the Mission has played a significant role in "reducing the distance" between immigrants and their hosts. This narrative corroborates Thomas Sowell's (1996, 48) argument that "not all cultural interaction resulting from migrations are one way. Just as the larger society surrounding the immigrants may influence their culture, so can the immigrant culture affect the larger society." In its early years the Mission was a philanthropic offering of a wealthy, religiously gifted Moroccan, Sheik Daoud, who conducted affairs at the Mission in accordance with the Islamic principles that he recognized. In a spirit of noblesse oblige, he made it available to all the Muslims of Brooklyn, an originally small number that came to include African Americans, Afro-Caribbeans, and Sudanese. For years [pg.245] after its founding, the Mission constituency was thus largely multiethnic, both male and female, but since the 1980s, there has been a marked decline in this character. Some previous constituencies have left, and they have been replaced by others. Many Sudanese Babara who worshiped in the mosque for four decades have moved away. Some repatriated to Sudan, and some relocated to other, warmer regions of the United States. Currently only three Babara still live in Brooklyn and pray at the Mission. The African American constituency has also declined. Lawrence Mamiya (1995) indicates that many left to establish the Darul Islam movement (the House of Islam) and their own mosque. In a personal communication in 1996, Mamiya elaborated:

“In regards to the split by the Darul Islam movement, some of the African Americans who were members of the mosque felt that Sheik Daoud and the masjid as a whole were not doing enough outreach work with the black community, who constituted the majority population in that part of Brooklyn. This was in the late 1960s and early 1970s, when the black power and black consciousness movement was in full swing in the United States. So the African American members were affected by those ideas, and they decided that they could form their own masjid (the Yasin Masjid) and do their work in the black community.”

Although the decline of the African American constituency did occur when Sheik Daoud was alive, several contacts indicated that some of those who continued to worship at the Mission now go also to Masjid el Taqwa in Brooklyn under the leadership of Imam Siraj Wahaj, an African American. (Daoud died in the mid-1980s. The exact date is unknown.) Yemenis now constitute the Mission's predominant ethnic group, with nearly two hundred members, according to the chair of the board of directors. Haj Ali observes:

“Many people in this neighborhood know that the Mission is jami Yemeni [a Yemeni congregation]. Apart from Friday service, the mosque is constantly attended by Yemenis. Now we haw idara [administration] run by Yemenis. They work very hard to make sure that everything here is taken care of.”

Another member indicates:

“It is true that a lot of people come to worship at the Mission, but the majority are Yemenis. Brooklyn is a main area of concentration for Yemeni people. Usually these people do everything together. [pg.246] Because there is a very large number of Yemenis in Brooklyn

now. Almost all of them come to the Mission ... They are also in the board of directors who run the mosque."

The death of Sheik Daoud, the out-migration of Sudanese Babara, and the departure of African Americans, as well as the influx of Yemenis into Brooklyn over the last twenty years, have all combined to change the character of the mosque dramatically in patterns of worship, organizational structure, and gender and ethnic participation. The Mission has become a Yemeni congregation, governed and regulated by the Yemeni ethos, codes of behavior, and cultural sensibilities. Of course, as a mosque, the Mission is officially open to the Muslim public, and this matters for Friday jumaa, when Muslim men from all backgrounds come to prayer. But the rest of the week—most visibly in the predominance of Yemenis during daily evening prayer—and for the determination of its future, the Mission now is an ethnic, specifically a Yemeni, cultural space. Adherence to a common religion does not guarantee unity. Indeed, as Richard Weekes (1984, xxvii) argues, "nowhere is the division within Muslim society more apparent than in the understanding and practice of religion." Similarly, Geertz (1971, 14) writes that:

"religious faith, even when it is fed from a common source, is as much a particularizing force as a generalizing one and indeed whatever universality a given religious tradition manages to attain arises from its ability to engage a widening set of individual, even idiosyncratic conceptions of life, and yet somehow sustain and elaborate them all."

And Wade Qark Roof (1993, 204), reflecting more on Christians than on Muslims, writes about local religious communities:

"Every congregation has its own culture - a set of symbols, values and meanings that distinguishes it from others. Aside from the more obvious factors that have a bearing, such as religious background, polity, and social context, congregations differ in the stories they tell about life. They are "thick gatherings," each with its own rich idiom and narrative combining elements of world view, ethos, plot, and identity. Mood, atmosphere, tone, sight, tastes, and smell are all involved as is a sense of life's unfolding drama - from where and to where does time march. Each congregation has its own "style," its own sets of encoded meanings about sacred realities."

The current congregational membership of the Mission relies on ethnic affiliation, and in the process it therefore reinforces the majority of its members' self-awareness as Yemenis.

[pg.247] **The Mission as a Yemeni Congregation, 1985 to the Present:** Most Yemeni immigrants were sailors who decided to stay permanently in port cities like Detroit and New York and who secured employment in Arab-owned businesses in Brooklyn and elsewhere. They have become a closely knit ethnolinguistic community that has found a cultural and religious home in the Mission. Since the mid-1980s they have become the majority in the congregation and have assumed the leadership of the Mission. This resulted in replacing many of the practices prevalent during the life of Sheik Daoud. The transition from a multiethnic congregation to one with Yemeni predominance heightened the awareness among worshippers of ethnic and gender boundaries within the congregation. Several factors account for the transformations that took place in the Mission as a result of the changing ethnic fellowship. First, Yemenis are racially and ethnically homogeneous (Held 1989). This ethnic homogeneity has enabled the Yemenis in diaspora to preserve their identity as an ethnic community rather than a religious one. This is understandable, since ethnolinguistic differentiations that characterize other communities do not exist among Yemenis. In fact Yemenis have little interaction with non-Yemenis, and as Carla Makhlouf (1979, 14) points out, "for political, economic and religious reasons, Yemen has been historically a most isolated society." Second, although it is true that Yemenis share the fundamental beliefs of other Sunni Muslims, including the same commemorations related to their faith and the same body of duties that they should perform, they practice them differently and give them different emphasis. The Islamic Mission now largely reflects Yemeni religious traditions and conceptions of the world, traditions and conceptions that differ from the former

practices of Sheik Daoud and his congregation. As Yemenis assumed the leadership of the Mission, they reconfigured the congregation as a more ethnically homogeneous body and, in particular, discouraged the participation of women in worship.

Women and the Mission: According to long-time members of the congregation, women used to worship in the Mission just as men did. In the "old days," women and men prayed in the main area, which was divided by a partition of "thick draperies" (Farrant 1965), similar to the arrangement found in other mosques. Women were active participants in Halaqa, a religious study group run by Mother Khadija, Sheik Daoud's wife. This has changed in recent times: the very few women who do come [pg.248] to Friday prayer are accommodated in the small study room in the imam's suite. Interviews with my five women contacts, all of whose spouses are members of the Mission, indicate that women do not participate in the congregation. A similar pattern is reported in Barbara Aswad's (1991) study of Yemeni women in Dearborn, Michigan; at the mosque there, considered by women and men alike to be a male congregation, women are excluded. Therefore, while Yemenis have chosen to adapt in certain ways to American patterns, the position of Yemeni women in the United States with respect to the strict sexual segregation remains the same as in their society of origin. Thus Yemeni cultural and religious ideals are embedded in their practices in the Mission. Elements of Yemeni traditional culture have been well identified by Makhlouf (1979, 21) in her study *Changing Veils: Women and Modernization in North Yemen*, where she observes that "all women [in North Yemen] led similar lives, characterized by a domestic orientation and a strict segregation of male and female spheres of action." Thus, socially constructed boundaries are not necessarily revisited as a result of migration, and in the case of the Yemenis, immigration tends to reorient individuals-especially many older women-toward their traditional culture and lifestyle. Umm Saeed, a fifty-year-old Yemeni woman, stated the following:

"You see, Yemeni women in general will never go to a mosque. They think that only men should go to mosques even during the jumaa and the Eid They prefer to say their prayers at home. Most of Yemeni women also do not work outside the home. Just like at home [Yemen], very few women work. It is the same thing here: they only take care of khidmat elmanzil [household work]."

Thahaba and Naseera (both Yemeni women over the age of sixty) described the Mission as a "men's mosque." Both women indicated that they do not usually attend the Mission, but their husbands and sons are members. Naseera emphasized that

"most Yemeni women pray at home. They never go to the mosque-especially the Mission-because they know that the praying area is filled with men. Even during Eid celebration we don't go. Especially for young Yemeni women who have families, it is difficult. But we know that in other mosques women-Egyptians, Palestinians, and Indians - they all like to go."

To corroborate this perception that the exclusion of women is attributable more to Yemeni culture than to Muslim religion, I conducted [pg.249] supplementary interviews with a member of the Islamic Center of Connecticut (known as Masjid el Madina) as well as with another woman in El Takwa mosque in Brooklyn. In both mosques women not only come to worship and socialize but are seen as important custodians of traditions. They are recognized as transmitters of cultural knowledge to the future generations because of their service as teachers of language and religion. For example, at the Islamic Center of Connecticut the majority of teachers are women. Women also assume responsibilities on the board of directors. Some contacts even claimed that women are trying to influence the process that will result in the appointment of the next imam. The population of this mosque contains a diversity of ethnic groups. The largest are Somalis and Indo-Pakistanis, but smaller numbers of Egyptians, Palestinians, Afghans, and African Americans belong. Sumaya, an Egyptian pharmacist, explained the significant role of women in the Connecticut mosque:

"Women play a very important role in the masjid and assume a lot of responsibilities. I would like to emphasize that 80 percent of the mosque activities are carried out by women. Also most

of the Sunday religious classes are taught by women. We conduct workshops and seminars to discuss Islamic feminist issues. We have women's Friday halaqa [religious discussion], and we sponsor community monthly dinners. Women are also responsible for finances, fund-raising activities, and the lunch program for Sunday school. Nowadays we are trying to raise funds to expand the parking lot. Our fund-raising events and workshops are very well attended despite the fact that most of us work full-time elsewhere. Right now we are working on revising the mosque's constitution to formalize the role of women, and so far members of the board are very receptive, because they are aware of the vital role that women play in the functioning of the masjid."

A similar situation exists in El Takwa, an African American congregation in Brooklyn. Women are active in the mosque, which in turn plays a pivotal role in their social as well as religious lives. The differences in gender participation between these mosques and the Islamic Mission appears to be due to Yemeni cultural practices rather than to a religious mandate. In comparison, Sheik Daoud and his African American and Sudanese congregants originated from societies in which "social segregation of males and females is not nearly so rigorously practiced as in many traditional Arab settings" (see Femea 1961, 154). Women in Islamic countries have participated in the shaping of their faith, as Saddeka Arebi (1994, 12) notes:

[pg.250] "Historical developments of Islam testify to the actual participation of women in shaping religion through their leadership of major political revolts, such as the one led by Aisha, the wife of the Prophet in the year 656 A.C., which shaped Islam's political and spiritual future in the most fundamental ways."

Moreover, Mecca has been the host for women and men during hajj and omra⁵ rituals for centuries. The Mission was clearly a more gender-inclusive place during the long leadership of Sheik Daoud. It should be noted that, while Yemeni women are aware that other congregations in New York have active female members, they do not associate their own absence with a subordinated or inferior position. Indeed, as Makhlof (1979, 25) has argued, "in this case where there exists a large amount of sex segregation, women are given a separate sphere over which men have little control and which may constitute a source of support and even power." Makhlof (1979, 22) describes one of the important female rituals that seems to empower women, the *tafrita*, or "afternoon visit," in which they visit each others' homes to chat, listen to music, and chew *qat* (a substance similar to tobacco). It is not surprising to find similar wide-ranging networks of Yemeni women in New York, through which women develop and consolidate their own alternative congregations. These networks not only give Yemeni women in diaspora an opportunity to congregate with each other but indeed have helped eliminate any form of cultural isolation that faces migrant peoples.

Organizational Adaptation: Examination of the Mission congregation's adaptation to its sociopolitical context provides an understanding of how religious beliefs can be "prismatic" - acting like lenses that generate and reflect influences in both the migrants' and hosts' contexts. The Mission has adapted Islam to its North American environment, but it has not been assimilated into it. The distinction is important. Anthony Richmond (1974, 194) defines adaptation as "the mutual interaction of individuals and collectivities and their responses to particular social and physical environments," whereas assimilation is characterized by "the linear progression of immigrant cultures toward a dominant American national character" (McLaughlin 1992, 6). Indeed, regardless of religious affiliation, immigrants from many places have had to adopt already established organizational forms that have helped them negotiate the transition from their socially marginal position as newcomers to a position [pg.251] of full inclusion in their new country while retaining important cultural practices from their old ones. One way immigrants manage this transition from a position of insularity to one of participation is by selectively adapting structural elements of local religious organizations to fit the needs of their immigrant religious institutions. Adaptive strategies are effective mechanisms for gaining legitimacy in the host society. They may also be necessary. In fact, transplanting key institutions of the homeland into a new society without making necessary modifications has proved to be an exasperatingly arduous task (Handlin 1973). Muslims' realization of this predicament reinforced their capacity to respond to the new challenges and influences of the religious "open market system" in the United States (see Warner

1993b, 1050). My ethnographic data on the Islamic Mission experience demonstrate that Islamic religious institutions are structurally flexible and internally adaptive. The remaking of the Mission congregation testifies to its adaptation to the new demands of the host environment. The Mission has made significant changes to common mosque practices in order to adapt to the North American environment. By far the most significant of these has been to accept a professionalized clergy in the form of a hired imam. Other changes include developing a sense of membership in the mosque, creating Sunday events such as Sunday school, and adopting nonprofit organizational structure in order to have a body to own and govern the mosque. Both internal flexibility and external pressures influence the Mission's structural adaptation. The integrative, accommodative, and adaptive potential of Islam is neither a foreign nor a novel phenomenon. A common Arabic expression often emphasized by the laity is *al Islam salih likul zaman wa makan* (Islam is flexible in time and space). Muslim social scientists argue that Islam can adapt both in its theories and in its practice. Abul Fadl (1988, 172-173) has argued that

“the only paradigm of "knowing" compatible with the requisites of all "being" would appear to be one that could accommodate the elements of the intellect with those of the rational and the empirical modes of knowing. Historically, the Islamic paradigm of knowledge has proven congenial to the different modes of knowing. The legacy of the Birunis, Ibn al Haythams, al Ghazzalis, Ibn Rushds, Rhazis, and Suhrawardis [Muslim theologians] is a monument to this capacity to integrate and accommodate the diverse modes or traditions within what is more of a synthetic rather than a syncretist whole.”

In his account of the adaptation experience of Muslims in the United States and Canada, Waugh (1991, 72-73) has maintained that [pg.252] three interconnected factors help Muslims adapt their traditions in a Judea-Christian environment. First, North Americans rate high in religiosity. Thus, "Muslims do not confront the prospects of an environment hostile to matters of faith." Second, Islam shares an Abrahamic origin with the Christian and Jewish faiths, which helps familiarize Muslims with North American religious ideologies. Finally, the emphasis on individual achievement in the North American society does not depend on religious affiliation. Muslims can seek to succeed socially and financially and thus conform to important social mores without abandoning or even mentioning their faith. Immigrants appear to have altered the organizational structure of the Mission in several significant ways. Immigrants view these changes not only as indispensable measures but also as a necessary precondition for the establishment of an Islamic foothold in the United States. The Islamic Mission today has a very different governance structure from the one it had at its founding in 1928. From its founding until his death, Sheik Daoud essentially was the organization as the owner of the mosque and the director of its operations. That has changed. General elections for an eight-member board of directors take place every three years, and the board of directors is in charge of all decisions pertaining to Mission affairs, including finances, religious instruction, and the hiring of the imam. The election of the board of directors demonstrates how membership is now defined in the Mission. Haj Ali described it as follows:

“Only contributing members to the masjid are permitted to vote on who will be elected for the board of directors, who in turn are nominated and seconded for a final vote. Records are kept with the names of those contributing members, who are usually contacted for the general elections of the board.”

Although the concept of membership is alien to masjids in Muslim countries, this immigrant mosque has had to adapt some notion of membership in order to conduct its affairs, and the notion they have adopted is defined by financial contribution. The mission's most conspicuous adaptive strategy has been the creation of a professional Muslim ministry. Mosques in Muslim societies are led in a fundamentally different way from those in the United States, as Waugh (1994, 572) explains:

“Traditionally, Muslims have placed less stress on the local religious institution as a mechanism of identity than have their Christian counterparts. In Muslim countries, the local mosque might well be no [pg.253] more than a convenient place to pray with one's neighbors;

one certainly never becomes a member of that mosque. One of the most crucial reasons for this is doctrinal: Islam accepts no mediating or authoritative role for a religious institution between Allah and the believer. Thus there is no role for an official priesthood in Islam, no need for an institutional body within which those officials may act on behalf of the believers, and no need for membership. [emphasis added]"

In Islamic countries, then, there is no professional minister in each mosque. Muslims instead choose their leadership from among themselves. This organizational practice originates in Islamic theology, which not only does not recognize the role of intercessors between God and the believer but also emphasizes that an individual or a group should neither stand above others nor claim the privilege of special mission not open to others (Abut Fadl 1991). Therefore, in prayers - the supreme act of worship in the congregation - one prays directly to God without intermediaries, and there is no need for an officially recognized cleric (Weekes 1984). Imams therefore are not a professional class of religious leaders, but are instead local leaders recognized for their extensive knowledge of the holy book, the Qur'an, and the Hadith (sayings of the Prophet). The imam's duties are usually confined to leading congregational prayers, which is done on a strictly voluntary, unpaid basis. For those who consider themselves fortunate enough to earn the trust of their community by serving as imams, the role is a source of honor, gratitude, and veneration. Haj Hassan, a Sudanese national who has served as imam in a neighborhood mosque in Khartoum, Sudan, explains the traditional position of an imam in a Muslim country:

"The mosque has always been a big part of Muslims' religious and social activity. The imam is usually a volunteer. Especially because the majority of mosques are built by local financial assistance of local communities and philanthropists, the imams are chosen from the same communities. Imams volunteer to lead prayers, deliver sermons during Friday. or [lead] Eid prayers. They are usually highly honorable and respected people who do not expect any financial gains in return to their religious service. They expect only reward in heaven."

In the United States, most immigrant congregation members work long hours to make ends meet, and thus they have little time to assume the responsibility of being a volunteer imam. These immigrant work realities necessitated the establishment of a professional Muslim clergy "to help promote the spiritual principles of Islam, perpetuate faith and [pg.254] foster better understanding between the Muslim community and people of other religious faiths." The fact that this statement appeared in the Masjid News, the Mission's monthly newsletter, in October 1995 demonstrates an attempt to justify, through the printed word and perhaps in other domains, the emergence of professional imamhood. Further, in the United States now, imams, like their Christian and Jewish counterparts, are expected to be educated professionals. Thus, the imam is recruited from outside the congregation. Haj Tantawi, the imam who left the Mission in 1996, was a professor of religion in Egypt, and the newly selected one, a Yemeni, has a university degree in business administration. When I asked a member to explain why the former imam was an Egyptian and not a Yemeni, he answered, "Egyptian imams are very learned in Islam. Of course to have a knowledgeable imam is very important here, because they do a lot of things. But also the Yemenis know that the Azhar Seminary [in Egypt, where the Mission's imam had taught,] is the best in the world for Islamic studies. They wanted to bring someone [in] who knows what he is doing." The imam of the Mission is elected, formally appointed, and fully remunerated by the Mission's board of directors, a practice that would be virtually unthinkable in a Muslim country. According to Raymond Brady Williams (1988, 93), immigrants' mosques are increasingly hiring full-time imams who are trained in Islamic subjects. Several factors in the receiving society create the need for expanded uses of the mosque and therefore of the imam. The mosque now is a place where members carry out their individual and communal religious duties, hold social occasions pertaining to nonmosque business, conduct marriage ceremonies, perform funeral services, and teach Sunday religious school - none of which happens in mosques in Muslim societies. Thus, the making of a professional Islamic ministry resembling that of the denominationally ordained clergy reflects the capacity of Muslims to respond to their surrounding environment. The Mission's imam perceives his increasingly professionalized role as a reflection of the immigrant community's heightened awareness of the importance of their congregation not only as a place of

worship but as a site where the group is reconstituting itself and its ideologies. Looking back to the days of Sheik Daoud, the Sudanese Babikir explains his view of the changed Mission leadership:

“When the mosque was established, we did not hire an imam. Whoever was able to volunteer to lead prayer did so ... In the 1940s we were tired after serving for a long time in the war. The mosque was a good place to come together to worship, and exchange information [pg.255] and chat. We did not have Sunday religious classes or a board of directors. There weren't as many mosques then as there are now. Our mosque was very similar to those you find at home based on one's willingness to volunteer. We did not have to pay anybody to do anything.”

The situation is vastly different now. Sheik Daoud is no longer alive to provide, to lead, and to serve as he thought necessary. The imam now is dependent on his congregation for his livelihood and therefore has to respond to the desires of the board of directors. His role continues to expand beyond the already expanded one adopted by Sheik Daoud. Haj Mukhtar Al Tantawi, the Egyptian imam, reflected on his role in the Mission:

“I was hired by the Mission to be the resident imam in 1993. The Mission Board of Directors knew of my background as professor of religious studies from the imam who used to be here before me but who chose to return to Egypt after serving for three years. My job here is to lead prayer during jumaa and Eid, to deliver the sermon, to conduct marriage contracts, and to perform funeral services. Being resident in the masjid also makes me responsible for everything that goes on here. Also I make sure that Sunday school runs smoothly. I have invited many speakers to give lectures at several occasions, and we also organize pilgrimage trips to Saudi Arabia. I introduced a lot of activities and events in the Mission. In Ramadan [the Muslim month of fasting] I started a maibat elrahaman [soup kitchen] and a clothes drive for the needy people in Brooklyn. It does not matter what their religion is: we serve dinners for everyone during that month, and all year round we try to help. Muslims are trying to be helpful to those who are in need.”

One of the main activities of any imam is leading the congregational prayer, which remains the most significant ritual for the hundreds who attend every Friday afternoon. Prayer is preceded by an Arabic khutba (sermon), in which Haj Tantawi, for example, addressed a variety of issues ranging from politics, theology, and history to a more transnational discussion of the global Muslim community. Following the Arabic khutba, Haj Ali delivered an English version before announcements or commentaries were communicated. (Tantawi did not speak any English but encouraged a bilingual khutba.) Through sermons, the Mission community comments upon prevailing antipathies and negative imagery of Muslims in their host environment. Khutbas are reflective of Muslims' experience as immigrants and [pg.256] as adherents of a markedly politicized faith. These commentaries range from resistance to the increased proliferation of stereotypical perceptions of Muslims as violent and oppressive to expression of deep-seated discontents with human rights violations in the Balkans, an exceptionally important issue for the congregation. A sermon about the Balkans provides a time for reflecting on and for mourning the massacres and ethnic cleansing of the Bosnians "while the entire international community was watching," as one immigrant put it. These events had significant reverberations on the Muslim world in general and on this congregation in particular, since the Mission has been a strong advocate for the Bosnian cause. At the end of each prayer, members are reminded to make donations to be sent by nongovernmental and human rights organizations for relief operations. According to Haj Tantawi, the new role he had taken on as a community activist through outreach efforts "in time of need" reflects the mosque's intention to counterbalance the negative public image associated with Muslims in North America. The soup kitchen program is one example of such activities. In addition to guiding the community, the imam plays a pivotal role in dawaa (missionary) efforts in the United States. Several mosque members indicated that conversions in the Mission happen with predictable regularity. This is hardly the role an imam assumes in a Muslim society even where there are sizable non-Muslim communities, but in North America imams are increasingly walking in the path of Western

evangelists. Not only does the imam's newly acquired authority enhance his ability to undertake a balancing role between the congregation and the larger society, but it legitimizes his status as a religious figure in the North American religious world. Haj Tantawi's role in religious instruction was also substantial. Sunday religious school falls under the imam's jurisdiction because he selects the curriculum for Arabic and Qur'anic instruction. Haj Tantawi's background as a religious studies professor before his migration to Brooklyn enhanced the role of the congregation as a vehicle for socialization of children. On Sundays children ages six to sixteen attend multiage classes instructed by male teachers. I was informed that most of the girls who are not enrolled in the Sunday Islamic schools are already attending the Islamic school system sponsored by the Muslim immigrant and nonimmigrant community in New York. The adoption of Sunday as an important day for religious activities, as Warner (1994, 81) has indicated, is one of the noticeable calendrical adjustments that immigrants are undertaking. In the United States, [pg.257] Sunday becomes a day for family-oriented activities even though Friday is the Muslim sacred day. Haj Tantawi indicated that

“since everybody works on Friday we cannot adhere to it as a formal day of religious classes. Even for jumaa I am obligated to keep the khutba and prayer rather short, so people can go back to work. For the Sunday school we decided that since all religious classes are held on Sunday, we did not want to choose a separate day. It is easier just to do what everybody else does here.”

In the process of teaching Yemeni children the principles of Islam and the Arabic language, the Mission, like so many other immigrant mosques, is striving to sustain Muslim identities. Warner (1993a, 13) argues that

“as religion becomes less taken for granted under the conditions prevailing in the U.S., adherents become more conscious of their tradition, and many become more determined about its transmission. Religious identities that had been ascriptive from birth may become objects of active conversion, in order to counter actual or potential losses by defection.”

Religious education in general and in the Mission in particular allows the congregation to serve as a mediator between the host and immigrant culture. Hence, education aims at transmitting both revealed and cultural knowledge to the new generation of American Muslims, whose educators spare no effort in promoting the moral, spiritual, and cultural foundations of conceptions of accountability to God and the community in which they live at an early age. Religious instruction, including Qur'anic education, offers one means for inculcating "memorable truth" and passing it from one generation to another. In the face of the dramatic influences of the larger society on young children, the Mission education reflects the determination of the congregation to preserve the identity of immigrants. As Haj Ali observes:

“Sunday school is a great contribution to teach children about their religion and their purpose in life as responsible, virtuous adults. When you bring children to the mosque, you create an understanding of who they are, and where they came from. Some people like to send their children to religious schools. But they are very few, and at some point they have to join public schools. We have to understand that these are American-born children, and they could be pressured by their peers, especially in big cities. So, if children go to public schools and come once a week to the mosque, that will still be good, because they just want to be reminded.”

[pg.258] The greatest change that the Mission has made in adapting itself to its foreign environment, then, has been in the increasingly wide-ranging and professionalized role of its religious leader. But this adaptation has gone hand in hand with several other changes, including the adoption of the host country's organizational forms (nonprofit status and board governance) and religious norms (Sunday school and congregational membership).

Conclusion: The purpose of this chapter has been to highlight the changes in the Islamic Mission's ethnic membership as well as in its organizational form through examining the interrelated processes of

ethnicization and religious professionalization. The objective has been to understand the way in which this congregation has changed through the years. This social history of the Mission provides an excellent example of how congregational structures are shaped by the overall context of the immigrant-host relationship. The Islamic Mission has given Muslim immigrants an opportunity to rearticulate their faith through distinctive adaptations to the host environment's dominant culture, while still struggling to maintain the essentials of their faith and the desirable attributes of their own culture. Throughout this ongoing effort, immigrants stress their determination to retain their culture and way of life even as they rework some roles and adopt some new ones. The Mission, like other Muslim congregations in North America, adopted native organizational structures that parallel those of churches and synagogues. The fine line between adaptation and assimilation is important for immigrants who have "learned that much of their impact and effectiveness depends on [their group's] effective leadership and organization" (Abul Fadl 1991, 59). What is interesting about the Mission is that the more modifications and adjustments the immigrants accomplished, the more aware they became of their distinctive identity in contrast with other groups. Their adaptation therefore is not a "linear progression" toward Americanization or an incidence of cultural assimilation, but rather a modification and a renegotiation of roles.

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NOTES

1. Imam means religious leader, one who leads the congregation in prayer. Haj refers to a Muslim who has performed the annual pilgrimage to Mecca.
2. The pilgrimage (Hajj) is one of the five pillars of the Islamic faith, which are (1) *alshahada*, the confession of faith; (2) *salat*, performing prayers five times a day; (3) *zakat*, almsgiving; (4) *Siyam*, fasting; and (5) the pilgrimage to Mecca. The performance of the annual pilgrimage is a religious obligation that every-able bodied Muslim has to undertake once in one's life-time. Millions of Muslims from all walks of life perform the annual rite, which is believed to be "the culmination of an act of faith" as Abul Fadl (1991, 34) argues. The Hajj consolidates the Muslim sense of community. Purity, piety, and community are all brought into focus during the pilgrimage.
3. Muslims perceive daily prayer as a link between God and the individual. The Arabic word (*salat*) literally means link. Since *salat* is often performed communally, it strengthens community consciousness as well as God consciousness.
4. The origins of the Ahmadiyya movement can be traced back to the nineteenth century, when this sect was founded in India to propagate Islam all over the world, including the United States. The migration of Ahmadiyya missionaries took place during the nineteenth century, and most of their activities were focused on converting African-Americans, who saw Islam as a way of circumventing alienation and ethnic oppression.
5. Omra denotes a visit to Mecca. It is not obligatory like the Hajj.

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Black Pilgrimage To Islam

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PART 1. TRACKING THE RED FEZ: 3. Be-bop to Brotherhood and Beyond (pg.62-68)

[pg.62] The Muslim engagement in Philadelphia produced immediate consequences. The notoriously anti-black police department viewed their activities with more than passive suspicion and considered the Muslim Brotherhood to be a subversive organization warranting constant surveillance, if not harassment and repression. In 1958 they went into action after the movement began to celebrate Lyn Hope's recent hajj to Mecca by intensifying dawa in a series of public events with door-to-door pamphleteering and a poster campaign in downtown Philadelphia. Sulaiman al-Hadi, then a young man who had joined the brotherhood while in prison, recalled being chased out of town "ducking the dog and dodging the gun" because the cops- led by the notoriously anti-Muslim police chief, Frank Rizz~were trying to kill him. Muslims, al-Hadi asserted, were persecuted just for wearing the red fez because it threatened insurrection. At first, alHadi was arrested and paraded through the community in the sidecar of a police motorcycle. At the police station he was charged with "disturbing the peace and creating a public spectacle." He alleged that around the same time the police killed another Muslim named Nuriddin just for making salat in the street. "They attacked him and went to take his Quran. There was a fight and two cops shot each other but Nuriddin got killed in the process. That was in 1958. It happened at Twenty-first and Diamond. Funny thing however. Within a month both of those cops were killed, one in an accident on the New Jersey Turnpike, the other in a fight with his wife. Allah u-akbar!"⁸ Both Sulaiman al-Hadi and Muhammad Salahuddin found the atmosphere more tolerant in New York, where myriad sources of Islamic knowledge existed among the diverse immigrant communities and several African-American scholars.

"We got the idea that all the knowledge about Islam was in New York. So I moved here and began to study seriously. I never wanted to go overseas and I am not in Islam because of my color. A lot of people are, but not me. I converted because I know my Creator made all men and the only reason men are separated is because of the tongues of their parents. What hurts is when you see the children suffer from those divisions."⁹

Al-Hadi settled on Manhattan's Lower East Side on Norfolk Street, where he found other young men who were studying uptown at the Academy of Islam with Sheik Daoud Ahmed Faisal, a Trinidadian immigrant. Eventually they followed Sheik Daoud across the Brooklyn Bridge to a mosque on State Street near Arabtown along Atlantic Avenue. By 1962 Sheik Daoud's Islamic Mission to America had become Brooklyn's first bona fide mosque. It served the indigenous converts from the Lower East Side and the adjacent Arab immigrant community. What is known factually about Sheik Daoud Faisal cannot be separated [pg.63] from the legend surrounding his celebrated reputation. By one account, he arrived to the United States in 1929 hoping for an audition as a symphony violinist. Consistent with his claim of a Moroccan birthright. it appears that he associated with the Moorish Science Temple. although he held a Trinidadian passport. The title "sheik" also points to a prior affiliation with the Ahmadiyyas, although there was no trace of heterodoxy in his strictly orthodox Sunnism. Others have alleged an association with Professor Ezaldeen's AAUAA. His wife, Sayeda Khadija, came from Barbados. "Mother" Khadija is still remembered with great affection as the first woman of African descent to have a profound influence on the growth of Islam in New York. Her efforts resulted in a permanent network of Muslim women, mostly African-American converts, who spread dawa to their sisters in the poor neighborhoods of East New York and Bedford-Stuyvesant. Sheik Daoud himself was deeply influenced by the grand history of Islamic civilization. He envisioned a spiritual reawakening spreading from the Middle East into the Western hemisphere and hoped to realize it by forging

ties between American Muslims from all over the umma. He also saw himself as the individual best able to negotiate the difficult relationship between indigenous converts and recent Muslim immigrants. The UUSA had failed, he believed, because of the lingering influence of the Ahmadiyya Movement. From the perspective of Islamic civilization, the Ahmadiyyas were to him an irrelevant sect whose beliefs bordered on blasphemy. Their organization was further divided by internal power struggles undermining its legitimacy. As sincere as their dawa efforts might have been, they could never provide the kind of leadership necessary in America. There was a need for solid connections to orthodoxy such as the venerable authority that issued from Middle Eastern Islamic institutions like Cairo's al-Azhar University and the Holy City of Mecca. The most accessible route to this legitimacy ran through the United Nations, where dozens of sympathetic delegates might be persuaded to assist the objectives and goal of his mission. Deriving his logic as much from Franz Fanon's anticolonialism as the literature of Islamic revivalism, Sheik Daoud argued that African Americans needed more than spiritual commitment according to the liberal model of religious plurality. They needed to totally transform themselves - their language, dress, customs, and even their daily interaction~ a ritual of purification that would cement them to the real foundations of the worldwide Islamic revival that was occurring across the Atlantic. Inherent in his theology was Sheik Daoud's rejection of any symptoms of the "duality" that W. E. B. Du Bois had attributed to the life of African-Americans. Apprehensive that others would distort his message, Sheik Daoud traveled indefatigably from city to city promoting his dawa in a pamphlet entitled *Al-Islam: The Religion of Humanity*. He tailored its message for those who had grown up in the Black Church, assuring them that Islam was the authentic religion of the prophet Abraham and all his descendants. Historically speaking, therefore, it was the "oldest" monotheism. He attacked both Judaism and Christianity, the former as a cultural practice associated with idol worship, the latter [pg.64] as a social philosophy based on a false interpretation of Jesus as the son of God and the Holy Trinity. He preached the familiar sermon exhorting Black Americans to reject their fabricated, spiritless identities as Negroes by returning to their original religion and learning the sacred language of Arabic. They would never be accepted socially in the Christian society of "the self-styled superior man," he told them, because it was established to suppress, oppress and enslave them. "You are Muslims, not Negroes. There are no such people or nationality called Negroes. Your nationality is the country of your birth. Return and worship the one true God, in Islam, it will free you from the companionship of the devil, from sin and enslavement." ¹⁰ Described by his followers as an over-excitabile orator, Sheik Daoud was nonetheless a skilled diplomat and courageous spokesman for Islam. Years before Malcolm X suggested taking African-American problems to the floor of the U.N. General Assembly, Sheik Daoud successfully lobbied Arab delegates there to grant observer status to his Islamic Mission. In a statement presented at the U.N. General Assembly in October 1960, he proposed that the United Nations would realize its ideals only when "its entire activities [were] guided by the Laws and the Command of the Almighty God in Islam." Significantly, he campaigned against "godless" communism, asserting that Islamically guided economic and social policies would be preferable alternatives to socialism for the poor and oppressed black masses. His opposition to the influence of socialists and communists in the Civil Rights movement was vociferous. To him their doctrines were merely another form of slavery. Islam had its own political system and its own economic system. During the centuries that Islam prevailed in Europe, it provided solid economic and social foundations for a flourishing culture. It is impossible to ignore the significance of Daoud's anticommunist remarks in the ultra-conservative political atmosphere of the early 1960s. He rejected any hint of political subversion and cautioned his followers to avoid complications with the government and police. He exhorted them to obey the civil codes of the United States, especially in matters of marriage and name changes. He systematically recorded the vital statistics of his American-born converts and registered them at Brooklyn's Borough Hall. ¹¹ Daoud took a paternal interest in every convert. One of those individuals was Akbar Muhammad, Elijah's youngest son, who had renounced Nation of Islam teachings while studying at al-Azhar University in Cairo. When the elder Muhammad abruptly cut his son's monthly stipend, leaving him feeling rejected and miserable, Sheik Daoud, who was traveling in Egypt, paid him a personal visit. "He encouraged me and told me to keep

going on the right path," recalled Akbar. with evident filial respect.¹² Talib Dawud and Sheik Daoud were key figures for the early Islamic revival in America. The Muslim Brotherhood USA and the Islamic Mission to America viewed the anticolonial struggles in North Africa and the Middle East as modern examples of jihad that indicated the reawakening of Islam as a global force. It seemed a third way for the emerging nations of the Third World, equidistant [pg.65] from the godless ideologies of capitalism and communism. Their visions likewise encapsulated knowledge of those who had served in the armed forces or who had met North Africans and African Muslims. Others knew something of the religion by its nominal relationship to the Moors and Black Muslim movements, but generally their connection to Quranic scripture and the vast internationalist scope of Islam was nonexistent. Given these circumstances, the improbable construction of a revivalist Islamic movement, small though it was, owes much to these two men's personalities, particularly their abilities to construct a narrative whose central theme reflected the history of Islamic civilization as opposed to an exclusively African-American perspective. Islamic revivalism was also a grassroots reaction to an era of political turmoil. It prospered by filling an ethnic vacuum for the African American. Conveyed through be-bop as a hieratic style adopted by a "brotherhood" of musicians committed to the modern art of improvisation, revivalism mapped out a possible itinerary for the exploration of one's tonal and rhythmic horizons through the contemplation of *tauhid* - the universal spirit of a rising humanity in the Third World. As a countercultural idiom, Islam symbolized more generally the revival of an Orientalism whose competing paradigms included the Buddhist and Hindu ideals that would nourish American politics and culture as the zeitgeist of the 1960s. As foundations of this vision, the Quran and conversion required literacy and a certain understanding of the modern historical dilemma. Unlike the nationalist catechisms of the Black Muslims and Moors, here was a new global context for the African American. Responding to the challenge of orthodox revivalists. Elijah Muhammad promoted Malcolm X as national spokesman for the Nation of Islam. A young and persuasive orator, Malcolm X employed bravado and rhetorical pugilism to help bridge the gap between older Garveyite nationalists and the postwar generation of young black men who were excluded from the rising prosperity of white America. At a time when white policemen were unleashing water cannons and attack dogs on black Civil Rights marchers in the South. Malcolm's tough speeches about the manly way to fight racist brutality seemed more relevant than references to Islam and the Quran. By contrast. the anticolonial struggles championed by orthodox Muslims-the guerilla war against the French in Algeria. for example-were attractive topics for a more restricted community of African expatriates and Pan-Africanist cognoscenti. In the context of militant civil disobedience, even Martin Luther King Jr. was cautious about stressing the connections between his philosophy of nonviolence and that of Mahatma Ghandi in India. All eyes were focused on Little Rock, Selma, Birmingham. and Ole Miss.

FROM BROOKLYN HEIGHTS TO BED-STUY: Dar al-Islam literally means "house of peace" and signifies the geographical division of the world into two competing spaces. one governed by Quranic holy law, sharia, the other [pg66] immersed in the darkness of unbelief or the "house of war" (*dar al-harb*). The emergence of an indigenous organization dedicated to this idea was a dramatic moment In American religious history. The rise of the Dar ul-Islam (DAR) with three other regional groups-the Islamic Revivalist Movement (IRM), the Muslim Islamic Brotherhood (MIB), and the Islamic Party (IPNA) - paralleled sociopolitical changes affecting unchurched African Americans and new developments in the Arab Muslim world. It was thus an expression of the dire and sometimes desperate economic conditions of ghetto America merging with the nationalist aspirations of the Arab world. The revivalist odyssey began with social conflict at Brooklyn's Islamic Mission to America. If Arab-Americans appreciated Sheik Daoud Faisal's dawa efforts, they were even more grateful for his initiative in purchasing and renovating the fashionable townhouse on State Street that became their first permanent mosque in a respectable New York neighborhood. This was positive and could only enhance their quest for assimilation into a tolerant society. But the sight of a visibly marginal band of African Americans fumbling through their prayers troubled the immigrants and seemed to accentuate the chasm between blacks and whites

in their newly adopted land. The converts' enthusiasm was no compensation for the difficulties such an alliance might provoke. As the Initial religious enthusiasm gradually evaporated, State Street's fraternal atmosphere degenerated into two thinly disguised factions, the new Americans (Arab Muslim immigrants) and the new Muslims (African-American converts). Sensing trouble and acknowledging his own limitations as a teacher, Sheik Daoud hired a Quran teacher in 1960 and assigned him the task of instructing the new Muslims in proper *adab* (etiquette) to bridge this risky cultural gulf with new Americans. Hafis Mahbub was a missionary affiliated to the *Tabligh Jamaat*, yet another Pakistani revivalist sect.¹³ With deep knowledge of the Quran and Hadith, a humble manner, and a very dark complexion, he quickly attracted a circle of dedicated young men around him, including Rijab Mahmud, Yahya Abdul Karim, Sulaiman al-Hadi, Muhammad Salahuddin, Hajj Muhammad, and Sheik Ismail Rahman. Hafis Mahbub became a cool and articulate foil for Sheik Daoud. Mahbub led the Americans in *fajr* prayer every morning and taught them Arabic directly from the Quran, patiently dispensing its wisdom. Just attending prayer at the mosque, even daily, fulfilled only a small part of the true believer's obligations. Islam, he explained, was distinct from the Western idea of church religion, for it was a complete way of life. The struggle to achieve personal transformation (Oihad al-akhbar) was synonymous with the struggle for total social reform. The Prophet Muhammad led his followers into exile in Medina (hijra) for precisely this reason: to establish a community that lived according to divine law. Under Allah's guidance the small but devout Muslims gained strength, subdued their enemies, forged new alliances, and eventually grew to a position of wealth and power over their former oppressors in Mecca. This was only the prelude to the dissemination of the Holy Quran throughout the world and the development of multiple centers of Islamic culture, furthering [pg.67] learning for the general enlightenment of humanity in the name of Allah. Within three years Hafis Mahbub had convinced his students to emulate the Prophet's hijra by establishing their own community in Brooklyn. Led by Rijab Mahmud and Yahya Abdul Karim, the African Americans quit State Street for the nearby neighborhood of Brownsville, Brooklyn where they founded Yasin Mosque. Relying on Hafis Mahbub's scriptural counsel, they set out to build an urban community governed under the sharia. The Dar ul-Islam, or DAR, as they often called it, was an experiment conducted under exceedingly difficult conditions. Over the following decade, the small group migrated from one storefront to another in Brooklyn's poorest, most ravaged neighborhoods. Hostile street gangs viewed the turbaned Muslims warily as opponents in a turf battle. Churchgoing neighbors were astonished at their disciplined, military style and exotic clothes. Kids referred to them as "baldies" for their close-cropped heads, usually concealed by turbans. The DAR saw themselves as holy warriors. "It became a dynamic of life and death over our religious beliefs to secure our turf," asserted Sheik Sulaiman al-Hadi. When a new Muslim was hacked to death by gangsters in 1965, a jenaza was performed over his unwashed body, showing his status as a *mujahid*, or militant martyr whose soul was destined for paradise. Afterward, word spread among Brooklyn's youth gangs that the Muslims were formidable enemies, emboldened and not frightened by death. Yasin Mosque moved to 777 Saratoga Avenue. Where a *suffa* (dormitory) was established to accommodate homeless young men. Adab became a serious practice as the small community amplified the daily call to prayer (*adan*) to demarcate an acoustic space representing dar al-Islam. Visually, their unusual garb symbolized a conscious rejection of non-Muslim society while serving as a casual way to expose strangers to Islamic ideas. Women donned head-coverings (*kemar*) and sometimes veiled their faces completely (*hijab*) in their enthusiasm to emulate Islamic culture by demonstrating the stark contrast to Western gender stereotypes. Some men initiated polygamous domestic arrangements. Although the implications were not always clear, plural marriage distinguished Muslims from other religious subcultures. A few small businesses were undertaken, but the movement's finances rested mainly on the family economy, dependent in turn on wages and welfare subsidies. After much hesitation, the DAR initiated a prison dawa program, partly to assist the burgeoning conversion movement inside the state penitentiary systems and partly to take advantage of a state prison bureau eager to purchase a religious alternative to dangerous political unrest. A self-defense army was organized and recruits were trained in the martial arts at the mosque and in firearms proficiency at a legal firing range in New Jersey. The DAR actively

cultivated a reputation as urban *mujahideen*. Members of the DAR now took advantage of their contacts at State Street, who were now more comfortable dealing with their new Muslim brothers at a distance. Dawa teams accompanied Sheik Daoud around the country with the goal of reproducing the Brooklyn hijra elsewhere. They concentrated on other [pg.68] mosques where Muslim immigrants had attracted a few African-American converts to orthodox Islam. This strategy also helped to avoid direct conflict with the Nation of Islam since the dawa teams targeted primarily those individuals who already understood the difference between Islam and the Nation of Islam. They succeeded by gradually incorporating other loosely organized orthodox Muslims into a national organization. Important affiliates arose in Boston, Philadelphia, Columbus, Cleveland, Washington, Durham, Raleigh, Columbia, Atlanta, Dallas, San Antonio, Sacramento, San Diego, and Los Angeles. The objective was to consolidate a devout core of worshipers in various locales, anchor them to the national organization based in Brooklyn, and expand at the grassroots level through intimate community and family contacts.¹⁴

PART 1. TRACKING THE RED FEZ: 3. Be-bop to Brotherhood and Beyond (pg.76-77)

[pg76] Although many followed Gilani into Sufism, only a few African-American Muslims enlisted to fight in Afghanistan as mujahideen. One of them, Abdullah Rasheed Abdullah, used his training as a hospital technician to become a field medic under the command of Gulbuddin Hekmatyar's Hezbi Islami (Islamic Party). In 1993 he was gravely wounded when he stepped on a land mine during a raid on the Soviet army. He received emergency treatment in the field, then stopped in Kuwait before returning to the United States for reconstructive surgery when his condition stabilized. While recuperating in the same Brooklyn hospital where he once worked, Rasheed professed a desire to return to jihad as soon as possible. He recalled that both his parents had belonged to the Moorish Science Temple, predisposing him to Islam as an adult. An indefatigable good samaritan who dispensed free medical advice to his uninsured neighbors in Bedford-Stuyvesant. The bearded and serene Rasheed contrasted sharply with the image of a fiery holy [pg77] warrior. He never again reached Afghanistan but instead became embroiled in a plan to secure military-grade explosives for a secret munitions dump in rural Pennsylvania. Believing, inexplicably, that he was party to a training mission for CIA-sponsored mujahideen operations in Bosnia, Rasheed fell into the terrorist plot to attack the World Trade Center and other sites in New York. He was arrested, tried, convicted, and sentenced to life in prison in 1995. There was only one other American-born Muslim among his seven codefendants, indicating at best a precarious link between the actual crimes and indigenous al-Fuqra Muslims. Rasheed's career is an apt demonstration of the dilemma facing any indigenous Muslim convert who confuses radical politics with religious ardor.²⁶

[pg.282] NOTES

8. Sulaiman al-Hadi, audiotape interview by author. Brooklyn. 22 October 1989.

9. Ibid.

10. Faisal, *Al Islam: The Religion of Humanity*, n-13.

11. The Ashahadat Tani (Certificate of Acceptance of Islam), Islamic Mission to America Inc .. Brooklyn; Muslim Certificate of Identification of Change of Names; Immigration Application. Documents courtesy of Islamic Mission to America. Brooklyn.

12. Muhammad, personal communication.

13. For an excellent history of the Tabligh Jamaat and its influence on Islam in the West, see Metcalf, "New Medinas," no-127.

14. An adequate though truncated history of the Dar ul-Islam is Curtis, "Urban Muslims."

[pg.283] 26. Clines, "U.S. Suspect."

PART II. CONVERSION SAGAS – 9. Patriarchy Revisited (pg.220)

[pg.220] [REDACTED], the Moroccan-born rector of the State Street Mosque in Brooklyn and a longtime observer of Islam in America, is more succinct.

“We have big trouble here. It is tough for Americans. They are poor and they marry two wives and they can't even support one. Don't forget, in Islam if you buy one penny of something to one wife, then you have to take the second penny to the next wife. Otherwise you are in sin with God. And the Quran says if you are afraid you cannot be equal to both of them, then keep one. And it is not very easy to be equal. As a matter of fact it is impossible.”¹⁸

When it comes to secular law, he urges strict compliance. In terms of Islamic practices, he feels that many customs sanctioned by the scriptures are being distorted. Like Hameeda Mansur, he bemoans the results-marital instability and disrespect for women. For him, any married Muslim intending to take a second or third wife is obliged to consult his first wife. Although she cannot stop him, her refusal is sufficient ground for divorce.

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18. [REDACTED], audiotape interview by author, Brooklyn, 23 April 1990.

Muslim Communities in North America

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CHAPTER 3 – Urban Muslims: The Formation of the Dar ul-Islam Movement

By R.M. Mukhtar Curtis

[pg.54] **THE FIRST "DAR UL-ISLAM"**: The main, if not the only, regularly functioning Sunni Muslim mosque in New York in the late 1940s and early 1950s was the Islamic Mission of America, Inc., located at 143 State Street in Brooklyn.¹⁹ It was started by Daoud Faisal, a West Indian, along with a few Yemeni seamen. Shaykh Daoud was the director, and Maqbul Ilahi, a Pakistani, was the religious scholar. The Islamic Mission featured classes on Islam and Jum'ah, the weekly Friday congregational prayer. The immediate stimulus to form Dar ul-Islam was dissatisfaction with Shaykh Daoud. Some of the converts believed he was overly concerned with "being accepted by America" and perceived him as an agent of status quo politics. They thought that he despised them and considered them minimally Muslim. These African Americans accused him and the mosque leadership of being "either unaware of or unresponsive to the needs of the indigenous people in whose midst they had settled."²⁰ He was preoccupied, they believed, with visiting Muslims in prison, conducting marriage ceremonies, and performing duties not devoted to aiding African Americans. They wanted energies focused on Islam as the "uplifting force for the poor and downtrodden within the New York slums and ghettos."²¹ Shaykh Daoud apparently had no intention of mounting an Islamic dynamic that would challenge or attempt to become independent of Western society. These, however, were goals of the African American Muslims. [pg.55] Articles entitled "Dar-ul-Islam Movement" published in the 1970s in Al-Jihadul Akbar, the journal of the movement, state that Rajah Mahmud, Ishaq Abdush Shaheed, and Yahya Abdul-Kareem founded the Dar-ul-Islam concept in 1962.²² The converts still attended the State Street Mosque, but for prayers other than Jum'ah, and as a place to congregate on Fridays after jum'ah, they designated other locations as their Dar ul-Islam mosque. The first of these was established at 1964 Atlantic Avenue in Brooklyn in 1962. The first Imam of the brotherhood was Rajah Mahmud; Yahya Abdul-Kareem was in charge of missionary activities or "amir of tabligh (propagation)."²³ A pledge or bay'ah was constructed and taken by most of the brothers.²⁴ The "Dar-ul Islam Pledge" read:

*"In the name of Allah, the Gracious, the Merciful; Allah is the Greatest; Bearing witness that there is no God but Allah and that Muhammad (peace be on him) is His Messenger, and being a follower of the last Prophet and Messenger of Allah, I hereby pledge myself to the Shariah and to those who are joined by this pledge. I pledge myself, by pledging my love, energy, wealth, life and abilities. I also pledge myself to the Majlis (Imamate), whose duty is to establish, develop, defend and govern according to the precepts of the Shariah. (Amin)."*²⁵

At a dinner held in the summer of 1963, practically all of the forty to fifty brothers present took or retook the pledge, and as a symbolic show of solidarity all placed their signatures on the table spread. Due both to a fast-growing congregation - "150 brothers" in a matter of months-and the loss of the lease to the Atlantic Avenue site, a new place of prayer was located on Downing Street. Here, said Al-Jihadul Akbar, the brotherhood faltered due to "internal disorders" arising from "personality conflicts, misunderstandings of the religion, worldly desires, and the misuse of knowledge."²⁶ This meant that there were sharp disagreements, that some continued to have sexual relations outside of marriage, and that some believed that certain behaviors deemed illegal according to Islamic law were considered permissible. For example, until 1968 more than a few members of the group did not believe that they had to give up smoking marijuana because English translations of the Quran do not specifically mention this drug, and the earlier revealed verses concerning intoxicants do not ban them outright: "They ask you about intoxicants and gambling. Say there is great [pg.56] sin, but some benefit in both of them; the sin, however, is greater than the benefit" and "do not approach prayer while intoxicated, [wait] until you know what you are saying."²⁶ Some of the Dar

Muslims interpreted this to mean that marijuana was allowed or that Muslims had the right to withdraw gradually from drinking alcoholic beverages as the early Muslims did. The lack of discipline of these converts concerning sobriety—a trait opposite to that of the true believer—and unstable financial resources hindered progress toward a cohesive organization. Hence, a number of brothers did not stick to either the brotherhood or basic Islamic principles. After the loss of the lease to the Downing Street location in 1965, the group used 777 Saratoga Avenue near Livonia in Brownsville, East New York, as their gathering place. At this location, however, the group broke apart and the "first Dar" ended. The brothers went their separate ways and stopped meeting. Yahya referred to the group's demise as an "upheaval."²⁸ Apparently a continuation of the problems encountered at the Downing Street mosque, the lack of specific goals and an effective organization to meet them, and failure to comply with basic Islamic precepts doomed the group to break apart. Yahya emerged from this situation as a leader with a group of loyal companions. Muslims of the area continued to use the apartment at Saratoga Avenue to socialize until August 1972.

TRANSITION TO THE SECOND DAR UL-ISLAM: THE CONTEXT: In the United States, laymen unfamiliar with the history and theology of Islam have usually identified all African American Muslims as "Black Muslims," a term popularized by C. Eric Lincoln for the members of the Nation of Islam formed by Elijah Muhammad and now headed by Louis Farrakhan.²⁹ Sunni Muslims abhorred the group and hated to be mistaken for its followers. To prevent this misidentification, Shaykh Da'ud in 1967 announced that all of the African American Muslims who attended the Islamic Mission had to carry Sunni Muslim identification cards. Those who chose not to comply "did not have to come back" to the State Street mosque ever again. His good intentions notwithstanding, many of the men whom he addressed regarded this decision as patronizing and arrogant. They felt that he was paternalistic enough to order African [pg.57] Americans to carry identification to distinguish themselves from other blacks, but he obviously felt no authority over Arabs and Pakistanis to ask—much less command—them to be distinguished from their non-Muslim compatriots or from white Americans. His dictum stimulated the latent sense of frustration that had prevailed among the African American Muslims since the first Dar ul-Islam brotherhood had disbanded. They felt they had put themselves in a subordinate position by having to attend the Islamic Mission without having any authority within it. Indeed, one of their failed goals was to tend to the needs of African Americans independent of outside control and to produce an alternative to the Nation of Islam. They had not produced a counterculture to American society including its morality—or lack thereof—and de facto caste or segregation systems. They wanted to establish an Islamic community for themselves whose activities would revolve around a mosque that would be open for prayer twenty-four hours a day. The context of the frustrations of the African American Muslims and their resulting goals must be taken into account. For example, by 1967 the "black power" slogan was popular within the African American community. It meant different things to different people, but in general it connoted a more militant, if not aggressive and belligerent, stance for its supporters.³⁰ It meant that black people should control their own affairs and destiny and should protect themselves and fight their enemies. While he was the head of the Student Nonviolent Coordinating Committee, Stokely Carmichael helped to spread the black power concept. He remarked to a group of his supporters that:

*"When you talk of 'black power,' you talk of bringing this country to its knees. When you talk of 'black power,' you talk of building a movement that will smash everything Western civilization has created. When you talk of 'black power,' you talk of picking up where Malcolm X left off. When you talk of 'black power,' you talk of the black man doing whatever is necessary to get what he needs ... we are fighting for our lives."*³¹

Also, in the summer of 1967 the United States suffered the worst racially motivated civil disturbances in its history. There were more than 40 riots and more than 100 smaller incidents. The National Advisory Commission on Civil Disorders headed by Otto Kerner studied them and produced its report for President Lyndon Johnson in March 1968. Among its conclusions were that the [pg.58] United States was moving toward two societies, one white, one black, separate and unequal; that white racism was the most fundamental cause of the riots; and that around half of the disturbances were precipitated by police violence against blacks.³² By 1967 a number of black self-defense groups had formed both to monitor and fight the police if necessary and to protect their communities overall. The three most prominent ones were the Black Panthers,

the Deacons of Lowndes County in Alabama, and Simba Wachuka (Swahili for "young lions") popularly known as the army of the US organization headed by Ron Karenga.³³ These groups were modeled after the Fruit of Islam, the paramilitary of the Nation of Islam. The African Americans' decision to attempt again to build an independent Dar ul-Islam community thus drew its impetus not only from their commitment to Islam, but also from an African American nationalistic consciousness that was popular during the time. Shaykh Da'ud's paternalistic dictum to them to carry Sunni Muslim identification cards was the proverbial straw that broke the camel's back.

THE DAR UL-ISLAM MOSQUE: In its failed attempt to build a new Islamic community, the brotherhood had continued attending the Islamic Mission for Jum'ah. Following Shaykh Da'ud's announcement in 1967, and for the first time ever, the converts held a separate Friday prayer. This was a significant statement of independence. The converts chose not to defer to the larger mosque. "Their action implied that they no longer recognized the legitimacy of the Islamic Mission to hold the Jum'ah prayer for the benefit of all of the local community; they believed that the mosque failed to meet everyone's religious needs. Hence, five to seven brothers, Yahya Abdul-Kareem included, prayed within a one-bedroom flat on Lewis Avenue in Brooklyn. It was a modest place; the tenants shared a bathroom and kitchen. This time the men were more determined to build an Islamic community: the vibe [i.e., ethos] was to adhere to Qur'an and sunnah; no compromise. Remember! All of us had come from gangs and jail [and we knew the meaning of no compromise]." ³⁴ When the people became too numerous to meet for the Friday prayer within the Lewis Avenue location, Bilal Abd al-Rahman offered his four-room apartment in the 100 block of Saratoga Street in the Ocean Hill district of Brooklyn. Two months later the [pg.59] Muslims outgrew his place, forcing them to move the Friday prayer to another Brooklyn location, 240 Sumpter Street. Two rooms of Jamil Abdur-Rahman's five-room apartment were used for the mosque. In 1968 Yahya was elected Imam. By all accounts this was where the Dar really "took off." The apartment was open for prayers twenty-four hours a day. Classes in Islam and elementary Arabic were taught. The brothers considered it their Islamic duty to pray the predawn and one of the after sunset prayers, maghreb or 'isha', within the mosque. Those who wanted to live at the mosque to affirm their commitment to the Islamic way of life, or who necessarily had to live there, were allowed - even encouraged - to do so.

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19. See Akbar Muhammad, "Muslims in the United States" in *The Islamic Impact*, ed. Yvonne Yazbeck Haddad et al. (Syracuse, N.Y.: Syracuse University Press, 1984), pp. 208-210.

20. "Dar-ul-Islam Movement," Articles 1 and 2. There are three editions of this article; all are entitled "Dar ul-Islam Movement." Articles 1 and 2 are identical, have the subheading "The Real Muslims Stand Up!", are a brief indulgent early history of the group, and are followed by a page captioned "Medina Treaty," the Dar agreement federating a mosque. Article 1 is from the July 1974 edition of *Al-Jihadul Akbar*. Article 2 is part of an unnumbered and undated eight-page insert apparently from a special printing. The third article is an edited version of articles 1 and 2 [pg.70] leading into an interview with Yahya Abdul-Kareem. Citations to these will refer to Article 1, 2 or 3. The last publication of *Al-Jihadul Akbar* was in spring 1980.

21. Ibid.

22. Ibid.

23. Article 3, p. 9.

24. The models for this are the two pledges of Aqabah and that of al-Ridwan during the lifetime of the Prophet and the pledges given to the four caliphs after him. See Abd al-Malik Ibo Hisham, *The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah*, trans. Alfred Guillaume (New York: Oxford University Press, 1955), pp. 198-205 for the first two pledges (see Qur'an 60:12) and pp. 503-504 and 686-687, respectively, concerning al-Ridwan and Abu Bakr.

25. "Dar-ul-Islam Movement," all articles.

26. "Dar-ul-Islam Movement," Articles 1 and 2.

27. Qur'an, 2:219 and 4:43. The verses of prohibition are 5:90-91.

28. Article 3, p. 9.

29. Eric C. Lincoln, *The Black Muslims in America* (Boston: Beacon Press, 1961). Americans commonly believe a Muslim to be a foreigner and an Arab in particular. Hence, the improper uses of Moslem for them and Muslim for followers of Elijah Muhammad and Sunni African Americans.
30. Alton Hornsby, Jr., *Chronology of African-American History: Significant Events and People from 1619 to the Present* (Detroit: Gale Research, 1991), p. 127.
31. G. Roberts, "From 'Freedom High' to 'Black Power,'" *The New York Times Magazine* (Sept. 25, 1966), p. 6, quoted in James Haskins, *Profiles in Black Power* (New York: Doubleday, 1972), p. 193.
32. Bradford Chambers, ed., *Chronicles of Negro Protest* (New York: Parents' Magazine Press, 1968), pp. 300-301.
33. The Black Panthers were a militant African American organization organized by Huey P. Newton and Elridge Cleaver in 1966. Members believed in defending themselves and the black community by open conflict with the police if necessary. On their demise, see Chap. 9, "The Only Good Panther," *Racial Matters: The F.B.I.'s Secret Files on Black America. 1960-1972* (New York: The Free Press, 1989) by Kenneth O'Reilly. Ron Ndabezitha Everett-Karenga founded the U.S. organization in the mid-1960s emphasizing African American culture and black nationalism. He was also the originator of the African American holiday, Kwanzaa.
34. Interview with Bilal Abdur-Rahman.

CHAPTER 9 – To “Achieve the Pleasure of Allah”: Immigrant Muslims in New York City, 1893-1991

By Marc Ferris

[pg.212] In 1938 the Works Progress Administration's New York Panorama declared that the Powers Street Muslims administered the city's "only real mosque." Ten years before, however, Moroccan-born Sheik Daoud Ahmed Faisal came to the United States via Grenada and began organizing the city's second bona fide mosque, the Islamic Mission of America for the Propagation of Islam and Defense of the Faith and the Faithful. Faisal's plans languished until the Islamic Mission of America in 1939 rented a brownstone at 143 State Street, Brooklyn Heights, incorporated with New York state five years later, and bought the building in 1947. Located one block from Atlantic Avenue, the heart of Arab New York since the mid-1940s, the Islamic Mission has remained one of the city's preeminent Islamic institutions for almost half a decade.¹¹ Somewhat ambitiously, Faisal deliberately referred to his mosque as a mission. Turning the tables on Christian foreign missionaries, who have tried to alter behavior patterns in Muslim lands, Faisal attempted to change the way Americans viewed God. Imam Faisal criticized aspects of American society that countered Islamic values, [pg.213] exhorting his followers not to "allow the glitters of this material world to lead you away from Islam." Conversion, the improvement of his religion's image, and the dissemination of the message of a just, compassionate God remained central to Faisal's goals for the Islamic Mission.¹² Critical to Faisal's program was the Institute of Islam. Although a fading, painted wooden sign stands outside the mosque advertising the institute's presence, the school's main period of activity was between 1950 and 1965, when it offered daily, two hour-long, year-round Islamic and Arabic classes for children and adults. Somewhat boldly for the politically volatile 1960s and early 1970s, the Imam explicitly designed his organization "for the enlightenment and liberation of the African and Asiatic people residing and born in the United States and in the Americas." Setting out to "educate, enlighten, and inform" Americans about Islam, Shiek Faisal presided over an unusually active mosque and school.¹³ From the late 1950s through the mid-1960s, when the Islamic Mission was one of the city's only immigrant mosques, Faisal ministered to a 300-member congregation, which included a significant share of diplomats, businessmen, and university students. During the 1970s, however, the mosque began to attract blue-collar Muslims. Statesmen and students ceased making the trip to Brooklyn and devout worshippers at the Islamic Mission sometimes derided members of the well-educated professional community as "Muslims of Holiday" or "Muslims of Friday."¹⁴ Faisal's labors on behalf of Islam were even more remarkable because, after he left State Street at 5 P.M., the Imam worked fulltime for the federal government as an Amtrak official. Faisal's wife, Sayedah Khadijah, assisted at the mosque by chairing the Muslim Ladies' Cultural Society and providing other support. Since 1950 [REDACTED], who came to New York City from Morocco in 1949 and worked for the Voice of America, assisted Faisal with the Islamic Mission's day-to-day administration. [REDACTED] oversaw the Institute of Islam, served as president of the mosque's "Muslim Fraternity," and became the Mission's Imam after Faisal's death in 1980.¹⁵

One of the Islamic Mission's legacies was to bring African American and immigrant Muslims together. Faisal's mosque served as a forum where African Americans received exposure to the [pg.214] Sunni tradition and were offered an alternative to Elijah Muhammad's Chicago-based Nation of Islam. Stressing that "all Muslims are brothers," Faisal attempted to promote harmony and interaction within the city's Islamic community. But space limitations at the Mission's austere three-story building virtually dictated that Faisal's institution would spawn several splinter groups and offshoot mosques. Most of these were Brooklyn based, including the Dar-ul-Islam movement during the mid-1960s, an African American Sunni organization that challenged the Nation of Islam's primacy in New York City, and Masjid Al-Farouq, bought by the mostly Yemeni Islamic Brotherhood, at 552-54 Atlantic Avenue in 1977.¹⁶

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11. *New York Panorama: A Companion to the WPA Guide to New York City* (New York: Pantheon Books, 1984; reprint of 1938 edition), p. 117. Shiek Daoud Ahmed Faisal, *Islam the True Faith: The Religion of Humanity* (New York: by the author, February 1965), pp. 97, 110. Faisal, [pg.228] who was born on October 8, 1892, of a Moroccan father and a Jamaican mother, twice stated that the mission's founding date is 1928, which is probably the date he came to the United States. Conversations with Islamic Mission of America Imam [REDACTED]. *Book of Conveyances*, Brooklyn City Register, Block 270, Lot 19.
12. Faisal, *Islam The True Faith*; p. 17; conversations with Imam [REDACTED].
13. Faisal, *Islam The True Faith*, pp. 96 B, 110; conversations with Imam [REDACTED].
14. Faisal, *Islam The True Faith*, p. 78; New York Times (January 9, 1956); conversations with Imam [REDACTED].
15. Faisal, *Islam The True Faith*; New York Times (September 1, 1952); conversations with Imam [REDACTED]. The federal government created Amtrak in 1973.
16. Faisal, *Islam The True Faith*, p. 15; *Book of Conveyances*, Brooklyn City Register, Block 186, Lot 25.

<https://www.fdd.org/analysis/2009/11/20/the-darul-islam-movement-in-the-united-states/>

The Darul Islam Movement in the United States

November 20, 2009 | CTR Vantage

The 1960s were a time of great social upheaval in the U.S. Within the African-American Muslim population, young organizations trumpeted separation from mainstream American culture. Of these groups, Darul Islam “was the largest indigenous Muslim group until W. Deen Mohammed transformed the Nation into a more inclusive Sunni Islam.”¹ This article explores the evolution of Darul Islam.

The Islamic Mission to America and Darul Islam's Founding

Darul Islam's founding members came from the Islamic Mission of America, which was founded in 1924 by Sheikh Daoud Ahmed Faisal and based out of the State Street Mosque in Brooklyn, New York. His thinking, which derived “as much from Franz Fanon's anticolonialism as the literature of Islamic revivalism,” held that African-Americans “needed to totally transform themselves-their language, dress, customs, and even their daily interactions-in a ritual of purification that would cement them to the real foundations of the worldwide Islamic revival that was occurring across the Atlantic.”² However, Faisal did not advocate for complete withdrawal from American society, nor disloyalty to it. Unlike some organizations that taught African-Americans that they were originally Muslim (such as the Moorish Science Temple), the Islamic Mission did not instruct followers to resist the military draft, but “permitted its male followers to join.”³ In this way, “Faisal thought that blacks should reclaim their Islamic heritage and also lay claim to an American allegiance.”⁴ Though the Islamic Mission originally brought together Muslim immigrants and American-born converts in one congregation, over time “the fraternal atmosphere” at the State Street Mosque “degenerated into two thinly disguised factions, the new Americans (Arab Muslim immigrants) and the new Muslims (African-American converts).”⁵ With this degeneration in social relations, Rijab Mahmud and Yahya Abdul Karim led a group of African-American converts away from the State Street Mosque, and founded a new mosque in nearby Brownsville, Brooklyn in 1962. This breakaway group's members relied on the religious counsel of a Pakistani religious instructor, Hafis Mahbub, who was affiliated with the Tablighi Jamaat. The new group “set out to build an urban community governed under the sharia,” calling it Darul Islam.⁶ Darul Islam is an Arabic term meaning “abode of Islam.”

Darul Islam's Religious Methodology

Darul Islam is ideologically influenced by “the teachings and writings” of Pakistani thinker Abu Ala al-Mawdudi.⁷ One of its founding themes was the experience of racism, with Islam viewed as “the liberating force.”⁸ Gutbi Mahdi Ahmed notes that “[l]ike many black movements of the sixties Darul Islam was a militant movement, with occasional outbreaks of violence.”⁹ Darul Islam emphasized a literal translation of the Qur'an, strict adherence to the Sunnah of Prophet Muhammad, and “the avoidance of assimilating non-Islamic influences”-all of which “translates into a sustained suspicion, if not hostility, toward American social, political, religious and educational institutions.”¹⁰ Membership in Darul Islam was not granted to everyone, but was instead “awarded on the basis of demonstrated ability to learn the information contained in the Fundamentals of Islam, a study book developed by Shaykh Daoud for the training of new members.” Once granted access, new members swore an oath of bayat to the group. This pledge stated:

“In the name of Allah, the Gracious, the Merciful; Allah is the greatest; Bearing witness that there is no God but Allah and that Muhammad (peace be on him) is His Messenger, and being a follower of the last Prophet and Messenger of Allah, I hereby pledge myself to the Shariah and to those who are joined by this pledge. I pledge myself, by pledging my love, energy, wealth, life and abilities. I also pledge myself to the Majlis (Imamate), whose duty is to establish, develop, defend and govern according to the precepts of the Shariah.”¹²

Immigrants were excluded from membership in Darul Islam for several years “in order to exclusively convert African Americans to mainstream Islam.”¹³ Darul Islam members were expected to widen their understanding of Islam through religious courses that included Arabic, and the study of the Qur'an and ahadith.¹⁴ Conservative rules of gender relations were enforced on the congregation, with men and women sitting separately during Friday prayers, women wearing full hijab, and male and female alike adhering to “moral dress,” wherein “men wear long baggy pants and shirts, women wear long, loose clothing with a veil.”¹⁵ The organizational structure of Darul Islam movement was hierarchical, with leadership “selected on the traditional criterion of being ‘most knowledgeable’ of the Qur'an and the hadith.”¹⁶ At the top of the organization, the majlis ash-shurah (governing body) would make decisions affecting the community as a whole.¹⁷ Under the majlis ash-shurah, Darul Islam was organized into several ministries, each with distinct responsibilities, including propagation (dawah), defense, information, culture, education, health and welfare, and protocol.¹⁸ The ministry of defense had its own paramilitary wing called the Ra'd, meaning “thunder” in Arabic. Members of the Ra'd performed a variety of activities, including acting as personal bodyguards, providing building security and community protection, and “administering punishments to those who broke the laws of the community.”¹⁹ Imam Yahya Abdul Karim led the overall movement; individual communities had their own imams responsible for day-to-day operations. By the 1970s, the movement had “formed a federation of mosques around the country.”²⁰ There were around twenty Darul Islam mosques in the New York area alone²¹, with affiliates in Canada and the Caribbean.

Prison Outreach

This issue's article “Jamil al-Amin” describes how al-Amin converted to Islam under the tutelage of Darul Islam. Indeed, the movement's prison education program was particularly active in New York state prisons. In the 1960s, Sunni Muslims “began to worship openly in New York state correctional facilities.”²² Of particular importance to Darul Islam, Muslims in the Green Haven prison were not “recognized by the administration as a legitimate religious community deserving an area designated as a mosque.”²³ Thus, they reached out to Abdul Karim, the first spark that eventually led to Darul Islam's Prison Committee and its prison dawah activities. With Darul Islam's assistance, the Green Haven prisoners created their own mosque, calling it Masjid Sankore. Sheik Ismail Abdul Rahman, who acted as Darul Islam's emissary to Green Haven, noted: “When you walked in there [Masjid Sankore], it was another world. You didn't feel like you were in Green Haven in a maximum-security prison. Officers [prison guards] never came in. It was like going to any other masjid on the outside; you felt at home.”²⁴ The conditions of worship were transformed there, and over time the changes at Green Haven spread to other correctional facilities; it became the model for Darul Islam's prison work moving forward. In 1975, the New York State Department of Corrections “offered to hire Muslim chaplains as direct employees of its Ministerial Services Division.”²⁵ Abdul Karim balked at the offer out of concern that direct payment from the corrections department would compromise the autonomy of Darul Islam's Prison Committee. The movement pulled back on its prison dawah for a short time, only resuming it in 1978.

Darul Islam Splinters

In 1978, Pakistani sheikh Syed Gilani began preaching at the Islamic Center in New Jersey.²⁶ His charisma led to a growing following that included Abdul Karim and other Darul Islam leaders. Al-Amin Abdul Latif, president of the Islamic Leadership Council of New York City and a former high-ranking Darul Islam member, said in 1993: “The brothers fell in love with [Gilani]. Yahya and the leadership accepted him. When he [Abdul Karim] did that, we had problems with that. For many of us, loyalties were very strong. That caused a split in the Dar.”²⁷ In 1980, Abdul Karim abdicated his leadership of Darul Islam to follow Gilani, and the movement fractured. Sheik Gilani named his group Jamaat al-Fuqra, meaning “community of the impoverished.” Al-Fuqra is an incredibly controversial organization today; members have attacked ethnic Indians and Indian sects, and the group has also been linked to an attack against a Muslim leader in Tucson, Arizona. Al-Fuqra has bought and developed a number of properties in rural regions of the U.S., maintaining its headquarters in Hancock, New York. Al-Fuqra members are said to receive weapons and other military-style training on these properties. One analyst has warned that the

group, now known as the Muslims of the Americas, is “capable of committing violence toward any proponent of a belief set that does not match their own.”²⁸ However, several mosques that were a part of the Darul Islam federation stayed loyal to the movement's ideology and organizational structure, including the Universal Islamic Brotherhood in Cleveland, the Ta'if Tul Islam ministry in Los Angeles, and the West End Community in Atlanta.²⁹ Jamil al-Amin ended up leading this group, which took on the moniker of the National Ummah, or al-Ummah. Darul Islam has had a lasting impact on African-American Islamic organizations in the U.S. Moreover, its offshoots-like al-Fuqra and al-Ummah-are of continuing relevance today.

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A Tribute to Shaikh Daoud Faisal

PART ONE - By Daoud A. Haroon

In Memory of SHAIKH DAUD AHMAD FAISAL (RA) 1891 - 1980



The Islamic Mission of America, 143 State Street, Brooklyn, NY

I cannot in good conscience proceed without asking forgiveness from the soul of the great Shaikh (ra), who acted as my spiritual mentor, father and faithful friend for many years. I also beg forgiveness from the many people I have promised over these many long years to present to the general public a tribute to the late great, now legendary Shaikh Al Hajj Daoud Ahmad Faisal (ra). On this note I ask all who read these pages to recite Surah Al Fatiha for this wonderful man who gave so much and asked so little in return.

We will attempt to present as well-rounded a picture as possible via the aid of photographs and anecdotes, - and of these I will use sparingly in hopes that a larger more complete history of The Shaikh and The Islamic Mission of America may occur in the very near future. I do hope that this introduction will clarify some misconceptions many may have held about the "reality" of this legendary figure and also dispel many myths that have built up around him in the past.



Jafar Abdallah - Shaikh Daoud - Abdul Hassan - Daoud A. Haroon

Taken in the vestibule of The Islamic Mission of America 1964/1965

How to approach writing about such an important and charismatic person as Shaikh Daoud (ra) is an awesome task but I will begin by quoting one of the oldest and well respected of his friends from the early days, Ghalib Muhammad, a former Merchant Seaman and restaurateur from Yemen now deceased. According to Ghalib:

'Shaikh Daoud was like a small match that was lit in a very dark room.'

The dark room that Ghalib referred to is America, which was and still is enveloped in a spiritual darkness (ignorance) as concerns Islam, The Quran and the role of the Prophet Muhammad (pbuh).

Shaikh Daoud was born in the year 1891 on the Island of Grenada, which is located at the southern end of The Grenadines in the South East Caribbean Sea. At that time and until the year 1974 Granada served initially as a colony and then an affiliate of the British Empire. France had occupied Grenada earlier, and as a result French and English were both spoken side by side on the Island.

Shaikh Daoud had been educated in English and French schools and had excelled in the literature and arts of both cultures but particularly in music. He had studied piano and voice but attained a high proficiency on the violin, which would later earn him a music scholarship in New York City.

I might add that my living experience with the Shaikh at The Mission on State St. left me with the distinct impression that the Shaikh was also gifted with perfect pitch. This will be an important find for those readers who are familiar with the theory and practice of music. In addition to his early exposure to European Classical music and Caribbean Folklore he was also apprenticed at an early age to a professional tailor in the seaport city of Georgetown where he learned the trades of both tailor and costumer. I have written several anecdotal accounts of this period as an apprentice that will be found in the larger version of this tribute. The Shaikh was reared in the old school tradition of having to learn multiple trades in addition to whatever professions he may have embarked upon - to balance one against the other.

By earliest accounts from the Shaikh and some of his intimate friends he arrived in America as a young music student at around the time of the First World War -this time period has an immediate relevance to what was soon to become the Harlem Renaissance in New York City (1920's -1930's) where a cultural and spiritual revolution was taking place within the confines of one of the worlds largest Black enclaves. A revolution that would ignite the creative imagination of some of the world's great 'third world' thinkers and artists the world had ever witnessed. New York City with its sprawling Harlem became a huge 'Colored' Think Tank that would spawn schools of revolutionary activity in all fields of the arts and the social sciences that have endured to this day.
(http://en.wikipedia.org/wiki/Harlem_Renaissance)

Shaikh Daoud could be found plying his trades among such contemporaries such as Noble Drew Ali and Fard Muhammad as well as among his West Indian counterpart Marcus Garvey. Although deeply entrenched in The Harlem Renaissance he cannot be thought of solely as a 'race man' - Shaikh Daoud was by no means limited to any one sphere of social or racial activity. He was a true international man - universal might be a better word to describe him. Similar in many ways to his French and Patois speaking counterpart from Martinique, psychiatrist and humanist Frantz Fanon, Shaikh Daoud was on a mission to help heal an ailing humanity.

Where Fanon used Psychoanalysis and Political Activism in an attempt to restore equilibrium, Shaikh Daoud used these as well but sparingly, in combination with the wisdom of The Qur'an and the model of the perfect man inherent in the example of The Prophet Muhammad (pbuh).

During the decades that followed, from the late 1920's to the time of his death in 1980 found him championing the causes of social justice amongst the most diverse communities imaginable - in the smoldering melting pot of New York City.

From left to right: Shaikh Daoud, his friend and his aide de-camp Hajj Muqtar against the curtains, Malcolm X, & unidentified man probably an aid of Malcolm X. Taken at The UN Summer 1963 (Picture by Robert L. Haggins)



Prior to establishing The Islamic Mission of America at his home on 143 State St. in Brooklyn, Shaikh Daoud was one of the founding fathers of The International Muslim Society which made its home on the upper floors of the building that occupied 303 125th St. just two blocks West of the Apollo Theatre. The International Muslim Society or '303' as it was often referred to was the meeting place of the most diverse group of Muslims I have ever encountered in my life. Africans from every conceivable area of the continent could be found praying and studying there alongside Chinese Muslims, Malays, and West Indians from many different Islands in the Caribbean.

African Americans were often in the minority and on occasion you would also find Indian Muslims (this is before partition and the creation of Pakistan) from the length and breadth of India and on special occasions a few Arabs (Syrians as they were then called prior to World War Two) which would have hailed from a number of different countries in the Middle East. Once The Islamic Mission of America was born in Brooklyn during the late 1930's, members of the large culturally diverse Arab community were drawn to the Mission as well as the tiny Tatar and Albanian communities that grew in The Lower east Side of Manhattan and in the outer reaches of Brooklyn.

The Islamic Mission of America was legally registered as a Religious Organization, a place of Worship and as an Educational Institution according to the Religious Incorporation laws of The State Of New York, Borough of Brooklyn in 1944 – so reads the official raised stamp that you will find on most of the documents in this paper. Hopefully a trip to City Hall in Brooklyn in the near future will clarify many official details concerning the Missions legal incorporation.

The Shaikh had the legal authority to perform all religious duties accorded all legally registered 'places of worship' in The State of New York, and as such issued Muslim Birth Certificates [see images below], which were also issued when a person took his/her Shahada (acceptance of Islam), Muslim Certificates of Reclamation of Islamic Culture and Religion, Death Certificates, Muslim Identity Cards, - all of these would be witnessed, signed and stamped by a Notary Public thus becoming a legal document that could be used in a court of law.

Shaikh Daoud was a man way ahead of his time anticipating at every turn the problems that Muslims from every conceivable ethnic back ground would encounter from day to day in America.

Shaikh Daoud was a keen analyst and a brilliant counselor. In my particular case he earnestly pointed out that the Muslim must be free to practice his religion with the least amount of social and psychological pressure and that the first undertaking after having mastered the ritual of prayer was to embark upon the 'Jihad al Akbar' – the eradication of ones personal complexes and 'hang-ups.' He maintained that a man or woman could not function properly as a Muslim while entertaining a variety of mental complexes. It was then in 1966 at the age of thirty two and with a seventh grade education behind me that I embarked upon the conscious eradication of my own 'hang-ups', a pursuit which has continued to this day thanks to the strong encouragement of this wonderfully gifted spiritual counselor.

Within weeks of his counsel I registered in a GED program and have continued to develop both in and out of Academia until this day. The phrase I often use: "Attempting to Make sense out of Nonsense" although borrowed from an old friend, Dr. Jerome Long Professor of Religion, during my undergraduate studies at Wesleyan University - is the code name for my personal Jihad Al Akbar.

The Shaikh could often be heard saying: 'Beards, costumes, exotic names and affectations were insufficient to the task at hand.' He would remind us that being a Muslim had nothing to do with the Hollywood depiction of Muslims. As Hollywood was responsible for creating negative caricatures of the Black Community it had also contributed to the creation of negative caricatures vis-à-vis Islam and Muslims. I cannot begin to convey to the reader how devastatingly honest he was at all times – like a true parent he demanded the very best from his students and his audience.

Shaikh Daouds presence on the world stage was antecedent to Frantz Fanon's arrival but both came with experiential knowledge of the devastating effects that Colonialism had on the African, both in the Diaspora but also in his native land. They both shared first hand experience in dealing with the psychological damage that cultural and spiritual dispossession leaves in its wake. Both tended to the sicknesses of the mind and the soul that pervaded within the so-called First World (Europe and America) & The Third World (Africa, Asia, Middle East) with its Muslim component still reeling under foreign domination in the wake of WWII and staggering to its feet from a deep amnesiacs slumber.

It would be prudent to remember that the Third World also had its European components as well – and many of them found their way to both Fanon and Shaikh Daoud. You could in many ways liken The Islamic Mission of America to a Sanitarium – 'where one would come to regain his sanity and equilibrium.'

Another amazing fact that will come as a surprise to many is the fact that Shaikh Daoud was a Muqadim (representative) of the Algerian Sufi Shaikh Ahmad al-Alawi. (See image below right)

This came about as a result of the steady arrival in the Port of Brooklyn of Merchant Seamen - many from North Africa, Yemen, Sudan and Somalia who had recently been under the spiritual influence and tutelage of Shaikh Ahmad Al Alawi in the Mediterranean Port of Mostaganem (please see: A Sufi Saint of The Twentieth Century / Martin Lings, George Allen and Unwin, UK, 1961.)

Oddly enough many of the docks in the port of New York in Brooklyn can be found at the feet of both Atlantic Avenue and State Street. Atlantic Avenue was the hub of Arab and Middle Eastern culture. And running parallel to Atlantic Avenue is State St. with its imposing Brownstones and cobbled stone streets, the pride of Brooklyn Heights. 143 State was the residence of Shaikh Daoud, out of which The Shaikh and his wife Khadijah had operated a School of Elocution prior to the buildings eventual conversion to The Islamic Mission of America. According to descriptions given by The Shaikh and his wife, the school was in many ways a turn of the century styled finishing school – whose clientele were the children of the wealthy residents of Brooklyn Heights. The Shaikh was a true Renaissance man.



As Fanon was and still is misunderstood by many Africans on the continent, so was Shaikh Daoud during his tenure as a spiritual counselor to: - To quote The Honorable Elijah Muhammad: 'The lost-found ... wandering in the wilderness of North America.'

One of the most pernicious of all of the effects of colonialism lies in Denial. Shaikh Daoud was quick to spell out the dangerous effects of wrongly identifying ones self – taking into consideration that most within the Diaspora were the final product of a protracted and carefully calculated spiritual and psychological holocaust - methodically carried out to render a once proud and independent people into automatons, who had no historical identity and no memory beyond their recent servitude and an emancipation of mythic proportions.

The fact remains that there was a sizeable percentage of Muslims who were brought to the 'New World' as captives from Africa, some of them may have been slaves before their arrival but history reveals that many (if not most) of them became slaves after their arrival in North and South America. These Muslims should be of great concern to Muslims everywhere, but interestingly enough they are not. One must ask the question Why?

As I mentioned earlier, It is to Shaikh Daoud's credit that he attempted to remedy many of the ills that beset an ailing humanity: "A small flame lit in a very dark room."

To be Continued...



Shaikh Daoud taken outside the Islamic Mission of America on the street (basement) level in front of the entrance to *The Institute of Islam*, which held several large classrooms, a kitchen, dining room and access to a rear patio and back yard used, as a playground and lounge area.

Please see; Frantz Fanon's: *Black Skin, White Masks, and The Wretched of The Earth*. And Carter G. Woodson's: *The Mis-Education of The Negro*

Please see my paper: '[African Muslims in America. Free. Slave & Amnesiac](#)' – particularly the bibliography

Muslim Legal Certificates

الإسلام محمد رسول الله



Islamic Mission of America

Islamic Mission of America Incorporated for The Worship of God And For The Propagation Of Al-Islam, The Revelation Of Our Lord, Containing His Laws and Command; And Guidance For Mankind As The Religion of Humanity, Defender Of The Faith And The Faithful.

MUSLIM BIRTH CERTIFICATE and CERTIFICATE OF

Reclamation of birthright of Muslim people, of African-Asian origin, of American birth and of slave ancestry, residing in the United States of America, the West Indies, Canada, South and Central America; members of the world community of Muslims and of (Islamic Faith); whose ancestors were unlawfully and forcefully brought to the shores of the Americas against their will, and were enslaved; and were eventually freed through the Emancipation proclamation act of (1863); as set forth that all men were created free and equal and are entitled to liberty, freedom, justice and the pursuit of happiness.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dear Muslim:

Assalam alaikum wa rahmatullahi wa barakatuh.

Welcome to the family of the world community of Muslims. Your petition for the reclamation of the names of YOUR slave ancestors, prior to their enslavement has been granted. Your name henceforth shall be known as **Abdur Rahman Haroon** and it is so registered in the registration ledger at the office of the Institute of the Islamic Mission of America Incorporated for the worship of God and for the propagation of Al-Islam, May Allah grant you good health, success, peace and happiness.

Name of Wife _____

Children's names _____

Be It Known To All Men That

according to the Emancipation proclamation act of (1863) by the government of the United States of America, relative to the freeing of the slaves, the petitioner has reclaimed the name of

Abdur Rahman Haroon he claimed to be the name of his

ancestors preceding their enslavement. Place of birth of the petitioner. U.S.A.

Date of Birth. 5/13/34 Sex Male Father's Name Arron Lewis

Place of birth of Father U.S.A. Mother's Name Veda Thomas

Place of birth of Mother U.S.A. Date of Birth 3/2/1901

Therefore, In Witness Whereof and in conformity with the laws of "Islam" and the Religious corporation laws, of the State of New York, United States of America vested in me through the Islamic Mission of America incorporated for the worship of God and for the propagation of Al-Islam, I have placed the seal of the Islamic Mission of America incorporated and have affixed my signature this 27th day of July 19 63 and have caused this certificate to be issued.

Signature *Daoud Ahmad Farsal*



I am grateful for the constant reminders that I have been given by the former students of Shaikh Daoud

AFTERTHOUGHTS AND ACKNOWLEDGEMENTS

I am grateful for the constant reminders that I have been given by the former students of Shaikh Daoud and his wife Khadijah (ra) and members of The Community of The Islamic Mission of America 143 State Street, Brooklyn NY, many are now deceased but I laude them posthumously.

The late Bilal Abdurahman (Educator & Musician) and his widow Rakhia and their daughters who still reside in Brooklyn, NY. All of whom were students of Shaikh Daoud and Mother Khadijah and who are among the staunchest of Islamic Mission of America Supporters.

The late Jamil (Green) Karimudin former Secretary and Treasurer of The International Islamic Society, 303 125th St. NYC and his widow Lois (Balquis) Green who left NYC in the 1960's and made St. Croix, U.S. Virgin Islands their home.

Jafar Muhammad Abdellah, former Secretary and Treaurer of The Islamic Mission of America. A great friend and ally to many who poured through the doors.

The late Ahmed Abdul-Malik, Musician & Educator (Bassis & Oudist) and his family, strong supporters of The Islamic Mission. Now deceased.

Rajab and Lailah Abdul-Wahab and their family, Among the supporters and reminders. Now living in Atlanta, Georgia.

Ayyub Abdullah (Musician & Educator) and his wife who recently came back into my life and filled me in on many details of the fate of the Mission after the demise of Shaikh Daoud. He was amongst the group (may Allah bless them all) that finally had a tombstone placed on Shaikh Daouds grave In 1989. An account of this event will follow in due time (Insha-Allah) They now live in Orangeburg, SC.

A special thanks go out to the spiritual contributions and the memories of the following people: Malay Sufi: Hajji Babarik, Hafiz of Quran: Maqbul Ilahi (Pakistan), Ibrahim Ghuled (Somalia), Luiij-Hassan Dhrepaulez (Ethiopia/Somalia), Sister Doriah (303), Hajj Muqtar (143 State St.) Hajj Yusef the Somali Coffee seller who was killed on 125th during a robbery. Legal Expert: Hanifi (303 125th St.) Ghalib Mohammad and his wife Afifah, the many Sudanese and Yemeni merchant seamen who streamed through our lives and shared the Diwans of Shaikh Ahmed al Alawi, The Tatar Community, The Moorish Science Temple Community of Staten Island, Newark and Philadelphia, brother Hamdi Bey, brother Ameen Nuraldeen, The Malay/Polish contingent of 143 State St., – the list is endless.... To all of these generous heroes I owe a great debt.

Please forgive me if you do not see your name listed here – It is my intent to remedy that situation by mentioning as many people as I can in the near future. I hope and pray that I will be able to obtain a grant or financial aid from interested parties to travel to New York City to complete a more complete work on this subject. Time is running out and many of the survivors of the Community of The Islamic Mission of America and The International Muslim Society of 303 125th St have left us, may Allah bless them all.

For those readers who are interested in Shaikh Daoud and The Islamic Mission of America I suggest you consult my articles and short stories which can be found on <http://archives.nuradeen.com/HajjHaroon.htm>

Forgive me for anything I may have said or alluded to that may have been offensive to anyone. I meant no harm.. I am solely responsible for the contents of this paper.

A Tribute to Shaikh Daoud Faisal

PART TWO - By Daoud A. Haroon



**Shaikh Daoud in his office at The Islamic Mission of America
143 State Street, Brooklyn, NY (circa 1960)
photo courtesy of ARAMCO news**

As I mentioned in part one, that this is not an easy undertaking even though I have had the opportunity to have spent time in the past with the venerable Shaikh and his wife Khadijah (RA) and have quite a bit of memorabilia collected over the years, plus the additional information gleaned first hand by several of my surviving colleagues from those early days - but also the memories and biographies of many of the early members of the Islamic Mission of America (IMO) and Muslims and non Muslims who had benefited from an association with the IMO over the years. Insha-Allah many segments of this phenomenal story will be will be re-assembled and pieced together to form a reasonable reference to a truly meaningful piece of American history that transcends in many ways more conventional historic events that are not as far reaching in breadth and scope as this early attempt at Islamic propagation in the West spanning a time frame that extends from the turn of the 20th Century to the 1970's.

The vast contribution made by Shaikh Daoud, his wife Khadijah and The Islamic Mission of America will never ever really be known in its entirety. This small series will I hope encourage many young Historians and Sociologists to take on the task of delving deeper into the Life and Times of Shaikh Daoud.

Proper investigations must be undertaken in various sections of this country (USA) but also in the Caribbean and in North Africa and The Middle East. Many of the clues that I provide should hold the avid researcher in good stead. Alas I would attempt more but time and resources are not available to me at this time, so I look forward to those brave individuals who will surely come later to carry on this work.

Much of the material that is provided in this series will speak for itself – some articles and legal documents had been shaped by the Shaikh, are his own words and reflect his state of mind and the seriousness of the times in which they were written. We must also remember that he was very much a creature and a product of his time – a time that most of us living today have no reasonable index into. In order to appreciate much of the history he made we must understand at what time in history he was active and the challenges and opposition he faced in attempting to propagate Islam in America.

Having thought long and hard about Ghalib Muhammad’s statement (see part 1) I began to visualize lighting a match, - witnessing the initial brilliant explosion and then the burning flame that began to diminish as it reached the end of the match stick –Puff– its gone, just leaving a tiny trail of smoke in its wake. I thought how appropriate this visualization was to establishing a metaphor for The Life and Times of Shaikh Daoud (ra). However the essential light is still burning.

I also began to recognize that everyone has a Shaikh Daoud story and that the myriad throngs of people who brushed his shoulders and passed his way all have treasured memories that they hold on to as one wears a precious gemstone.

HE HAS KEPT HIS WORD

The Shaikh, and one of the most beloved and honored leaders of our time, the late Shaikh Daoud Ahmad Faisal of Missouri (Spiritual Head and National Director of the Islamic Mission of America, for the propagation of "Islam", the true "Faith", upon America in San Francisco upon appointment of the United Nations, in moving to California on a limited lecture tour. Accompanying His Eminence, the Shaikh is his beautiful and charming wife, His Highness Khadijah, President of the Muslim Ladies Cultural Society of the Islamic Mission of America.

His Eminence, the Reverend Shaikh Daoud Ahmad Faisal is a member of the SCO of the United Nations, and an advisor of the Moslem Delegation to the United Nations. His Eminence, the Shaikh is coming to California as a special lecturer here in contrast to the many requests he has received from the kind and generous people of California.

The Shaikh is one of the most prominent and dynamic Muslim leaders, scholar, writer and lecturer of the Muslim world. He will speak on "Islam", the revelation of the Almighty God, its laws, its principles, its ethics, science and its philosophy as revealed to the Almighty God, His Laws, His Commands, manifest and the means of the world.

His Eminence and Sheikh is a profound advocate and propagator of human rights, human freedom, human dignity and the rights to self-determination, of all mankind. He believes that all people and nations should live in submission to the Will, the Guidance, the Commands and the Laws of their Lord Who created them in order that peace and love might prevail upon the earth. The Religion is (Obedience) to the Almighty God.



HIS EMINENCE SHEIKH DAUUD AHMED FAISAL



SAYYIDAH KHADIJAH, President of the Muslim Ladies Cultural Society of the Islamic Mission of America.

The Lady Khadijah will speak in the Lecture of California in Islamic Culture and Ethics.

The Shaikh believes that peace and the security of our time can be achieved, but only when man who is but a messenger of his Lord, surrender his will in submission to the Will, the Commands, the Laws and the Orders of his Lord who truly and foremost be attained; because peace is the attribute of righteousness and righteousness is achieved by "Islam," which is the Laws and the Commands of (Allah) the Almighty God. The Shaikh says that, above all, and to emphasize to (Allah) the Almighty God, the respect for human rights, human freedom and human dignity, and the rights to self-determination of the individual are the most important of all, and such if implemented peace and security, love and goodwill amongst mankind can become a reality.

Flyer containing information of Shaikh Daoud and Mother Khadijah’s activities during the late1950’s.

Such is the reward for those of us who walk that ‘different’ special path. There is a saying that I first heard from another great spiritual light: Shaikh Fadhlallah Haeri (may Allah protect his secret) some years ago, and it goes something like this: “If you want to meet a man, meet his children first”. Unfortunately Shaikh Daoud (ra) and his wife Khadijah (ra) never had any children but I am aware of the fact that the Shaikh and his wife adopted a few young men and women informally, and later before his death I understand that he did adopt a son legally and that son was responsible for many of the changes that have occurred at the property at 143 State Street.

To my benefit during the time I spent with them, Shaikh Daoud And Mother Kadijah (ra) adopted me as their own and on many occasions they let me know that they considered me as their ‘own’ son. I think I mentioned earlier about being asked by the Shaikh to take his name (Daoud) - that was during the time I was having my name changed legally in the courts. - There are several other people that I know that were blessed with having been known as children of the Shaikh and his wife.

Sister Rakhiah Abdurahman the widow of the late Educator and Musician Bilal Abdurahman, who also served as The Secretary of IMOA at various times as well.

Sister Lailah Abdul-Wahab, wife of Rajab Abdul Wahab – these two families and their children were raised for the most part of their early life at the IMOA under the influence of Shaikh Daoud and his wife (ra). Of course there are many more I could name but these two families stand out in stark relief during my close association with IMOA from 1960 to 1970. There is also a Sister Balquis who lived in Staten Island at that time – but I have little information on she and her children.

In the same light I would suggest that the greatness of a teacher, and his effectiveness can best be discerned by taking a close look at his students and what they went on to achieve in the light of their teacher.

Several names come immediately to mind, and if we follow these students lives carefully we will find in each one of them a particular quality that was passed on to them from their mentor.

As I mentioned earlier, Shaikh Daoud had a phenomenal ability to assess a persons capabilities and their latent talents. He also had the ability to suggest projects and enterprises that would lead the person to fulfillment. Wilayah (leadership) is special gift, particularly spiritual Wilayah – given to of those mature human beings that are chosen by the Creator to open the doors of the human heart.

Wilayah is not a gift that is presupposed by the bearer, nor is it the fulfillment of an ambition - it is a special gift from God.

Leadership as well inspiration that leads to the transformation of the human heart can only come from God. One need only spend a few moments with a true Wali of Allah to be affected – the Barakah (spiritual power) that emanates from these people is truly unique.

No matter what negative things people may say about a Wali of Allah (A Friend of God) it will only act as a stumbling block in the path of their own spiritual development – in a very strange way these negative thoughts and words are transformed into blessings for the Wali – and he or she goes on about their business transforming every one they meet - and everything they touch becomes a weapon in the defense of truth (Haq).

I will not attempt to belabor the point, but I wish to share aspects of this great mans being that may have not been readily understood by those who passed his way.

It is only recently and after many experiences of a particularly subtle spiritual nature that I have been able to understand some of the ways of a Wali. Another older saying I used to hear as a young man was: ‘If you wish to be a great man study the lives of great men’, and then later: ‘If you wish to know, be in the company of those who know.’

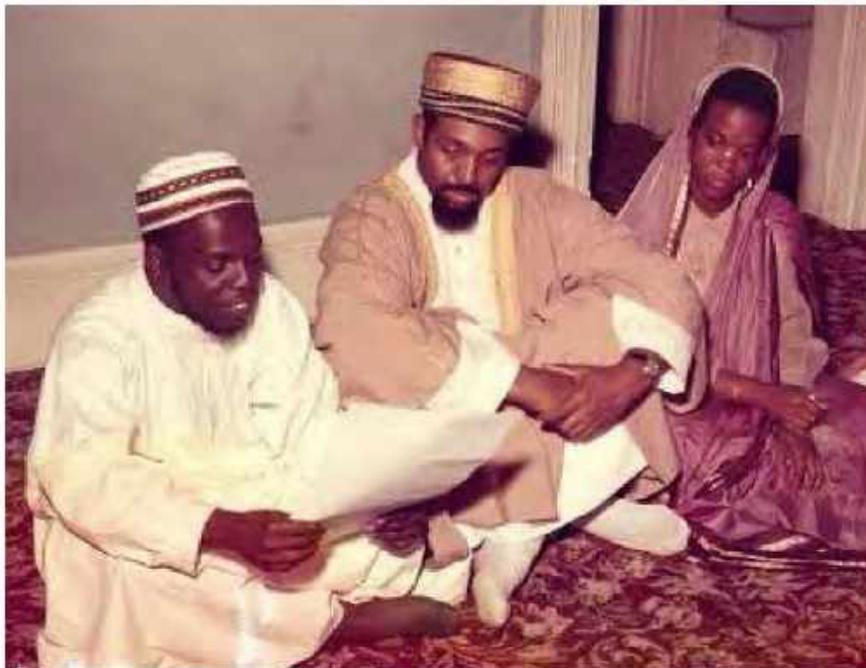
I feel doubly blessed to have found my way to State Street and to gain a close proximity to The Shaikh (ra) and his beloved wife Khadija (ra). The Islamic Mission of America was to become for me a crucible of gigantic proportions, in which the alchemical process of turning lesser (baser) metals into gold was begun.

It may be useful to look at the lives of a few of Shaikh Daoud’s students and close members of the community of The Islamic Mission to determine the effectiveness of Shaikh Daoud (ra) the teacher and spiritual guide.

The apples not falling far from the tree would apply here – as I have mentioned earlier it doesn’t take much for a Wali of Allah to set the wheels of change in motion. Something as simple as an inspirational sermon, a casual talk – a walk around the block or a pat on the back may serve as the motivational factor that will ‘initiate’ great change in a person.

Jafar Muhammad Abdallah for one, was inspired enough from his relationship with Shaikh Daoud to travel to Egypt and enroll in Al-Azhar University during the latter part of the 1950's. He is one of the earliest amongst the African American community in America that I am aware of that made that move. After spending several years in Egypt he was forced to return to the States because he began to have thyroid problems and developed a goiter as a result of the water in Cairo. Jafar became one in a select group of Arabic Language speakers and teachers in the New York area, and was based primarily out of The Islamic Mission and served in many capacities as Secretary, Treasurer, Instructor, etc.

Jafar was also responsible for organizing sessions of Dhikr at various mosques and at the homes of Muslims and spiritual seekers. He conducted innovative classes that led to a better understanding of the inner dimensions of the Din, and it was through Jafar that I learned of the connection between Shaikh Ahmed Al-Alawi (ra) and Shaikh Daoud (ra). It was at the request of Jafar that Shaikh Daoud (ra) eventually opened and shared many aspects of Tariqa and Sufism with me – but more importantly, the imperative of performing and mastering the ritual Prayer(s).



Jafar reading wedding contract for Abdul & Alyah Hassan in the Mosque at State St. [1962]



Passport photo of Jafar returning from Egypt

It was through Jafar that I learned about a few other exceptional African American students of the time who eventually made the move to African and Middle Eastern countries to study Islam and The Arabic Language. Eventually I met Dhafar Ahmed who would stay at State Street during his school breaks while he was attending the University of Medina in Saudi Arabia.

There were several other brothers whose names escape me who had studied abroad that I had brushed shoulders with at State St, I remember distinctly that two of them worked aboard the tug boats that plied their trades in and around the harbor of New York and had also worked as Merchant Seamen alongside many of the Somali, Sudanese and Yemeni seamen who could be seen coming and going through the doors of the Mission on any day of the week.

Then there was Nasir-udin Mahmud, who hailed from my hometown in Boston and who had spent time with Shaikh Daoud during the mid 1950's while he was also a nominal affiliate of The Nation of Islam in NYC - he had worked closely with Malcolm X and the development of the Nation's Mosque in Harlem.

I remember distinctly the night he came to visit me in 1959 at my sisters apt. in Boston to announce that he was leaving for Egypt that week, he was perhaps one of the first "formal" graduates of The Azhar, who later went on to obtain degrees from the University of Cairo and taught there for many years - he raised a family in Egypt and remained in North Africa to this day.

I remember Shaikh Daoud (ra) informing me that when he stopped in Egypt on his way home from Hajj in the early 1960's - he got a knock at his hotel room door - and lo and behold it was Nasir-udin Mahmud - who had come to visit the Shaikh and offer his services as a guide and aide during the Shaikh's visit. Shaikh Daoud (ra) was fond of telling this story because he was so proud of his young friend who had spent quality time at the Mission in New York - and was always so courteous.

Another fine example is Bilal Abdurahman (May Allah send light to his grave and preserve his memory), now deceased, and his family, who became one of the foremost African/Islamic Cultural Representatives in New York City, particularly in Brooklyn. He was an instructor of music and art in the Brooklyn Public Schools and for a long time during the 60's and the 70's was the Co-Director of "Ethno-Modes"- a Cultural Community Center in Brooklyn. He like a few other adventurous artists delved into the music and traditions of many Afro-Centric and Islamic cultures during the early periods of 'Ethnic Music' which later developed into what is now known as: Ethno-Musicology.

His affiliation with The brilliant String Bassist and Oudist: Ahmed Abdul-Malik, are well documented in both the Smithsonian Institute, The Library of Congress and Music Encyclopedias. Together they created many inroads in the amalgamation of music of Africa, the Middle East - but also the music of The African Diaspora in South and Central America as well as the Caribbean. Shaikh Daoud continually encouraged and supported these two men in their musical adventures and often attended their performances. A proclamation was issued by The Office of the President, Borough of Brooklyn, City of New York in 1994, lauding the contributions made by Ethno-Modes Folkloric Workshops and their Founders.



Calio Scott, Ahmed Bilal

I remember listening to these fine musicians during the Eid Celebrations and at other festive celebrations that were held in the basement of the Mosque at 142 State Street. It was also my greatest pleasure to have played and performed with both men on many professional engagements, including concerts, nightclub appearances and recordings.

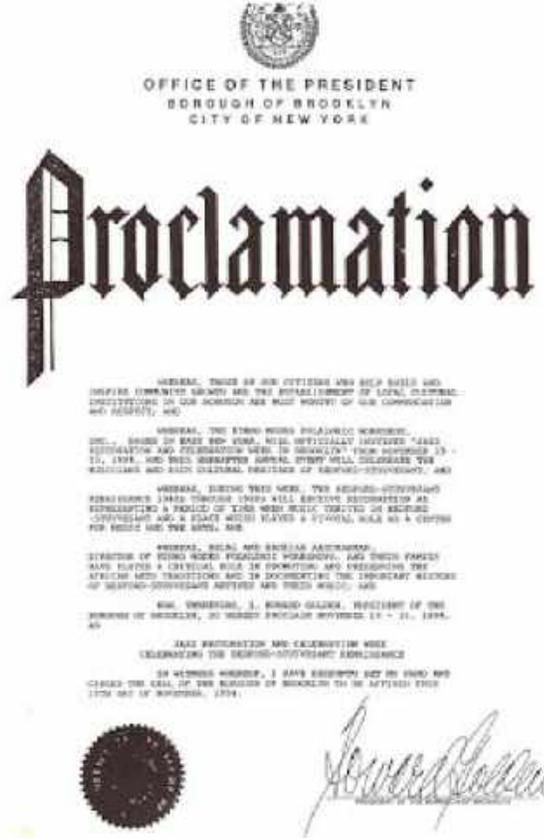
Recognition of these great documented achievements are long overdue. And I encourage further research into the uncovering and sharing the magnificent body of work that these two men, with the assistance and encouragement of their families, and the spiritual motivation supplied by Shaikh Daoud and The Islamic Mission of America be recognized and made known to a world that is largely in the dark as far as the influence that Islam and particular Muslims have had on the development of many aspects of American life particularly in the area of the Arts.*

* "Life In The Key Of Me"/ The Bedford/Stuyvesant Renaissance 1940-1960, by Bilal & Rakhia Publications, - Wikipedia Encyclopedia, etc.

In order to do justice to the life and times of Ahmed Abdul-Malik would take a volume of considerable size. Suffice it to say that there is quite a bit of information one can find online and from Wikipedia Encyclopedia. I can personally attest to the great influence he has had on several traditions of music and musicians, Western, Middle-Eastern and African. I was honored to have performed and recorded with this brilliant musician. A boyhood dream come true.



L-R: John Coltrane, Shadow Wilson, Thelonious Monk, and Ahmed Abdul-Malik at the Five Spot Cafe (Photo Don Chlitten)



thelonious monk quartet
with john coltrane at carnegie hall



the discovery

The Library has been systematically processing, cataloging, and preserving the Voice of America Collection for many years. In February of 2005, while thumbing through some VOA acetate tapes awaiting digitization, I noticed several reels labeled "Carnegie Hall Jazz 1957." One of the tape boxes had a handwritten note on the back that said "T. Monk" with song titles. When we played it, I recognized both Thelonious Monk and John Coltrane and my heart started racing. I confirmed with Lewis that these tapes had never surfaced or been released in any form. They were indeed the tapes he'd been searching for all these years.

We've discovered many rare recordings here over the years, but this one is special. It reminds us once again why it's so important to preserve these unique materials. It's why we do what we do, and why we love this work.

There's always more.

— LARRY APPELBAUM
Recording Lab Supervisor, Library of Congress

The Library of Congress holds the nation's largest public collection of sound recordings and radio broadcasts, with some 2.5 million recordings representing nearly every sound recording format.

A grant from the Carnegie Corporation in 1940 helped create the Library's Recording Laboratory which now works to preserve and provide access to endangered and historically significant audio collections held by the Library of Congress.

In 1963 the Library acquired the Voice of America Collection, which includes more than 50,000 tapes and discs of musical and other cultural events. Of further interest to jazz researchers, LC has the collections of Ella Fitzgerald, Charles Mingus, Mill Hinton, Gerry Mulligan, Carmen McRae, Billy Taylor, Charlie Barnet, and Louis Bellson, as well as the famous 1935 Jelly Roll Morton oral histories.

For more information about the Library's Recorded Sound collections, contact the Recorded Sound Reference Center: <http://www.loc.gov/rs/record/>.

The original tapes of this Thelonious Monk recording were found in the Archives of the Library of Congress in 2005 as can be seen in the clip. This is a fine example of Ahmed Abdul-Malik at a major peak of creativity as both an accompanist and as a soloist.

Another shining example of the cooperation between the Islamic Mission of America (143 State St.) and The International Islamic Society (303 125th St.) can be seen in the life and times of Jamil Karimudeen, aka John H. Green (Peace be Upon him) and his wife Balquis (Lois Green).

Jamil was a long time member of the community at 303 125th St. and had served as Treasurer there and at 143 State Street as well. Jamil was also a student of the Malay (Naqshbandi) Sufi: Hajji Babarik (Barbary) who lived in a rooming house in Harlem – a Charter Member of 303, 125th St. and was also a close friend of Shaikh Daoud.

Jamil was a confidante of Shaikh Daoud and a good friend to both Jafar Abdallah and myself. He was a Court Stenographer by trade and he worked for many years in Night Court in Brooklyn and in Manhattan. It was at his invitation that I used to sit and attend night court to become familiar with the legal process and to listen to the varieties of charges brought against those who were arrested on the streets of New York City. It was during the early part of the 1960's that Jamil was given the opportunity to accompany a Judge who was rotating between the New York City Courts and the Courts on the Island of St. Croix, U.S. Virgin Islands. The trip was supposed to be just for a short while but Jamil and his wife were so taken with life in the Islands that they decided to stay. Jamil lived the remainder of his life in St. Croix - acquiring great distinction there and abroad.

There are very few people on the Island of St. Croix that are not familiar with Mr. Green, as the Islanders are so fond of calling him. He rendered a service to the overall community that went far beyond the call of duty. He was instrumental in helping in the development of the small Muslim Community there, and was instrumental as well in assisting in building a Mosque on the Island. He later became involved in working with the greater Muslim Community in the Caribbean, Jamaica, Trinidad, Guyana, etc and became a well-known and influential figure in Caribbean Muslim Activities. His talents were not confined in any way to stenography – he had many talents including photography, business and land development – all of which he cultivated and served him well in the Virgin Islands. All who passed his way benefited by his great love and compassion.

He passed away on the Island of St. Croix on September 27, 2005 and is buried there. “May Allah fill his grave with light and may his memory live on in the hearts of countless generations as well as all of those mentioned in this Memorial who are no longer with us.” Ameen.



Jamil Karimudeen/John Green, Student and friend of Shaikh Daoud Ahmed Faisal.

Court Recorder, Teacher, Community Activist, Photographer, Building Developer, Family Man, Friend and Big Brother to many here and abroad. A true Spiritual Warrior beloved and missed by many.



This is a rare photo that many around the world will be delighted to see [early 1960's]

A rare meeting of Muslim Leaders and Community members of The Islamic Mission of America from the greater New York Area – including leaders and scholars from Washington, D.C. It was held in the basement of 143 State St., Brooklyn NY. The author can be seen seated beside Shaikh Daoud (ra) as his Aide-de-Camp at the right end of the table.

Dr. Sharwabe, former Director of the Islamic Center #1 Riverside Drive NYC, is at the direct center. To his left is Dr. Rauf, Director of the Islamic Center in Washington DC. Legal expert Brother Hanafi from The International Muslim Society, 303 125th St. is seated to his right. Hajj Hassan and his wife can be seen to his left, as well as Mother Khadijah Faisal standing directly in the center in the rear. – Her assistants Rakhia Abdurahman is to her left and sister Masuda is to her right.

Malcolm X had been invited and was scheduled to be there – unfortunately he had an emergency, but sent his representative Brother (?) X, standing in the rear with his hand on his chin, standing behind Rajab Abdul-Wahab (musician) who now lives in Georgia. Bilal Abdurahman, husband of Sister Rakhia Abdurahman is standing at the far right behind Hajj D.A. Haroon.

With the assistance of Almighty Allah, this series will be continued.

<https://timesmachine.nytimes.com/timesmachine/1952/09/01/84351331.html?pageNumber=28>

The New York Times

Moslems Observe Day Of Sacrifice: They Give Thanks for Sparing of His Son by Abraham and Mark End of Pilgrimage

The New York Times, Monday, September 1, 1952 (pg.28)



MOSLEMS AT PRAYER HERE: [redacted] (seated, left) leading devotions at Islamic Mission of America, 143 State Street, Brooklyn. Standing is Sheikh Daoud Ahmed Faisal, superintendent of the mission.

Moslems attended annual Day of Sacrifice services in many countries yesterday, in thanksgiving for the substitution by Abraham of a ram as his sacrifice to God, in place of his son. The occasion is known as the Feast of Idel-adha. The devotions also signaled the ending of a pilgrimage made annually to Mecca, the Holy City of Islam in Saudi Arabia, by Moslems able to do so, thus fulfilling one of the five cardinal principles of Islam. In New York, Moslems of many nations attended prayers at four meeting halls yesterday morning, removing their shoes as they approached their prayer rugs. The meeting places were those of the Pakistan League of America, Inc., 80 Clinton Street; Islamic Mission of America, Inc., 143 State Street, Brooklyn; the American Mohamedan Society, 105 Powers Street, Brooklyn, and the International Muslim Society, 303 West 125th Street. Dinners were served, starting in the late forenoon, after the devotions. Sheikh Daoud Ahmed Faisal, superintendent of the Islamic Mission, accompanied by [redacted], president of the Muslim Fraternity at the mission, visited the Pakistan League gathering after both groups had ended their devotions. M. Chowdhury, president of the league, explaining the pilgrimage to Mecca, said that it "is the practical demonstration of the Moslem's complete submission to the will of God." Abraham Choudry, former president, emphasized a need to have a Moslem mosque in New York and urged support of a drive about to be started for funds to build one. © The New York Times Company

<https://archive.aramcoworld.com/issue/196603/damascus.in.brooklyn.htm>



Damascus in Brooklyn

Written by Michael B. Sullivan | Photographed by Thomas B. Stevens

Saudi ARAMCO World Magazine (May/June 1966, pg. 29-32)

“A few blocks further on is the mosque. Though modest by comparison with the well-known mosque in Washington, D.C., it is part of the Islamic Mission in America and on the front is a plaque on which are written the five prayers which faithful Muslims must say every day. In the mosque Shaikh al-Hadj Daoud Ahmad Faisal gives Friday services to Muslims of all callings, from United Nations diplomats to merchant seamen from Middle East shajhdoms who visit when they are in port. In 1961 Shaikh Faisal made the pilgrimage to Mecca and was invited to be a guest in the palace of the King of Saudi Arabia, possibly in tribute to his zeal in establishing, 33 years ago, a center from which he hoped to explain Islam to America.”



In Brooklyn's modest 33-year-old mosque, Shaikh al-Hadj Daoud Ahmad Faisal conducts Friday services for all Muslims, New Yorkers as well as visitors.

The New York Times

Sayedah Khadijah Faisal Is Dead; Co-Founder of Mosque Was 93

By [Ari L. Goldman](#) | The New York Times | SEPT. 10, 1992

Sayedah Khadijah Faisal, a founder of Brooklyn's first mosque who was known to hundreds of Muslims as Mother Khadijah, died Saturday at her home at the mosque in Brooklyn Heights. She was 93 years old. Officials of the mosque, the Islamic Mission of America, said she died after a long illness, which they did not specify. Mother Khadijah founded the mosque in 1939 with her husband, Sheik Daoud Ahmed Faisal, who served as its imam, or spiritual leader, until his death in 1980. She and her husband worked to bring immigrant Muslims and new American converts to the faith together in one mosque. The success of their effort was evident at her funeral there yesterday, where Muslims from Pakistan and Morocco prayed shoulder to shoulder with American black converts. The mosque is situated in a former mansion at 143 State Street in Brooklyn Heights. During noon prayers that preceded the funeral, which was attended by several hundred people, the plain pine coffin was kept in the rear of the mosque amid a large group of women who had come to mourn. Afterward, the men of the mosque brought the casket forward for a brief service in Arabic that was centered on the belief that the deceased was merely passing on to another life. Belquis Abdur Raheem, a teacher at an Islamic elementary school, brought seven of her pupils to the funeral. "It is important for them to see an important part of Islamic history pass on," she said. "All of these children and their parents grew up with Mother Khadijah being known to them as a focal point of Islam." In addition to being a founder of the mosque, Mother Khadijah served as its secretary and treasurer and led its Muslim Ladies Cultural Society. For many years, the mosque was the only one in Brooklyn and, as a result, her leadership was broader than Brooklyn Heights. She also traveled around the country with her husband, addressing women's groups on Islam. Mother Khadijah, who was born in Bermuda, is survived by her second husband, Imam Omar Bey, and by several nieces and nephews in Bermuda.

(Left) Sheikh Daoud Ahmed Faisal and (Right) Sayedah Khadijah Faisal



SEPTEMBER II, 1953

HUMAN DELEGATES TO THE UNITED NATIONS
 UNITED NATIONS BUILDING
 NEW YORK CITY. NEW YORK. U. S. A.

Member Delegates to the United Nations...Peace be on you:

BEWARE! PEACE IS THE ATTRIBUTE OF RIGHTEOUSNESS--AND
 (OBEDIENCE) TO ALLAH, THE ALMIGHTY GOD AND WHAT HE HATH REVEALED
 IN ("ISLAM") IS THE PERFECTED RELIGION OF HUMANITY".

"THE REWARD FOR RIGHTEOUSNESS IS PEACE AND TRANQUILLITY"

God's Holy Command and Sacred Laws must be implemented and obeyed by all who believe in Him, His Revelation, His Prophets and in the hereafter--And man's sacred God's given rights must be respected at least by all who believe in order to enjoy Peace, security and tranquillity.

Bear in mind that (Obedience to Allah, the Almighty God) is your Religion and mine, and in order to obey the Almighty God we must first (obey) "Islam" which is the revelation of our Lord containing His Holy Command and Sacred Laws for the universal government and guidance of humanity which is the perfected Religion of mankind.

Peace which is the attribute of righteousness is a reward for those who believe and obey the Holy Command and Sacred Laws of their Lord Who created them. Therefore, your endeavour for Peace and security, good-will, mutual love, friendship and the brotherhood of man for which most of you strive in the United Nations are hopeless, unless the Holy Command and Sacred Laws of the Almighty God are implemented, obeyed and applied to your action, your words and your thought. This however applies only to those who believe and who choose to believe in God. The heritage and the sacred rights of humanity must be reverently respected as Commanded and as decreed by Allah, the Almighty God, the Sovereign over the Heavens and the earth, Creator and Sustainer of the universe.

Wars have never brought peace to humanity and never shall. Wars were invented for the evil transgressors against the Holy Command of their Lord. Satan is the earthly god of wars. He is the mischief maker and the enemy of all that is righteous. He thrives upon all evil things. He plotted all wars and tries to bring about the destruction of those who obeyed the Command and the Laws of God. Wars have only brought death, misery and destruction to mankind. The belief in God and the application of His Holy Command and Sacred Laws which teaches Love, Freedom, human equality, Justice, respect for human rights, human dignity, self determination and the brotherhood of man--will establish and maintain world peace and security. For peace is the highest attribute of the Almighty God which can only be acquired through righteousness.

I am calling upon the delegates to the United Nations who are the representatives of the nations of the world to consider and reconsider the Holy Command and the Sacred Laws of Allah, the Almighty God in relationship to the sacred rights of humanity to which you have pledged to protect. Justice as it is related to the sacred rights of humanity has been jeopardized due to unGodliness in man selfish nature. Man's greed for money and power is the cause for the unGod-

DELEGATES TO THE UNITED NATIONS

LINNESS IN MAN's unusual behavior which the Delegates to the United Nations are call upon to consider for the sake of the peace of the world. Justice must prevail in this world if we hope to preserve the heritage and the dignity of humanity and the sovereignty of the nations of the world. To preserve the sovereignty of any nation is to protect and respect the sacred rights and the property rights of its individual citizen, his freedom and his rights to self determination.

It is the duty of all nations to safeguard the sovereign rights of its sister nations when and if the sovereignty and the sacred rights of that nation is theatedned. Should this simple method be adopted and applied it will automatically establish good-will, mutual love and human brotherhood throughout the world and peace would be an established fact.

The nation that infringed upon the sovereignty and the sacred rights of another as France did in Morocco. Depriving the Moroccan people the rights to self determination is an aggressor and a transgressor against the Almighty God, and France and all such nation or nations that infringed upon the sovereignty of another shall experience similar consequences at the hands of other nations. This is call retribution, the natural law of right and wrong. He who infringed upon the sacred rights of his (or her) human brethern his (or her) rights shall also be infringed upon. All nations belong to Allah, the Lord of the worlds and all men are equal before Him.

The people and the nations of the world are tired of wars and the fear of war. It is time that something is done about it, the laws of the Almighty God must be implemented and obeyed by all who believe in Him, His Prophets, His revelation and in the hereafter. The people of the world, young and old are entitled to peace and tranquillity. They have been taught to fight, to kill, to hate and to destroy their human brethern and their property. The youth of the west have been taught to lie, to steal and to decieve, and they have also been taught to believe that the people of the East, such as Africa, Arabia and Asia are heathens and inferior. Hence the rights of the Eastern people have not been given full and just consideration in the United Nations. The success of any matter brought before the United Nations in relationship with Africa, Arabia and Asia depends upon the influence that is brought about by the more powerful Western nations.

What ever step the United Kingdom of England takes, Canada, Australia, NewZeland, South Africa, France, The Netherland and all European nations as a rule will follow in her footstep and some times the United States. This unfair practice by the more powerful nations of the United Nations must cease so as to give the United Nations organization a better chance for lond and successful life and to enable it to deal justlt towards all so that justice and peace might prevail all over the world

REVEREND SHAIKH, DAUD AHMED FAISAL

Spiritual Head and National Director of the Islamic Mission of America for the propagation of Islam, defender of Islam and the faithful.
 143 State Street
 Brooklyn I. N.Y.U.S.A.

DELEGATES TO THE UNITED NATIONS
UNITED NATIONS
NEW YORK. N.Y. U. S. A.

Member Delegates to the United Nations...Peace be on you:

IN THE NAME OF GOD; THE BENEFICENT, THE MERCIFUL:

(THE QUESTION OF MOROCCO AND WORLD PEACE)

BEWARE! "...Obedience to Allah, the Almighty God, His Holy Command and His sacred revealed Laws is the universal Perfected Religion of humanity and Peace is the Attribute of Righteousness, the reward of the Almighty God for those who obey His Holy Command and Sacred Laws, who respect the sovereignty of their sister nations and the rights and the property rights of their subjects and who live for the love and the glory of God and the love of their human brethren.

The government of the Republic of France must be made to know, if she does not know that as a nation who professed belief in God the hdly Command and sacred Laws of the Almighty God which He has revealed for the government and guidance of humanity and as a protection from evil must be obeyed!" Destruction comes only to those who disobey the Command and the Laws of their Lord, and France is no exception to this natural law of self destruction. The big and the great, the wise and the successful ones are the ones that obeys the Command and the Laws of Allah, the Almighty God, and respect the sovereignty of its sister nations and the sacred rights and the property rights of the subjects of their sister nations.

France has transgressed against the sovereignty of Morocco and the sacred rights of its people through her interference in the sacred internal affairs of the people of Morocco. This incident of France interference in the private affairs of the people of Morocco might prove costly in lives and destruction which could also lead to a general world war of total destruction unless this great wrong which France committed in Morocco is wrighted through the United Nations. The solution that will put a stop to the intervention by the powerful colonial powers is the implementation of the Holy Command and Sacred laws of the Almighty God which every nation that professed belief in God and who choose to believe should be made to obey.

Bear in mind that (Obedience to Allah, the Almighty God) is our Religion; Yours and mine and in order to obey the Almighty God it is necessary to obey His Laws and His Command which is (Islam) and the perfected Religion of humanity.

(PEACE) which is the attribute of righteousness and which can only be acquired through obedience to the implemented Command and Laws of our Lord. Therefore, your endeavour for peace and security, goodwill, love, friendship and the brotherhood of man for which most of the members of the United Nations strive is hopeless, unless the Holy Command and sacred laws of the Almighty God are implemented

July 19, 1955

Mr Dwight David Eisenhower
 President of the United States
 Geneva Switzerland.

My dear Mr President.

The office of the Islamic Mission of America, Incorporated, for the worship of God, and for the propagation and defence of Islam, and defence of the Faithful, instituted in the United States of America, in accordance with the Holy Commands and Sacred Laws of the Almighty God in "Islam"; Revealed for the universal government and guidance of mankind, and in accordance with the constitutional laws of the government of the United States of America, pertaining to the freedom of religious worship, recognizes you, Mr President as our rightful, designated leader and representative, in your inspired and open declaration, and determination for disarmament, world peace, and security, good-will and the brotherhood of man and nations under one law in God, presents the following resolution

Consider that Peace is the attribute of righteousness, derived from virtue, and which can only be attained through submission to THE Will, the Guidance, the Commands, and the Laws of the Almighty God in "Islam", and in respect for the rights, the dignity, the freedom, self-expression, and the rights to self determination of each individual person are the one and only solution that will definitely abolish war and the fear of war from the face of the earth for ever, and restore and maintain peace in the world of mankind. Security and economic stability. There can be no other way, but the way of the Almighty God. To this end, we hope that the representatives of the world powers now assembled in Geneva would strive.

Consider that the rights, the dignity, the property rights, the freedom, the self expression and the rights to self determination of the individual person comes before the rights of the nation of which he or she is a citizen or subject. Wars have brought nothing to mankind but destruction, death, miseries and fear. War must be abolish from the earth of mankind. All implements for the making of wars must be destroy by the nations of the world, to show good faith.

I am yours most sincerely

Reverend Sheikh, Daoud Ahmed Faigal
 Spiritual Head and national director of the Islamic Mission of America

July 19, 1955

His Royal Majesty
King Saud
Saudi Arabia.

Your Majesty.

I would like to attend your meeting and at the same time pefform the Hajj, insha Allah. Could your majesty grant me transportation and such necessary expenses as deem asential. I have just spent all money I had in the improving of this Mission and assisting in the purchase of a very wonderful tracto of land on which we hope to establish a Muslim colony.

Time is limited. I now await your Majesty's deacission. I wish your majesty good health and Allah's blessings.

I am yôurs in Islam

Sheikh, Daoud Ahmed Faisal.

July 19, 1955

His Excellency
 Monsieur Edgar Faure
 Prime Minister of France
 Geneva Switzerland.

Your Excellency.

The enclosed is a resolution drafted by the office of the Islamic Mission of America for the peace of the world and the abolishment of war. We sincerely hope that you will do all that is in your power to bring about the desire of the people of the world who are craving for peace and security.

RESOLUTION FOR THE ABOLISHMENT OF WAR

Consider that peace is the attribute of righteousness, derived from Virtue, and which can only be attained through submission to the Will, the guidance, the Commands and the Laws of the Almighty God in "Islam", and in respect for human rights, human dignity, human property, human freedom, the rights to self expression and self determination of each individual human person are the only solution that will definitely abolish all wars and the fear of wars from the face of the earth, and which will restore peace, love, good-will among the people and the nations of the world. It will preserve security among the people and establish lasting economic stability. There can be no other way, but the ways of the Almighty God. To this end, we hope that the four great powers now assembled in Geneva would strive. Hate nor war can and has never bring peace, love and good understanding among the people of the world.

Consider that the rights, the dignity, the property rights, the freedom, the rights to self expression and self determination of each individual person comes before the rights of the nation of which or to which he or she is a citizen or subject. Respect and preserve the rights and the dignity of the individual, and you would have respected and preserve the right and the dignity of the nation. Respect the rights and the property rights of the individual of your nation and you would have established peace and good will for ever and your nation and its dignity are secured.

Reverend Sheikh, Maoud Ahmed Faisal.

June 17, 1957

In the name of God the Beneficent to Merciful

Mr John Simmon
Department of Foreign Affairs
State Department
Washington. D.C.

My dear Mr Simmon.

This year's Pilgrimage to Mecca bears great significant, which is quite in evidance, due to the fact that three of our Muslim Kings namely, King Saud, Mohammed Ben Yusuf and Husien of Jordan and some of our most important and influencial leaders will be making the Pilgrimage to Mecca this year God's Willing. As Sheikh of the Islamic Mission of America for the propagation of Al-Islam I feel that I can render a very great service to the United States government. I am quite sure that my records with this government can support this statment. As you may know that I am personally well acquainted with most of our Muslim Kings and Leaders.

I would like to make the Pilgrimage with Mr Mohamed Kabbaj who is the Inman of our Mosque and Prsident of the Muslim Fraternity of the Islamic Mission of America and my personal associate. We have worked coordinately for several years in the United Nations and elsewhere in support of the United States policy and the United Nations Charter. I would like to go as a citizen and as a messenger of the United States government to the Holy City of Mecca with Mr Mohamed Kabbaj. I have not the financial means to pay for my passage and other expenses. I would also like to take along with me my wife who has been my main supporter and the main teacher and leaders of the Muslim women of this country.

Can you make such an arrangement for me sir. I would deeply appreciate it. I believe King Saud will be expecting me after our meeting here in the United States. Thank you.

I am yours respectfully

Rev Sheikh, Daoud Ahmed Faisal.



UNITED MUSLIM ECONOMIC RELIGIOUS COMMUNITY OF THE
ISLAMIC MISSION OF AMERICA FOR THE PERPETUAL
PROPAGATION OF THE RELIGION OF "ISLAM."

143 State Street
Brooklyn, N. Y. 11201, U. S. A.



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- Hamid Bey
- Khadajah Mohammad
- Mohammad A. Sulaiman

Date

IN THE NAME OF "ALLAH", THE "BENEFICENT," THE "MERCIFUL."

My Dear Muslim brothers and sisters:

Assalam Alaikum wa Ramatulla wa Barakatu:

In the name of Allah; My Lord and your Lord, the Lord of the worlds and by His Leave and Blessings. Who Giveth and Taketh Life as it pleases Him. I beg to call your honorable attention to the TENTATIVE CREATION of a UNITED MUSLIM RELIGIOUS ECONOMIC COMMUNITY OF (AMERICA) and of the ISLAMIC MISSION OF AMERICA, established in conformity with the Laws of Islam and in accordance with and of the Laws of the government of the United States of America for the Perpetual Propagation of ISLAM and of the RELIGION OF "ISLAM", Defence of the Faith and the Faithful in the Service of ISLAM in the cause of HUMANITY pleasing to "ALLAH."

This long awaited, needful and deserving Muslim Economic Community which is now being established to serve the cause of the Muslims of our Community, should have been established over a hundred years ago, where the true Islamic Laws, Principles, Culture, Ethics and Social Philosophy would have prevailed as revealed by ALLAH and as taught by His Holy Prophet Mohammad (Peace and the Mercy of ALLAH be on him). Had this been done by those who proceeded us here in America, the Muslim condition would have been much better. However, it is not too late for Allah to cause ones dream and desire to materialize. How the Muslims exist in America amongst unbelieving hostile people who have no absolute true knowledge of Religion what-so-ever. Such as Revealed and Related to Allah, our Lord, the Almighty Lord of the worlds. Life, creator and sustainer of Life, the Heavens and the Earth, and all that lies between them. The Giver and Taker of Life, Peace and Death."

The Muslims in America have absolutely no Muslim community of our own. This shameful condition must be changed Insha Allah, and it will be changed through this our effort to establish once and for all our own Muslim

Religious Economic Community here in America and all over the wide world which may help even to bring peace and establish peace, and the restoration of Faith, Love, Respect of each other, good-will and economic co-existence. If there is anything the Muslims of this world need more than anything else is co-operation and unity in conformity with Islamic Laws, Principles, Culture, Precept, Ethics and Social Philosophy. For this purpose pleasing to Allah, we the Advisory Board Committee take this distinguished pleasure to invite the Muslims to attend a Muslim Congress for the confirmation of this most needful serviceable and deserving undertaking. We sincerely hope by the Will, the Guidance and the Blessings of Allah the Muslims may attend this most unusual Muslim Congress of self determination. This Congress Insha-Allah will be held at the beautiful well known Carnegie Center on 45th Street and 1st Avenue. United Nations Plaza on the 24th Day of December 1968 at 6 P. M.

This Congress as we said above will be held on our day of celebrating of the Feast of EID-UL-FITR. Therefore, we have prepared for you a very great Feast, of the best Muslim food. Prepared by the Muslim cook, whose name will be withheld until you taste the food. So forget everything and let us if it is but for the first time attend this Muslim Congress. Those who would like to send money to share in the feast may do so. Thank you. And perhaps for the first time in our Muslim history in America. We in the name of Allah may accomplish something substantial, fruitful, beneficial, serviceable and economical in every respect for ourselves and our Muslim brothers and sisters in America, especially for the constant increasing "converts to Islam."

Sheikh, Daoud Ahmed Faisal, the founder and present Director of the Institute of the Islamic Mission of America and pioneer of the propagation of Islam throughout the U. S., Canada, South and Central America and the West Indies, by the establishment of the Islamic Mission, and has advocated the establishment of a United Muslim Economic, Religious, and Social Community of the Muslim world. This could very well be the first step in the materialization of his treasured and inspired dream. This could also be the nucleus of this United Muslim economic world community of which he dreamt.

After living 77 useful and ripe years, (working continuously in the cause of Islam for the past 55 years, with 17 of those years in service of Islam as the Muslim delegate and representative of the Islamic Mission of America to the Non-Governmental Organization of the United Nations. It is possible, Inshallah, that Sheikh Daoud Faisal may live to witness his lifetime dreams and work bear fruit. Of course this will take much work, sacrifice, cooperation and the good will of all Muslims throughout the world.

Once again we invite the MUSLIMS throughout the world to attend a Special Muslim Congress for the inauguration of our Muslim Committee. We sincerely hope and pray that Almighty ALLAH will inspire the Muslims of good faith to attend this congress.

In conformity with recent statement given to the Internal Revenue of the United States Government by the Institute of the Islamic Mission of America by the Institute of the Islamic Mission of America for the Propagation of "Islam" through which we were fortunate to receive exemption from taxation. For which we are very grateful, and thankful. However, we must show from what means our financial income for the support of our Institution and to maintain our economic efficiency derives.

However, we must now also show on our books from what source our financial income derives which is not less than \$3,000.00 per month. Therefore we must now resort to stern measures, in order to show on our books the sum of \$3,000.00 and not less, each and every month. We are now compelled to remind each and every adult member of our Muslim Community to subscribe not less than \$5.00 weekly for the maintenance of our Muslim institution. Three officers of this Institution are now on paid salary: Which does not include the Spiritual Director, the Secretary and Treasurer who have re-contributed their salary towards the propagation of the Religion of "ISLAM." Please Note! What ever contribution one makes towards the maintenance of the Institute of Islamic Mission of America, is tax free. Application for such redemption for contribution made to the Institute of the Islamic Mission of America are now available at the office of the Mission.

Enclosed please find your community membership blank application. Please fill it out and return it to the Islamic Mission of America with \$5.00 membership fee. This fee will continue each week from each adult member. All monies received will be placed in the treasury for the benefit of the Muslims of our Muslim community and for the maintenance of our United Muslim Economic, Religious, and Social Community of America and the Muslim world. Also send us a small picture of oneself. This we will attach on the back of the original membership card along with our seal and mail it back to you. Insha-Allah. This will be your identification certificate. This Muslim Religious Economic Community System will be equally for, by and of all.

The back of your community membership certificate which will be sealed with the official Seal of the Muslim Community and returned to you. Insha-Allah, this unified Muslim Economic Community system, Insha-Allah will serve the every need of the Muslim of our Muslim Community, Economically, Religiously, Educationally and Socially. Where the PASSWORD shall be.

SELL TO ALL, BUT BUY ONLY FROM THOSE WHO BUY From you! and WHAT-SOEVER WE MUSLIMS NEED MUST BE ACQUIRED FROM EACH OTHER OF OUR MUSLIM COMMUNITY.

AND DO NOT BUY FROM THOSE WHO DO NOT BUY FROM YOU.

We would appreciate an early reply.

Sincerely yours,

BELKIS GUMUSTUS

Sec'y. (Temp.)

P. S.

In the name of ALLAH we take this opportunity to wish you and ourselves a Successful, Peaceful and Satisfying RAMADAN and Happy EID-UL-FITR. May ALLAH forgive us, bless us, guide us, protect us and give us a good healthy and happy future.



CERTIFICATE OF IDENTIFICATION

TO WHOM IT MAY CONCERN:

This is to certify that the bearer is a Muslim and a member of the UNITED MUSLIM RELIGIOUS ECONOMIC COMMUNITY OF AMERICA: and of THE ISLAMIC MISSION OF AMERICA FOR THE PERPETUAL PROPAGATION OF "ISLAM" DEFENDER OF THE FAITH AND THE FAITHFUL.

Signature Date Year

Address City State

Please fill out this application blank and return it to the Islamic Mission of America with a contribution of \$5.00 to cover current expenses. It will be credited to your account. Thank you.

September 19, 1960

General Dag Hammarskjöld
Secretary General of the United Nations
United Nations. N.Y.

My dear General Hammarskjöld.

I bid you peace and the blessings of God.

In your courageous efforts as Secretary General and Ambassador of the United Nations you have indeed sir accomplished much. Your devotion to your assigned duty to which you have pledged to bring peace, love understanding and goodwill to the people and the nations of the world for which you have also suffered much humiliation, discomfort and deprivation. I do pray that the Almighty "Allah", the Lord God of us all will justly reward you for your humanitarian services.

In respect to you and your associates officials of the United Nations. Permit me to say that without the acknowledgement and the acceptance of God's holy Command and Sacred Laws which He hath perfected and revealed as the religion of humanity and the laws to be taken therefor for our government and guidance inserted and implemented in the charter of the United Nations Organization all of our efforts would be in vain. For God is the Law. God is Love. God is Peace. God is Life, the giver and taker of Life and all things. All things belongs to God, and without God there is nothing. It is only God who can grant and maintain world peace and security, the love and the goodwill of all.

Realizing that due to the destructive power of modern scientific inventive method, our human world, including our security, our homes and our very lives are in the gravest of danger of being annihilated, which is mostly due to ignorance of the true Nature of the Almighty God, and the revelations which He hath sent through His various Prophets and Messengers for our government and guidance. The United Nations as a world organization ~~that~~ can distribute and practically maintain the peace of this world, by accepting, implimenting and ~~obeying~~ *obeying* the Command of the almighty God in *Islam. Should make every*

efforts to do so for the benefit of humanity

Thank you.

Respectfully yours in the Almightly God

Sey Shiekh, Daoud Ahmed Faizal



OFFICE OF THE DIRECTOR

NATIONAL HEADQUARTERS
SELECTIVE SERVICE SYSTEM

1724 F STREET NW.
 WASHINGTON, D. C. 20435

ADDRESS REPLY TO
 THE DIRECTOR OF SELECTIVE SERVICE

MAY 11 1967

Sheikh, Al-Haj, Daoud Ahmed Faisal
 Religious Head and National Director
 of the Islamic Mission of America
 143 State Street
 Brooklyn, New York 11201

Dear Sir:

This acknowledges your recent letter with reference to the status of Mr. Cassius Clay, also known as Mohammad Ali.

The protection of religious freedom and the right of conscience has always been one of the cherished traditions of our way of life. Realizing this, the Congress, when it passed the Universal Military Training and Service Act, as amended, granted an exemption to those persons subject to training and service in the Armed Forces of the United States, who, by reason of religious training and belief, are conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code.

In the Universal Military Training and Service Act, as amended, Congress has given each local board of the Selective Service System the power to determine, subject to appeal, all claims for deferment of individuals within its jurisdiction. Each case is considered on its individual merits.

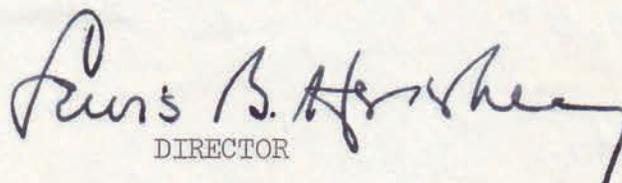
Cassius Clay claimed exemption as a conscientious objector and after being placed in Class I-A by his local board, he exercised his right of appeal. As required by law, his case was referred to the Department of Justice for hearings and a recommendation. The Department of Justice forwarded a report of their findings to the appeal board of jurisdiction and that board, after review of the information, placed Mr. Clay in Class I-A.

During the time that Mr. Clay's appeal as a conscientious objector was pending, he presented additional information to his local board and requested a deferment as a minister of religion. Upon review of the new evidence, Clay's local board determined that he was not eligible for a ministerial deferment and again placed him in Class I-A. His claim for ministerial deferment was subsequently reviewed by the state appeal board and the National Selective Service Appeal Board, and both of these boards classified him in Class I-A.

- Sheikh, Al-Haj, Daoud Ahmed Faisal -2-

As is evident from the above, Mr. Clay has enjoyed all of his procedural rights, and in each instance it has been determined that he was not eligible for a deferred classification.

Sincerely yours,


DIRECTOR

March 23, 1973

His Majesty
King Faisal Abdul Aziz Saud

Assalamu Alaikum Waramatullah

I am indeed very thankfully grateful for the money you so generously gave to us for the redecoration of our Institute of the Islamic Mission of America-school, mosque, and dormitory.

Your Majesty, it compels me to bring to your most gracious notice that during the period of forty years or more during which time the Institute of the Islamic Mission of America for the propagation of Islam was established over a hundred and fifty thousand people have accepted Islam directly or indirectly through its effort including all of the local Islamic societies in the United States who are now seeking financial and from your most Gracious self during this time over a million dollars has been spent and lost, including my personal property and that of my beloved wife, which also includes large properties and wast estates, that we have made possible for the benefit and accumulation for the Muslims and the Converts to Islam.

Now we have hundreds of thousands of regugees and converts to Islam in our community for whom we have made and are making preparation for their accumulation including countless children which we are now making accommodation for their education and economic security, jobs and business opportunities must be made available to them.

Your Majesty I am getting old now, as I told you before when I saw you last. I would like to have this accomplished, if it pleases Allah, before I die. As you may know, I have not been so well during the past year or so, I have not been so active. We have spent millions of dollars in the cause

- 2 -

of Islam that has made this present property in which our Mission is established and which my wife and myself reside. We have deeded all of our personal property to the Islamic Mission of America which has made this property the one and only Non-Profitable Government Islamic religious Institution in the United States.

I would appreciate if you would render me some generous personal help so that we may render and make possible, property for our school for numerous children and converts to Islam. As you may know, by this time, that the Islamic Mission of America has made it possible for every Muslim who have made Haj. Through the Islamic Mission of America, muslim communities have been established in practically every state in the Union of the United States, Canada, North and Central America.

I want you to know my beloved, that before I came to America in 1913, there were no muslims mosque or institution established in the United States and not one known muslim was made known.

Personally I need no money for myself or that of my wife. My soul effort, if it pleases Allah, is to accomplish this deed before I die. With your generous gift and with the Blessings of Allah and your personally help, this deed could be made possible.

Thank you for your kind and generous respond. I pray that Allah will greatly reward you, bless you with good health peace and long life.

I am yours in Islam

Most sincerely,

Sheikh Daoud Ahmed Faisal
National Director of the
Islamic Mission of America

SDAF:ssw



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



الارسلية الاسلامية الامريكية

١٤٣ شارع ستيت بروكلين - نيويورك - الولايات المتحدة

ISLAMIC MISSION OF AMERICA AND INSTITUTE FOR THE PROPAGATION OF
AL-ISLAM AND DEFENDER OF THE FAITH
143 State Street, Brooklyn, N.Y. 11201, U.S.A.
TRiangle 5-1593

Sheikh Al-Hajj, Daoud A. Faisal
FOUNDER DIRECTOR
Hajjah Khadijah Faisal
SECRETARY TREASURER

March 23, 1973

TRUSTEES

Kasim Abdullah Bey
Daoud Ali
Anwar R. Sayyed
Mustafa Khalil

His Excellency
Saudia Arabia Consulate General
United Nations Plaza
New York, New York

Jafar Mohamad Abdullah
Daoud Abdul Rahman Haroon
Mohammad Lutfi
Rahkiah Abdurrahman
Hajah Aminah
Bilque Mohammad
Khadijah Mohammad

Assalamu Alaikum Waramatula Wa Barakatu

Your Excellency:

It is indeed a very great pleasure and an honour
on my behalf, to have been your guest.

BOARD OF GOVERNORS

Mohamed Khabbai
Mohamed Bouhout
Khalid Mustafa
Osman Ahmed Bilal
Dr. Mohammad Azhar Bhuttu
Aminah Najeeb
Uthman T. Saleh
Daoud Abdullah
Jameil AbdurRahman
Dr. Mohammad Shuwarby

I beg of you if it pleases Allah to convey to his
most gracious majesty King Faisal and his Majesty's
government my personal thanks for his thoughtful
generous sum of money, for the redecoration and im-
provement of our Institution of the Islamic Mission of
America, please convey to his most gracious Majesty
my personal thanks, good health, long and happy life
with peace and the blessings of Allah.

I am yours in Islam.

Most sincerely,

Sheikh Daoud Ahmed Faisal
National Director of the
Islamic Mission of America

SDAF:aaw



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



الإرسالية الإسلامية الأمريكية

١٤٣ شارع ستيت بروكلين - نيويورك - الولايات المتحدة

ISLAMIC MISSION OF AMERICA FOR THE PROPAGATION OF ISLAM

143 STATE STREET - BROOKLYN 1, N. Y.

TRIANGLE 8-1593

AL-HAJ, SHEIKH DAUD AHMED FAISAL

RELIGIOUS HEAD & NATIONAL DIRECTOR

February 1, 1978

To Whom it May Concern:

It is a religious obligation of a Muslim female to cover her head. Therefore this is to state to any prospective employer that Lilah Abdul-Raheem must work with her head covered. Also, due to the fact, that services of the Muslim falls on Friday; it would be appreciated if that particular day be given off.

Respectfully,

Daud Ahmed Faisal



ISLAMIC MISSION OF AMERICA, FOR THE DEFENSE OF THE FAITH AND THE FAITHFUL
 NATIONAL HEADQUARTERS
 143 State Street
 Brooklyn 1, N. Y. U.S.A.

My dear Christian brethern;

You are very much in error. You can not fight "Islam", because "Islam" is the Divine Will and Guidance of (Allah) our Lord, the Almighty God. "Islam" is the Power, the Laws and the Command of our Lord that Sustains and governs all creatures and all things, visible and invisible. Submission to "Islam" in obedience to its Laws and its Command, which is the Laws and the Commandments of the Almighty God is your Religion and mine.

You can not afford to fight Islam nor defy it. If you do believe in God and in the Religion of your Lord, you can not afford not to accept "Islam", because "Islam" and Religion as related to the Almighty God are one and the same thing; Submission to the Will, the Guidance, the Laws and the Commandments of the Almighty God, Originator and Sustainer of the Heavens and the earth.

The Perfected and true Religion of mankind as related to (Allah) the Almighty God, as taught and as practiced by all of His prophets and Messengers is "Islam"! Submission to the Will and the Guidance of the Almighty God in strict obedience to His Holy Command and Sacred Laws. You see, Religion as related to the Almighty God is "Islam"! Submission to the Divine Will and Guidance of our Lord. The Laws and the Commandments of our Lord which the Holy Quran contains, were especially revealed for the universal government and guidance of mankind, and as a protection for us from evil.

The Almighty God (Allah) Originator and Sustainer of the universe created all things from nothing, including the Heavens and the earth for the benefit of mankind, and He created mankind for Himself, after man's own image and likeness, and not after the likeness of God, free and equal, with a freewill and a mind of our own, and a conscience, the Criterion of right and wrong, with subsequent laws by which to make such determination in accordance with the laws of his Lord. He taught man to know the nature of His Lord, himself and the nature of all of His created creatures and things.

He honoured man by bestowing upon us the power of speech, the ability to reason and to understand, to think and to acquire knowledge, then He placed mankind upon the earth as His Viceregents to praise and to glorify His Holy Name, and to establish worship in remembrance of Him. To live and to work for the love of each other. Loving for each other what we love for ourselves and to do unto them such as we would love to have them do unto us in obedience to His Holy Command and sacred Laws for the nourishment of our souls so that it may inherit Paradise in Eternity.

Reverend Sheikh, Daoud Ahmed Faisal.

Spiritual Head and National Director of the Islamic
 Mission of America.....

FOR PEACE AND SECURITY

THE HERITAGE, THE FREEDOM, THE RIGHTS, THE PROPERTY RIGHTS
THE DIGNITY AND THE RIGHTS TO SELF DETERMINATION OF MANKIND
MUST BE RESPECTED AND PRESERVED:

In the name of God, the Beneficent, the Merciful;

(QUESTION OF MOROCCO AND WORLD PEACE)

BEWARE! (OBEDIENCE TO ALLAH, THE ALMIGHTY GOD IN OBEDIENCE TO HIS HOLY COMMAND AND SACRED LAWS IS THE PERFECTED RELIGION OF HUMANITY".) "PEACE IS THE ATTRIBUTE OF RIGHTEOUSNESS, THE REWARD OF THE ALMIGHTY GOD FOR THOSE WHO OBEY HIS HOLY COMMAND AND SACRED LAWS, WHO RESPECT THE SOVEREIGNTY OF THEIR SISTER NATIONS AND THE SACRED RIGHTS AND PROPERTY RIGHTS OF THE INDIVIDUAL AND WHO LIVE FOR THE LOVE AND THE GLORY OF GOD AND THE LOVE OF THEIR HUMAN BRETHERN.".....

THE COMMAND AND THE LAWS OF ALLAH OUR LORD, THE ALMIGHTY GOD MUST BE OBEYED BY ALL TRUE BELIEVERS.

Again I have to call your honorable attention to the seriousness of a situation which prevails in Morocco and the undue suffering of our Muslim people everywhere due to foreign intervention. Numerous families large and small are suffering for the lack of proper homes, good, clothing, medical attention and neglect. Many have died and are dying from starvation and exposure due to foreign intervention in the internal sacred affairs of the Muslim people in the near and far East whose social and religious philosophy and culture they would not accept nor even try to understand. These suffering on the part of our Muslim people are due to wars brought on through foreign intervention in the religious, social and economical internal affairs of the Muslim people leaving in its wake untold number of death and destruction, especially in Palistine, Indonesia, Korea, India, Pakistan and South Africa and elsewhere.

This terrible condition due to foreign intervention in the internal affairs of our people that cost untold loss of lives and destruction of homes and personal property will also happen in Morocco and other Muslim countries due to the intervention of such nations as France who seek to protect and preserve her own colonial interest in Morocco and not the interest of the Moroccan people. The Moroccans like all other Muslim people of the world sole interest is to worship, praise and glorify the holy name of their Lord and to live in peace with their human brethern.

THE GOVERNMENT OF THE REPUBLIC OF FRANCE HAS TRANSGRESSED AGAINST THE SOVEREIGN RIGHTS OF MOROCCO AND THE HERITAGE AND SACRED RIGHTS OF ITS PEOPLE THROUGH HER INTERVENTION IN THE RELIGIOUS, SOCIAL, ECONOMIC AND SACRED RIGHTS OF THE PEOPLE OF MOROCCO BY REMOVING BY FORCE THE SULTAN OF MOROCCO, SIDI MOHAMMED BEN YOUSSEF FROM HIS THRONE AND EXILED HIM FROM HIS NATIVE GOD GIVEN COUNTRY.

France has transgressed beyond all bounds of the Holy and Sacred Command and Laws of the Almighty God, the sovereignty of Morocco and

II

DELEGATES TO THE UNITED NATIONS

AND THE HERITAGE SACRED RIGHTS OF ITS PEOPLE. This incident of France's interference in the private religious and social affairs of Morocco could prove very costly both in lives and the destruction of valuable property. Such destruction if occurred unless immediate step is taken to put a stop to it now could lead to a general world war of annihilation. This great wrong that is committed in Morocco against Morocco and the Moroccan people by France must be righted so that justice and peace may prevail in this world. The action of France are both presumptuous and unGodly, I am pleading to the United Nations Organization to compel France to make amend for the great wrong she has committed against a civilized God fearing law abiding people. She must pay for this unjust selfish act. The United Nations Organization that was established especially to protect and defend the weak and the defenseless is the last and only hope for survival, peace and security.

The solution that will put a stop to this intervention of the more powerful colonial powers in the affairs of the defenseless and helpless nations is the implementation of the Holy Command and sacred Laws of God which were revealed especially for the government and guidance of humanity. This should apply as a protective measure for the sake of the peace of the world. Every Christian nation and people who professed belief in God and who choose to believe should be made to obey the Laws of their Lord, God and Master. France should know and if she does not know she should be made to know as a Christian nation that professed belief in God and the brotherhood of man that the Laws and the Commandments of the Almighty God were not revealed for her convenience but to be applied and obeyed in the interest of human society. France must respect the sovereignty of other nations and the rights and the dignity of all people regardless. Self destruction comes only to those who disobey the Command and the Laws of Allah, their Lord and France is no exception to this natural law of self destruction. The big and the great, the wise and the successful ones are those who obey the Laws and the Command of their Lord and respect the sovereignty of other nations and the individual rights and property rights of humanity.

You must see to it that the sovereignty and the heritage of Morocco and the sacred rights, the freedom and the rights to self determination of the people of Morocco and elsewhere are not infringed upon and that justice according to the sacred Laws of the Almighty God which He hath revealed for the government and guidance of humanity prevails throughout the world. In the name of Allah, the Almighty God I beg of you member Delegates to the United Nations to exercise your good offices to work for honorable peace and justice for all mankind in order to avoid further unnecessary wars and bloodshed. The internal affairs of Morocco must be left to the Moroccans. The sacred inheritance rights of the Muslim people of Morocco must be respected and protected by all means if righteousness is to prevail in this world. France has no moral nor ethical rights whatsoever to intervene in the sacred and religious internal affairs of the Moroccans. These highly intelligent, cultured and wise people of Morocco are well able to take care of themselves and their own affairs. They should be permitted to exercise their own human rights to self determination in the matter of who is and who is not fit to govern over them. They must be allowed to select their religious leader by choice of fitness in accordance with the sacred Laws of (Islam) by which they live, governed and judged.

MEMBER DELEGATES TO THE UNITED NATIONS

Again I say that France has transgressed against the sovereignty of Morocco by removing the rightful sovereign of Morocco, Sidi Mohammed Ben Youssef from his Throne and replaced him with another of her own choice and liking to the displeasure of the vast majority of the people of Morocco. How would France like to have England or the United States of America intervene in her internal affairs and have her president arrested, exiled or imprisoned? The Sultan is he who sits upon the Throne of the people of Morocco and govern them according to the sacred Laws of (Islam) to which every one are well acquainted and to their own liking. Therefore, any outsider who infringed upon the sacred rights and the sovereignty of Morocco and her loyal people such as France has done has transgressed and should be punished. The question is, what is France main interest, is it to deprive the Muslim people of their religious freedom?

Peace which is the attribute of righteousness is a reward for those who believe and obey the Laws and the Command of their Lord who created them. Therefore, your endeavor for Peace and security, goodwill, mutual love, friendship and the brotherhood of man for which you strive in the United Nations are hopeless, unless the Holy Command and Sacred Laws of the Almighty God are implemented, obeyed and applied to your action, your words and your thought. This however, only applies to those who believe in God. The heritage and the sacred rights of humanity must be reverently respected as commanded and as decreed by Allah, the Almighty God, Creator and Sustainer of the universe.

Wars have never brought peace to humanity and never shall. Wars were invented for the evil transgressors against the Holy Command of the Almighty God. Satan (Shaetan) is the earthly god of wars. He is the mischief maker and the enemy of all that is righteous. He thrives upon all evil things. He plotted all wars and tries to bring about the destruction of all who obey the Command and the Laws of their Lord. Wars have only brought death, misery and destruction to mankind. The belief in God and the application of His Holy Command and Sacred Laws which teaches love, Freedom, human equality, Justice, Respect for human rights, human dignity, self determination and the brotherhood of man will establish and maintain world peace and security. For peace is the attribute of God which can only be attained through righteousness.

The people of the world are tired of wars and the fear of war. It is about time that some thing is done to give them a little hope. They are entitled to a little peace and tranquillity. Most of them have been taught to hate, fight, kill, destroy, lie and steal and to believe all people of the East are heathens and to treat them with inferiority and contempt. Hence the African, Arabian and Asians people affairs have never received full consideration it deserves in the United Nations Organizations. The success of any matter brought to the United Nations for consideration depends upon the influence that is brought to bear by the more powerful Western nations. Whatever step the United Kingdom of England takes, Canada, New Zealand, Australia, South Africa France, Belgium, the Netherland Denmark in fact all of the European nation is sure to follow suit and sometimes the United States America. This unfair practice by the more powerful nations of the United Nations Organization should cease so as to give the United Nations Organization a better chance for long life and an opportunity to serve mankind.

Reverend Shaikh, Daoud Ahmed Faisal
Islamic Mission of America for the propagation of Islam and defender
of the Faith.

(1) Imam [REDACTED] and (2) King Hassan II



(Right) Imam [REDACTED] and (Left) King Hassan II



(1) Imam [REDACTED] and (2) Ahmed Taibi Benhima



(1) Imam [REDACTED] and (2) King Mohammed V



(Right) Imam [REDACTED] and (Left) King Mohamed V



(Right) Imam [REDACTED] and (Left) Sheikh Daoud Ahmed Faisal at the United Nations



(Left) Sheikh Daoud Ahmed Faisal and (Right) King of Saudi Arabia



(Right) Imam [REDACTED] and (Left) King of Saudi Arabia



(Left) Sheikh Daoud Ahmet Faisal and (Right) Malcolm X at the United Nations



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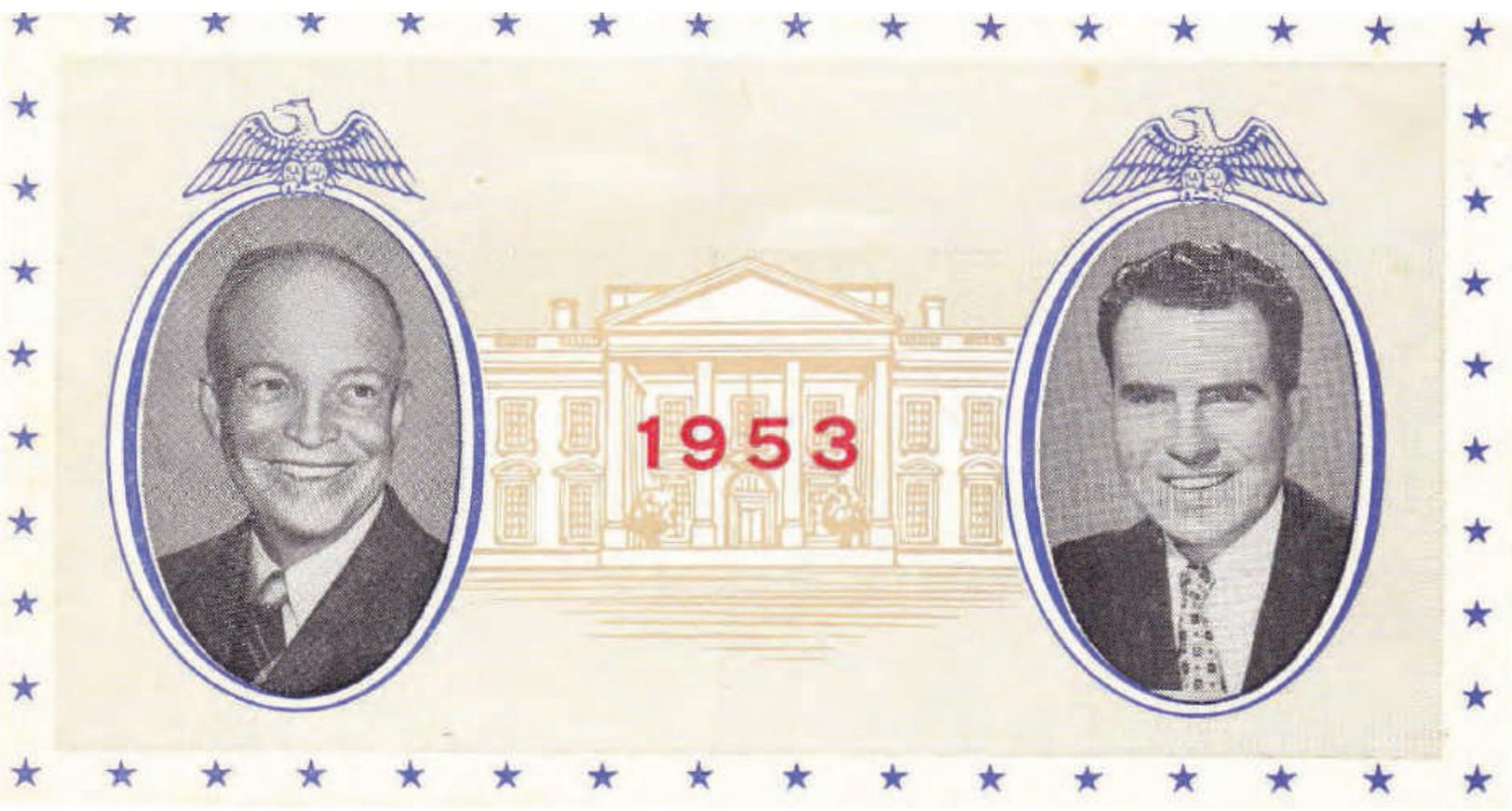
NLT ~~IX~~ SAMAJESTE SIDI MOHAMED RABAT

D' AMERIQUE OU JE ME TROUVE ACTUELLEMENT JE PRESENTE A VOTRE MAJESTE MES
SINCERES VOEUX POUR LA FETE DE TRONE

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and
VICE PRESIDENT**

Sec.

A

of the United States of America

Row

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JANUARY 20, 1953

Seat

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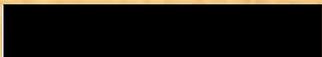
LT HIS MAJESTY THE KING OF MOROCCO MOHAMMED FIFTH

RABAT (MOROCCO)(VIA WU CABLES)

WITH DEEPEST FEELINGS IN MY HEART I CONGRATULATE YOUR MAJESTY ON THIS
FIRST ANNIVERSARY OF MOROCCAN INDEPENDENCE BEST WISHES FOR A GREAT FUTURE
FOR OUR DEAR MOROCCO UNDER YOUR GUIDANCE I REMAIN, SIR, RESPECTFULLY

[REDACTED] 34-07 36 AVENUE ASTORIA
NEWYORK 906P

RAV6 1684



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167

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His Royal Highness Prince Moulay Hassan

ON THE OCCASION OF HIS INVESTITURE AS

CROWN PRINCE

OF THE KINGDOM OF MOROCCO

JULY 9, 1957



The United Nations

requests the pleasure of your company

at the celebration of

United Nations Day

on the 24th of October 1957 at 8:15 p.m.

in the General Assembly Hall

Kindly use the Delegates' Entrance

Dress optional
This card will admit one



*In honor of
His Majesty Mohamed V
King of Morocco*

The Honorable Robert F. Wagner

*The Mayor of the City of New York
requests the pleasure of your company*

at a Luncheon

on Monday the ninth of December

at half after twelve o'clock

Starlight Roof

The Waldorf-Astoria

R. F. W. P.

Luncheon

in Honor of

*His Majesty Mohamed V
King of Morocco*

given by

*The Mayor of the City of
New York*

The Honorable Robert F. Wagner

Waldorf-Astoria

*Monday, December ninth
Nineteen hundred and fifty-seven*



*His Majesty Mohamed V
King of Morocco*

Program

PRESIDING

THE HONORABLE RICHARD C. PATTERSON, JR.
COMMISSIONER OF COMMERCE AND PUBLIC EVENTS

NATIONAL ANTHEMS

ADDRESS

THE HONORABLE ROBERT F. WAGNER
MAYOR OF THE CITY OF NEW YORK

PRESENTATION

CITY MEDAL OF HONOR AND
SCROLL FOR DISTINGUISHED AND EXCEPTIONAL SERVICE

RESPONSE

HIS MAJESTY MOHAMED V
KING OF MOROCCO

Dais

THE HONORABLE PETER CAMPBELL BROWN
Corporation Counsel for the City of New York

THE HONORABLE JAMES A. FARLEY
Chairman of the Board, Coca Cola Export

REAR ADMIRAL HENRY C. PERKINS, U.S.C.G.
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HIS EXCELLENCY MESSAOUD CHIGUER
Director of the Royal Cabinet of Morocco

THE HONORABLE DR. JOHN J. THEOBALD
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THE HONORABLE M. MHAMED ELKOHEN
Consul General of Morocco in New York

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THE HONORABLE JAMES J. LYONS
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HIS EXCELLENCY AHMED LYAZIDI
Minister of National Defense of Morocco

THE HONORABLE LAWRENCE E. GEROSA
Comptroller of the City of New York

HIS ROYAL HIGHNESS PRINCE MOULAY ABDALLAH
Son of His Majesty, The King of Morocco

THE HONORABLE WILEY T. BUCHANAN, JR.
Chief of Protocol of the United States

HIS MAJESTY MOHAMED V
King of Morocco

THE HONORABLE ROBERT F. WAGNER
Mayor of the City of New York

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Commissioner, Department of Commerce and Public Events

HIS EXCELLENCY AHMED BALAFREJ
Minister of Foreign Affairs of Morocco

THE HONORABLE ABE STARK
President of the City Council of the City of New York

HIS EXCELLENCY DR. EL-MEHDI BEN ABOUD
Ambassador of Morocco to the United States

THE HONORABLE HULAN E. JACK
President of the Borough of Manhattan

HIS EXCELLENCY MOHAMED DOURI
Minister of Public Works of Morocco

THE HONORABLE JAMES A. LUNDY
President of the Borough of Queens

THE HONORABLE ABDERRAHAM NAGGAI
Chief of the Royal Cabinet of Morocco

MAJOR GENERAL FREDERIC E. GLANTZBERG, U.S.A.F.
American Military Aide to His Majesty, The King of Morocco

LT. GENERAL WILLIAM E. HALL, U.S.A.F.
Commander, Continental Air Command

MAJOR GENERAL BEN HAMMOU KETTANI
General Staff Royal Armed Forces of Morocco

THE HONORABLE CARMINE DE SAPIO
Secretary of the State of New York

THE HONORABLE JOSEPH T. SHARKEY
Vice Chairman and Majority Leader of the City Council

THE HONORABLE ABRAHAM D. BEAME
Director of the Budget of the City of New York



*In honour of
His Majesty King Mohamed V
The Minister of Foreign Affairs
Ahmed Balfrej
Chairman of the Delegation of Morocco
to the United Nations
requests the pleasure of the company of
[REDACTED]
at a reception
Tuesday, the tenth of December
Grand Ballroom, The Waldorf-Astoria*

*R. S. V. P.
Murray Hill 2-3743*

from five to seven o'clock



*The Moroccan Community
of New York
under the auspices of the
Moroccan Mission to the
United Nations
requests the honor of your presence
to attend the
Memorial Services
of His
Majesty King Mohamed V of Morocco
on Monday, April 10th, 1961
at 6:00 P. M.
Plaza Hotel
Crystal Room
Fifth Avenue at 59th St. New York*



Ahmed Balafrej

Minister of Foreign Affairs of Morocco

requests the pleasure of your company

at a reception

on Friday, the twenty-seventh of September

at one o'clock

R. I. V. P.

Murray Hill 2-3743-4

Dining Room

United Nations



*In honor of
Mr. Bahi Ladgham
Secretary of State in the President's Office*

*The Ambassador of Tunisia
requests the honor of your company
at a reception
on Thursday, the third of October
from six to eight o'clock
United Nations Dining Room*

*R. S. V. P., Social Secretary
369 Lexington Avenue*

*The Tunisian Permanent Mission
to the United Nations*

GENERAL [REDACTED] MILITARY PORTRAITS



FAMILY PHOTO – GENERAL [REDACTED] WITH HIS DAUGHTER AND SON [REDACTED]



https://www.youtube.com/watch?v=Iz2HCzrrpoI

SNAPSHOT ON 4/11/2019 AND GOOGLE TRANSLATED FROM ARABIC/FRENCH TO ENGLISH

General [REDACTED] - Morocco – Supporter of Al-Haramain and sponsor of a prominent Islamic project in Saudi Arabia

5,416 views



Published on Nov 3, 2018
SUBSCRIBE 633

General [REDACTED] - FAR - Sponsor and Member Partner of the gigantic Islamic project "May peace be upon you, prophet" under the High Patronage of His Royal Highness Prince Sidi Mohammad Bin Salman Al Saud, may God bless him.

- <http://jetholding.ma/fr/>
- <http://jetholding.ma/fr/organigramme>
- <http://jetholding.ma/fr/filiales/prefa-maroc-8>
- <http://jetholding.ma/fr/filiales/prefa-sud-9>
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- <http://jetholding.ma/fr/filiales/almaali-if-consulting-11>
- <http://jetholding.ma/fr/filiales/pelagic-food-process-12>
- <http://jetholding.ma/fr/filiales/jet-emaar-13>
- <http://www.tcmarrakech.ma/RC/Details1?Num=24633>

COMMENTS SECTION

Mary Marsil [1 month ago](#)

Khan al-Amana: The Moroccan army was looted and smuggled into both the UAE and Saudi Arabia. An international thief, an expert in laundering and smuggling Moroccan money to some European, Asian and Gulf countries

Ras Zebbi [1 month ago](#)

The Moroccan press has seen that [REDACTED] is controversial in various articles. He is the father of [REDACTED], known as [REDACTED], the owner of a school. He stole the funds of the Moroccan army, responsible for the military deals and the distribution of gasoline between the barracks and military centers and seized the money and gasoline without pity, no mercy and no conscience, even exposing him at the large and small expelled from the military service because he became preoccupied with how to launder state funds to the Gulf in Saudi Arabia and the United Arab Emirates for projects in millions of euros, tried to hide it by giving ownership to his sons so as not to carry his name with the intention of impunity, and forgot, even forgotten that he was being watched over by the seven heavens. O [REDACTED] you want to do good deeds here and there for people to say you a good and pious man, and that is what is said about you by someone who does not know you and is ignorant of the truth of your command ... You will not go unpunished for long (or short).

Philippe TOURILLON [2 months ago](#)

This bastard is a hypocrite. A small rattlesnake with two faces. The first is that of the religious, while the second, the real one, is that of a thief.

[Nouira Adrissi 3 months ago](#)

General ██████████, accused of corruption, murder and conspiracy with a criminal mafia after his son ██████████ confessed to permitting the killing of his civilian and military enemies. This military official did not hesitate to exploit this erroneous fatwa to get rid of a military doctor at the rank of colonel. They are linked to a gang of criminals acting under the orders and funding of General ██████████. The latter and his son ██████████ establish the border in the name of religion without recourse to the specialists of the state judiciary. A high budget ended as an investment for advocacy in the construction of mosques in Rabat and Marrakech and the radical schools in Morocco and the Gulf and specifically in the UAE and Saudi Arabia are all being exploited to promote the ideology of extremists and hardliners that have nothing to do with religion

[Ras Zebbi 4 months ago](#)

He has always stolen from his military career, this fool, since he was at Mahbas / Zag in the south for years, it is shameful, will preach elsewhere, liar. give back to the military soldiers and the Moroccan citizen what you stole from them for many years, cheater, hypocrite.

[Philippe TOURILLON 4 months ago](#)

Mr. ██████████ emptied the coffers of the fourth office, yes it is true, but not for him alone, he gives a serious financial hand to the Muslim brothers who work for his son in private schools, mosques and various projects and multinationals that they manage in Morocco and elsewhere. that's what everyone says

[Nouira Adrissi 4 months ago](#)

This con ██████████ is an upstart who is used to scam in this post of military purchases. He made a lot of money for the military's dealings and fuel theft. he is also involved in Mafia affairs all over the place. He builds mosques with stolen money and bribery in transactions, all to hide some extreme activities with the religious followers of his son and other devotees.

[Nouira Adrissi 4 months ago](#)

Yes indeed, General ██████████ and his son have close links with Islamic radicalization. He was fired from his military post because he was considered potentially hostile to the country with its alarming religious radicalism. Subsequently, the services concerned had to control all the mosques built by this General ██████████ in different parts of the country.

[Nawal Sacco 4 months ago \(edited\)](#)

Philippe TOURILLON General ██████████ and his son ██████████ (aka ██████████) have a strong connection to Islamic extremism. They build mosques in some major Moroccan cities, including Rabat and Casablanca, and frequently visit a mosque on the outskirts of Marrakesh this weekend. Spreading religious extremism to the point of extremism. And they have a huge band of loyalists who follow their opinions and special fatwas

[El me 4 months ago](#)

Leaks = THE ██████████ DYNASTY: The controversial General ██████████ who was responsible for Army purchases and Logistics was fired by his boss, General Abdelfattah Louarak, who was appointed by King Mohamed VI as The Chief of Staff (General Inspector) of the Moroccan Army. As corruption is so prevalent at all levels of Moroccan society, credible reports indicate that Army General ██████████ was using his position to skim money from military contracts and influence business decisions. In facts, he owns many International companies and real estate properties in Morocco and overseas, namely in Saudi Arabia, UAE and France. General ██████████ has multiple lavish family palaces in Morocco, Rabat the capital, Casablanca and other cities that were built entirely with money gleaned from bribes and kickbacks from commissions in Army deals with local and foreign army suppliers. General ██████████ is heavily involved in large amounts of money laundering worldwide. He has a hideout presidential house right now in Marrakech (La Palmeraie) where he conducts business...

[Samira El Hani 4 months ago](#)

Leaks = The Crimes of General ██████ & Son! An episode of disappearances of people under the direction of ██████, ex-General of FAR - Morocco, and his assistants! ██████ and his son radical ██████ make their religious opponents disappear by Fatwas! The few people who have disappeared so far: - A young woman, Doctor-Colonel FAR Morocco, who had a very close relationship with the General in question; and who was savagely and brutally beaten by ██████'s men only to disappear soon after ... a story that has not gone unnoticed in the military while everyone speaks about it with astonishment! The hitman who was paid for this coup on behalf of General ██████ is ██████ someone who has been jailed time and time again. His wife ██████, sports teacher, gave sports sessions in ██████, wife of General ██████. The second story took place in the city of Fez in Morocco, where a poor "Imam" from a mosque, disappeared after being beaten like a dog by the men of General ██████, in this matter of their witchcraft blizzard! It does not stop there, others have suffered the same fate ... In short, they are simply "Serial Killers." Deprived of emotions and remorse, the hitman, Abdellaq (Hamid) and some assistants, often perform the dirty work to include securing settlements in favor of their financial bosses, ██████ & son ██████, the radicals who spread wrong Fatwas, misguided and misguided ...

[Hafid Allaki 4 months ago](#)

This individual, Mohamed ██████, betrayed the trust of his own country, here is what the Italian arms company that sells weapons to the army of Morocco, said: Report: The General of the Moroccan army still does not have enough with all that the monarchy has left him: the gains of fishing in Western Sahara, mismanagement, trafficking of all kinds. It demands a commission from the arms companies. In an email sent April 11, 2012, Claude Christian Koporossy, sales director of the Italian company Rheinmetall Italia SpA informs his colleague of the requirements of Major General ██████, Head of the 4th Inter-Office Offices of the Royal Armed Forces of Morocco. According to him, General ██████ puts the sales commission up from 20% to 35%. The Italian official says the company can't pay these amounts because of the "crisis" crossed by the Italian company. On the other hand, the Italian arms dealer proposes to sell to Moroccans anti-aircraft surveillance equipment used at the price of nine. The Oerlikon KBA 25mm gun Here is the full text of the email: "In annex the fax that I sent this morning to the General to offer a presentation of the possibilities that we can offer to improve our KBA 25mm weapon especially in what regards security. Of course, I would like to meet the General at the same time to review other projects we may have, especially on used Skyguard equipment that we could sell them. Another thing, the last time when we met him, he was strongly against us when we discussed the question of commissions; According to his words, we have broken our promises, and his friends in Rabat now require 35% instead of 20% if nothing (in fact, it is he who requires these percentages). Eric, we are very bad at negotiating with him; You who know their mentality well, try to convince him, tell him that orders are scarce and that society is going through a period of crisis. I count on you. Let me know when we can plan the meeting. "

[ALI ALHILI 4 months ago](#)

General ██████, you have a bad reputation: the laundering of the army money of Morocco to the Gulf countries and to Europe. You are also a member of a gang of outlaws in Morocco. You have also stolen heavily in the military transactions for which you were responsible. Frankly you have the reputation of a demon in the military. Now you preach! Repentance is good, but you must first return what is not yours. If not, you look like a hypocrite

[Mariama Kassidi 4 months ago](#)

██████████ - thief of fuel and property of the Moroccan army. He lies on the one hand, then he builds the mosques to hide his scam.

**Mr Raul Silva v United Investment Bank Limited [2012] DIFC CFI
010**

Claim No: CFI-010-2012

THE DUBAI INTERNATIONAL FINANCIAL CENTRE COURTS

In the name of His Highness Sheikh Mohammad Bin Rashid Al Maktoum, Ruler of Dubai

IN THE COURT OF FIRST INSTANCE

BEFORE H.E. JUSTICE ALI AL MADHANI

BETWEEN

MR RAUL SILVA

Claimant

and

UNITED INVESTMENT BANK LIMITED

Defendant

Hearing: 25 February 2013

Counsel: Tom Montagu-Smith instructed by Hogan Lovells (Middle East) LLP for the Claimant
Stuart Ritchie QC and Simon Roderick instructed by Allen & Overy for the Defendant

Judgment: 6 November 2013

JUDGMENT OF H.E. JUSTICE ALI AL MADHANI

JUDGMENT

UPON hearing the Claimant and the Defendant

AND UPON reading the submissions and evidence filed and recorded on the Court file

IT IS HEREBY ORDERED THAT:

With regards to the Claimant's claim:

1. The Claimant's claim for accrued but untaken annual leave with reference to Clause 6.8 of the Employment Contract is granted, and the Defendant shall pay to the Claimant the amount of US\$2,231.18;
2. All other claims made by the Claimant are denied;
3. The Claimant shall pay the costs of the claim incurred by the Defendant, to be assessed by the Registrar if not agreed.

With regards to the Defendant's counterclaim:

1. The counterclaim is granted, and the Claimant shall pay to the Defendant the amount of US\$51,213.91 as damages equal to the Defendant losses;
2. The Claimant shall pay the costs of the counterclaim incurred by the Defendant, to be assessed by the Registrar if not agreed.

REASONING

The Parties

1. The Claimant is Mr Raul Geraldes Silva, a Portuguese national and the former CEO of the Defendant, residing in Al Dabas Building 2, The Shoreline Apartments, The Palm Jumeirah, Dubai, United Arab Emirates.
2. The Defendant is United Investment Bank Limited ("UIB"), a company incorporated and registered in the DIFC at the address of Unit 7, Level 1, The Gate Village 5, DIFC, Dubai, United Arab Emirates. The Company is authorised by the Dubai Financial Services Authority (DFSA) to engage in investment activities.

The Claimant's Claim

3. The Claimant's claim can be summarised as follows. On 20 December 2010, he entered into an Employment Contract with UIB and commenced his employment on 1 January 2011 as the Chief Executive Officer. One of his responsibilities was the establishment of UIB in the DIFC and obtaining its licensing with the Dubai Financial Services Authority ("DFSA"). In March 2011, UIB was licensed as an authorised firm.

4. The Claimant and Mr Philippe Tourillon were appointed as the Directors of UIB while Mr [REDACTED] was appointed as a Director and Chairman of UIB. United Financial Partners Limited (“UFP”) is the 100% shareholder of UIB, and is incorporated in Hong Kong and mainly owned by Mr [REDACTED]. Both Mr Yves Bayle and Mr Philippe Tourillon held minority shareholdings in UFP.

5. Around August 2011, Mr Bayle who was the CEO of FAST, a sister Company of UIB, became the CEO of UFP and the group of these companies. He had no official position on the Board of Management of UIB. It is the Claimant’s understanding that Mr [REDACTED] and his family were very wealthy, and that they entrusted Mr Bayle with their investments. Mr [REDACTED] and Mr Tourillon would generally approve all of Mr Bayle’s recommendations.

6. At a Board Meeting on 21 February 2011, it was resolved that the CFO, Mr Craig Roberts, would become an authorised signatory of UIB. It was also resolved that Mr Silva and Mr Roberts could approve payments from UIB’s bank account with their joint signatures, with no limit as to the amount of payments they could approve.

7. The Claimant contends that he proceeded with the establishment of UIB and its business in March 2011 and presented a Strategic Business Plan to Mr [REDACTED], Mr Tourillon and Mr Bayle. In the report, amongst other matters, he proposed the employees he wanted to recruit and their corresponding monthly salaries. Included, amongst others were:

- a) Mr Dino Skandalis as Head of Asset Management;
- b) Mr Stephen Hefft as the Compliance Officer and Money Laundering Officer; and
- c) Ms Tatiana Pikaleva as an Analyst and Executive Assistant.

8. The Claimant also argues that he proposed opportunities for UIB to invest in and proposed ways in which he could continue to carry out his role and fulfil his duties as CEO for UIB until January 2012.

9. On 25 January 2012, the Claimant was called into a meeting with Mr [REDACTED], Mr Bayle, Mr Tourillon and another person who was introduced as a lawyer instructed by UIB. The Claimant was told that he would be dismissed with immediate effect. Mr [REDACTED] stated to him that the justifications for terminating his employment were for the reasons set out in a letter that UIB had sent to him later that day confirming his termination (“the Termination Letter”).

10. The letter stated that he had been terminated for the following reasons:

- a) Mr Silva had breached clear instructions provided by the “Group CEO” (Mr Bayle) in relation to contractual arrangements concluded with Mr Skandalis and Mr Hefft;
- b) Mr Silva had taken a holiday from 23 December 2011 to 6 January 2012 without seeking approval from Mr Bayle, which was in breach of Clause 6.8 of the Employment Contract;
- c) Mr Silva had authorised payments of certain personal expenses, namely:
 - i. A payment of US\$45,000 in November 2011 for expenses incurred in booking the Copacabana Palace in Rio De Janeiro in Brazil for the period of 27 December 2011 to 2 January 2012 during his vacation in Brazil;
 - ii. Reimbursement for meals and entertainment in the sum of US\$6,213.25 whilst on vacation in Brazil; and
 - iii. A payment of US\$840 to Jeff Byers on 18 December 2011 in settlement of an invoice for invitations to a New Year’s Eve Party;
- d) He had allowed an “intern”, Tatiana Pikaleva, to meet with clients, and had permitted Ms Pikaleva to hold herself out as an employee of UIB as a business analyst when she was not an employee; and
- e) He had submitted investment proposals to the Board of Directors of UIB which contained “inappropriate risks” to UIB which had allegedly cast “serious doubts” upon the Claimant’s judgment.

11. The Claimant insists that UIB had invented justifications to terminate him and that every single reason provided by the Defendant in the termination letter dated 25 January 2012 was false. The Claimant believed that Mr Bayle, Mr [REDACTED] and Mr Tourillon had fired him because he had refused to allow UIB to start processing transactions as an intermediary on a non-discretionary basis as it would have resulted in UIB breaching its license with the DFSA, and due to his persistence in ensuring that the breaches of the DFSA regulations caused by UIB’s investment in the Investment Opportunity Fund Limited (“IOPL”) were resolved.



Seeking Justice: Divorcing The Daughter of an Army General

SEEKING JUSTICE PETITION: --->>> PLEASE READ, SIGN & SHARE

My name is [REDACTED], 48 years old, originally from Morocco and residing in the United States. I am writing this summary to present my case concerning my unfair trial and illegal imprisonment. This happened in Morocco and my case became notorious nationwide because of the evident abuse of power from a high ranking Army General. The following is a description of the case in brief: In a family dispute that turned political, one of the highest ranking Army Generals of Morocco, my ex-wife's father, **General [REDACTED]**, was behind my arrest and imprisonment for 5 months (from 07/2010 to 12/2010) following my divorce from his daughter. During my marriage, I was coerced by my ex-wife's father to sell my business of five years, a private school I founded and was running as 50% owner with my ex-wife, and permanently move from Marrakech, Morocco to Rabat, Morocco to live with them. When I refused to move, my ex father-in law threatened to use all his power and office position against me and make me regret my decision. He threatened to put me in jail and take my daughters away from me so that I would not be able to see them again.

MY DAUGHTERS WERE KIDNAPPED BY GENERAL [REDACTED] | [REDACTED]

My oldest daughter, Rania is now 14 years of age and was born in New York while I was attending college there, and my youngest daughter Rim, is 10 years old and was born in Marrakech. Shortly after I refused to relocate, my ex-wife's father sent some of his army officers to my house to pick up my ex-wife and children to take them to Rabat. Two days after that, my ex-wife through her father, filed for divorce in Rabat even though Marrakech had jurisdiction, since that was where we had been residing for years. A few months after the divorce was filed, the Family Court of Rabat released a record high in spousal dues to be paid to my wife in connection with the divorce. The amount owed for spousal and child support was the equivalent of \$273,000.00 to be paid immediately plus the equivalent of \$4,000 per month starting from the date of divorce until my two daughters get married, plus, I had to give up on half of my shares in the school, which I worked for all my life ~ the largest sum ever decreed by far by a court in Moroccan legal history (noting that my court case was a major headline in the top newspapers of Morocco as a result of the politics involved). In a separate case filed by my ex-wife's parents, I was accused of wrongdoings (dishonest use of joint-funds, fraud and more) in connection with my running of the private school in Marrakech. Despite a complete lack of evidence, I was arrested illegally and imprisoned immediately in the penitentiary "BOULEMHAREZ" in Marrakech. I was ultimately sentenced to one year of suspended imprisonment, but spent almost 5 months unjustly incarcerated. After being held in prison, I was approached by two high ranking Officers, Army General B. Aouad and Col. Loukili who informed me that my father-in-law would keep me in prison indefinitely unless I signed documents to give up all of my belongings, the rest of my shares at the private school I owned with my ex-wife, and mainly the rights to see my children ever again. Desperate to be released and avoid further mental torture and inhuman treatment in jail, I gave in to the coercion and threats and signed the documents that were presented to me in jail, hand-cuffed and against my will. Ultimately, the charges of 'dishonest use of joint funds' and 'fraud' were dismissed with a finding of not guilty. However, I was unjustly convicted of a misdemeanor 'abuse of trust' and given one year of suspended imprisonment, the purpose behind it was to justify my illegal arrest and torture in prison and to cover for the abuse of power of my ex father in law and his right hand men. Upon my release from jail I appealed the conviction 'abuse of trust' since it was unfair and I had the proof, but was threatened by my father-in-law that if I pursued the appeal and reported what happened to me to the media I would be killed. I then withdrew my appeal following the continued threats of coercion and fled to the United States leaving behind my daughters and all my belongings and properties which I worked for all my life. Today, I am seeking Justice to recover my rights as a father so I will hopefully be able to see my beloved daughters again and recover my rights; my life is still threatened and this is why I decided to approach this path so actions can be taken. I just finished writing a book about my story "Seeking Justice: Divorcing the daughter of an Army General" which will be published soon.

[REDACTED]
[REDACTED]
[REDACTED]

<https://www.hespress.com/politique/48844.html>

الأحد 04 مارس 2012 - 07:07

L'AFFAIRE BEN BERKA: Le 23 octobre 2007, le juge Patrick Ramaël a signé mandats d'arrêt internationaux visant des Marocains qui sont: le Général [REDACTED], chef du quatrième bureau militaire, l'ancien patron de la DGED (renseignements militaires); Miloud Tounsi, alias Larbi Chtouki, l'un des membres présumés du commando marocain qui a enlevé l'opposant marocain; Boubker Hassouni, infirmier et agent du Cab 1, une des unités des services marocains ultra secrète; et Abdelhak Achaachi, également agent du Cab 17. Le parquet de Paris a demandé de suspendre les mandats délivrés dans l'affaire Ben Barka. Le parquet de Paris a annoncé cette mesure dans la soirée du 2 octobre 2009 en expliquant vouloir demander des « précisions » au juge d'instruction chargé de l'enquête. « En effet, Interpol a demandé ces précisions afin de rendre les mandats d'arrêt exécutoires.

GOOGLE TRANSLATION

Sunday, March 04, 2012

THE BEN BERKA CASE: On October 23, 2007, Judge Patrick Ramael signed international arrest warrants for Moroccans who are: General [REDACTED], head of the fourth military office, the former head of the DGED (military intelligence); Miloud Tounsi, aka Larbi Chtouki, one of the suspected members of the Moroccan commando who kidnapped the Moroccan opponent; Boubker Hassouni, nurse and agent of Cab 1, one of the units of Moroccan services ultra secret; and Abdelhak Achaachi, also a Cab 17 agent. The Paris prosecutor's office has asked for the suspension of the warrants issued in the Ben Barka case. The Paris prosecutor announced this measure on the evening of October 2, 2009, explaining wanting to seek "clarification" from the investigating judge in charge of the investigation. "Indeed, Interpol requested these clarifications in order to make the arrest warrants executable."

<http://www.time.com/time/magazine/article/0,9171,945444,00.html>



Monday, Dec. 29, 1975

ESPIONAGE: The Murder of Mehdi Ben Barka

On the gray afternoon of Oct. 29, 1965, Mehdi Ben Barka—a self-exiled left-wing Moroccan politician and a well-known critic of King Hassan II—was stopped outside the Brasserie Lipp on Paris's Boulevard St. Germain by two French agents. "You have a rendezvous with some politicians," said one of them. Ben Barka, 45, who was accustomed to being tailed by the police, climbed into the back of an unmarked Peugeot 403. The car drove off. Ben Barka has not been seen in public since. The disappearance of Ben Barka grew into a scandal that rocked France. Because of widespread rumors that French intelligence agencies were involved, President Charles de Gaulle ordered a full-dress inquiry. Frenchmen were appalled to discover that a Moroccan political refugee had been kidnaped and presumably murdered in France with the apparent help of the Service de Documentation Extérieure et de Contre-Espionnage (SDECE) which was and is France's equivalent of the U.S. Central Intelligence Agency.

Open Case - Ben Barka's corpse was never found, nor were his suspected murderers. Even though the scandal has died down, the case remains open. Last October, one day before the tenth anniversary of his father's disappearance, Ben Barka's son Bachir, 25, brought judicial proceedings under French law "against unknown persons" for murder and complicity to murder, a maneuver to prevent the statute of limitations from running out. TIME has learned that Ben Barka was indeed killed by three high Moroccan officials in an act of loyalty to King Hassan; one of them was former Interior Minister Mohammed Oufkir, who died in 1972; the other two were Moroccan agents, one of whom still holds an important position in the Rabat government; the other is reportedly still a Moroccan intelligence official. According to one of TIME'S sources, Ben Barka's body was interred in the garden of a villa at Fontenay-le-Vicomte, a Paris suburb; 16 days later, for fear that inquisitive French police might discover it, the corpse was hastily exhumed and reburied on the southeast bank of the Ile de la Grande Jatte opposite the Boulevard General Leclerc, in another Paris suburb, Neuilly-sur-Seine.

Although Ben Barka was kidnaped by French intelligence agents, TIME has also learned that he was in the pay of the French. He received monthly stipends from a French scientific research center—in fact, a cover for intelligence activities in North Africa. Also involved in the case was Israel's CIA equivalent, known as Mossad. Although Morocco later supported Arab confrontation states in the Middle East wars, it had excellent relations with Israel after it became independent in 1956. For example, Morocco arranged, through the French, to have Mossad train its own fledgling secret service. Mossad's chief Moroccan contact was Oufkir. At one point after the Moroccans had decided to get rid of Ben Barka, Oufkir asked Mossad to obtain some poison for him. The agency declined, but later agreed to help tail Ben Barka, who was then living in Geneva.

Prince's Tutor - According to TIME'S sources, this is the sequence of events that led to the murder of Ben Barka on that October day in Paris ten years ago: A native of Rabat and the son of a grocer, Mehdi Ben Barka had been active in politics from the age of 14, when he joined a Moroccan independence movement. For a time he was a tutor to Hassan, then the country's Crown Prince. After Morocco gained its independence, Ben Barka's friendship with Hassan turned sour as he moved leftward in his politics and eventually headed Morocco's political opposition. In 1963, he was elected president of the National Consultative Assembly. Ben Barka later fled into exile in Algeria, and was condemned to death in absentia, allegedly for taking part in a plot against Hassan's life.

Even though Ben Barka moved from Algeria to Geneva, he was still considered a threat by Hassan. "This man disturbs me," the King frequently said of Ben Barka. As chief of national security, Interior Minister Oufkir launched "Operation Ben Barka"—at first to keep track of the leftist dissident, but then to murder him. Working with French intelligence agents, Oufkir was able to lure Ben Barka from Geneva to Paris on a plausible but phony pretext: that Director Georges Franju (Head Against the Walls, Red Nights) wanted to make a film documentary about decolonization. Ben Barka was to meet Franju for lunch at the Brasserie Lipp when he was accosted by the two agents. These men drove Ben Barka to the villa in Fontenay-le-Vicomte, which was owned by Georges ("Jo") Boucheseiche, a small-time hood and bordello operator who also worked for the SDECE. About 30 men guarded the villa where Ben Barka was imprisoned. Word that Ben Barka had been kidnaped was flashed to Rabat by Ahmed Dlimi, Oufkir's deputy for intelligence operations, who had surreptitiously entered France in order to supervise the first stage of "Operation Ben Barka." Oufkir immediately went to France; his cover story for leaving Rabat was that he intended to visit Switzerland, where his children were in school.

The second night after his capture, Ben Barka was confronted in a bedroom of the villa by Interior Minister Oufkir and by two other Moroccans. All three carried pistols. "Who gave you the authorization for what you are doing?" Ben Barka demanded angrily. Replied Oufkir: "We are here in the name of our master and for the sake of Morocco." For several minutes, the three Moroccans carried on a loud argument with their prisoner. Then one of them said: "Let's finish this comedy. You were sentenced to death in Morocco. Now you're going to get it." At that a shot rang out and Ben Barka fell dying. He was hastily buried at the villa. Afterward, Oufkir flew to Switzerland for his family visit and the other officials returned by roundabout routes to Morocco. According to TIME'S sources, two of the agents present at the murder returned to France and supervised the reburial of Ben Barka's corpse.

Two months after Ben Barka's disappearance, French police in the course of their investigation searched the villa's garden. Of course, they did not find the body, which by then was lying in its grave on the Il de la Grande Jatte. Violent Deaths. Thirteen people were eventually charged with crimes related to the Ben Barka case, but few actually stood trial. Oufkir and an intelligence agent code named "Chtouki" (real name: Mohammed Miloued) refused to return to France. They were convicted in absentia of illegal arrest and confinement and given life sentences. Dlimi did stand trial and was acquitted. Two of the French undercover agents got prison terms for "illegally detaining" him. Other people involved in the murder try to live in the shadows. Since Ben Barka's death, at least 37 people connected with the case have disappeared; some are known to have died violently. Oufkir reportedly committed suicide after the failure of an assassination plot against King Hassan in 1972. Two French operatives were murdered; a third, according to official reports, committed suicide as police moved in to pick him up for questioning. Villa Owner Boucheseiche, meanwhile, disappeared shortly after the murder and has never been seen again. "Too many people knew too much," one French participant told TIME. "The Moroccans and the SDECE have a long memory."

<http://www.cimd.interarmees.defense.gouv.fr> https://www.nato.int/structur/AC/135/news/newsletter_06.htm

91st Meeting of NATO Directors on Codification with Partners

2007-07-06 The Group of National Directors on Codification Archive | 91st Main Group, AC/135 in Luxembourg

NATO Codification Sponsorship Program - Signature of bilateral agreements with Morocco

Besides the NATO nations, there are 29 countries that operate the NATO Codification System to one degree or another. AC/135 welcomed Morocco as a "Tier 1" sponsored country and signed a Sponsorship Agreement during the 91st Main Group meeting. On this occasion, bilateral agreements between Morocco and Italy, France and the UK were signed. The "Tier 1" sponsorship agreement for Morocco was signed by Mr. George Bond (Chairman of AC / 135) and General [REDACTED] (Chief of the 4th Bureau of the Royal Moroccan Armed Forces). This accession of Morocco to "Tier 1" status was followed by the signature of the bilateral agreement between France and Morocco (and the ADAGIO agreement) by Colonel Jean-Pierre Bouvet (Director of the French BNN) and General [REDACTED].



Left to right - General [REDACTED] and George Bond



General [REDACTED] and Colonel Bouvet



Left to right - [Unknown], General [REDACTED] and George Bond



General [REDACTED]

<http://www.eucom.mil/media-library/photo/19451/eucom-photo>



UNITED STATES EUROPEAN COMMAND

STUTT GART, Germany -- U.S. European Command Deputy Commander and visiting African Chiefs of Defense pause for a group photo during the North African/Pan Sahel Chief of Defense Conference held at EU COM

By EU COM | Aug 26, 2011



STUTT GART, Germany -- U.S. European Command Deputy Commander and visiting African Chiefs of Defense pause for a group photo during the North African/Pan Sahel Chief of Defense Conference held at the EU COM Headquarters Bldg. Dec. 5 to 7. (From left) Mali Chief of Defense Colonel Gabriel Poudiougou, Senegal Vice Chief of Defense Brigadier General Abdel Kader Gueye, Mauritania Deputy Chief of Staff Colonel Abderrahmane Ould Boubacar, Algeria ANP Chief of Staff Major General Salah Ahmed Gaid, U.S. European Command Deputy Commander Gen. Charles Wald, Chad Chief of Armed Forces General Staff Brigadier General Mahamet Saleh Kaya, Morocco Director of Logistics Major General [REDACTED] and Niger Vice Chief of Defense Colonel Seyni Garba. (EU COM Photo)

Nine generals promoted to the highest rank by the King

Published August 1st, 2004 by E-Marrakesh | emarrakesh.com | emarrakesh.info



After a swearing-in ceremony held for the honored officers at the military school at Mechouar Square on July 31, HM the King, Supreme Chief, Chief of Staff General of the Royal Armed Forces, subsequently promoted a number of senior officers belonging to different divisions.

Here is the list:

- 1) Abdelkader Laaoula
- 2) Ahmed Benyass
- 3) [REDACTED]
- 4) Mokhtar Zouhri
- 5) Ahmed Boutaleb (FRA Inspector General), Air Force
- 6) Mohammed Triki (Inspector of the Royal Navy)
From rank of divisional general to army corps -
- 7) Bouchaib Arroub (Head of the 3rd Bureau) From the rank of Brigadier General to that of General of Division
- 8) Hamidou Laânigri (DGSN, Royal Gendarmerie)
- 9) Mohamed Belbachir

From the rank of Colonel Major to that of Brigadier General -

Driss M'taich (Royal Gendarmerie)
Lhoussaine Meddah
Morad Bellahcen
Ahmed Hamani
Kebir Alaoui Tahiri
Mohammed Mourabit

From Colonel to Colonel Major -

Lahcen Malek
Abdellah Zerouali
Mohammed Bouchou
Abdelkrim Nhamoucha



ROYAUME DU MAROC
 Etat Major Général des FAR
 4^{ème} Bureau Interarmes
 Rabat

A l'attention de Monsieur le Général Aznidi chef de la DRT

Copie à Monsieur le Général de Division Mohamed Tamdi Chef du 4° Bureau.

Le 14 juin 2012.

Objet : marché N° 162/AHM/4°B/2011 : envoi des marchandises objet dudit marché.

Mon Général,

Par la présente, nous avons l'honneur de vous informer que nous avons accompli toutes les démarches et formalités avec le transitaire désigné au marché et représenté par Monsieur Daniel Moebel pour l'envoi des marchandises objet dudit marché.

Nous avons convenu qu'un premier envoi (voir détails en annexe) serait effectué le 29/06/2012 et un second envoi pour le solde des marchandises le 13/07/2012.

Nous vous confirmons définitivement dès lors que de notre côté ce dossier ne présente aucun problème et nous sollicitons de votre part un simple contrôle auprès du transitaire afin que l'expédition se déroule bien comme expliqué ci-dessus.

En vous souhaitant bonne réception de ce courrier et restant à votre entière disposition, veuillez agréer, Monsieur le Général, l'expression de notre profond respect.

Joseph Petisi,
 Mecar SA

telefax



AI/Company Att. Att.	Forces Armées Royales Etat Major Général Général de Division [REDACTED] Chef du 4 ^e Bureau Interarmes Avenue Mohammed, 5 Rabat - Royaume du Maroc
Nr. Fax /Fax No	0021237765389
Data/Date	13.03.2012
Pagg./Pages	1

Claude Christian Koporossy -V -Tel.+39 06 43612395 - Fax +39 06 4131304 -c.koporossy @rheinmetall.it

Général,

Nous avons le plaisir de vous informer que l'organisation IQPC, sponsorisée par notre groupe Rheinmetall, organise à Zürich en Suisse du 9 au 11 Mai, une série de conférences sur le thème de la Défense Antiaérienne. Des représentants des Forces Armées de différents pays du monde exposeront leurs vues sur les tendances et l'avenir de la Défense Antiaérienne.

Dans le cadre de cet événement, les Forces Armées Suisses organisent une visite à la base de l'Armée de l'Air et de la Défense Antiaérienne de Emmen et notre société organise une démonstration de tir dans notre polygone de tir à Ochsenboden. La démonstration de tir aura pour but principal de démontrer les caractéristiques et l'efficacité de notre nouvelle munition AHEAD.

Nous considérons que la combinaison de conférences, visite de la base de Emmen et démonstration de tir AHEAD représente une occasion extrêmement intéressante pour approfondir les thèmes de la Défense Antiaérienne et nous serions par conséquent très heureux de pouvoir vous y accueillir. Nous sommes, il va sans dire, disponibles à organiser la visite de représentants de vos Forces Armées au cas où vous ne seriez pas disponible pour les dates indiquées.

Nous avons envoyé par e-mail la documentation concernant les conférences à Monsieur Eric Martin qui nous a promis de vous les faire parvenir dans les prochains jours. Dans l'espoir de pouvoir vous rencontrer en Suisse et dans l'attente d'une réponse de votre part, nous vous prions d'agréer, Général, nos salutations distinguées.

A handwritten signature in blue ink, appearing to be 'CK', written over a vertical line.

Dr. Ing. Claude Christian Koporossy
Sales Director
Rheinmetall Italia S.p.A.
tel. +390643612395
fax +39064131304
mob. +39335308232
e-mail : c.koporossy@rheinmetall.it

https://wikileaks.org/plusd/cables/08RABAT727_a.html



C O N F I D E N T I A L RABAT 000727

SIPDIS

STATE FOR PM, NEA/RA AND NEA/MAG

E.O. 12958: DECL: 07/24/2028

TAGS: MARR, MASS, PGOV, PREL, PTER, KCOR, KPKO, MO

SUBJECT: MOROCCO'S MILITARY: ADEQUATE, MODERNIZING, BUT
FACING BIG CHALLENGES

Classified By: Classified by Ambassador Thomas T. Riley for reasons 1.4 (a) and (b).

1. Summary: The Moroccan Royal Armed Forces (FAR) are modernizing but remain weighed down by long-standing problems. King Mohammed VI, who in 1999 inherited a military in need of professionalization, has implemented some needed reforms, but much remains to be done. Civilian control, if ascribed to the person of the King, is complete, but there is no real Defense Ministry. Outside the FAR, there is only a small administration. The military remains plagued by corruption, an inefficient bureaucracy, low levels of education in the ranks, periodic threats of radicalization of some of its soldiers, political marginalization, and the deployment of most of its forces in the Western Sahara. There have been some indications of pending changes in the leadership. In general, the U.S. and Morocco share a robust military relationship with prospects for even closer ties in the future. The health of the relationship is evident by increased U.S.-Moroccan military training exercises and Morocco's purchase of sophisticated weapons from the U.S. to include 24 F-16s this year. We anticipate that the U.S.-Moroccan military relationship will continue to flourish but Morocco's ability to absorb its new high-end military purchases and restrictions on high quality Moroccan information sharing with our attaches represent two challenges ahead. This mission-coordinated report draws heavily on valuable reporting and analysis from the embassy's military components, the Defense Attache Office and the Office of Security Cooperation. End Summary.

All the King's Men

2. As Commander-in-Chief of the Moroccan Royal Armed Forces and Minister of Defense, King Mohammed VI maintains a highly centralized role over the military. No troop movements, exercises, or even travel of officers domestically or abroad happens without the King's approval. As a result of the 1971 and 1972 coup attempts by the Moroccan Army and Air Force respectively, the Palace increased control over the military, marginalized it from policy making, and restricted its interaction with foreign military interlocutors and the press. The Alaouite dynasty depends upon, among other things, a strong military, the leadership of which, however, must remain sufficiently docile so as not to arouse suspicions of disloyalty. The only civilian structure responsible for the FAR is not a Defense Ministry but rather an entity under the Prime Minister responsible for the Administration of the National Defense. It is headed by Minister-delegate Abderrahmane Sbai, whose role is essentially restricted to that of comptroller. As far as we can tell, political-military policy on issues such as peacekeeping appears centered in the Foreign Ministry. All other major defense matters are decided in the Palace.

3. Over the past decade, Morocco has transitioned from a conscript to an all-volunteer military force of approximately 218,000 soldiers. Of the three services, the Army is dominant with approximately 175,000 personnel. There are approximately 13,000 personnel in the Air Force and 7,800 in the Navy. Though nominally subordinate within the military structure but answering directly to the King, the Gendarmerie, which consists of approximately 22,000 personnel, conducts paramilitary, royal guard, and internal and border policing missions. Though a few legacy conscripts remain in the military, professional reforms have made voluntary military service an attractive career option for Moroccans with opportunities for a steady income and some upward mobility. The

average military salary for enlisted soldiers is approximately 2,000 dirhams (USD 270) per month. An officer's starting salary is approximately 6,000 dirhams (USD 850) per month. With benefits, such as free housing, these are reasonably competitive in the Moroccan context.

4. The top military commanders include Military Inspector General and Army Commander, Lieutenant General (Lt Gen) Abdelaziz Benanni; Operations Chief Lt Gen Boughaid Arroub; and Gendarmerie Commander Lt Gen Housni Benslimane. Benanni, who has become mired in suspicion of corruption, will reportedly be retired soon. Arroub, who came out of recent retirement, is tipped by some to succeed Benanni. Arroub, historically pro-French, appears to have become increasingly pro-U.S. in the last 5 years. Another rising star in the FAR is General [REDACTED], who is responsible for army logistics and force sustainment. There is some military staff in the Palace, likely influential, about which little is known.

5. King Hassan II and his son, King Mohammed VI, have maintained the Gendarmerie as a force relatively independent from the FAR since 1972, in part as a check against a military coup. While it most visibly serves as a State Police/Highway Patrol, it has a wide range of units. Its commander, Lt Gen Benslimane, likely reports in some way directly to the King. He also leads the Moroccan National Soccer League, making him a popular figure inside and out of military circles. While there is no direct proof of Benslimane being involved in corrupt activity, low ranking Gendarmerie assigned to highway patrols are expected to pay approximately 4,000 dirhams (USD 540) to their immediate supervisors with extralegal earnings from motorists above which they can keep for themselves, according to one credible anecdote.

Military Operations Dominated by Western Sahara

6. The FAR is composed of over 200,000 soldiers and outclasses most militaries in Africa but has significant room for improvement. Along with concerns regarding aging equipment and an overtaxed force, the FAR is plagued by institutional corruption, leadership that will not step aside, and low morale among mid-level officers. The FAR is preoccupied with operations in the Western Sahara region with between 50 and 70 percent of its total strength deployed there at any one time. The force in Western Sahara -- a landmass roughly two thirds the size of California -- is considered to be stretched thin with a reported estimated operational readiness rate of just 40 percent. Morocco does not consider the POLISARIO -- the ethnically Sahrawi resistance based in Tindouf, Algeria, seeking to make the Western Sahara an independent state -- to be a conventional military threat. However, the FAR remains vigilant in guarding against a renewed POLISARIO insurgency effort. Morocco built a berm or sand wall along the eastern and southern borders of the Sahara in the 1980s, which effectively eliminated the POLISARIO's ability to launch hit and run raids, leading to the 1981 cease-fire, which has been fully respected. The POLISARIO continues to maintain a small, lightly armed presence at a few desert crossroads in the small remaining part of Western Sahara outside the berm. Despite occasional expressions of concern, the GOM almost certainly is fully conscious that the POLISARIO poses no current threat that could not be effectively countered. The POLISARIO has generally refrained from classic terrorist bombings, etc. Although the specter is sometimes raised, there is no indication of any Salafist/Al Qaeda activity among the indigenous Sahrawi population.

7. While the border between Morocco and Algeria is closed, and relations remain cool, we do not believe that Algeria poses an imminent conventional military threat to Morocco. Nonetheless, the FAR has contingency plans and "wargames" in training exercises for a possible Algerian attack, but the FAR does not have troops deployed along the border. Instead, the FAR remains stationed in garrisons, hundreds of kilometers away from the border, from which they could deploy in the unlikely event of an Algerian incursion into Morocco. Any confrontation between the two countries would likely take place through the proxy of the POLISARIO, which Algeria has supported materially in the past and could do so again if hostilities between Morocco and the POLISARIO recommenced.

Peacekeeping

8. Motivated to win over other countries to its claims to Western Sahara, Morocco is active in United Nations (UN), engages in peacekeeping activities, and occasionally sends troops to assist friendly countries. Morocco is

an experienced contributor to UN peacekeeping efforts, deploying to countries like Angola, Bosnia, Cambodia, Haiti and Somalia. It currently has over 1,500 peacekeepers deployed to Cote d'Ivoire and the Democratic Republic of the Congo (DRC). Morocco also supports a military hospital in Kosovo under NATO command. Morocco has sent medical personnel to Niger to assist with famine relief and recently re-deployed military forces to Senegal for an annual five-month cloud seeding operation for drought relief. Peacekeeping contributions in recent years have been tarnished by allegations of sexual wrongdoing in the DRC and Cote d'Ivoire.

Corruption Remains the Single Greatest Challenge

9. Corruption is prevalent at all levels of Moroccan society and the military is also plagued by it, particularly at the highest levels. This may partly reflect a grand bargain struck by King Hassan II following at least two nearly successful coups in the 1970's: remain loyal, and you can profit. (Those whose loyalty was in question were subject to sometimes decades of harsh imprisonment.) Credible reports indicate that Lt Gen Benanni is using his position as the Commander of the Southern Sector to skim money from military contracts and influence business decisions. A widely believed rumor has it that he owns large parts of the fisheries in Western Sahara. Benanni, like many senior military officers, has a lavish family home that was likely built with money gleaned from bribes. Leadership positions in regional sectors are a significant source of extralegal income for military leaders. There are even reports of students at Morocco's military academy paying money to increase their class standings in order to obtain positions in lucrative military postings. Command in the southern sector, i.e., Western Sahara, given the predominance of military activity there, is considered to be the most lucrative of the sectors in this regard. Because command in the southern sector is also considered critical to high level advancement in the FAR, positions there are highly sought after. Consequently, positions in this sector are often jealously "guarded" by a number of influential families in the military. The GOM seems to be looking for ways to stop corruption, especially among the formative military ranks of Colonel and below, but not much is being done to stop the corruption in the general officer ranks.

Retiring High Level Officers Also a Problem

10. Senior officers refusing to retire to allow younger officers to move up the ranks has become a significant problem for the FAR. Officers nearing the mandatory retirement age do not want to retire since this would mean relinquishing bribes, money-skimming, and some related sources of income. Even for those officers not on the take,⁸ giving up government positions and paychecks is economically difficult for a sustained retirement. This "gerontocracy" problem, coupled with the King's notorious micro-management of the military has had a negative impact on the morale of mid-level military leaders.

Radicalization: Under Control But Lingering Menace

11. Though now viewed as a minor problem, reporting suggests that small numbers of FAR soldiers remains susceptible to Islamic radicalization. The GOM first encountered this problem following the 2003 Casablanca bombings when investigators identified military members as co-conspirators. Following the bombings, the FAR undertook steps to identify extremists and implement preventative measures, such as closing prayer halls on military bases, to address the problem. Subsequently, Morocco's internal security services have identified and apprehended several military and gendarmerie personnel in other terrorist cells, some of whom had stolen weapons from their bases for terrorism. Acknowledging this threat in a speech to the armed forces in May 2008, the King stated his desire to "immunize" the armed forces from the threat of radicalization and to promote the values of tolerance and moderation in the ranks. During this same time frame the military forced 30 officers to retire early, allegedly because they were deemed potentially radical and hostile to the Government. Subsequently, the FAR removed all mosques from army bases and deployed military counterintelligence, i.e., 5th Bureau, undercover officers to monitor local "off-post" mosques for potentially radical activities. These officers refer cases to the Gendarmerie if criminal charges can be pursued.

Winds of Change

12. Since the 1970's the military itself has been perceived as the greatest threat to the throne and internal security in Morocco, not surprising given Morocco's own history and the broader context of the coup-ridden Middle East and Africa. Of late, however, there is a general perception that the relationship between the Palace and the FAR

is beginning to change to one of greater trust. The King's growing confidence is partly signaled by a recent significant increase in military spending, particularly for modern hardware, although this is primarily a function of the GOM's perceived threat from Algeria and the fact that it is cost prohibitive at a certain point to maintain older military equipment. The GOM increased the military's operating budget to more than USD 2 billion in 2007, significantly more than in previous years. Likewise, the FAR is undergoing a significant modernization process, paying over USD 2 billion for 24 F-16 aircraft and over USD 300 million for T-6 training aircraft from the U.S. The GOM has commercially financed these transactions, thus far, but the upfront payments have come from the treasury, which has also committed to cover monthly payments. The King recently allowed armed military flights north of Ben Guerir (located approximately 200 kilometers south of Rabat), an act not permitted in the past due to the King's desire to keep the military far away from the Palace in Rabat. The GOM is also looking to make significant purchases of M-1 Abrams battle tanks in the future.

U.S.-Moroccan Military Relations - Strong but Could Be Better

13. In general, the U.S. and Morocco share a robust military relationship with prospects for even closer ties in the future. The health of the relationship is evidenced by increased U.S.-Moroccan military training exercises and the aforementioned military sales. Morocco has also increased its activities under a partnership arrangement with the Utah National Guard, which regularly deploys to Morocco to conduct joint training and humanitarian relief operations. We have submitted draft proposed language for the Moroccans to consider for an Acquisition and Cross Servicing Agreement (ACSA) and a Status of Forces Agreement (SOFA), and have received comments on the ACSA draft from the GOM. In the future, the Embassy hopes to see improvements in the FAR's information sharing and accessibility to military units and facilities with our Defense Attache Office. Although the FAR regularly dialogues with our attaches, quality information is lacking. The FAR also does not recognize the Embassy Attache circle, an organization of Military Attaches from various countries residing in Morocco who elect a president to discuss issues of collective concern with the FAR. It is apparent that the Palace continues to tightly control the FAR's interactions U.S. and other foreign governments.

AFRICOM Viewed with Caution

14. Previous interactions with GOM officials indicate that military leaders are opposed to AFRICOM basing a headquarters element in Morocco. However, Morocco has offered to send a military liaison officer to the AFRICOM headquarters in Germany and has offered to assist U.S.-led efforts engaging with African countries. Morocco has also approached AFRICOM representatives to solicit AFRICOM support in providing chemicals needed for their cloud-seeding operations in Senegal and providing logistics to assist with a proposed locust control program.

COMMENT

15. The Mission is optimistic that the U.S.-Moroccan military relationship will continue to improve, but there are potential speed bumps in future. We anticipate that cooperative joint training exercises will continue to occur at a robust pace, although the vast majority of this activity will likely take place in Morocco because of continued restrictions on the travel of FAR personnel. While we anticipate that the Palace will continue to modernize the military, with the notable possible acquisition of M-1 Abrams tanks, we are increasingly concerned that Morocco, not used to the high operating costs of these high-end items (and other budgetary pressures) may make it increasingly difficult for the Moroccans to make payments on purchases. If payments become a problem for the GOM, this could sour relations temporarily. While we believe that there are some signs of the King's increased confidence in the FAR, we believe that the monarchy still calculates that the military represents the biggest potential threat to the crown. FAR officers will, therefore, continue to be distanced from policy making input and restricted from engaging in detailed discussions about Moroccan military strength and intentions with foreign military officers, including our attaches.

Riley

https://wikileaks.org/plusd/cables/08RABAT392_a.html



CONFIDENTIAL RABAT 000392
 SIPDIS
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 DEPARTMENT FOR PM, NEA/MAG, NEA/RA, EUR/RPM AND AF/RSA
 EUCOM PLEASE PASS TO AFRICOM
 E.O. 12958: DECL: 04/25/2028
 TAGS: MARR, PREL, PINS, MO
 SUBJECT: MFA POL/MIL CHIEF: AFRICA OPPOSES AFRICOM
 PRESENCE ON THE CONTINENT

Classified By: Ambassador Thomas T. Riley for reasons 1.4 (b) and (d).

1. (C) Summary: Moroccan Ministry of Foreign Affairs (MFA) Military Affairs Chief Karim Halim recently criticized U.S. military plans for an AFRICOM presence in Africa, underscoring that the vast majority of African countries considered any U.S. military presence in Africa to be a provocation. While not objecting to the constitution of a regional command, per se, Halim was also critical of AFRICOM's planned sub-regional orientation, calling it a confusing model and inappropriate for the African context and opined that AFRICOM should remain off-continent and emphasize countries, not sub-regional African groups. The Embassy has been receiving an increasingly negative message from the Moroccan MFA on AFRICOM, contrasting with somewhat more positive signals coming from Moroccan military interlocutors of the Embassy's Office of Defense Cooperation. End summary.

Critical of AFRICOM Presence in Africa

2. (C) On April 3, 2008, Poloff met with Moroccan MFA Military Affairs Chief Karim Halim to discuss bilateral security issues after Halim's recent participation in the DoD-sponsored African Dialogue conference at Airlie House, Virginia (March 25-28). Reporting directly to MFA Director General Yousef Amrani, Halim is our principal interlocutor on political/military and counterterrorism affairs. Halim said that while Morocco would appreciate the opportunity to participate in future conferences of this sort, he expressed many reservations about the orientation of AFRICOM toward Africa and toward Morocco, in particular. Halim said that no matter how well intentioned AFRICOM may be, its plan for a presence in Africa, however diffused, is "seen by most African countries as a provocation, given the backdrop of the current U.S. military presence in Iraq and Afghanistan."

3. (C) Halim considered the perception of AFRICOM intentions in Africa to be very bad among African countries; this perception having been compounded by the high-profile media coverage of AFRICOM's planned orientation toward Africa. He noted, with irony, that the broad opposition to AFRICOM's planned presence in Africa was the first time in his career that he had ever seen fifty-three African countries agree on anything. He recommended that AFRICOM's presence should remain completely European-based and have military relations handled in a traditional bilateral manner through U.S. Embassies in each country.

Regional Orientation Also Misplaced

4. (C) Halim was also critical of AFRICOM's planned diffused sub-regional orientation, calling it a confusing model and inappropriate for the African context. He said that the overriding orientation of most African countries was to seek better bilateral relations with the U.S. (in this case, within a military context) with little regard, or even disdain, for putting military dialogue within a regional context.

5. (C) Halim considered AFRICOM's orientation toward collective African organizations (e.g., African Union, ECOWAS, and African Maghreb Union) to be misplaced. Halim expressed frustration that AFRICOM appeared to be opening up dialogue with groups like the African Union, a group from which Morocco is excluded. He added that some subregional groupings being contemplated by AFRICOM (such as around Sudan and Nigeria) would not succeed since, in the case of Sudan, there is no military interlocutor with which AFRICOM can deal, and in the case of Nigeria, the military is very small and has a completely different agenda than its neighbors. In sum, Halim opined that AFRICOM should emphasize countries and not sub-regional or other African groups.

Military Also Cautious But Less Critical

6. (C) In early April, Moroccan COL Mohamed Rafia (Senior Advisor to Chief of Military Logistics Major General [REDACTED]) told our ODC Chief that Morocco was in a good position to host an AFRICOM element but that given today's global political climate and the negative perception of the current U.S. administration in the Arab world, Morocco would have to wait until after the U.S. presidential election before considering hosting an AFRICOM HQ element or other entity. Although underscoring the extensive and positive military cooperation between the GOM and the United States, Rafia criticized AFRICOM's regional, specifically African Union, focus, adding that the relationship could best be improved if kept in a bilateral orientation.

7. (C) Comment: Although it looks more to the Arab World and even Europe and the United States, Morocco remains deeply engaged in Africa. Halim's views appear to reflect those of his bosses. The Embassy has been receiving an increasingly negative message from the Moroccan MFA over the last year regarding an AFRICOM presence in Africa, contrasting with more positive signals coming from Moroccan military interlocutors of the Embassy's Office of Defense Cooperation. Among the public, however, AFRICOM's presence is also controversial. Almost any U.S. military activity evokes press coverage raising concerns about AFRICOM possibly establishing a base in Morocco. General Ward may wish to reiterate that AFRICOM will be headquartered in Stuttgart during his next visit to Morocco. End Comment.

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<http://www.state.gov/p/nea/rabat>

Riley

https://wikileaks.org/plusd/cables/05RABAT1162_a.html



CONFIDENTIAL SECTION 01 OF 04 RABAT 001162

SIPDIS

DEPT FOR NEA/MAG

E.O. 12958: DECL: 11/01/2009

TAGS: AG, ETRD, IZ, KPKO, MARR, MO, PGOV, PREL, PTER, SNAR

SUBJECT: US-MOROCCAN MILITARY CONSULTATIONS: THE MOROCCANS

WANT MORE

REF: A. RABAT 1071

B. RABAT 1069

Classified By: A/DCM Timothy Lenderking for Reasons 1.4. (b) and (d)

1. (C) Summary: The third annual US-Morocco Defense Consultative Committee took place in Rabat on May 18-19, 2005, led on the US side by ASD Peter Rodman and on the Moroccan side by Minister Delegate to the PM in Charge of the Administration of National Defense Mr. Abderrahmane Sbai. During the executive committee and plenary sessions on May 18, attended by all of Morocco's top brass, the Moroccan message to the US was clear: Morocco values its expanding military relationship with the US and seeks to strengthen it further. The Moroccans specifically acknowledged the need for a five-year strategic bilateral defense plan, and advocated expansion of military exercises, and an annual plan to augment Moroccan participation in workshops and training seminars. The Moroccans praised the Utah State Partnership Program and indicated support for sending a liaison officer to CENTCOM. Minister Sbai reaffirmed Moroccan readiness to provide training to Iraqi security forces, in Morocco, if the Iraqi government asked, and Rodman encouraged the Moroccans to work directly with the Iraqi leadership to pursue this. The Moroccans cited battling illegal immigration as a major preoccupation of the Moroccan military and sought US technical assistance in this area. ASD Rodman briefed on the status of the US-Algerian military dialogue, latest developments in Iraq, and termed the current situation concerning Middle East peace a "moment of hope." End Summary.

2. (C) The third annual US-Morocco Defense Consultative Committee took place in Rabat May 18-19. The US delegation was led by ASD Rodman, while the Moroccan side was led by Minister Delegate to the PM in Charge of the Administration of National Defense Abderrahmane Sbai. All of the senior Moroccan military leadership attended the meeting. Present were General Abdelaziz Bennani, Inspector General of the Royal Armed Forces; General Hosni Benslimane, Commandant of the Royal Moroccan Gendarmerie; General Bouchaib Arroub, Commander of the Third Bureau; Chief of the DCSD (Fifth Bureau) Lieutenant General Mohamed Belbachir; Vice Admiral Mohammed Triki, Chief of the Royal Moroccan Navy; and Lieutenant General Ahmed Boutaleb, Chief of the Moroccan Air Force. US members of the Executive Committee included Ambassador Riley, Major General Scott Gration (EUCOM J-5), Mr. Paul Hulley (OSD), Mr. John Moseley (DSCA), and Embassy Rabat Acting DATT, ODC Chief, and Polcouns.

3. (C) Sbai opened by stressing convergence and solidarity in the US-Morocco bilateral relationship. He underscored the GOM's commitment to good neighborliness and regional stability, and to continuing to prosecute the war on terror. He noted the GOM sought to exert greater control on a variety of illegal activities, among them illegal migration through Morocco to Europe. He described the US-Morocco military relationship as one of "quality" and hoped for US support for military upgrades. Sbai reiterated that Morocco's offer to train Iraqi security forces was still open, if the Iraqis asked. He described Morocco as a "laboratory" in which an Arab, Islamic country could make progress promoting democracy while adhering to the tenets of Islam. May 16, 2003 --the day of the Casablanca terrorist bombing-- had been a tragic day for Morocco, in which "the forces of darkness" had manifested themselves. In response, the GOM recognized the importance of fighting unemployment through economic development, as well as combating terrorism. He highlighted the training of

imams and promotion of religious tolerance as an important reform underway in Morocco. Morocco believed that Islam was a religion of progress; the fundamentalists were seizing on only part of Islam. Religious reform was important because in times of social strife, religious "illiterates" were vulnerable to extremism.

4. (C) ASD Rodman responded that the US-Morocco relationship was more important than ever, and expressed appreciation that the US and Morocco were on the same side in a new era. Morocco is a leader in many fields and had shown moral courage in spearheading regional efforts to promote democracy. He was pleased that Morocco was pursuing a Free Trade Agreement (FTA) with the US and that Morocco had qualified for support under the Millennium Challenge Account (MCA). He hoped the Acquisition and Cross-Services Agreement (ACSA) would go forward as it would facilitate aspects of the bilateral military relationship. He thanked Morocco for facilitating contingency operations and hoped to continue our bilateral education and training opportunities. He saluted recent military exercises such as Majestic Eagle and African Lion. Rodman reaffirmed the US offer to station a Moroccan liaison officer at CENTCOM and hoped Morocco would take advantage of it. He appreciated the GOM's green light to a NATO security agreement. Med Dialogue and NATO were important security fora, he said, and the US encouraged their growth, as the Sahel region was assuming greater strategic importance. He applauded Morocco's contributions to international peacekeeping and the GOM's open and effective handling of the issue of sexual abuse by peacekeepers in the Congo.

Iraq

5. (C) ASD Rodman said important, historic progress was being made in Iraq. Rodman stressed that while coalition forces were making progress in defeating the insurgency, the US strategy in Iraq was as much political as military. The January 30 elections were a dramatic event. Iraqi institutions were forming and filling the political vacuum. Legitimacy is the most powerful weapon against the insurgents. The different communities were showing a commitment to a unified Iraq. The Sunni community is splitting, with some now joining the political process; twenty percent of the positions in the new government were reserved for Sunnis, which tracked with the Sunni percentage of the population. Iraqi leaders were showing statesmanship and learning compromise and coexistence. The enemy is frustrated and losing ground. Violence continued because killing civilians is easy. The strategic goal of the extremists is to derail the political process, however they are failing. The US was confident its strategy was working.

6. (C) Rodman underscored that the primary mission of the US forces in Iraq now is training Iraqis. Iraqi forces now numbered around 165,000. The US wanted Iraqis to assume control of their country -- to turn Iraq back to Iraqis -- as soon as possible. Morocco's offer to train Iraqi security personnel goes to the heart of the international strategy. Rodman encouraged the GOM to deal directly with Iraqi officials on how to implement this offer and how to prioritize specialized training for police and security officials. Sending a liaison officer to CENTCOM would assist this process. Sbai noted that Morocco stood ready to assist with training Iraqi security forces "if the Iraqis so requested."

Middle East

7. (C) Rodman called the present "a moment of hope" in the Palestinian conflict. The democratic election for the Palestinians was an important development. Gaza withdrawal presented an opportunity for the Palestinians to take their destiny into their own hands. The US was committed to getting the process underway.

Comments from the Moroccan Generals

8. (C) General Bennani highlighted illegal migration as a priority area for the Moroccan military. This has been a growing problem over the last five years, with more immigrants coming from South Asia in addition to sub-

Saharan Africa. Crossing the Straits of Gibraltar to Europe was still the goal, but migrants were heading in larger numbers for the Canary Islands. King Mohammed had ordered the Moroccan military to seal the borders from illegal migrants, but the classical means of combating illegal migration had limitations. There was an alert on Morocco's borders virtually every hour. Groups were using the Sahel more for transit, and the GOM was concerned about what items these groups could be infiltrating into Morocco. Morocco sought US assistance in this area. Rodman agreed this was an important strategic problem and said the USG could link the GOM with its border experts.

9. (C) Bennani continued that the GOM sought a five-year strategic plan with the US that would be defended before the US Congress. The 1973 plan needed to be reworked, with an equipment plan incorporated into it. Rodman said he was pleased with the idea and was eager to see the GOM follow through on this. He thought a five-year plan would be received positively by the US Congress.

10. (C) General Benslimane discussed the challenge of fighting drug trafficking and crime. He said organized crime networks have developed and are being exploited by international organizations. These networks, which reach Dakar and Bamako among other places, needed to be destroyed. He said 500 such networks have been destroyed since 1997. There were branches of some organizations operating in the "southern provinces" (Western Sahara), as adduced by periodic concentrations of vehicles the GOM spotted. The GOM concern was ensuring that terrorist organizations were not able to take advantage of these networks. Morocco could benefit from assistance from US security organizations.

11. (C) General Arroub ticked off the following items in a short presentation:

-- He hoped to expand the number of Moroccan students going to the US for training from the current level of 25-30 per year. Morocco was pleased to have welcomed 68 American officers to the staff college over the years.

-- Morocco was ready, willing, and able to expand the number of military exercises with the US each year, and ACSA would provide a working framework.

-- He urged the two sides to develop an annual plan for seminars and workshops and said Morocco was ready to send more officers.

-- King Mohammed has ordered that English teaching be institutionalized in all military schools in Morocco, for cadets and NCOs both. Morocco had been pleased with the American training resources used in the instruction. Morocco would welcome an American assessment team to provide expertise and support on how to implement this program most effectively in the future.

-- He hailed the Utah State Partnership Program as "excellent," adding that Morocco was honored that the Moroccan Armed Forces would be able to participate in an upcoming exhibition in the Utah State military museum.

-- Morocco was ready to send a liaison officer to CENTCOM. "This was established," Arroub said. The GOM and US now needed to discuss modalities on how to make this happen.

-- He noted there would be a June 6-7 signing ceremony on ACSA in Germany, which General [REDACTED] (B-4) would attend.

-- He invited the US to participate in a series of exhibits covering World War II to be held in Morocco on May 14, 2006, the fiftieth anniversary of the Royal Moroccan Armed Forces.

12. (C) Vice Admiral Triki, in very brief remarks, highlighted the need for additional resources to combat terrorists transiting the Straits of Gibraltar.

US-Algeria Military Dialogue

13. (C) ASD Rodman briefed the plenary session on the recent visit to Washington of Algerian Ministry of Defense Director General Senhadji and the status of the US-Algeria military dialogue. Rodman stressed that the dialogue was in an early stage and assured the Moroccans there would be no surprises. The US-Algeria military relationship would not harm Morocco. The US objective was stability and harmony in the Maghreb, and any influence the US gained through the dialogue with Algeria would be applied toward that end. Rodman explained that Algeria's support for the global war on terror was driving the Algerians closer to the US. The military dialogue would be gradual, proceeding by small steps. The US was aware of the balance of power in the Maghreb and did not intend to alter it. Rodman said the US was pleased with the progress that Morocco and Algeria were making in their bilateral relations, exemplified by the King's April visit to Algiers, and that the two sides had participated in a EUCOM conference in December. He urged further such contact and progress. Rodman stressed the US would keep in close touch with Morocco as the military dialogue with Algeria evolved and that Morocco could have confidence in the US.

14. (U) ASD Rodman has reviewed and cleared this cable.
RILEY

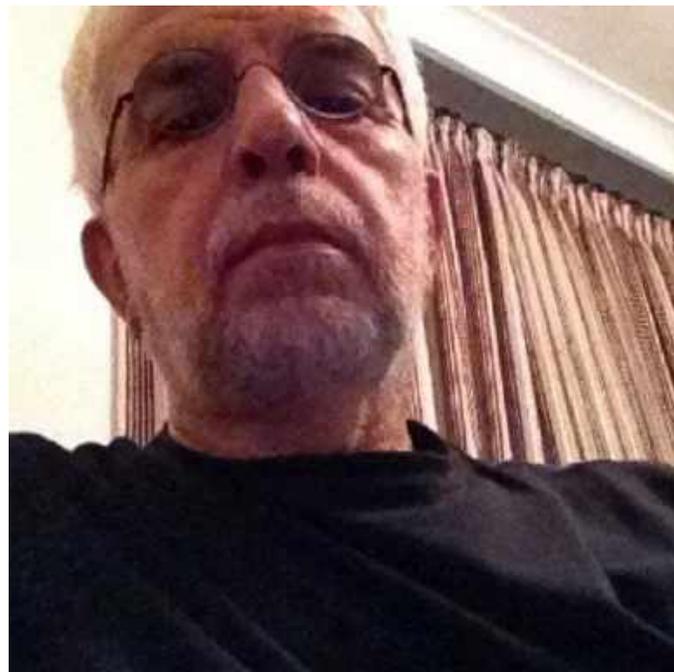
██████████ MD, PhD

Military Hospital Mohammed V, Rabat · Anesthesiology and Intensive care

Brother of ██████████, Business Manager at American School of Tangier

Brother-in-law of General ██████████

Personal Military Doctor of Moulay Rachid



MOROCCO

UNDER

KING HASSAN



STEPHEN O. HUGHES

relative wealth of their older superiors, but certainly outraged by the apparent decadence of the royal regime. In court, Amokrane and Kouera frequently invoked the Almighty, giving the impression they were motivated to an important extent by religious and moral values. It is remarkable that ritual invocations of Allah, always a feature of official statements, broadcasts and ordinary conversation, were completely absent from the declarations made by the Skhirat coup leaders on the radio.

The king said the Skhirat attack was a 'Libyan-style' coup with all its imperfections, typical of an under-developed country. In fact, it would seem that it was the Air Force officers who may have been inspired by Colonel Muammar Gaddafi of Libya who, at the age of 27, had overthrown King Idris in September 1969 and sought to export his revolutionary ideas forever afterwards. Libyan radio broadcasts doubtless had many receptive Moroccan listeners, and the much larger Moroccan army certainly contained not one but several potential Gaddafis.

'Operation Overflow', as the Air Force coup was code-named, went into action in a cloudless summer sky in the mid-afternoon of Wednesday 16 August 1972. King Hassan was on his way home via Barcelona aboard a Boeing 727-200 airliner after spending three weeks in France, where he had conferred notably with President Georges Pompidou on his second visit to the French capital since Ben Barka's disappearance.

At the Kenitra air base, Amokrane ordered into the air six US-made Northrop F-5 fighters, three of them armed with non-explosive 20-millimetre cannon shells. They radioed 'Tally ho!' as they intercepted the Boeing over the northern city of Tetuan. Amokrane said at his trial that his heart sank when in the Kenitra control tower he heard his colleague Mohamed Kabbaj, the Boeing pilot, radio the SOS message 'May Day! May Day!' as the jetfighters led by Major Kouera attacked from close quarters with cannon fire. But Amokrane said he then started shouting 'Long live the revolution! Long live the republic!'

They shot at least 17 holes in the airliner's wings and fuselage, knocking out two of the three jet engines, but the Boeing flew on. When Kouera and his fellow fighter pilot Lieutenant Hamid Boukhalif ran out of ammunition they tried to drop their emergency fuel tanks on it. This also failed to damage it. Then in desperation Kouera bumped into the airliner's tail assembly with his own plane, slicing a piece off the top of the fin. But still the airliner flew on, while Kouera was forced to bail out and his plane crashed into the ocean.

OPERATION OVERFLOW FAILS

In a masterly exploit, ██████ managed to land the badly damaged Boeing safely at Rabat airport. Only one passenger on board was injured, Raymond Sassia, former bodyguard of General de Gaulle, who was in charge of the king's personal security and was wounded in the arm. In a statement he made some time afterwards, the king further dramatised the incident by saying the jet pilots called off their attack when he took the airliner radio and in a disguised voice said, 'The tyrant is dead!' However, once again the king escaped unscathed, and most of his subjects said it was a miracle, another manifestation of *baraka* or divine protection.

When his pilots signalled that the aerial attack had failed, Amokrane said he ordered three more F-5s to take off and fly low over Rabat 'to create panic' in what he called 'Operation Pink'. The planes screamed low over the city's rooftops but failed to rouse the population out of their summer lethargy.

Then came 'Operation Red Flight'. While the king and his aides were running for cover in a nearby wood of eucalyptus trees, three more fighters blazed low across the airport pumping cannon shells into groups of troops and officials waiting to greet the monarch on the parking apron. The VIP lounge was wrecked, numerous cars were set on fire, while eight people on the ground were killed and 47 wounded.

In a final sortie an hour before nightfall, the planes returned to strafe the royal palace area in the city of Rabat. Three of them made a single sweep firing their cannon to the west of the main palace. From the roof of the office, I could see splinters and chunks of masonry spurting into the air. They must have thought the king had returned to his city palace, but in fact he had gone back to the seaside at Skhirat.

General Mohamed Oufkir, who was made Defence Minister and Chief of Staff after Skhirat, had lunch on the terrace of a villa at the Contrabandiers beach near Rabat on the day of the Air Force attack. With him were his director of cabinet, Colonel Mohamed Demnati, the commander of the Royal Navy, Captain Driss Abaroudi, and an unidentified woman. My wife and daughter who were sitting on the sand just below the villa could hear them laughing merrily. The so-called 'sinister Oufkir' was an amusing companion with a fund of funny stories.

After lunch Oufkir walked down to the water wearing green boxer shorts. My daughter Kathleen was already in the water. She noticed he was very thin with a hollow chest and looked strange without his usual

<https://www.jstor.org/stable/3181936>

Moroccan Sultan Sidi Muhammad Ibn Abdallah's Diplomatic Initiatives toward the United States, 1777-1786

By Priscilla H. Roberts and James N. Tull - Fellows, Tangier American Legation Museum Society

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[pg.233] INTRODUCTION

Much has been written on Barbary-those four "pyratical states" of North Africa, as Thomas Jefferson called them: Algiers, Tripoli, Tunis, and Morocco. Much ink and most American research on Barbary have gone into describing our confrontations with Algiers and the enslavement of American seamen there, the subsequent development of our navy to combat the harassments of the Barbary corsairs, and the war with Tripoli.¹ Less attention has been paid to Morocco. Other than two eighteenth-century events-the capture of the American brig *Betsey* in 1784 and Thomas Barclay's official mission to negotiate a treaty in 1786 - writers have glided over occurrences in the Kingdom of Morocco to describe exploits of American derring-do elsewhere. No intrepid Decatur came ashore in Morocco to chastise the sultan. No Preble sailed in with thirty-eight-gun frigates. No American captives strained under the weight of heavy stones in Tangier, Meknes, or Marrakech. There was no romance for American military historians in early American-Moroccan relations that involved far more negotiation and treaty-making than military activity. It was this neglected Morocco that was the first Arab state, the first African state, the first Muslim state to sign a treaty with the young United States. The first official Americans in North Africa were John Lamb and Paul Randall in Algiers and Thomas Barclay and David S. Franks in Morocco. The year was 1786. However, it is not their diplomacy, but rather the jingoistic adventures in 1805 of a headstrong former American consul and would-be king maker that is the subject of the book entitled *The First Americans in North Africa*.² [pg.234] To fill in some blanks in the history of American-Moroccan relations, the present authors tell the story of Sultan Sidi Muhammad ibn Abdallah and the initiatives that brought the United States in the person of Thomas Barclay to Marrakech in June 1786. It is a story of Moroccan action, American inaction, and third-party intervention. The authors draw on works of the two American historians who have written on eighteenth-century American-Moroccan relations, the late Luella Hall and Jerome Bookin-Weiner, but have also consulted extensively official American documents, private diaries and letters, English, French, and Spanish consular records, and European and American newspapers of the period. In July 1776, two weeks after the Declaration of Independence, Morocco entered the official archives of the United States. Article Six of a draft treaty to be presented to France read in part: "The most Christian King shall protect, defend and secure, as far as in his Power, the Subjects, People and Inhabitants of the said united States and every of them [sic], and their Vessells and Effects of every Kind, against all Attacks, Assaults, Violences, Injuries, Depredations or Plunderings by or from the King or Emperor of Morocco, or Fez, and the States of Algiers, Tunis and Tripoli ... " ³ Nearly a decade later, in 1785, American ministers John Adams and Thomas Jefferson named Thomas Barclay special agent to go to the court of Morocco. He departed Paris January 1786, reached Morocco four months later, had two audiences with the sultan, and signed a treaty on 23 June 1786. Ten years had elapsed between the first public acknowledgment of Morocco and the departure of an official mission. Why the delay during that decade? What led to Barclay's diplomatic mission? What was the sultan's role in this diplomatic initiative? Was the sultan's decision to recognize the United States part of a strategy to intervene in Anglo-Spanish affairs, as one writer suggests?⁴ Was it to "avoid sticky problems with Britain," as another suggests?⁵ Just how much did the sultan know about the United States' fight for independence?

[pg.238] The conspiracy-minded might wonder if France deliberately kept the Americans and the Moroccans apart, or - at best - avoided bringing them together. It is just possible that France preferred to keep the Americans dependent on them for protection against Barbary, thus to retain the leverage the American need for what became Article Eight gave them in their negotiations with the United States. If the Americans were [pg.239] to deal directly with the Moroccans, the French were likely to lose this leverage. France was not enamored of this Moroccan mission,²⁹ although appropriate courtesy was shown to Fennish, two of his relatives, a secretary, an

interpreter, three musicians, a valet de chambre and barber, a money-handler, a coffee maker, four cooks, four grooms, a black servant, and six horses.³⁰ If Morocco was not on the minds of the Americans in 1777 and early 1778, America was on the mind of the sultan, to judge from letters he wrote and from European consuls' despatches. In a letter of 17 December addressed to General Eliott in Gibraltar, the sultan says that "he is at peace with the Americans and looks upon them and the English to be all the same, that if they have disputes amongst themselves, His Majesty had nothing to do with it." ³¹ In apparent contradiction, he writes to General Eliott two days later, saying that he was "at peace with all of the English, except the Americans, who are rebels."³² But the next day, 20 December 1777, the sultan addresses a letter to the consuls and merchants of Tangier, listing countries with free access to Morocco's ports. The Americans are included.

"The king of Morocco, Monseigneur, has had written by an English business man, who was in Meknes, to all the consuls and merchants who are in his dominions, so that they could bring notice in Europe that this prince gives free entry in his ports to the nations of Russia, Malta, Sardinia, Prussia, Naples, Hungary, Leghorn, Germany and the Americans ..."³³

This is the often-cited document written by Webster Blount³⁴ and countersigned by the sultan, that Moroccans claim as proof that their country was the first to recognize the United States.³⁵ A photostatic copy hangs in the Tangier American Legation Museum, it has been reproduced in a publication by the American Embassy in Rabat,³⁶ and it is featured in the sumptuous coffee table book, *Tanger: Porte entre Deux Mondes*.³⁷ There is no indication that this was officially communicated to the Americans at the time, although a cryptic message from Charles W. F. Dumas makes us think it might have been. This fervently pro-American European was America's agent in The Hague. In a letter of 6 March 1778 to the American commissioners Dumas included several extracts from official Dutch despatches, including the reference to correspondence from "Webster Blount, Mequinez 28 Dec. 77 & 4 Janv. 1778, recues le 2 mars. Confirmation de celle du 22 (dont vous avez copie Messieurs [the American commissioners]) toucha la paix & amitie faire avec toutes les Puissances Europeennes & Americains."³⁸ [pg.240] What are we to make of all this? The sultan seems to have wanted a formal relationship, but may have been concerned about the reaction from European powers. The official, but low-key, statement of 20 December 1777 could well have been a trial balloon. Webster Blount wrote the States General in a letter dated 25 February 1778 from Mogador that "the sultan's initial intention was to limit his declaration to the Americans, but he changed his mind and made the declaration more general"³⁹ The French consul downplayed the letter;⁴⁰ and there appears to have been little or no other European reaction. Two months after the low-key declaration the sultan formally reissued it on 20 February 1778. This received wider distribution. The previous month, in another sign of interest in America, the sultan told five English seamen - the *Sukey* sailors - he was going to return them to England because he wanted to be "l'ami des Americains."⁴¹ Why was the sultan interested in the Americans? It is possible he was hoping for new markets for his maritime trade since commercial traffic to his ports had diminished due to the effects of the American war.⁴² It is also possible the sultan was provoked by the American request for French protection against him, when in his view they should be dealing directly with him. And there was the novelty of a new country ("... ici les amis nouveaux ont toujours quelque preference"), with the possibility of more gifts or tribute.⁴³ Meanwhile back in Paris the Treaty of Friendship and Commerce was signed on 6 February 1778. In the final version the part concerning Morocco was now Article Eight, and the wording was revised to read "The most Christian King will employ his good Offices and Interposition with the King or Emperor of Morocco or Fez ... in order to provide as fully and efficaciously as possible for the benefit, Conveniency and Safety of the said United States"⁴⁴ News of the signing was sent to Morocco in a ministerial dispatch dated 30 March 1778. Louis Chenier acknowledged it two months later: " ... Je notifierai egalement a l'empereur de Maroc les arrangements que Sa Majeste a pris avec Jes Etats-Unis de l' Amerique septentrionale dans le sens que Votre Excellence me prescrit "⁴⁵ The official recognition of the United States by France was sent to Chenier in a ministerial despatch dated 6 July 1778. He received it in September and immediately informed the sultan.⁴⁶

1. Of the authors cited in the six pages on the Barbary states (156-61) in Samuel Flagg Bemis's and Grace Griffin's *Guide to the Diplomatic History of the United States, 1775-1921* (Washington: Library of Congress, 1935), only one writes at length on United States-Moroccan relations. Ray W. Irwin's *The Diplomatic Relations of the United States with the Barbary Powers, 1776-1816*, published in [pg.251] 1931, is Still today considered the best study

in print. The paucity of bibliographical citations on eighteenth-century North Africa published since 1935 shows the unfamiliarity of American foreign relations specialists with this neglected area. In the 1983 *Guide to American Foreign Relations since 1700* compiled by the Society for Historians of American Foreign Relations, only twelve titles are listed in the section on United States relations with the Barbary States prior to 1817 (497-98), and three of those appeared in Bemis and Griffin. Of nine new sources in forty-eight years, one only is devoted solely to Morocco, Luella J. Hall's *The United States and Morocco, 1776-1956* (Metuchen, N. J., The Scarecrow Press, 1971). The omission of Jerome B. Weiner's article is particularly regrettable, since his original research in European archives adds a dimension to this subject that is lacking in the usual cited sources. However, "Foundations of U.S. Relations with Morocco and Barbary States," *Hesperis-Tamuda* 20-21 (1982-83):163-74, published outside the United States, may have come too late to the attention of the Guide's compilers. The most recent publication to study this area, Roben J. Allison's *The Crescent Obscured: The United States and the Muslim World, 1776-1815* (New York, Oxford University Press, 1995), is an intriguing look at the image of Islam in the minds of late eighteenth- and early nineteenth-century Americans. On American diplomacy in Barbary he cites two unutilized sources - Syed Zainul Abedin's *In Defense of Freedom: America's First Foreign War: A New Look at United States-Barbary Relations, 1776-1816*, a 1974 doctoral dissertation at the University of Pennsylvania and Kola Folayan's *Tripoli During the Reign of Yusuf Pasha Qaramanli* (Ife, Nigeria, 1979), a 1970 dissertation at the University of London. But on diplomacy with Morocco there is very little and that a retread of previous source material. Cf. 4-5,7-9.

2. Complete title is *The First Americans in North Africa: William Eaton's Struggle for a Vigorous Policy Against the Barbary Pirates, 1799-1805* by Louis B. Wright and Julia H. Macleod (Princeton: Princeton University Press, 1945). The authors do state in their first sentence in the preface that they are writing about "the first adventure of American forces on Nonh African soil" (p.v). But that title is deceptive.

3. Worthington C. Ford et al., ed., *Journals of the Continental Congress, 1774-1789*, 34 vols. (Washington: Government Printing Office, 1904-37), 5:578, Thursday, 18 July 1776 (hereafter JCC).

4. Allan Richard Meyers, *The 'Abid 'L-Buhari: Slave Soldiers and Statecraft in Morocco, 1672-1790* (Ph.D. diss., Cornell University, 1974; Ann Arbor: University Microfilms International, 1992), 238, n. 1.

29. The sultan had retained these shipwrecked French sailors nine months practically in a state of slavery during the time when peace supposedly reigned between France and Morocco. Caille, "Les Naufrages de la 'Louise' au Maroc," 256.

30. *Ibid.*, 249.

31. Webster Blount to General Eliott, Meknes 17 December 1777, CO 91/24, PRO, quoted by Jerome B. Weiner, "Foundations of U. S. Relations with Morocco and Barbary States," 166, n.8.

32. Sidi Muhammad ibn Abdallah to General Elion, 19 December 1777, CO 91/24, PRO, quoted *ibid.*, 166, n.9.

33. Despatch No. 184 of 10 January 1778, *Un charge d'affaires au Maroc*, 2:606-07. See also Chenier's Memoire general for 1777, *ibid.*, 2:616.

34. Webster Blount, 1747/8-1815, was a London-born English merchant who spent his entire adult life in the service of the Netherlands, being appointed first as vice-consul in Mogador on 22 July 1773, then promoted to consul general on 17 March 1778, a post he retained until 1810. He died at The Hague on 31 December 1815 at the age of sixty-seven. *Repertorium der Nederlandse Vertegenwoordigers, Residerrende in Het Buitenland, 1584-1810*, samengesteld door Mr. O. Schutte ('s-Gravenhage, 1976), 386-87. Blount's death is mentioned in *The Gentleman's Magazine* 85, pt.1 (1815). 566. We are grateful to Wilco van den Brink, Koninklijke Bibliotheek, The Hague, and to Richard M. Harvey, Guildhall Library, London, for this information.

35. "I have the honor to write you on behalf of His Imperial Majesty That God Protect to inform you that you should write to Europe that the abovementioned Majesty gives free access in his ports to the following nations, those being Russia, Malta, Sardinia, Prussia, Naples, Hungary, Leghorn, Genoa, Germany, and the Americans, instructing his corsairs to allow them to pass freely, that they can take provisions in all the ports of the Kingdom, and to have the same privileges that the other Nations have with whom His Majesty has peace. You will notice that the present letter will be signed by His Majesty on the back." This translation from the French is taken from the PRO copy [pg.256] enclosed in the letter from Consul Charles Logie to Lord Weymouth, 7 February 1778, FO 52/4, fol.82. Copies of this letter of the same date were also addressed to consuls and merchants residing in Mogador and Larache. Weiner, "Foundations of U.S. Relations with Morocco and Barbary States," 164, n.l. The authors have been unable to locate a copy of this letter in the National Archives, Washington. As to the sultan's supposedly signing this letter, no original has yet been found. It is extremely rare to find a diplomatic document signed by Sultan Sidi Muhammad ibn Abdallah. The usual authentication of royal documents issued by Moroccan sultans in the eighteenth century was done by seal. G. S. Colin, "Diplomatic," *Encyclopaedia of Islam*, New Edition (Leiden: E.J. Brill, 1965), 2:308.

36. Sherrill B. Wells, Office of the Historian, U. S. Department of State, "Long-Time Friends: A History of Early U.S.-Moroccan Relations, 1777-1787," *United States-Moroccan Relations: Two Hundred Years of Peace and Friendship, 1787-1987*, n.p., n.d.[Rabat: United States Information Service, 1987], 17.

37. Jean Louis Miege, Georges Bousquet, Jacques Denarnaud, Florence Beaufre, *Tanger: Porte entre Deux Mondes* (Courbevoie: ACR Edition, 1992), 16.

38. MS B/F 85 v. XXXIX, f.22, American Philosophical Society Library, Philadelphia; *The Papers of Benjamin Franklin*, 26:63-66, n. 1.

39. Webster Blount to the States General, Mogador, 25 February 1778, quoted by Jerome B. Weiner, "Foundations of U. S. Relations with Morocco and Barbary States," 167, n. 10.

40. "Quoique cette piece ... ne merite qu'une attention passagere, puisqu'elle n'est revetue d'aucun titre de confiance qui puisse l'accréditer, je ne laisse pas d'en rendre compte a Votre Excellence, comme d'une de ces productions ephemerres particulieres ace climat." Despatch No. 184 of 10 January 1778, *Un charge d'affaires au Maroc*, 2 :607.

41. Despatch No. 190 of 28 January 1778, *ibid.*, 2:612.

42. Louis Chenier wrote on 5 June 1777 that the absence of English merchant ships coming to Morocco was due to "les divisions qui existent entre l'Angleterre et l'Amerique anglaise ..." and that the shortage of seamen and the high cost of insurance had "mettent un si grand obstacle aux mouvements de la marine commercante, qu'on n'a vu sur cette cote, depuis plus de six mois, aucun navire anglais expedie des ports de la Grande-Bretagne." Despatch No. 140, *ibid.*, 1:552. See also his Memoire general for 1778, dated 16 April 1779, *ibid.*, 2:730.

43. Despatch No. 146 of 8 July 1777, *ibid.*, 1:555.

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44. *The Papers of Benjamin Franklin*, 25:602-03.

45. Despatch No. 215 of 28 May 1778, *Un charge d'affaires au Maroc*, 2:659.

46. Despatch No. 229 of 21 September 1778, *ibid.*, 2:679.

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RABAT • MOROCCO



Long-Time Friends: A History of Early U.S.-Moroccan Relations, 1777-1787
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 By Sherrill B. Wells, Office of the Historian, U. S. Department of State,
 Rabat: United States Information Service, 1987

Morocco and the United States have a long history of friendly relations. This North African nation was one of the first states to seek diplomatic relations with America. In 1777, Sultan Sidi Muhammad Ben Abdullah, the most progressive of the Barbary leaders who ruled Morocco from 1757 to 1790, announced his desire for friendship with the United States. The Sultan's overture was part of a new policy he was implementing as a result of his recognition of the need to establish peaceful relations with the Christian powers and his desire to establish trade as a basic source of revenue. Faced with serious economic and political difficulties, he was searching for a new method of governing which required changes in his economy. Instead of relying on a standing professional army to collect taxes and enforce his authority, he wanted to establish state-controlled maritime trade as a new, more reliable, and regular source of income which would free him from dependency on the services of the standing army. The opening of his ports to America and other states was part of that new policy.



The Sultan issued a declaration on December 20, 1777, announcing that all vessels sailing under the American flag could freely enter Moroccan ports. The Sultan stated that orders had been given to his corsairs to let the ship "des Americains" and those of other European states with which Morocco had no treaties—Russia, Malta, Sardinia, Prussia, Naples, Hungary, Leghorn, Genoa, and Germany—pass freely into Moroccan ports. There they could "take refreshments" and provisions and enjoy the same privileges as other nations that had treaties with Morocco. This action, under the diplomatic practice of Morocco at the end of the 18th century, put the United States on an equal footing with all other nations with which the Sultan had treaties. By issuing this declaration, Morocco became one of the first states to acknowledge publicly the independence of the American Republic.

The letter written by William Blount to the Consuls informing them of the decision by Sultan Mohamed III to allow foreign ships (including those of the U.S.) access to Moroccan ports.

On February 20, 1778, the sultan of Morocco reissued his December 20, 1777, declaration. American officials, however, only belatedly learned of the Sultan's full intentions. Nearly identical to the first, the February 20 declaration was again sent to all consuls and merchants in the ports of Tangier, Sale, and Mogador informing them the Sultan had opened his ports to Americans and nine other European States. Information about the Sultan's desire for friendly relations with the United States first reached Benjamin Franklin, one of the American commissioners in Paris, sometime in late April or early May 1778 from Etienne d'Audibert Caille, a French merchant of Sale. Appointed by the Sultan to serve as Consul for all the nations unrepresented in Morocco, Caille wrote on behalf of the Sultan to Franklin from Cadiz on April 14, 1778, offering to negotiate a treaty between Morocco and the United States on the same terms the Sultan had negotiated with other powers. When he did not receive a reply, Caille wrote Franklin a second letter sometime later that year or in early 1779. When Franklin wrote to the committee on Foreign Affairs in May 1779, he reported he had received two letters from a Frenchman who "offered to act as our Minister with the Emperor" and informed the American commissioner that "His Imperial Majesty wondered why we had never sent to thank him for being the first power on this side of the Atlantic that had acknowledged our independence and opened his ports to us." Franklin, who did not mention the dates of Caille's letters or when he had received them, added that he had ignored these letters because the French advised him that Caille was reputed to be untrustworthy. Franklin stated that the French King was willing to use his good offices with the Sultan whenever Congress desired a treaty and concluded, "whenever a treaty with the Emperor is intended, I suppose some of our naval stores will be an acceptable present and the expectation of continued supplies of such stores a powerful motive for entering into and continuing a friendship."

Since the Sultan received no acknowledgement of his good will gestures by the fall of 1779, he made another attempt to contact the new American government. Under instructions from the Moroccan ruler, Caille wrote a letter to Congress in September 1779 in care of Franklin in Paris to announce his appointment as Consul and the Sultan's desire to be at peace with the United States. The Sultan, he reiterated, wished to conclude a treaty "similar to those Which the principal maritime powers have with him." Americans were invited to "come and traffic freely in these ports in like manner as they formerly did under the English flag." Caille also wrote to John Jay, the American representative at Madrid, on April 21, 1780, asking for help in conveying the Sultan's message to Congress and enclosing a copy of Caille's commission from the Sultan to act as Consul for all nations that had none in Morocco, as well as a copy of the February 20, 1778, declaration. Jay received that letter with enclosures in May 1780, but because it was not deemed to be of great importance, he did not forward it and its enclosures to Congress until November 30, 1780.

Before Jay's letter with the enclosures from Caille reached Congress, Samuel Huntington, President of Congress, made the first official response to the Moroccan overtures in a letter of November 28, 1780, to Franklin. Huntington wrote that Congress had received a letter from Caille, and asked Franklin to reply. Assure him, wrote Huntington, "in the name of Congress and in terms most respectful to the Emperor that we entertain a sincere disposition to cultivate the most perfect friendship with him, and are desirous to enter into a treaty of commerce with him; and that we shall embrace a favorable opportunity to announce our wishes in form." The U.S. Government sent its first official communication to the Sultan of Morocco in December 1780. It read:

"We the Congress of the 13 United States of North America, have been informed of your Majesty's favorable regard to the interests of the people we represent, which has been communicated by Monsieur Etienne d'Audibert Caille of Sale, Consul of Foreign nations unrepresented in your Majesty's states. We assure you of our earnest desire to cultivate a sincere and firm peace and friendship with your Majesty and to make it lasting to all posterity. Should any of the subjects of our states come within the ports of your Majesty's territories, we flatter ourselves they will receive the benefit of your protection and benevolence. You may assure yourself of every protection and assistance to your subjects from the people of these states whenever and wherever they may have it in their power. We pray your Majesty may enjoy long life and uninterrupted prosperity."

No action was taken either by Congress or the Sultan for over 2 years. The Americans, preoccupied with the war against Great Britain, directed their diplomacy at securing arms, money, military support, and recognition from

France, Spain, and the Netherlands and eventually sought peace with England. Moreover, Sultan Sidi Muhammad and more pressing concerns and focused on his relations with the European powers, especially Spain and Britain over the question of Gibraltar. From 1778 to 1782, the Moroccan leader also turned to domestic difficulties resulting from drought and famine, and unpopular food tax, food shortages and inflation of food prices, trade problems, and a disgruntled military.

The American commissioners in Paris, John Adams, Jay, and Franklin urged Congress in September 1783 to take some action in negotiating a treaty with Morocco. "The Emperor of Morocco has manifested a very friendly disposition towards us," they wrote. "He expects and is reading to receive a Minister from us; and as he may be succeeded by a prince differently disposed, a treaty with him may be of importance. Our trade to the Mediterranean will not be inconsiderable, and the friendship of Morocco, Algiers, Tunis, and Tripoli may become very interesting in case the Russians should succeed in their endeavors to navigate freely into it by Constantinople."

Congress finally acted in the spring of 1784. On May 7, Congress authorized its Ministers in Paris, Franklin, Jay, and Adams, to conclude treaties of amity and commerce with Russia, Austria, Prussia, Denmark, Saxony, Hamburg, Great Britain, Spain, Portugal, Genoa, Tuscany, Rome, Naples, Venice, Sardinia, and the Ottoman Porte as well as the Barbary States of Morocco, Algiers, Tunis, and Tripoli. The treaties with the Barbary States were to be in force for 10 years or longer. The commissioners were instructed to inform the Sultan of Morocco of the "great satisfaction which Congress feels from the amicable disposition he has shown towards these states." They were asked to state that "the occupations of the war and distance of our situation have prevented our meeting his friendship so early as we wished." A few days later, commissions were given to the three men to negotiate the treaties.

Continued delays by American officials exasperated the sultan and prompted him to take more drastic action to gain their attention. On October 11, 1784, the Moroccans captured the American merchant ship, *Betsey*. After the ship and crew were taken to Tangier, he announced that he would release the men, ship, and cargo once a treaty with the United States was concluded. Accordingly, preparation for negotiations with Morocco began in 1785. On March 1 Congress authorized the commissioners to delegate to some suitable agent the authority to negotiate treaties with the Barbary States. The agent was required to follow the commissioners' instructions and to submit the negotiated treaty to them for approval. Congress also empowered the commissioners to spend a maximum of 80,000 dollars to conclude treaties with these states. Franklin left Paris on July 12, 1785, to return to the United States, 3 days after the Sultan released the *Betsey* and its crew. Thomas Jefferson became Minister to France and thereafter negotiations were conducted by Adams in London and Jefferson in Paris. On October 11, 1785, the commissioners appointed Thomas Barclay, American Consul in Paris, to negotiate a treaty with Morocco on the basis of a draft treaty drawn up by the commissioners. That same day the commissioners appointed Thomas Lamb as special agent to negotiate a treaty with Algiers. Barclay was given a maximum of 20,000 dollars for the treaty and instructed to gather information concerning the commerce, ports, naval and land forces, languages, religion, and government as well as evidence of Europeans attempting to obstruct American negotiations with the Barbary States.

Barclay left Paris on January 15, 1786, and after several stops, including 2 1/2 months in Madrid, arrived in Marrakech on June 19. While the French offered some moral support to the United States in their negotiations with Morocco, it was the Spanish government that furnished substantial backing in the form of letters from the Spanish King and Prime Minister to the Sultan of Morocco. After a cordial welcome, Barclay conducted the treaty negotiations in two audiences with Sidi Muhammad and Tahir Fannish, a leading Moroccan diplomat from a Morisco family in Sale who headed the negotiations. The earlier proposals drawn up by the American commissioners in Paris became the basis for the treaty. While the Emperor opposed several articles, the final form contained in substance all that the Americans requested. When asked about tribute, Barclay stated that he "had to offer to His Majesty the friendship of the United States and to receive his in return, to form a treaty with him on liberal and equal terms. But if any engagements for future presents or tributes were necessary, I must return without any treaty." The Moroccan leader accepted Barclay's declaration that the United States would offer

friendship but no tribute for the treaty, and the question of presents or tribute was not raised again. Barclay accepted no favor except the ruler's promise to send letters to Constantinople, Tunisia, Tripoli, and Algiers recommending they conclude treaties with the United States.

Barclay and the Moroccans quickly reached agreement on the Treaty of Friendship and Amity. Also called the Treaty of Marrakech, it was sealed by the Emperor on June 23 and delivered to Barclay to sign on June 28. In addition, a separate ship seals agreement, providing for the identification at sea of American and Moroccan vessels, was signed at Marrakech on July 6, 1786. Binding for 50 years, the Treaty was signed by Thomas Jefferson at Paris on January 1, 1787, and John Adams at London on January 25, 1787, and was ratified by Congress on July 18, 1787. The negotiation of this treaty marked the beginning of diplomatic relations between the two countries and it was the first treaty between any Arab, Muslim, or African State and the United States.

Congress found the treaty with Morocco highly satisfactory and passed a note of thanks to Barclay and to Spain for help in the negotiations. Barclay had reported fully on the amicable negotiations and written that the king of Morocco had "acted in a manner most gracious and condescending, and I really believe the Americans possess as much of his respect and regard as does any Christian nation whatsoever." Barclay portrayed the King as "a just man, according to this idea of justice, of great personal courage, liberal to a degree, a lover of his people, stern" and "rigid in distributing justice." The Sultan sent a friendly letter to the President of Congress with the treaty and included another from the Moorish minister, Sidi Fennish, which was highly complimentary of Barclay.

The United States established a consulate in Morocco in 1797. President Washington had requested funds for this post in a message to Congress on March 2, 1795, and James Simpson, the U.S. Consul at Gibraltar who was appointed to this post, took up residence in Tangier 2 years later. Sultan Sidi Muhammad's successor, Sultan Moulay Soliman, had recommended to Simpson the establishment of a consulate because he believed it would provide greater protection for American vessels. In 1821, the Moroccan leader gave the United States one of the most beautiful buildings in Tangier for its consular representative. This building served as the seat of the principal U.S. representative to Morocco until 1956 and is the oldest piece of property owned by the United States abroad. U.S.-Moroccan relations from 1777 to 1787 reflected the international and economic concerns of these two states in the late 18th century. The American leaders and the Sultan signed the 1786 treaty, largely for economic reasons, but also realized that a peaceful relationship would aid them in their relations with other powers. The persistent friendliness of Sultan Sidi Muhammad to the young republic, in spite of the fact that his overtures were initially ignored, was the most important factor in the establishment of this relationship.

THE FRIENDSHIP IS ESTABLISHED

The history of the relationship dates back ten years prior to the Treaty of Marrakech. At the outbreak of the American Revolution, American ship merchants who had sailed under the British flag lost the protection of British tribute payments to the North African coastal states. While the American peace commissioners in Paris vainly tried to secure French assurances of protection against the Barbary powers, on December 20, 1777 the Sultan, in what amounted to virtual recognition of United States' independence, declared to the European consuls and merchants in the Moroccan ports of Tangier, Sale, Larache and Essaouira, that all American ships were to be given the right to freely enter Moroccan ports to "take refreshments and enjoy in them the same privileges and immunities as those of the other nations with whom his Imperial Majesty is at peace."

Shortly after the Sultan opened his ports to American ships, he appointed Stephen D'Audibert Caille, a French merchant in Sale, to act as consul for all countries which had no consular representation in Morocco. In late 1779, Caille, acting on instructions from the Sultan, wrote to the American Congress through the American Commissioner in Paris, Benjamin Franklin. The letter informed Congress of the Sultan's appointment of Caille as Consul and also stated Sultan Sidi Mohamed's desire to conclude a treaty of peace with America. On November 28, 1780 Congress directed Franklin to correspond with Caille and assure him that the United States wanted to "cultivate the most perfect friendship" with the Sultan and that the United States would like to negotiate a commercial treaty with Morocco.

In May 1784, the American Commissioners in Paris, Benjamin Franklin, John Adams and Thomas Jefferson, were authorized by Congress to conclude treaties of friendship and commerce with Morocco, Algiers, Tunis and Tripoli. In 1785, Thomas Barclay, the Consul General of the United States in Paris was appointed to travel to Morocco and conduct the negotiations. Mr. Barclay arrived in Marrakech, on June 19, 1786, and had two audiences with the Sultan. Barclay's proposals, based on a text drafted by Jefferson in Paris, formed the basis of the agreement eventually signed. Offering only the friendship of the United States in return for a treaty, Barkley had no difficulties in negotiating and concluding the agreement with Sultan Sidi Mohamed. The major points of the twenty-five article agreement provided for the protection of American shipping along the Moroccan coast and for commerce between the two nations on the basis of most favored nation. The treaty, binding for 50 years, was sealed by the Sultan on June 28, 1786 and an additional article was added July 6th. Signed and sealed by Ministers Plenipotentiary of the United States, Thomas Jefferson in Paris on January 1, 1787, and John Adams in London on January 25th, it was ratified by Congress and entered into force on July 18, 1787. The treaty was significant in that it was the first between the United States and any Arab, Muslim or African country and it demonstrated the commitment of both nations to peace and friendship



Last page of Treaty of Marrakesh (in English) with the Commissioners' signatures (1787)

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