



Muslim Planet

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The Muslim Planet Project offers a technology services platform for the Muslim Community of North America; provides the needed infrastructure to transform the community towards unified positions and integrated action plans; and seeks representation at local, state, and federal levels.

**We are the only
organization of its
kind in North
America**

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Prepared for:

Welcome Message

Our News Journal displays the American colors. It symbolically undoes the ugly partisanship by bringing the blue in to the red and the red in to the blue. The white of the Muslim Planet and the white strip between the blue and the red provides the cohesion that unifies them.

We wish that you and the community are well. We hope you will enjoy this issue of the News Journal, and you will share it with your community by forwarding this email to your own list. The issue contains the following articles.

1. Muslims and COVID-19
2. The future of Islam and Muslims
3. Muslim World Music
4. Truth about Afghan War
5. Bin Laden Bookshelf

You can read this issue and the previous issues of the News Journal by visiting the [ARCHIVE](#). You can read about the [Muslim Planet Project](#).



Muslims and Covid-19

Source: Research Department, Muslim Planet Project

Could we have predicted COVID-19?

This pandemic sneaked on the world suddenly. Normally such viruses appear gradually, affording time for research and evolving treatment and vaccination. But it is not so for COVID-19. It appeared suddenly and infected a large number of people like a plague. There was no obvious way for the doctors to treat it; and it quickly became a fatal lung disease that needed ventilators.

Now there are rumors that the virus leaked out of a laboratory. USA is hinting that it was a [Chinese laboratory](#) that started it all. Chinese have hinted that it was some people from Pentagon who spread it in Wuhan.

Whatever it is that spread the COVID-19 virus, it seems established that [USA had expected it](#). President Bush [warned the Nation](#) about a flu pandemic. It seems that the President knew something that his inner circles informed him about. We the American People still do not know about it.

President Obama repeated the warning about [an air borne deadly flu pandemic](#). Again he pleaded before the Nation to prepare for it.

President Trump cut most of the relevant budgets, especially the research spending; the very distinction that gives USA an edge in the entire world. There goes the foresight regarding putting America First. Whatever the details, COVID-19 caught America unprepared. Today USA is the center of this pandemic: with more fatalities than any other country in the world, and with more infections than any other country in the world. The numbers are horrifying even when normalized to per 100,000 people.

Muslim Contributions in the National Health Service

Muslims serve the Nation in USA in many matters of National Importance. For example, [5896 Muslims serve](#) in the US Armed forces. Thousands of Muslim doctors and nurses provide the Nation's health services. They are currently putting their lives on the line in fighting the COVID-19 pandemic. Some are taking a lead role to fight the shortages of ventilators. Dr Saud Anwar, a Connecticut state senator, is an [unsung hero](#) for leading a multipronged effort to fight coronavirus. Many of them are offering the ultimate sacrifice with their lives, while serving the humanity and saving the lives of others. This is the Muslim tradition wherever in the World they live.

Yet the services of the Muslims are not well acknowledged in the present atmosphere in USA. The atmosphere is somewhat less prejudicial in Europe. It is relatively easier to find news about Muslims serving the European Nations. For example, a Muslim Doctor in UK [took the courage](#) to inform Prime Minister Boris Johnson about the supply shortage. Despite the adverse conditions, Dr. Abdul Mabud Chowdhury, 53, dedicated himself to the service of the Nation, and made the ultimate sacrifice with his own life. He was a urologist at London's Homerton Hospital. On March 18, he wrote an urgent message to Johnson on Facebook in an appeal for PPE for "each and every" health worker in the UK.

"Remember we may be doctor/nurse/HCA/allied health workers who are in direct contact with patients but we are also human beings trying to live in this world disease free with our family and friends," Chowdhury wrote.

"People appreciate us and salute us for our rewarding jobs which is very inspirational, but I would like to say we have to protect ourselves and our families in this global disaster," he added.

[He succumbed to the disease](#) Wednesday after spending 15 days at Queen's Hospital in Romford,.

Many Muslims came out of the retirement to help the Nation in the time of the epidemic. Some of them paid the [ultimate sacrifice](#) with their lives. Alfa Sa'adu; Amged el-Hawrani; Adil El Tayar and Habib Zaidi - were Muslim who contracted the virus while serving the Nation. They had ancestry in Africa, Asia and the Middle East.

Contributions of US Muslim Organizations

US Muslims are active within the community to [inform about the COVID-19](#).

The Muslim leaders, Mosques, and other organizations are stepping up to help the community in this vital hour. Some well needed COVID-19 services are provided through sources such as the following.

- IRUSA commits \$1.9 Million for essential social services programs administered by [mosques and social service organizations](#). You can [watch](#) a short video.
- Muslim Advocates on [access to Stimulus Funding](#). Please watch a [detailed video](#).
- National Muslim [Task Force Statement](#) on COVID19*
- IMANA COVID-19 [Updates](#)
- IWDM [Radio program](#) on COVID-19
- MPAC [recommendations](#) to the government and the community
- ICNA compilation of COVID-19 [resources](#)
- ISNA compilation of COVID-19 [resources](#)

NOTE:

*The National Muslim Task Force on COVID-19 is presently comprised of [34 Muslim civil society organizations](#) and includes the following organizations:

- American Muslim Health Professionals (AMHP)
- The Fiqh Council of North America (FCNA)
- Islamic Medical Association of North America (IMANA)
- Islamic Society of North America (ISNA)
- The Assembly of Muslim Jurists of America (AMJA)
- American Muslims for Palestine (AMP)
- American-Arab Anti-Discrimination Committee (ADC)
- CelebrateMercy
- Council on American-Islamic Relations (CAIR)
- Darul Qasim
- Engage
- The Family & Youth Institute
- Imamia Medics International
- Initiative on Islam and Medicine (II&M), University of Chicago
- Islamic Circle of North America (ICNA)
- [Islamic Relief USA \(IRUSA\)](#)
- Ma'rifa Conference
- Mercy Without Limits
- Mosque Cares (Ministry of W. Deen Mohammad)
- Muslim Alliance in North America (MANA)
- Muslim American Society (MAS)
- Muslim Anti-Racism Collaborative (MuslimARC)
- Muslim Caucus Education Collective (MCEC)
- Muslim Mental Health Lab, Stanford University
- Muslim Public Affairs Council (MPAC)
- Muslim Wellness Foundation (MWF)
- National Arab American Medical Association (NAAMA)
- North American Imams Federation (NAIF)
- Penny Appeal USA (PA USA)
- SWISS
- Syrian American Medical Society (SAMS)
- United Mission for Relief & Development (UMR)
- Universal Muslim Association of America (UMAA)
- Zaman International

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Country level approaches to COVID-19

Countries of the world have adopted [different approaches](#) to cope with the pandemic. The research conducted at the [Muslim Planet Project](#) has classified these approaches in the following six categories.

1. **China type response:** This response employs social distancing, quarantine, lockdown, curfews, and restrictions on travel and goods transport. China first successfully used this method. Most European countries and USA have also adopted this approach.
2. **Iran type response:** This approach is used by Iran. For a while Iran was the center for the pandemic, and this approach seems to be effective. Iran could not afford to shut down its economic engines because of the sanctions that USA has imposed on it. Iran has therefore devised its own response to COVID-19 pandemic. This approach continues the economic activity of the country, urges the citizens to confine themselves to homes to avoid the virus spread, and surgically deploys quarantine and lockdown to areas and cities at special risk.
3. **Turkey type response:** This response is more similar to Iran response than other responses. Turkey has decided to continue its economic activity. However, the circumstances are very different from that of Iran. Turkey has the highest growth rate in Europe, and Turkey wants to not only maintain its superior economic engine but to enhance it significantly. This economic superiority allows Turkey to have a strong assertive clout in regional affairs. For example it has expressed its policies rather successfully with respect to the buffer zone inside Syria, pushing the Kurdish allies of USA to the East of the river in Syria, placing a halt to Haftar's advances in Libya, under sea oil exploration in the Mediterranean Sea, and pushing the immigrant's agenda to European priority. This response continues the economic engine of the country; deploys quarantines and stay-at-home via persuasion; and does not use harsh measures like lockdown.
4. **Germany type response:** This approach seems to have been most optimized. It continues the economic engine of the country; does not deploy social distancing and quarantines (except in cases of infection); and never uses lockdown and domestic travel restrictions. Under this approach the daily life is minimally impacted by COVID-19. But this approach requires that adequate readiness was already done for the pandemic in a timely manner. For example, Germany has done most extensive testing, and it has adequate medical equipment and hospital capabilities. Other countries cannot use this approach because none of them were able to get ready for the pandemic, and none of them have adequate testing regime, and the medical supplies like masks and respirators are not available, and the hospitals are not ready for the pandemic.
5. **Swedish type response:** This approach more or less ignores the pandemic and lets the daily activity continue as normal. This approach requires extraordinary economic resources for its population; it also requires that the medical equipment be abundantly

available, and the hospitals be adequately equipped and ready for a peak that would obtain if public immunity is reached (which happens around 60% infection level).

6. **Indian type response:** This approach has used the pandemic to push the apartheid agenda of the government under the influence of elements like the RSS. It uses the normal elements of testing, quarantine, lockdown, and travel restrictions from China type response. However it deploys them in such a way that its apartheid objectives remain in the forefront.

During the COVID-19 pandemic Muslim countries Turkey and Iran have demonstrated their extraordinary capabilities for technological and administrative achievements together with total independence and genius. Such capabilities have been visibly lacking in USA and much of Europe and UK.



The future of Islam and Muslims

Source: Quayyum Raja

<https://www.tehrantimes.com/news/442372/The-future-of-Islam-and-Muslims>

November 26, 2019

The future of Islam is bright, but the future of the current Muslim states looks very bleak. Why? Because most of the Muslim states are either fighting their own people or against each other. There is no independent foreign policy due to external interference.

Any Muslim state which tries to have its own foreign and economic policy is targeted by the imperialists and the other fellow Muslims watch it idly by. Iran is a prime example, which has been facing unjustified economic sanctions for decades.

How Iran has managed to survive is a miracle. Iran's ability to survive in the face of harsh economic sanctions provides a source of strength and hope. It raises the question as to what is the power behind the survival of Iran, whose living standard and infrastructure is still better than most of the well-off Muslim states.

I have recently spent three months in Iran during which I have very closely observed the social, cultural, political and economic conditions of Iran. The Iranians are a dignified people with a remarkable history and civilization. They have supported their government, because they know the external powers see their civilization as a competing force.

America wants a political hegemony and Iran is seen as a power but why? Iran was certainly not seen as a threat for America during the Shah era. So, what is the difference? The main

difference is that Shah had allowed America to change its culture and control resources and foreign policy.

In comparison, the post-revolution Iran has maintained its independence in the face of all difficulties and proved clear difference between “Oral Islam” that existed during the Shah era and practicing Islam brought about by Ayatollah Khomeini. The practicing Islam emerged out of firm belief in Allah (SWT) and life after death.

Iqbal lamented the “Oral Islam”, where Muslims had reduced Islam to rituals and customs and lacked belief. It is unfortunately still the case today, where most of the Muslim rulers are happy with “Oral Islam.” People follow Islam out of a habit rather than an understanding of the concept of Islam.

Pakistan was formed in the name of Islam, but it has become more un-Islamic than it was before its formation in 1947.

The Arab countries have Arabic as their language of instruction but the level of research is very limited and creativity hardly encouraged. This is why the Arab world has not been able to contribute to the world for centuries in terms of scientific knowledge despite large resources.

Up until the 12th century, the Islamic world produced scientists, scholars, and poets like Omer Khayyam, Abu Sinna, Ibn Khaldun, Abu al Qasim Ferdowsi, Sheikh Saddi Shirazi and Syed Ali Shah Hamdani and many others within a short span of time, but not half the figure in the last ten centuries. So, what is the reason? It is simply because the most Muslim countries do not have their own curriculum in their own languages.

The imperialistic world has discovered a new weapon to defeat and rule the people through a remote control. This is the imposition of their education system in their own language.

The solution lies in the re-introduction of our own curriculum in our own language. Iran is a good precedent for the Muslim world. Iran does not only have a good education system, but also “Public Diplomacy” through which the Persian Language and culture is promoted as well as the public to public relations.

The Muslim countries must bring about mutual understanding between the Muslims necessary for harmony and peace between them. Otherwise, the Muslims will remain a community in competition with itself rather than other competing forces, who have already reduced it into a subordinate exploited world.

Dr. Iqbal has envisioned “the Mard-e-Momin”, a true Islamic character by following Allah and the Prophet through self-discipline and patience for removal of all the ills in the Muslim society. Let us try to create and develop such a character in each of us. Iqbal’s “Mard-e-Momin” is not confined to a particular territory or belong to a particular race. It is a human being who has followed the sunnah of the Prophet to gain complete independence from the evil forces and has acquired inner satisfaction rather than material success in the eyes of the materialistic world.

The West has removed visa restrictions for economic benefits, while we Muslims believe in one God and one Prophet, but have hardest visa conditions. This is why the Muslims know more about non-Muslim countries and little about each other. Let us start here and today to bring the Muslims closer and stronger.



Muslim World Music

Source: <http://islam.uga.edu/IsArt.html#Music>

Music has traditionally been one of the more controversial issues in the Muslim world. While all Muslim scholars have always accepted and even encouraged chanting the call to prayer and the Qur'an, the permissibility of other forms of music, especially instrumental music, has been problematic. In Arabic, the word *musiqa*, which is translated as "music," even has a more narrow sense than does the English word "music." *Musiqa* in Arabic refers mainly to popular and instrumental music and excludes genres such as Qur'anic chanting and the Muslim call to prayer (*adh'an*). A good example of an Islamic critique of music written by a Salafi/Wahhabi scholar Abu Bilal Mustafa Al-Kanadi is [Islamic Ruling on Music and Singing](#). A brief article discussing Shaykh Ibrahim Ramadan al-Mardini's refutation of such Islamic critiques of music is titled [Islamic scholar rejects religious censorship of music](#) (by Ole Reitiv, Freemuse). In spite of critiques such as al-Kanadi's, many forms of music have traditionally been present in the Muslim world and are still found throughout it today. The following illustrates this diversity:

- [Qur'anic Chanting](#) is the most central form of music in the Muslim world.
- [Adhan](#) (call to prayer, pronounced "a-dhaan") heard at prayer times, it is the second major genre of Islamic music.
- [Madh Chanting](#) (poems of praise of the Prophet Muhammad, pronounced "mad-h"), madh is most commonly done during the celebration of the birth of the Prophet (*mawlid al-nabi*).
- [Vocal Dhikr](#) (lit. remembrance) is the chanted repetition of a name or names of God or-- as in this link-- a short phrase such as *La ilaha ill Allah* (There is no god but God), which is a part of the *Khatm-e Khwajegan* litany linked below. Another example of a vocal dhikr--which in this case is accompanied by a chant-- is this [Uzbek La Ilaha Ill Allah](#) Women's ensemble of Fergana.
- Litanies (*awrad*, pl.; *wird*, s.), such as the [Khatm-e Khwajegan](#) are forms of vocal "remembrance" (*adhkar*, pl.; *dhikr*, s.) chanted by many Sufi orders. They are generally

more complex than a simple dhikr, often combining various Qur'anic verses, supplicatory prayers, and dhikr of names of God or certain religious phrases. The Khatm-e Khwajegan is an important litany for the Naqshbandi order.

- Sufi Sama' or Inshad generally consists of poems sung in a Sufi gathering by one or more reciters. Sometimes these involve refrains that are sung by all of the Sufis in attendance. Often the poems sung are from the diwan (collected poems) of the founder or current shaykh of that particular Sufi order. During the singing, the Sufis in the gathering are occupied in meditation, customarily contemplating God through dhikr (also written zekr and zikir, meaning "remembrance"). A few samples of Sufi sama', recorded during actual Sufi gatherings in Algeria, are at the web page [Sama' of the Alawi Sufis](#).
- [Sufi Rhythms for the Daf](#) By Peyman Nasehpour, this website's most significant aspect is short but sufficient examples of nine different daf rhythms. These can be listened to online or downloaded.
- The Mulid of Egypt is a well-done site including audio and video that introduces the ceremonies celebrating the birthdays of saints, called mulid or mawlid. Although celebrated throughout the Muslim world, these ceremonies, which may involve both music and "dance," are a very important feature of life in Egypt. (This is now a dead site.)
- Qawwali Music, recently popularized in the West by the Sabri Brothers and Nusrat Fath Ali Khan, is probably the genre of Islamic music most familiar to non-Muslims. Another large online archive of Qawwali music is found at [chandrakantha.com](#). A fine example of Qawwali music is the Sabri Brothers' rendition of a well-known "poem in praise" (madh) of the Prophet, Balagha'l--ula bi-kamalihi, a poem which is beloved throughout the Muslim world.
- Shahram Nazeri, one of Iran's premier vocalists, here superbly sings a classical Sufi poem (Binama rukh keh bagh o golestanam arzust [Show me your face since I desire the orchard and garden]) by Rumi accompanied by a variety of traditional Persian instruments. Here is another track from his CD She'r-o-Erfan (Poetry and Mysticism) (Man chera del be-to dadam [Why did I give my heart to you?]).
- Iranian Santur played by an Iranian Kurd, Alan Kushan, is a slightly modified traditional Iranian santur, one of the many traditional Persian musical instruments.
- Turkish Musical Library is an extensive archive. Among the various genres included in the archive is that of traditional Anatolian music, which is still popular throughout Turkey. To listen to more traditional pieces, after clicking on this link, then choose "Folk." Then scroll down to "CENTRAL ANATOLIA REGION FOLK" and click on Haydar Haydar, performed by Ali Akbar Cicek. This piece, Haydar Haydar, is introduced by lengthy runs on a long-necked stringed instrument called a saz. (Note that it may take a few minutes to load.
- Uzbek Music is one of the many forms of Islamic regional music. This link, which will allow you to "mix" your own Uzbek music from a few different sources, was taken from the BBC's Musical Nomad, listed below. (This particular link takes a couple of minutes to load, but it is well worth the wait.)

- The BBC Musical Nomad is a forty day odyssey through the Central Asian countries of Kazakstan, Uzbekistan, and Krgyzstan. This site combines a conversational easy-going travel narrative, informative cultural content, images rarely seen in the West, and numerous extraordinary pieces of music. It is probably the most impressive site that I have seen on the web! And if you like the Musical Nomad, you will love The Hundred Thousand Fools of God: Musical Travels in Central Asia (And Queens, New York) by Theodore Levin, professor of Ethnomusicology at Dartmouth College. This marvelous book, with accompanying CD, will bring Central Asia to life for you.
- Gamelan is a form of orchestral music in Java (Indonesia). The Gamelan orchestra is comprised of a number of instruments which are described and can be seen at the previous link. While the first example is of the "Loud Style," the second is an example of a "soft" vocal piece.
- Kiai Kanjeng Islamic Gamelan music from Indonesia.
- Debu: American-Indonesian Sufi Fusion Music under the guidance of Shaykh al-Fattah al-Rifa'i (originally from the United States), whose community is now based in Jakarta.
- Sesungguhnya and Peristiwa Subuh performed by the group Kumpulan Raihan are two very sweet examples of contemporary Malay Nasyid (Islamic spiritual songs). Transliterations and translations are now included. In addition to the preceding songs, listen to Raihan's pleasantly upbeat Syukur (Thanks) Another beautiful piece from Raihan with sweet harmonies and Malay music is Odei Anak. A fan has put on-line a number of pictures of Raihan, which has recorded some songs with Yusuf Islam (the former Cat Stevens), one of which is God is the Light.
- Online Scholarly Articles on Music of the Muslim World published in the Middle East Studies Association (MESA) Bulletin:
- The Qur'an Recited by Prof. Mahmoud Ayoub of Temple University.
- Recent Recordings of Traditional Music from the Arabian Gulf and Saudi Arabia by Kay Hardy Campbell.
- Introduction to Traditional Iranian Dastgah Music by Prof. Margaret Caton.
- Listening to Umm Kulthum by Prof. Virginia Danielson of Harvard University.
- <="" a="">Sufi Music and Ritual in Turkey by Prof. Irene Markoff of York University.
- New Recordings of Turkish Classical Music by Prof. Walter Feldman of the University of Pennsylvania.
- Solo Improvisation (Taqaqsim) in Arab Music by Scott Marcus of the University of California, Santa Barbara.
- Musics of Algeria: Selected Recordings by Prof. Dwight Reynolds of the University of California, Santa Barbara.

Afghan War and Bin Laden Bookshelf

“U.S. officials constantly said they were making progress. They were not, and they knew it”.

Washington Post

“We were devoid of a fundamental understanding of Afghanistan — we didn’t know what we were doing.”

Douglas Lute, a three-star Army general

Afghan security forces, despite years of training, were dogged by incompetence and corruption

“I address you, the king, and say that you have frequently addressed me and often insisted and repeatedly asked me to come back to Saudi Arabia, and you have tried your best and exerted all means and efforts for that to take place.”

Osama Bin Laden, April 13, 1994.

Truth about Afghan War

Source: Special US Inspector General for Afghanistan Reconstruction (SIGAR)

SIGAR conducted numerous interviews with important players in Afghanistan. Many of these interviews were candid and offered a picture of the Afghanistan War that is very different from the publicly released information. Using the SIGAR material, the Washington Post journalist Craig Whitlock wrote a series of articles, including “At War with the Truth”.

For this issue of the News Journal we present the article titled The Unguarded Nation, referring to the training mission for the Afghan Army.

Bin Laden Bookshelf

Source: US Directorate of National Intelligence

The Intelligence Agency released the Bin Laden documents for the American People.

103 documents were released on May 20, 2015. The translation from the original handwritten notes in Arabic is provided by the US Government.

In this issue of the News Journal we have included the article titled: Guidance and Reform Council. It is written in 1994 and offers an insight into the events in the Kingdom of Saudi Arabia.

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