Gland named permanent Engineering dean

A Chemical Engineering prof, Gland had served temporarily since 1999.

By Jonathan Margulies

Sometimes what you're looking for is right beneath your nose. University President Judith Rodin felt this way when she appointed Eduardo Glandt — who had been serving in an interim capacity since July 1998 — as the Engineering School's permanent dean on Friday, capping an exhaustive search process that examined more than 200 possible candidates and spanned more than an entire academic year.

"After a very long and appropriate period of time, we realized that Eduardo was the most appropriate person to lead this school in the future," Rodin said, addressing a crowd filled with students and faculty members at the Rotunda Building Friday afternoon. Glandt was named interim dean following the departure of Gregory Parrington, who left Penn in May 1998 to assume the presidency of Lehigh University.

Glandt, a Chemical Engineering professor who received both his master's and Ph.D. from Lehigh, said that his tenure as two decades worth of experience at the University will serve him well in his position.

"I feel like I've almost cheating — coming into the dean'ship and being the school so well," Glandt said on Friday. Last November, Rodin and then-Interim Provost Michael Wachter ap-pointed an 11-member search committee, chaired by Information Management Professor Richard Scheines, to find a new dean. The committee considered both in-ternal and external candidates and submitted a list of finalists to Rodin and Provost Robert Barish earlier this fall. The two administrators were ultimately responsible for selecting Glandt.

"He was always a leading candidate from the beginning," Urban said. "The longer he was inter-"

The Penn National Commission, made up of noted politicians and academics, will hold several talks on civil discourse.

By Eric Tucker

A group of renowned academics, consultants and politicians will present at the University this week to discuss methods of improving public discourse in America. The Penn National Commission on Society, Culture and Community, a group of 40 experts from various disciplines and specialties, which includes among its members Democratic presidential candidate Bill Bradley, sociologist E.L. Doctorow and Leonard Kreskin for Communications Analysis, Inc., will hold a roundtable discussion on incivility and the Internet — including Harvard Law School Professor Lawrence Lessig — will focus on communications in the age of cyberspace.

The sessions will be held in various locations on campus and will allow seven representatives from the commission to meet at University President Judith Rodin first convened the Commission in December 1998 to address problems in contemporary public discourse — specifically, the perceived lack of opportunities for people with conflicting opinions to converse with one another in an organized, non-confrontational manner.

"Incivility, raillery and name-calling are not new," said Stephen Steinberg, an assistant to Rodin and the Com-mission's executive director. "They've always been there."

An additional session this afternoon, featuring several ex-perts on technology and the Internet — including Harvard Law School Professor Lawrence Lessig — will focus on communications in the age of cyberspace.

Today's schedule kicks off at 11 a.m. with Dr. Andre A. Beuf, an assistant professor in the Department of Communication Science at Temple University, who will deliver an address and Rachel Gurstein, a professor at the New School for Social Research in New York, will moderate a roundtable discussion.

Penn will hold several more talks on civil discourse.

"Incivility, rudeness and crudeness are not new," said Steinberg. "It's the old, familiar world of every day."

The sessions will hold several talks on civil discourse.

By Ben Geldon

As the fall semester begins, students are facing new challenges to finding entertainment at the University.

"It's a different world every week" said Social Science senior Jonathan Herrmann, a Wharton senior.

The variety in the acts.

But jazz wasn't the only feature of the grand opening. Foundation members used the event as a means to open connections with the com-munity. Frank Aulston, president of the West Philadelphia Cultural Alliance, was another of the many influential figures that attended the event on Friday night.

"People need to start getting an app-reciation for electronic music."

A Chemical Engineering prof, Glandt had served temporarily since 1999.

By Jonathan Margulies

Glandt was named Engineering dean for the second man. A description of

Two armed men wearing latex gloves over their faces robbed a popular Mexican restaurant, the Orb, at around 2:40 a.m. At least a half-dozen cars from the University Police and Philadelphia Police depart-ments arrived at the scene about 10 minutes later to find the employees locked in a freezer.

According to initial police reports, the scene, the men entered Mad 4 Mex, in the 3300 Walnut street complex, through a rear entrance at around 2 a.m.

Guest vocalist Brenda Smith performs with keyboardist Dennis Fortune of the jazz trio Fortune Vinson Cruse at the Rotunda on Friday. The concert was presided over by a catered reception to inaugurate the Foundation.

For those who complained that Penn lacks a music scene, last night may have been a major step toward re-"
Oh give me a home, where the taxi cabs roam...

What would be better than having your own home away from home in the heart of the big city. Imagine shopping on Fifth Avenue, catching a Broadway show or just sightseeing in the big apple and then coming back to the comforts of your very own clubhouse. Or perhaps you need a place to hold an important business meeting, somewhere to entertain that important client or even get a workout in on your lunch hour. The Penn Club in the heart of Manhattan offers all this and more. As a member of The Penn Club you will have access to any number of its facilities, including the Grill Room, the Health Club, the living room, library, meeting and conference rooms, a banquet hall or even one of our 39 guest bedrooms. If you'd like more information on how to make The Penn Club your home away from home, please give us a call at (212) 403-6627 or email us pennclub.pennclub.com.

A Penn Club representative will be available with membership information at Saturday, Nov. 6th from 9:00am until 1:00pm next to the Sweeten Alumni Center.
Glandt named permanent Engineering dean

A Chemical Engineering prof, Glandt had served temporarily since 1998.

By Angela Del Villar

The Foundation describes itself as “a community gathering place for the promotion of arts and culture” and its mandate is to ex- periment. It offers many free concerts every week with performances held both indoors and outdoors.

By Eric Tucker

A group of renowned academics, consultants and politi- cians will come together at the University of Pennsylvania to discuss methods of improving public discourse in America.

Guest vocalist Brenda Smith performs with keyboardist Dennis Fortune of the jazz trio Fortune Vinson Cruse at the Rotunda.

Glandt named permanent Engineering dean

Several Mad 4 Mex employees were forced into a meat freezer.

By Ben Geldon

The concert was preceded by a catered reception to inaugurate the Foundation.

By Navshin Ali

The Penn National Commission, made up of noted politicians and academics, will hold several talks on civil discourse.

The Penn National Commission on Society, Culture and Communications, which includes many of America’s leading quarterbacks and academics, will hold several talks on civil discourse.

For those who complain that Penn lacks a music scene, last night may have been a major step towards re- writing that complaint.

By Navshin Ali

Prepare for a night of jazz artists from Philadelphia’s best jazz venues.

By Angela Del Villar

Guest vocalist Brenda Smith performs with reknowned Dennis Fortune of the jazz trio Fortune Cruse at the Rotunda on Friday. The concert was preceded by a catered reception to inaugurate the Foundation.

Cultural Discourse in Action.” on campus this week.

The final session, entitled “Celebrating the Conversation: Public Discourse in Popular Culture,” a discussion on the ways in which this can be improved.

By Ben Geldon

Two armed men wearing latex gloves over their faces robbed a popular campus eatery and restaurant early this morning.

By Angela Del Villar

A Chemical Engineering prof, Glandt had served temporarily since 1998.

By Andrea Exum

The Foundation was formed five years ago and plays mostly under the name of Brenda Smith.

By Angela Del Villar

A Chemical Engineering prof, Glandt had served temporarily since 1998.

By Angela Del Villar
TP award honors beloved houseman

By Isaac Kliether

Brothers and alumni of the Tau Kappa Epsilon fraternity gathered Saturday afternoon for the second-annual presentation of the Alzie Jackson scholarship, named after the fraternity's late housemate and former TKE alumnus. Lerman, the winner of the 1999 scholarship, says the award helps fulfill his dream of being a medical student and, potentially, a doctor.

According to Lerman, the winner of the 1999 scholarship, the award "means a lot. It helps pay for my tuition and all the other expenses that I've been putting off for the last couple of years. It's been a big help for me, and I'm very grateful to be able to study medicine now." Lerman said the award helps him feel more independent, but also more responsible. "It's a huge responsibility, but I'm happy to be able to use the money to further my studies." Lerman said he plans to use the money to pay for his medical school tuition and living expenses.

The Alzie Jackson Scholarship, which is open to all TKE members, is named after the fraternity's late alumnus, Alzie Jackson. Jackson was a respected member of the fraternity and is remembered for his contributions to the community and for his passion for helping others.

The scholarship is open to all TKE members and is awarded based on a combination of academic achievement, leadership qualities, and financial need. The scholarship is given annually, and the winner is chosen by a committee of TKE alumni and current members.

The Alzie Jackson Scholarship was established in 1998 to honor Alzie Jackson's contributions to the fraternity and to the community. The scholarship is named in his honor, and it is one of the fraternity's most prestigious awards. The scholarship is open to all TKE members, and the winner is chosen by a committee of TKE alumni and current members.

The Alzie Jackson Scholarship is just one of the many scholarships offered by the fraternity. Other scholarships include the Alvie Jackson Scholarship, the Alzie Jackson Scholarship, and the Alzie Jackson Scholarship.

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Penn Natl. Commission aims to foster civil discourse in an ever-uncivil society

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Comm prof honored for Holocaust book

By Eric Malamud

What started out as an examination of 150 years of words and images over time was re- 
ceived the Simon Wiesenthal Center's Bruno 
brand. Zelizer accepted the award given an-
non-fiction book that promotes the concept 
non-fiction book that promotes the concept 
Zelizer said she felt the award validated her 
thought that images can be used to commu-
nication as a field that can look 
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nication as a field that can look
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You haven't gotten this far by limiting your possibilities. And if you want to go even farther, consider the possibilities at Ernst & Young. You'll have access to some of the most sophisticated tools in the technology industry and work with some of the companies that help define it. Log on. www.ey.com
An Engineering dean at last

The appointment of Eduardo Glissant brings a 15-month search process to a highly satisfactory conclusion.

Eduardo Glissant's appointment as the Engineering School's fifth dean is long overdue, completing a 13-month search process that began after the position was vacated in 1997.

First and foremost, we applaud Glissant's appointment. During his tenure as interim dean, he demonstrated a capacity for leadership and an ability to fundraise for his school even under the constraints imposed by the University's current status.

Glissant secured a $5 million gift from Melvin and Claire Levine toward a new IAST laboratory which will link the Towne and Moore buildings.

An Interdisciplinary program in Digital Media Design— in conjunction with the Annenberg School and the Graduate School of Fine Arts—has been in the works for several years, but a joint-degree program with the Graduate School of Fine Arts was only established under Glissant's tenure.

Now, with a permanent appointment, we have every reason to believe that Glissant will take the Engineering School forward to a new height.

In particular, Glissant must push the Engineering School forward in the area of computer science.

Not only is computer science an area of interest to an increasing number of students, but also it is a component in interdisciplinary programs that make use of computer skills in trainee's career fields.

The Engineering School has an important role to play in this process.

In the context of the good work that stands to be accomplished now, Glissant has received a permanent appointment, we would remain remiss not to re- visit the question of process: Why did it take 15 months to appoint Glissant permanent dean?

We are well aware that searches take time. And this process was of a length comparable to those for other recent major University appointments, including the recent appointment of Robert Haft.

But taking time to find a new dean carries a heavy cost. To some degree, that cost may be justified by the need to find the right leader and the deliberation in finding suitable long-term leadership.

At some point, however, the costs of waiting outweigh the benefits of delaying.

It is an equation which should be considered carefully by the Provost and Wharton dean search committees.

Celebrate U.S. soldiers as men, not supermen

But what are you going to do with that?

W

The Daily Pennsylvanian is pleased to present this page to all readers as an engagement to celebrate U.S. soldiers and thank them for their service.

I am majoring in International Rela-

Steffen Grossman.

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Inventor encourages students to create patented inventions.

By Alysa Stanmore

Just in case your local idea would be the breakthrough gadget for the new million-dollar market, think about the importance of getting a patent for your invention. "The society in which we live is changing rapidly and all the best inventions come from students," Shulze remarked, referring to his work at WITS, a non-profit organization at the Annenberg School for Communication that seeks to serve as a resource to Penn students and stimulate innovation campus wide.

Shulze met with the audience by explaining how to begin formulating patents and picking the right attorney. "You should be thinking about those doing independent study at this time. There, you will be in the first stage when you are still creating," Shulze said.

Although Shulze never patented an invention himself, he does write theses, or patents, for others, within the same time to urge that completion of work at a career at Elsevier. "Here, we have been able to implement a methodology for refining heartbeats through corticospinal surgery. By inventing a way to live a better life on the brain area without further surgery, Shulze devised a new, low-cost treatment for the disease." During his career, Shulze has patented 27 inventions in the span of 12 years, the most of any inventor of his time.

After discussing his credentials, Shulze talked about the importance of inventive innovation, primarily among college students. "Every idea — such as selling ideas to corporations — can be viable," Shulze said.

Students are not looking for recognition for their inventions but rather the breakthrough gadget for the disease.

During his career, Shulze has been creating an idea for the disease. "It was interesting to hear about what you can do," Shulze said. "Nothing's crazy when you first think of it." Shulze added that individuals should not be deterred from the process because it is not "at the moment," and the degree protection they give the idea is "a large section of the patent." They should document it in a form that is "smartest than one of us." Shulze believes the importance of doing research on the idea and comparing it to similar inventions is greater for the disease.

Before the audience was a wealth of information on the topic and its similarities to previous inventions.

"It made them think about the patent," said George Nasar, an Engineer-in-Chief and a building technician in his own right.

Shulze was the first of many student inventors brought to campus as part of the Distilled Speaker Series.
Clinton releases park land spending plan

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President of the American Hospital Association.

- leadership
- elective office
- public service
- urban problem solving

Show your support for the Fels Center and receive a copy of the next generation of The Fels Center Guide to Civil Society. A limited number of copies are available.
Three pipe bombs detonated yesterday morning in Netanya, a beach town not far from the West Bank.

The bombs damaged several cars and caused damage to some buildings. The investigation is ongoing.

In other news, the Justice Department is investigating the possibility of Microsoft misusing its monopoly power to punish smaller competitors.

The company's chief operating officer, Bob Herbold, said the Department of Justice's suit was a "political" move. The company's chief executive officer, Steve Ballmer, said the suit was a "political" move. The company's chief legal officer, David Boies, said the suit was a "political" move.

Herbold also said the company would consider an out-of-court settlement.

Meanwhile, a settlement in the case, a settlement that deals with the very findings that the court made in this case, a settlement that entails.

The government and the company are negotiating over the terms of the settlement.

At an intersection busy at 10:30 a.m. EST [3:30 local time] on Wednesday, a bomb exploded in a blackened wreck.

A field services manager and 32 other workers were killed.

In Bangladesh, workers begin strike

Workers in Bangladesh went on strike today to demand better wages and working conditions.

The strike will continue until the demands are met.

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Hands-on Renovation of a West Philadelphia Rowhouse while studying the history, architecture, and financial aspects of urban housing.

CPLN 0552
Meyerson Hall
Basement B-9
Thursdays 5:00 pm

Note: Advanced Registration through PARIS is required.

Penn Law Day

Tuesday, November 16th
Law School Room 100
9:30 Registration
10:00 Meet the Dean
11:00 A.M. Lunch
11:45 Tour of the Law School
12:15-1:15 Lunch & student panel

Please Join Us To Learn More About the Penn Law Experience!
R.S.V.P. by Wednesday, November 10th
(215) 898-7743
Callaghan sets home game-winning in final career home game

Heading into Saturday's season finale against the Tigers. And the Senior Day match in front of a packed Rhodes Field crowd created an environment of expectation.

For him, the match was as important as any other game. He wanted to go out on top, to leave a lasting impression.

After that, for the season planner used her speed to do what she does best. "I'm excited and ready to enjoy my day. I got away with the girl caught up to me and fell over balance right after I got the shot off," Callaghan said.

Callaghan capitalized on one of Penn's few chances of the day. When the Princeton defense was caught off balance, Callaghan put the ball in the back of the net, beating goalkeeper Appelbaum.

The highlight of the day, though, was the 30th of his career, coming through for the good guys. Five with two minutes left. But Callahan came through for the good guys.

Late Night on Tap

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Salads + Hearty Roasted Portobello Sandwich
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At meditation sessions and community meetings, or on an individual basis in a quiet room, Yan Xin Qigong includes stress reduction, insomnia relief, improved concentration, physical strength, illness prevention and healing, wisdom development and an overall improved attitude.

Sponsored by Student Health Services, the Office of the Vice President for University Life and the Office of Public Affairs and Public Culture, Yan Xin Qigong class will begin on November 8th. Judy Xu, a second-year graduate student studying health care and a member of the Yan Xin Qigong Club, explained that the goal of Penn’s program is to “improve the quality of life” of the students.

The class will meet once a week for an hour and a half in addition to practice review sessions. According to Patrick Podga, an employee of the U.S. Social Security Administration and a practitioner of Yan Xin Qigong, members of or stand still and follow subtle tangents of Yan Xin, the master of the ancient system. Podga said “It works,” though he does not know how, and that “fear of the activity takes place on the inside.”

Goldberg panels look at campaign politics

By Stacy Humes-Schulz

Students got up and down at 7:30 a.m. for a day-long symposium dedicated to American presidential politics.

Host Goldberg College House, a residential college named in honor of Goldberg School for Communication director Ivar Berg, offered students and faculty the opportunity to attend free presentations and accompanying discussions on the history of conflict in electoral politics.

Each lecture examined a different period in the presidential politics of the past. Deputy Secretaries Peter A. Galeone spoke on significant elections in the 20th and 21st centuries and sponsored a discussion on the history of conflict between the two parties. Berg conceived the event as part of his plan to create a residential program on political affairs and Public Culture. Berg has recruited five current political moderates from the mercurial major parties representing diversity of opinion and social sciences.

“With all those who give some expression of interest in communication and the media,” Berg explained, “Goldberg House is ideally implementing the program with the admission of this year’s incoming freshmen class. The class will meet once a week in the spring.

Those who attended were large enough for their personal interest in politics and the media. However, many also came out to support Berg’s “opportunity to get together.”

By Email Page

FRATERNITY

The Interfraternity Council’s Annual Fall Showcasing

Tuesdays 11/9, 11/16

Wheaton Street

Wheaton Street

Wheaton Street

ALL EVENTS WILL OCCUR BETWEEN 7pm and 10pm

Next Week:

Tuesday 11/16

Locust Walk West Fraternity

Wednesday 11/17

Locust Walk East Fraternity

Questions? Contact Matt Chat: mchait@sas.upenn.edu

Penn Law Day

Tuesday, November 16th

Law School Room 100

9:30 Registration

10:00 Meet the Dean

11:00 Lunch cakes taught by a Penn Law Professor

11:45 Tour of the Law School

12:15-1:15 Lunch & student panel

Please Join Us To Learn More About the Penn Law Experience!

R.S.V.P. by Wednesday, November 10th

(215) 898-7743

Penn Law Library

The Daily Pennsylvanian
psychologically it gave us a nice lift being in the driver's seat." The next offense for the rest of the game. Callaghan needed to fend off a tenacious Princeton defense for 29 carries for Harvard (5-3,3-2), tied for first with Yale, who defeated Dartmouth turnovers. Callaghan capitalized on one of Dartmouth's last touchdown pass to Johnson the 41st minute. Callag

The Associated Press

Callaghan nets game-winner in final career home game

Harvard's com

BY MARC DASH

Callaghan was a part of a record-setting offensive line that put Brown ahead to stay with 7-0 lead 48 seconds before half-time for Callaghan. Katherine Hunt, whose spiraling dive meet No. 16 Virginia in Charlottesville, Va., Saturday. Princeton keeper Jordan Bellin in the 90th minute. The goal broke a 1-1 tie and gave Princeton the mental advantage that it needed to roll off two Princeton goals. "It was great timing because I think Princeton was starting to feel a little bit of pressure, said "It put us right in the driver's seat."

The Associated Press

By Marc Dash

Harvard is a smart, progressive company with a real presence in the marketplace. A creative, stimulating environment. An employer who expects you to be the best. The opportunity to prove that you are.

Interviews will be held on campus Thursday, January 27th. To apply, please register and drop your résumé online through Crimson Solutions by November 10th. All majors welcome.

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Interviews will be held on campus Thursday, January 27th. To apply, please register and drop your résumé online through Crimson Solutions by November 10th. All majors welcome.

Gap Inc.
Penn press rush gives Tigers fits on Homecoming

turn by sophomore safety Kunle Williams. Princeton kicked off from its 30, but the Quakers defense prevented Penn from getting a first down and led to a 41-yard Jason Feinberg field goal for a 3-0 lead. Williams probably wished he'd knocked out of the game on the drive, and the Quakers never looked back.

The game quickly — but the Quakers offense quickly settled and made things easy for their defense. Blevins probably wished he'd knocked out of the game on the drive, and the Quakers never looked back.

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The game quickly — but the Quakers offense quickly settled and made things easy for their defense. Blevins probably wished he'd knocked out of the game on the drive, and the Quakers never looked back.
Field Hockey falls short in season finale against Princeton

By Emily Fiske

The Inn at Penn: 0
Princeton: 1

It was a season that left fans waiting for the next episode. For the Penn field hockey team, Friday night's 4-0 loss to Princeton showed promising glimpses of what may be to come next season. For the Tigers, the victory put them one step closer to a possible share of the Ivy title — a feat that has eluded them for the past three years. Despite the distressing ending, the Quakers can be happy that the opportunities we have available.

Peter practicew Pavel Mehta Kesar. No. 2, looks on as offensive midfielder Amanda Dwyer, No. 24, tries to_defined Princeton's Kelli Motel.

 меньше всего карается за неправильные действия. Кроме того, важно помнить, что нарушение правил — это негативный фактор в любой игре, независимо от того, на каком уровне она проходит. Всегда следует стремиться к выполнению правил, чтобы обеспечить справедливую и увлекательную игру для всех участников. Решение, которое принято в этом матче, влияет на общую картину игры и отражает уровень судейства. Оставайтесь спокойными, оставайтесь в рамках правил и продолжайте наслаждаться игрой.

необходимо выделить, что важность и значимость такого решения в межвузовских матчах могут быть выше, чем в домашних играх. Это связано с тем, что в межвузовских матчах может быть больше ставок, и поэтому решения судей могут оказывать более заметное влияние на результаты.

важно, чтобы все участники игры и болельщики понимали, что принимаемое решение — это решение, которое необходимо принимать, чтобы обеспечить справедливую игру.

в заключение следует сказать, что в этом матче произошло нежелательное событие, которое привело к значительному воздействию на игру. Однако, несмотря на это, оставайтесь спокойными и продолжайте наслаждаться игрой.
Chebet wins N.Y. Marathon.

NEW YORK—Joseph Chebet made his way down the last block of the New York City Marathon, with a wave of applause from the crowd. But it was his performance in the marathon that stood out.

Chebet, who had been shut out at least twice in his career, ran to victory in the New York City Marathon on Sunday, Nov. 8. He was timed in 2:25:06, more than 21/2 minutes faster than the women's division winner, Adriana Fernandez, who also finished in the top three.

Chebet, who had been shut out in more than two years but had appeared at the New York City Marathon, was the second-fastest in the race's history. He was the only other runner to sweep those races in the same year as Bill Rodgers in 1977.

“I don’t think anyone expected me to win this race,” Chebet said after the race. “I’m just happy to have done it.”

Chebet had to contend with the weather, which was challenging during the later parts of the race. He said he made some surges in the final miles and then covered them. His last kick was the key to his victory, he said.

The Daily Pennsylvanian
Football cages Tigers in Homecoming blowout

By Andrew McLaughlin

Penn's 363 yards help Sprint Football pound Navy

Penn's 363 yards help Sprint Football pound Navy

This is the second consecutive year that the Quakers have defeated the Midshipmen, who last accounted for 249 yards in 1998. As a result, the Quakers improved to 2-0 and 1-0 in the Colonial Conference, while the Midshipmen fell to 2-0 and 0-1 in the conference.

The Quakers' defensive line held Navy to just 109 total yards, including 49 rushing yards and 57 passing yards. The Quakers also recorded three sacks and forced a safety in the second quarter.

Quaker quarterback Kunie Williams had a great game, completing 13 of 15 passes for 178 yards and two touchdowns. Williams also rushed for 71 yards and a touchdown.

The Quakers scored on their first possession of the game, as Williams connected with senior wide receiver Kevin O'Leary for a 34-yard touchdown pass. They added another touchdown in the second quarter, as Williams found sophomore wide receiver Adam Williams for a 14-yard touchdown pass.

Penn's defense was equally impressive, holding Navy to just 89 total yards in the second half. The Quakers recorded three sacks and forced a safety in the second quarter.

The Quakers will face off against Kent State on November 12, while the Midshipmen will host South Dakota State on November 13.

W. Soccer earns first-ever bid to NCAAs

Penn set up a crucial second-round game against James Madison (13-6-1), the Atlantic 10 champion, in the second round. The Quakers will hope to advance to the quarterfinals for the first time since 1984.

Penn's 3-2 upset of Navy was one of the biggest upsets in recent history, as the Quakers rallied from a 2-0 deficit with goals in the 71st, 81st, and 84th minutes. The Quakers also recorded three shots on goal, while Navy recorded just two.

The Quakers' defense was key to their victory, holding Navy to just 16 shots and four corners. The Quakers also recorded three saves, while Navy recorded just two.

Penn's victory over Navy will give the Quakers a chance to advance to the quarterfinals for the first time since 1984. The Quakers will hope to continue their strong play, as they prepare to face off against James Madison in the second round.

The Quakers will face off against James Madison on November 12, while Navy will face off against Delaware in the second round.

Defensive rise to occasion with best performance of season against Tigers

The defense was key to the Quakers' victory over the Princeton Tigers, as they recorded three sacks and three interceptions. The defense also forced three fumbles and recovered two, and held the Tigers to just 177 total yards.

The Quakers' defense also recorded two interceptions, one in each half. The first interception came in the second half, when junior safety W. Sofa intercepted a pass and returned it for a touchdown.

The Quakers' defense also recorded three sacks, one in the first half and two in the second half. The first sack came in the first half, when junior defensive end Andrew Klar intercepted a pass and returned it for a touchdown.

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What can one say of those of them who, ignorant of their own native genius, of their own land's own inspiration, imitate the others so blindly?
TOMORROW
It's time once again for the annual Penn-Princeton competition. Check the DP for a preview of tomorrow night's championship.

Monday, October 8, 1990

Football cages Tigers in Homecoming blowout

Analysis

Five-minute Penn flurry buries Tigers

By Andrew McLaughlin

For the first time in 12 years, the Penn football team won a homecoming game last Saturday night. It was the type of game that the Quakers were used to seeing their fierce rivals play, but the Quakers turned the tables on the Tigers. The 10-0 victory at Franklin Field was a big win for the Quakers, who were 1-5 in their last six games.

By Kyle Bahr

Penn coach Jerry Woods knew this was going to be an uphill battle. The Quakers had been beaten by the Tigers in the last two meetings, and they were playing on the road. But Woods refused to give up hope, and his team came out strong.

The Quakers put their foot on the gas and scored in the first minute of the game. From there, they never let up. The Quakers scored two more touchdowns in the first half and held on for the victory.

In the second half, the Quakers continued to dominate. They scored two more touchdowns and kicked a field goal to put the game out of reach.

The win was a huge relief for the Quakers, who had been struggling all season. It was the first time since 1978 that they had won a homecoming game.

By Raj Merchant

Penn senior running back Tim Ortmans rushed for 136 yards and scored two touchdowns to lead the Quakers to a 21-0 win over Princeton.

The win was a huge boost for the Quakers, who are still in the hunt for the Ivy League championship. It was the first time since 1989 that they had beaten the Princeton Tigers.

Ortmans was named the MVP of the game, and he was one of several Quakers who had big games. He was one of five players who gained over 1,000 yards on the season.

The win was especially important because the Quakers had lost their last two games.

The Quakers will now turn their attention to the rest of their Ivy League schedule. They have two games left, and they will need to win both to have a chance at the championship.

By Brian Heidt

There's nothing like playing Princeton. It's a game you don't want to lose.

We knew it was going to be a tough game. The Tigers are a great team, and they always put up a good fight. But we were ready for them, and we played well.

The game started off with a bang. The Tigers scored on their first drive, but we quickly answered with a touchdown of our own. From there, we were able to control the game.

The defense was great, and the offense was efficient. We were able to move the ball down the field and score a total of 21 points.

The win was a huge boost for the Quakers. They were 4-5 in their last six games, and they needed a win to stay in the Ivy League race.

By Steve Tosches

In 1998, Penn came out bursting at the seams. They had a 10-1 record and were ranked No. 1 in the country.

But they couldn't keep it up this year. They lost to Princeton on their way to their biggest win of the season.

The win was a huge boost for the Quakers. They were 3-5 in their last six games, and they needed a win to stay in the Ivy League race.

Penn secondary defensive back Kure Williams, who had a career day in a 4-13 win over Princeton, returning two interceptions for touchdowns,cluding a 100-yard score late in the game. Fellow sophomore Wes Nye, 44, had a solid day himself, snatching 31 times for 335 yards.

Analysis

Defense rises to occasion with best performance of season against Tigers

By Raj Merchant

The Penn defense got a much-needed pick-me-up, abominating the Tigers offense. The Quakers allowed only 224 yards of total offense, including 363 yards on the ground.

The defense was led by senior linebacker Mike Germino, who had a career day. He had 10 tackles, two sacks, and a forced fumble.

The defense also got credit for the Quakers' win. They held the Tigers to just 21 points, and they forced Princeton to turn the ball over four times.

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Islam and Christianity: Common Elements of Faith

by Nauman Ilias

More than half of the world’s population is composed of adherents of the three Abrahamic faiths, i.e., the followers of Christianity, Islam, and Judaism. Islam and Christianity share many overlapping beliefs and moral injunctions. The objective of this article is to compare and contrast the common elements of faith between the two religions. In particular, the intent is to discuss some of the fundamental Christian beliefs from the perspective of Islam.

To begin with, there are some very significant points of convergence between the beliefs of the Chris-

Islam Awareness Week November 8 - 12

Schedule of Events

Monday, Nov. 8
Women in Islam
Presented by Sister Iman Badawi
Location: DRL A5
Time: 7 - 8:30 pm

Tuesday, Nov. 9
Palestine and Israel: Salam/Shalom from Theory to Practice
Presented by Imam Yahya Hindi and Rabbi Howard Alpert
Location: Annenberg 110
Time: 7 - 8:30 pm

Wednesday, Nov. 10
Creation and Evolution: An Islamic Perspective
Presented by Imam Mokhtar Maghraoui
Location: DRL A5
Time: 7 - 8:30 pm

Thursday, Nov. 11
Responsibilities of Muslims to Non-Muslims
Presented by Imam Abdullah Adhami
Location: DRL A5
Time: 7 - 8:30 pm

Friday, Nov. 12
Open Congregational Prayer
All Are Welcome!!!
Khatib: Imam Abdullah Adhami
Location: Upper East Lounge, Hill House
Time: 1:15 pm

Presentation of the movie The Message
Location: Hill House TV Room
Time: 8 pm

Islam and Christianity: Common Elements of Faith

The Miracles Jesus Performed: Both the Christians and the Muslims believe that Jesus Christ performed the most astonishing miracles — unparalleled in history with respect to their irrefutable and explicit nature. The Muslims believe that a Scripture (Injeel) was revealed to Jesus through which he carried out the salvation of the ‘Children of Israel’. They also believe that the contemporary versions of the Gospels are derivations, interpretations, and editions of the original Divine Text. God describes the miracles of Jesus in the Quran as:

He will speak to men in his cradle and in his manhood, and he will be of the righteous. And he will teach him the Scripture and the wisdom and the Torah and the Injeel (Gospel). And God will make him a messenger to the children of Israel, (saying) Lo, I come to you with a sign from your Lord. Lo, I fashion for you out of clay the likeness of a bird and I breathe into it and it is a bird by God’sleave’ (3:46,48-49).

The Ascension: Again, the Christians and the Muslims agree that Jesus was raised up alive from the earth into the heavens. This has been mentioned in many places including the Gospel of Matthew (28:6,7), Mark (16:19), and Luke (24:51), as well as in the Quran. The only difference is that, whereas the Christians believe that Jesus was raised up after his death, the Muslims believe that Nay, God raised him unto Him-

The Second Coming and the Advent of the Anti-Christ: Christians and Muslims also share the belief regarding the second coming of Jesus Christ. This belief is found in the Gospels (Matthew 25:31,32) and is alluded to in the Quran (43:61). The traditions of Prophet Muhammad (PBHU) confirm this belief. These traditions also prophesy that, in the chain of events that will happen before the Day of Judgement, an exceedingly cunning and sly leader ‘Dajjal’, or the Anti-Christ, will rise. He will fight against Prophet Jesus (PBHU) and the army of the believers during the ultimate War of human history, the Armageddon. Christians hold a similar belief.

Differences: Turning attention to the points where the two religions disagree, the fundamental difference between the two faiths concern the nature of Jesus (PBHU) and the related doctrine of trinity. The Quran states emphatically that Jesus in not God’s son. God Almighty is a Unique and Indivisible Entity and His personality is far above anything we can conceive of. Physical attributes and limitations of created beings can never be applied to God. In Islam, Jesus the Messiah (PBHU) is regarded as one of the greatest prophets of God whom the Muslims love and respect very much. Although the Quran confirms that Jesus was born without a human father, this simply points to the omnipotence of God. He is able to create what He wills and how He wills. The nature of Jesus’ (PBHU) birth does not make him God’s progeny any more than it does Adam(PBUH), who was created without a father or a mother. God mentions in the Quran:

Oh People of the Book! Do not exaggerate in your religion nor utter anything concerning God except the truth. Verily! The Messiah, Jesus the son of Mary was only a messenger of God and His Word which He conveyed unto Mary and a soul from Him. So believe in God and His messengers, and do not say, 'Three,' (the Trinity). Cease! It is better for you! God is only one God. It is far removed from His transcendent majesty that He should have a son. He is all that is in the heavens and all that is in the earth. And God is sufficient as a Protector. The Messiah would never scorn to be a slave to God, nor would the favored angels... (4:171-172).

Another point of departure between the two faiths is the rejection in Islam of the doctrine of blood sacrifice and atonement on another person’s behalf. According to the predominant Christian belief, Jesus offered his life as redemption for the First Sin of Adam and therefore whoseover accepts Jesus as his/her savior is saved from eternal damnation. Islam, on the other hand, teaches that Adam was forgiven after he himself made the atonement. Furthermore, Islam affirms that every human being comes into this world innocent and sinless and is responsible only for his/her actions. The Quran mentions, “No soul earns (anything) but against itself, and no bearer of burdens shall bear the burden of another (6:164).”

In conclusion, these differences in belief should not be taken as reasons for antagonism between Muslims and Christians. Instead, the similarity in the two faiths should inspire friendship and compassion towards each other. After all, we submit to the same Almighty God. In view of the overwhelming array of problems and evils in the world today, the believers have an obligation to work together to establish the “Kingdom of God on Earth.”
The Five Pillars of Islam

by Malika Rizvi

All of them just stared at me. Some shifted in their seats uncomfortably. Some murmured inaudibly. But no one ventured an answer. My question had been simple: “What are the five main things that make a Muslim different from everyone else?”

As a teacher in a Muslim Sunday school, I often find myself trying to explain some of the most basic concepts of Islam. It is a challenging job as it helps me clarify and comprehend some of the basic religious concepts that I grew up with and thus took for granted.

“Does anyone know what are the five pillars of Islam?” This second question helped dispel some of the confusion that my first question had caused. Salah one child proudly answered. Fasting was another response. Zakah and Hajj followed close behind. One brilliant kid suddenly recalled the fifth pillar of Islam and jumped up seven feet high screaming Shahadah. I was terribly relieved that my students were at least able to name the five pillars as these are terms that every Muslim child hears since birth. Understanding the meaning and implications of each pillar was another matter. This is where I come in.

“The five pillars of Islam stand for the five main acts of worship that are obligatory on every Muslim regardless of sex, nationality or race. They strengthen the faith of a Muslim while helping him submit to Allah. They help Muslims discipline their lives according to the will of Allah. These acts of worship involve the entire nature of a human, his mind, his soul, his body, etc. Furthermore, since each of these acts of worship are to be performed at prescribed times and involve the Muslim person in every possible way, the five pillars of Islam signify man’s total submission to and dependence on Allah.

A few again blank stares and then the brilliant, seven-feet high jumping kid asked, “How?” “Well, let’s begin with the first pillar which is the most basic and most important of them all,” I answered. Shahadah or declaration of faith is expressed in the words “I bear witness that there is no deity except Allah and that Muhammad is the messenger of Allah”. When a Muslim says these words, he openly proclaims his subservience, submission, loyalty and love for Allah. Not only do Muslims worship Allah over any man-made idols but also all conceptions, ideologies, loves, desires or authority figures. Allah reigns Supreme in the heart of the believer. Secondly, the words of the Shahadah contain a Muslim’s belief that Muhammad (peace be upon him) is the messenger of Allah as well as the belief in all the guidance and teachings brought to mankind by the Prophet (PBUH). Some lectures after the above speech were spent in trying to explain to the younger students that Allah is more powerful and more worthy of our worship than “daya”.

Salah or prayer is the second act of worship we discussed. Muslims pray five times a day. The word Salah roughly translates as “worship” and consists of recitations from the Holy Quran (the Holy Book of Muslims) accompanied by glorification of Allah and certain bodily postures. The Quranic recitations five times a day ensure that the Muslim keeps reviewing the basic teachings of Islam. Additionally, the body postures consisting of standing, bowing, prostrating and sitting express the total submission of a Muslim to the authority of Umar Ibn al-Khattab: “Salah is performed at five different times of the daybreak, noon, afternoon, dusk and night. These periods correspond to how people divide their daily schedules. Thus the five prayers enable a Muslim to remember Allah throughout the day. Prayer is obligatory on all Muslims no matter where they have been created from light, that they do not associate anyone with God and understand that Allah reigns Supreme in the heart of the believer. According to this hadith, Imaan essentially consists of six independent parts. The first component of Imaan is the Faith in God, which comprises of three fundamental parts:

- Faith in God as the Lord
- Faith in God as the only One worthy of Worship, i.e., not associating anyone with God and understanding that the purpose of Creation is to worship the Creator.
- Faith in God and His Names and Attributes.

The second component of Imaan is belief in God’s angels. This entails a firm conviction that angels exist, that they were created from light, that they do not disobey any of God’s commandments, and that they purifies the soul as it eliminates greed and selfishness from the heart of the Muslim.

Hajj is the last of the five pillars. Hajj is the pilgrimage that Muslims make to the Kaabah in the city of Mecca, Arabia. The Ka’abah is the Sacred House of Allah, built by Prophet Abraham and his son Ishmael and accepted by Allah. Muslims from all over the world come to the Kaabah each year to perform Hajj during the month of Dhul-Hijjah. The Kaabah is a small rectangular stone structure that stands inside the compound of the Sacred Mosque (el-masjidal-haram) in the center of the city of Mecca. A black woven cloth is draped over the Kaabah with the Quranic verses embroidered on it in gold thread. Of course my students had lots of questions about the Kaabah. “Does Allah live in the Kaabah?” “No. Allah cannot be contained or confined in any way. He is everywhere.” “What is inside the Kaabah?” “I don’t know.” “Can I go into the Kaabah?” “I don’t know.” “How many rooms does it have?” “Is there any furniture inside?” I didn’t know how to answer all their questions so I showed them a picture of the black Kaabah with the mass of white-clad Muslims circumambulating around it like a revolving white saucer holding a black cup. My students were as awe-struck as I had been when I saw it for the first time. This circumambulation is known as tawaf and is symbolic of the unity of the Muslim Ummah (Community).

continue on pg. 8: “Imaan”
Women’s Role in Islam

by Romana Kaleem

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah’s remembrance, for them has Allah prepared forgiveness and great reward (Al-Quran, 33:35).

When you think of a Muslim woman, what do you imagine? A woman covered in black from head to toe? An abused, confined, weak woman? A woman who has no say in her household? A woman who raises her children and cooks and cleans all day? Perhaps this is how an average person perceives a Muslim woman; however, this is very far from what God has intended the role of women to be in the religion of Islam. On the contrary, the God-given rights that a woman has in Islam cannot be found in any other faith or system of belief.

It is known amongst Muslims that the purest form of Islam was prevalent during the time of our Prophet Muhammad (peace be upon him = PBUH). Thus, in order to properly understand the role of women in Islam, one of the best methods would be to research the lives of the women during the Prophet’s (PBUH) time, specifically, to take a deep look into the lives of those women who were closest to the Prophet (PBUH). That is exactly what I intend to do in this small space by analyzing the roles of two Muslim women, Khadijah (may God be pleased with her) and Ayesha (RA).

A widow, Khadijah (RA) was one of the richer merchants of the city of Mecca who would hire men to trade on her behalf. One of these men she hired was a man by the name of Muhammad (PBUH) who had earned a reputation of being the most honest man in the area, and thus was called Al-Amin (The Trustworthy). In order to make Muhammad’s (PBUH) trip a little easier, Khadijah (RA) sent a boy with him named Maysarah. Muhammad (PBUH) returned from his trip abundant in wealth for Khadijah (RA); he had traded her assets for almost double that which she had paid for them. Not only was Khadijah (RA) impressed with Muhammad’s (PBUH) business skills, but also by his honesty and diligence to which Maysarah was witness. As a matter of fact, she was so impressed with Muhammad (PBUH) that she asked for his hand in marriage just a few days later even though she was fifteen years his elder. Thus, she became the first wife of the Prophet Muhammad (PBUH).

Muhammad (PBUH) went to live with Khadijah (RA) in her house where they remained the best of friends. Upon receiving his first revelation from God at the age of 40, Muhammad (PBUH) relied on his wife’s support to carry out the heavy responsibility that God had assigned him, that is, to spread the message of Islam. The first person to whom Muhammad (PBUH) decided to spread the message was his wife, Khadijah (RA), who holds the honorable position of the first convert to Islam.

The importance in Khadijah’s (RA) example for this piece lies in her role as a Muslim female. As is obvious, Khadijah (RA) was a wealthy businesswoman who had many men working under her. No one questioned her authority to have a career or to hire men as employees. After Khadijah’s (RA) marriage with Muhammad (PBUH), he did not tell her, or even ask her to give up her career. In addition, Khadijah (RA) displayed bravery and self-confidence in asking for Muhammad’s (PBUH) hand in marriage. She did not remain silent in her wish for marriage; on the contrary, she went out and voiced her desire to marry Muhammad (PBUH). This shows us that Muslim women are legally allowed to have careers and to voice their opinions concerning marriage, or for that matter, anything else.

The next Muslim woman whose example we will look at is Ayesha (RA), the beloved daughter of the Prophet Muhammad (PBUH). Among Muslims, Ayesha (RA) is very well-known for the enormous amounts of knowledge that she acquired. Upon the death of the Prophet Muhammad (PBUH), Ayesha (RA) made decisions regarding religious issues and acquired the position of mufti, one who makes religious rulings. It has been said about Ayesha (RA), “Whenever (we) the companions of the Prophet (PBUH) faced a difficult issue, Ayesha (RA) had the knowledge to solve it” (Al-Tirmidhi, Jamil). Also it has been noted that thousands of men came from all parts of the world to learn Islam from Ayesha (RA). Nowhere can one find rejection of Ayesha’s (RA) rulings and decisions based on the fact that she was a female. As the wife of the Prophet (PBUH) she had lived with him and had been taught by him personally. Her leadership, as well as all Islamic leadership, stems from the fact that a person is capable and knowledgeable, not whether or not that person is a male or female.

Even more surprisingly, Ayesha (RA) led a battle called the Battle of the Camel against Ali (RA), Muhammad’s (PBUH) cousin and son-in-law. Neither the companions of the Prophet nor anyone else questioned Ayesha’s (RA) ability to lead an army successfully. One must think about this and conjure as to what the reactions of people would be now even in a modern, developed country like the United States if a woman attempted to lead a battle. To say the least, it would cause a large amount of controversy. However, this action by a woman was acceptable during the time of the Prophet (PBUH) and the immediate years following. Indeed, many women went to battle alongside the Prophet (PBUH) himself. Thus, it is clear that the rights that a woman was granted during the Prophet’s (PBUH) time, were even in the purest version of Islam prevalent, were numerous, and even went far beyond what is acceptable of a woman today.

However, there is another side to the role of women in Islam. Islam realizes that God’s creations of man and woman is alike, yet different. One cannot deny the duty of women to be good wives and mothers, as it is the duty of men to be good husbands and fathers. God says in the Qur’an:

O Consorts of the Prophet...Stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular prayer, and give Zakat (charity) and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless (Al-Quran 33:32,33).

Although God specifically addresses this command to the female consorts of the Prophet (PBUH) and not to the general Muslim woman, one could argue that for a Muslim woman, following the example of the Prophet’s (PBUH) wives is the best course of action. Indeed, this is not something with which I could disagree. However, Ayesha’s (RA) example of leadership (which occurred after the revelation of this verse unlike the example of Khadijah (RA)) proves that a Muslim woman is permitted to receive an education, to make a living, and to take leadership roles while remaining within the halal, i.e. the permissible in Islam. In effect, Islam largely promotes a life of moderation in which human beings realize that their roles as Muslim men and women are similar, but not exactly alike.

If the two examples of Khadijah (RA) and Ayesha (RA) come as a surprise to you, as they do to many people, you may be wondering why around the globe, women are expected to always remain within their homes and occupy nothing besides the traditional role of a quiet housewife. My experience as a Pakistani woman tells me that this is only cultural bias, and has nothing to do with Islam’s teachings. Indeed, in traditional Pakistani culture, or at least that culture with which I have been brought up, a good, young girl learns how to cook and clean from her mother and remains voiceless in important matters such as her marriage and education. This is contradictory to Islam’s teachings as it is well known that the Prophet (PBUH), used to do much cleaning by himself, encouraged all people, male and female alike, to seek an education, and forbade parents to not obtain permission from their daughters before marrying them off. My point is not to argue that Pakistani culture must always restrict Muslim women, but to make a point that often times, a confusion between culture and religion exists that not even most Muslims take the time to look beyond. If Islam is followed properly, then the status of women reaches a much higher level than that which it assumes in the world today.
My Choice
by Rascha Dughly

Nearly every day for the past four years, I have been asked the question, “Excuse me Miss, but where are you from?” Smiling in response I usually reply, “Germany,” the country of my birth and upbringing, or “Iowa,” the state where I spent the majority of my adolescence. Noting the look of surprise and disbelief in the inquirer’s eyes, I laughingly add, “But if you’re asking me why I am dressed like this, it is because I am a Muslim.”

I first started wearing the hijaab, the Muslim woman’s head covering and modest code of dress, four years ago at the age of eighteen. That step marked my first official acceptance of Islam as my religion. My parents, themselves “born” into Islam as people of Arabic origin, had made a conscious decision to elevate Islam from the inherited trait it had been reduced to in their native country, to a beautiful philosophy and faith that their children could learn and possibly choose for themselves later in life. True believers that pure faith is born only after one hunger’s for it, seeks it out, struggles with it, reaches for it, and adopts it for oneself, my parents strove to live the Islamic principle that upbringing was a collage of religious exposure. For twelve years I attended Catholic school, where I sang in the church choir and under the mentorship of sister Paul Denise received straight A’s on my catechism exams. In the summers, I accompanied my best friend to Hebrew school. At home, my parents trained me in Islamic conduct, taught me to read the Quran, and guided me through the Islamic rituals of prayer and fasting. My teenage years heralded various phases of Buddhism, Confucianism, and Taoism, all of which I was encouraged to research at depth and then freely discuss.

Instead of plunging me into juvenile schizophrenia, my parents’ unorthodox methods forced me to approach religion with open eyes and a sparked mind. I saw that every philosophy and rule in Islam had many counterparts in other religions. Only after analyzing, comparing, and questioning did I come to adopt the Islamic law or theory as my own. Of course, some Islamic guidelines were easier to accept than others. The reasons behind “Thou shalt not kill” made immediate sense to me. The issue of the hijaab, however, did not settle and cement nearly as easily. Why should I have to drape a piece of cloth over my head and purposely make myself ugly because of the odd chance that my hair would have some backhandedness behind ‘Thou shall not kill’ made immediate sense to me. I wanted it to be for my conduct and the principles I embodied, and not for my outer appearance. By looking modest and unobtrusive on the outside, I knew that the only attraction others would feel towards me would be due to some quality on the inside that was somehow shining through.

After wearing the hijaab, I was amazed at how poignantly people’s conduct towards me immediately changed. The hijaab seemed automatically to engender a sense of respect that for those who met me. When people looked at me, they immediately focused on my head and looked either in my face or in my eyes. Walking down Philly streets, I almost never received any more leering over-overs or swaggering shouts of, “Hey Baby!” Any strangers who approached me did so with a warm, “Assalamu alaikum,” the Muslim greeting of “Peace be upon you.” My male friends no longer took free liberties with their playfulness towards me, but rather looked for cues from me about what level of closeness I was comfortable with. Wearing the hijaab also released me of the worry of attracting the sort of man who would want me for only self-serving, dishonest reasons. Dressed the way I was, I knew that any man who would be interested in me would be a man who thought he saw qualities he liked or respected in my personality and mind.

Perhaps my most idealistic purpose of wearing the hijaab was the hope that by my example, I would be able to shatter some widely held myths about Muslim women. Because the hijaab bluntly tagged me as a Muslim woman, I hoped that people would see me and come to learn that Muslim women are not invisible, submissive creatures cattle- prodded by the almighty male and his whip of Islamic tradition. I am Muslim and cover myself not because it is the only way of life I was shown or because I was forced to, but because it is my choice and it makes me happy. I am not any more shy or quiet or conservative than the next woman, and I am far from weak. I look at the world, I analyze, I wonder, and I think with an open mind. I love to stretch limits. My favorite hobbies are skydiving and white water rafting, and I dream of someday practicing medicine in an underprivileged, war-torn part of the world. And I am hardly the exception to the blindly meek and withdrawn stereotype of the Muslim woman.

The decision to wear the hijaab has been the most liberating one of my life. The hijaab has given me the freedom of focusing my mind on what is truly important to my being: my character, conduct, goals, and ideals.

If what one wears is a statement of who one truly is, then I wanted the first impression people gained of me to be that I was a Muslim woman. The hijaab allowed me to dress to please no one but myself, and for the first time in my life. I felt the release of truly not worrying what anyone’s judgment on my looks was. I found that without the concern of what my hair looked like and what earrings would go best with what outfit, my mind was beautifully free to focus on more worthwhile issues. Wearing the hijaab, I was constantly reassuring both to myself and to others that the most important assets I have had nothing to do with my outer appearance. Rather than dwell on how I looked, I began to take more care with how I carried myself and behaved towards others. If I were to draw attention or admiration, I wanted it to be for my conduct and the principles I embodied, and not for my outer appearance. By looking modest and unobtrusive on the outside, I knew that the only attraction others would feel towards me would be due to some quality on the inside that was somehow shining through.

I welcome you, as the reader, to not take my word for it. Please approach us Muslims and ask us the questions we dread, and we will be more than happy to answer.
The Islamic Movement in America

by Saema Khandakar

I have always wondered why there is a pervading view among Americans that Islam is a "foreign" religion. Islam can conjure up stereotypical images of mysterious mosques, minarets, deserts, and often, terrorist plotters, which have no bearing or relevance to our lives. There is, however, a growing Islamic movement in America with an evident influence in most major U.S. cities. Still, Muslims are often alienated because their beliefs are considered starkly different from Western ideas. This alienation is surprising since Islam, unlike other minority faiths in America, is a continuation of the Judeo-Christian heritage. Muslims follow a similar line of prophets, though strong differences in story and tradition may arise.

The arrival of Islam in America has its roots in the forced displacement of natives of the African coast to the Americas during the slave trade of the early 1600's. It is a widely held notion that the men, women, and children brought from Africa for slavery were pagans and completely unaware of monotheistic religion. However, a good number were actually literate Muslims. Many struggled to sustain their beliefs in the New World, but slowly, with each passing generation, Islamic beliefs and practices faded and soon disappeared.

In the beginning of the twentieth century, African Americans were reintroduced to Islam and tried to reclaim a lost spiritual heritage. Among the leaders of this Islamic revival were Marcus Garvey, Wallace D. Fard, and Malcolm X, to name only a few. In 1930, Fard formed the Nation of Islam, calling for the unity of African-Americans through their “native” religion of Islam. The organization was based on a strong sense of community, religious duties, and education. After Fard’s sudden disappearance in 1934, Elijah Poole, or Elijah Muhammad as he was soon called, took over the organization and revolutionized the movement.

Moreover, the Nation came to regard W.D. Fard as Allah incarnate and Elijah Muhammad as his prophet, which is a clearly heretical view. That nothing should be associated with God is repeatedly emphasized in Islam’s Holy Book, the Qur’an. Muslims believe in the Shahadah which says “There is no god but God and Muhammad is the messenger of God”. Furthermore, to Muslims, Jesus was merely a Prophet and not the Son of God because that would compromise the oneness of God. Many followers of Elijah Muhammad who began to independently educate themselves about Islam quickly became aware of this disparity between basic Islam and the Nation’s doctrine. Some left the organization, including Elijah Muhammad’s two sons and one of his most brilliant followers, Malcolm X.

Malcolm X, arguably one of the most famous Muslim men in American history, is frequently associated with violence and black supremacy. Also, though he did believe in freedom and equality for African Americans “by any means necessary,” there is so much more to his story. When making the prescribed pilgrimage to Mecca or Hajj, Malcolm X mixed with Muslims of all colors and races, drank from the same cup, and prayed to the same God. He witnessed Islam at its finest, and realized that true Islam meant solidarity and brotherhood, and regardless of skin color—be it black or white. After returning to America, he recanted his statement that all whites are “devils” and soon paved the way to breaking away from the Nation of Islam entirely; thus embracing authentic Islam. The lasting legacy of Malcolm X is that he established the Muslim Mosque, Inc. in New York City, and also bolstered African American pride through an affirmation of the egalitarianism that is supported in Islam.

There has been a dramatic increase in Muslims in America through African American conversions, the conversions of many other people of varying races and ethnicity as well as immigration of foreign Muslims. Since the beginning of this century, an influx of Muslims from such countries as Saudi Arabia, Iran, Iraq, Afghanistan, Egypt, Bangladesh, India, and Pakistan, among others, has created a rich and distinct Muslim culture. Converts to Islam continue to grow at a rapid pace, and God willing, Muslims will soon make up a large and dynamic portion of the American population.

The Sword of Islam?

by Norris Islam

It happens almost every week. You’re speaking with your professor or a friend. Religion comes up and your professor/friend asks you, “What are you?” “Oh, I’m a Muslim!”

A Muslim? What’s the first thing that comes to your mind? Bombs? “The sword of Islam”? Oppression? The Middle East? Or perhaps it’s a combination of the above. Whatever it is, the connotation is almost always likely to be negative.

Why? Well, it’s simply a product of the environment. In the U.S., though religious freedom rings free from California to Florida, Islam is portrayed in the worst possible light. This is unfortunate since whoever tries to discover the truth of the religion of Islam find that it is the exact opposite of what they have grown up to believe. They have heard names like “Saddam Hussein” and “Osama Bin Laden” thrown around so often that they rarely can separate Islam from these individuals.

One thing I hope to impart to any reader is that there is a difference between Islam the religion and countries that have a majority of Muslims. Women are portrayed in movies like “Not Without My Daughter” as being poorly treated in Muslim countries and people find it easy to assume that Islam is the cause of the suffering. In truth, it is the culture of that country and not Islam. In actuality, Islam preaches equality between men and women.

And what about those strange head coverings worn by Muslim women? You see them every now and then on your way to class on Locust Walk. Unfortunately I don’t have the space here to explain the significance of the head covering and what it represents, but consider what the Bible says in 1 Corinthians 11:5-6:

But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. But if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, her be covered.

The point here is simply that Paul mentions that women should cover their heads in prayers. Women do so. So why hold Muslim women to a different standard?

People fear that which they do not understand. And unfortunately, many people in America do not understand Islam. If they did, their attitude towards Muslims would positive. Instead, Muslims are held to the standards that we see on television every day and which continued on pg. 8: “Sword”
For Muslims to Ponder
Are We United?

by Omar Mullick

Amid a room of yawning English children, my High School Literature teacher praised a short story penned by one of the students. The tale concerned some children of various nationalities who had gathered in the playground during recess. After a touching, witty collage of general stereotypes and cultural observations, he cast his eye on the Arab, Muslim group in the corner of the playground. This is what he came up with:

"The Arabs (and Muslims), on the whole, stayed in their corner of the playground and, for the most part, just fought amongst themselves."

The twist awaiting the audience at the end of this story occurred when a teacher entered the playground and declared that the "United Nations" would reconvene in a few minutes. All along, the playground had been a metaphor for the UN and the Arabs and Muslims (grouped together) had been depicted as bickering children. The teacher went on to praise the shrewd insights and the generous, mature worldview also on display in the story. My response, at 15, ears still burning, and the only ethnic Muslim in the class, was equal parts outrage and quiet frustration. In one swift stroke my entire people had been dismissed as children unable to transcend their personal quibbles and conflicts.

Years later, in a college environment, when I was forced to encounter a more mature exposition of this- let's face it- typically prejudiced view of the Islamic and eastern world, I had by then grown inured to this common western stance. On this occasion, it was a book called The Clash of Civilizations, by Samuel Huntingdon, a Harvard historian and political scientist, which warned us from our Muslim brethren when we should have made a joint response. There could not have been a more tragic display of pre-Islamic tribalism in the Muslim world and political impotence with regard to supplying aid. This lingering nationalism in the east inclined us to see Bosnians or Bosnian Muslims but never just Muslims.

The task then remains to address the issue of nationalism in the Muslim world, which has not only led us down the path of political apathy with regard to our brothers and sisters but also led us into conflicts with each other. In this century alone, we have witnessed on an international level a conflicts between Muslims in Iran and Iraq, between Turks and Arabs, and, even today, at a local level there is a common separation of mosques in terms of ethnicity. Conversations in the community are peppered with references to Arab mosques or Pakistani mosques but rarely just mosques.

After all this conjecture, anecdote and cheap political commentary on my part, it is perhaps time to turn to the guides we often ignore in these modern dreams of national strength, namely the Quran and hadith of the Prophet (pbuh). The Quran is unequivocal on the issue of nationalism and its place in Islam:

O Mankind! We created you from a single (pair) Of a male and female, and made you into Nations and Tribes, that ye may know each other (Not that ye may despise each other) (Surah 49: Al Hujurat).

Clearly then the various nationalities that make up our planet or even the ummah are intended as convenient labels or means by which we can grasp the various characteristics that make up humanity. And nothing more. Islam does not advocate nationalist pride of any sort, nor war in the name of national boundaries, or for that matter, ethnic mosques. If anything, once our view is cast a little wider, it appears that numerous other factors in the daily Islamic practice counter nationalist tendencies. The Hajj is performed in the uniform garb of the Prophet (pbuh) death we united not only nations but continents with a single belief, as Muslims first and nations second.

The task then remains to address the issue of nationalism and its place in Islam: "The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the Prophet's Last Sermon as his last pilgrimage, and Islam cannot be completely realized until this ideal is achieved." A nationalism then that numbly separates the atrocity committed on Bosnian Muslims from, for example, Pakistani Muslims is then, by extension a direct compromise of the Islamic ideal.

Likewise, a hadith also confirms the idea of a single ummah. The Prophet Muhammad (pbuh) is noted to have said, "The Jews have split into seventy one groups; the Christians into seventy two; my community will divide into seventy three groups- all will be in the Fire with the exception of one."

Who, in light of this hadith would like to proclaim themselves then as a particular kind of Muslim? Who would want to be seen as anything other than a Muslim, as any qualification offered- be it ethnic or otherwise- is purely opposed to the basic unity of our faith and its followers, and for which these qualifications are, simply put, un-Islamic.

Sometimes I think of that student's short story, whose trite western characterization of the Muslim world was so glibly touted and, worse yet, so calmly accepted by everyone in my presence. With the benefit of hindsight, I would wish that I had not been so deeply affected by that incident. There is enough wrong in the Western tradition for me not to have to worry about their finger pointing at us. Nonetheless, the divided Muslim ummah is an issue that I think worth tackles regardless of where the criticism surfaces, or from whom. It is a feature of the Muslim world and it is tragic; that should be enough. Not only that but we are uniquely blessed with the manual and the guidance to correct it: the Koran and hadith of the Prophet (pbuh). Historically speaking we have touched the possibility of unity in our finest moments. Within a hundred years of the Prophet's (pbuh) death we united not only nations but continents with a single belief, as Muslims first and nations second.

We fought shoulder to shoulder and prayed in the same ethnically blind ranks, as well. And so why should the prospect of Muslim unity not be realized once again. Criticism then, like that distant short story could be left, in the face of this, thrilling, tangible and very real prospect of Muslim unity, exactly where it was found, in my past, in the realm of fiction and nowhere else.
"Imaan"

is depicted in movies all the time. You have probably heard about the movie "The Siege" which was released last year around this time. Some book contributors have used this movie to make their point about how Muslims are portrayed in the media. Contributors to this point include Romana Kaleem, Nauman Malik, and Maliha Rizvi. The "Siege" movie depicted the relationship between the Muslim World and the USA, and how Muslims are treated in the US and in the media.

Can you imagine a movie about any other minority group being portrayed in this way? Take your pick: Native American, Jewish, Indian, African American, or Italian. There is no way that it could make it to the theaters. But "The Siege" made it. The double standard is blatant. Of course there's those who would say the movie was partly based on facts. What facts? All the movie did was take a stereotype and magnify it. Of course there are Muslim extremists, but no more than Christian or Jewish or any other extremists.

I implore the reader to go out and converse with your Muslim neighbors and classmates. It won't be long before you realize that the average Muslim is just another peace loving human being. In fact, the meaning of Islam and Muslim comes from the Arabic word for peace. As students of an ivy-league institution we should all be aware of the affects which the media has upon us. Don't let the television, newspaper, or radio shape your opinion of Muslims or any group for that matter. Make a concerted effort to go beyond the stereotypes. Investigate people on your own, make your own judgements, and accept all people for what they are inside.

"Sword"

was never a people, without a warner having lived among them" (55:24). There are 25 prophets and messengers mentioned in the Qur'an. Among those who are mentioned are: Adam, Noah, Idris, Salih, Abraham, Hud, Lot, Nuh, Yunus, Isma'il, Jacob, Joseph, Job, Shu'ayb, Moses, Aaron, Elias, Dhul Kifaf, David, Zakariya, Solomon, Elyas, John, Jesus and Mohammad - May the prayers and blessings of Allah be upon them all. All of them were inspired with the same message: "Li Rabbaka illaahakum - There is no God but God. For a person to deny the legitimacy of any of these prophets is tantamount to disbelief. As for the prophets not mentioned in the Holy Qur'an, they must be accepted if they are included in the authentic traditions or sayings of the Prophet Muhammad (PBUH).

Faith in the Prophets and Messengers means believing that among men, the prophets were the most perfect in knowledge and deed, the most honest and the most perfect of character, that Allah, Great and Glorious is He, has upon us. Don't let the television, newspaper, and radio shape your opinion of Muslims or any group for that matter. Make a concerted effort to go beyond the stereotypes. Investigate people on your own, make your own judgements, and accept all people for what they are inside.