

The **ISLAM** Project

Facilitator's Guide



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Dear Friends,

In spring 2001, our two television production organizations — each deeply involved in working on our own special PBS program — decided to do something unique in the world of television: We combined our resources to take our two very different but complementary documentaries into cities throughout the United States. The results have been an inspiration to us.

Audiences that have viewed *Muslims* and *Muhammad: Legacy of a Prophet* have expressed relief, even gratitude, for the way these films break through the stereotypes of Muslims and Islam usually presented in the media — images especially prevalent since September 11. They appreciate the fact that in these programs Muslims are telling their own stories. And almost everyone who has attended these screening events leaves with new community connections, a revived sense of mission, and a more hopeful attitude about how Americans can live with understanding in a multifaith society.

Both our companies started work on *Muslims* and *Muhammad: Legacy of a Prophet* in 1999. Each of our production teams had Muslims, Jews and Christians working together. As a result, we have learned more about other faiths, about our own faiths, and about how they relate to one another. New information has led to a new understanding — and a deeper appreciation of the riches that can be uncovered through these interfaith and intercultural dialogues.

We continue to take this energy into our daily lives and hope that through The Islam Project you will be able to do the same. We appreciate your commitment to building bridges and increasing understanding. These films acquire added meaning only through your involvement in the process of watching and discussing them. You give these productions their intended impact. We are grateful to you for your interest, courage and vision.

We welcome your thoughts and comments on your use of *Muslims* and *Muhammad: Legacy of a Prophet* in your communities.

Muslims

Lisa Zbar
Al Perlmutter
Anisa Mehdi
Independent Production Fund

Muhammad: Legacy of a Prophet

Alex Kronemer & Michael Wolfe
Unity Productions Foundation
Michael Schwarz
Kikim Media

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ABOUT THE FILMS

Through detailed portraits of people in their daily lives, *Muslims* explores what it means to be Muslim in Egypt, Iran, Nigeria, Malaysia, Turkey and the United States. The film shows the diversity of thought, custom and lifestyle that co-exist in the Islamic world. It is especially helpful for exploring how the politics and cultures of the countries in which Muslims live influence religious practice and interpretation, as well as for examining some of the tensions and misunderstandings that exist among Western and Islamic countries.

Muhammad: Legacy of a Prophet tells the story of the 7th century man who, in just 23 years, changed history, and whose life continues to serve as a model for more than 1.2 billion Muslims in the world today. Much of the film's story is told by American Muslims whose experiences in some way echo Muhammad's life. Leading scholars and theologians provide additional insights, making the film an excellent resource for viewers seeking to understand the basic tenets of Islamic faith and practice.

ABOUT THE ISLAM PROJECT

Developed by Active Voice and other project partners, The Islam Project uses *Muslims* and *Muhammad: Legacy of a Prophet* and practical materials related to the films to enhance understanding about Islam and Muslims. The materials, including tools such as this guide, were developed for community stakeholders: interfaith groups, Muslim organizations, educators, civil rights leaders, policymakers and media professionals.



LEADING A DISCUSSION ON ISLAM

Religious freedom is a foundational value in the United States. But the legal guarantee that individuals have a right to practice the religion of their choice simultaneously presents a challenge: we must learn how to live in the religiously diverse communities that result from that guarantee, and this requires understanding.

The September 11 attacks on the United States and their aftermath heightened everyone's awareness of Islam, but did not necessarily deepen our understanding of one of our country's fastest growing religions. The two films featured in this project offer a partial antidote to this situation, providing insight into Muslim life as it is practiced away from the headlines. The Islam Project recommends follow-up dialogues, after viewing the films, that can help people translate insight into action and apply what they learn to the day-to-day reality of living in religiously diverse communities.

As a person who convenes or facilitates these dialogues, you play a central role in encouraging people to explore the implications of religious pluralism. To help you accomplish that task, this guide provides facilitation tips and suggests discussion questions and topics. You'll find that not every item will apply to every situation. Choose the ones that seem to meet your group's needs.

Planning an Event

Discussions are most productive when participants feel safe and comfortable. As you think about how to create that kind of environment, here are some questions to ask yourself:

Is the event being held in a space where all participants will feel equally comfortable?

If you have an interfaith group, you may want to convene the initial meeting in a neutral place rather than in a mosque, church or synagogue.

How long will the event be and how will the films be integrated?

In their entirety, the two films run four hours — obviously too long to screen at a single event. Still, there are ways to use the films as springboards for discussion:

- Have participants view the film at home prior to the event.
- Plan a series of meetings, and view a portion of a film at each meeting.
- Pre-screen the films and select segments that are most appropriate to the goals of your event.



How can I ensure everyone an opportunity to be heard?

If the group is large, are there plans to break into small groups or partners, or should attendance be limited? Is the room set up so that people can see and hear one another easily? If you are working with immigrant communities, do you need to provide translators?

Am I clear about the purpose of the event?

Is this really a teaching session to introduce the basics of Islam, or is it a dialogue? If it is a dialogue, what are the central issues and how can you redirect peripheral debates or comments without being disrespectful to speakers?

Have I structured the event to motivate people and leave enough time for planning future action?

For a person who has never attended an interfaith dialogue, studied another religion, or considered the implications of religious pluralism, simply attending your event is a significant action step. But if people don't extend what they learn beyond your event, lasting impact will be limited. Planning next steps is the best way to help people leave the room feeling energized and optimistic.

Who will my partners be?

When planning your event, you may want to consider opportunities for developing partnerships with groups that you've wanted to work with more closely, groups that could deepen the value of the event. Below is a list of potential partner organizations to jumpstart this idea. Keep in mind that this list is not exhaustive and that you may want to work with other kinds of groups that are active in your community.

Religion/Interfaith Dialogue
Cultural Preservation (especially serving immigrants from countries with significant Muslim populations)
Peace and Justice/Civil Liberties/Racism
Diversity/Multicultural Education
Middle East/Southeast or South Asia/Africa
Universities/Student Groups
Social Studies or History (in middle or high school)
Gender Issues/Feminism
Anti-Defamation (especially Muslim and Jewish)
Community Centers

If you are planning an interfaith dialogue, look for ways to involve a variety of religious groups. Keep in mind that many conflicts among peoples are not necessarily based on religious differences, but are frequently and erroneously attributed to differences in faith.

Facilitation Tips

As a facilitator, your role is to create a safe space, encouraging people to share their experiences and insights in respectful and productive ways. We welcome you to browse our online guide of Facilitation Tips at www.theislamproject.org/faq/facilitators.

GENERAL DISCUSSION QUESTIONS

NOTE:

This activity is most appropriate for gatherings that include at least some Muslims. If there are no Muslims in the group, you could also try the following variation:

After viewing, ask what people learned and how the content of the films compared with what they had written before viewing.



Before viewing, ask the group to generate a list of stereotypes about Muslims or Islam. Consider where those stereotypes come from. After viewing, compare the information in the film with the list of stereotypes.

- In what ways did the people in the films reflect your experience as a Muslim? In what ways did they differ?
- As with other religions, there is a great variety of practice and interpretation within Islam. What are the main differences in approaches shown in the films?

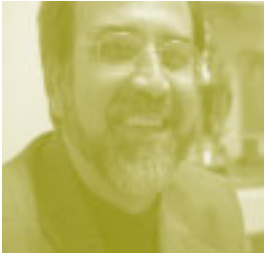
DISCUSSION QUESTIONS FOR MUSLIMS

The film opens with a challenge to look at Islam's many faces, then explores what it means to be a Muslim in Egypt, Iran, Malaysia, Nigeria, Turkey, and the United States, as well as the practice of Islam in different countries. Is Islam interpreted the same everywhere? What accounts for the differences?

The film describes a Western attitude about Islam, then poses a question: "Islam is seen as a threat, patriarchal, authoritarian, hostile to the West, militant. Muslims stand accused of jeopardizing liberal values and Western democracy. The fears exist, but are they justified?" Having seen the film, how would you answer that question?

The film provides several examples of the complexities that arise when religion and government are intertwined. Consider the following:

In Turkey, is outlawing the hijab preserving democracy or undermining it? Why does a head covering inspire such strong sentiments either for or against it?



Hadi Semati
Professor of Political Science

As described by Hadi Semati, professor of Political Science and adviser to Iran's reformist President Mohammad Khatami, the Iranian revolution sought a return to an Islamic society focused on "loyalty, community, and morality." Now idealists are confronted with the challenge of achieving this without resorting to the same kind of tyranny they originally fought. Do all societies attempt to legislate morality in some fashion? In what ways is it successful or not? Are there alternative ways to create a moral society?

Explore the tensions between globalization and modernization. How do Westerners interpret Islamic practices such as women wearing a headscarf? Why do many Muslim women, such as those living in the United States, choose to wear modest clothing and cover their heads? How do we distinguish between universal standards and cultural norms and values? Are there universal standards, as most religions assert? How can different values be reconciled in a modern, pluralistic society? Is religion incompatible with modernization as some people in the Turkish government seem to have concluded?

According to the Malaysian-based research and advocacy group Sisters in Islam, "It is not Islam that discriminates against women. It is not the verses of



Zainah Anwar
Sisters in Islam

the Qur'an. It is the way these verses have been interpreted by men living in patriarchal societies who wish to maintain their dominance and their superiority and maintain their control over women." Compare this with arguments about holy texts made by women of other faith traditions.

"We need to stop allowing extremists to dictate the public face of Islam," says a leader of the New York community organization Muslims Against Terrorism. How much responsibility should believers take for those who use their faith for destruction or repression? Are there parallels between the actions of Muslim extremists and others who commit violence in the name of religion, such as members of racist "Christian" groups like the KKK, who quote Christian scripture and use Christian symbolism in their activities? Are their similar hate groups in other religions? What responsibility does any believer have for negative actions of co-religionists?

What things about life in the United States do Muslims in the film see as compatible with Islam? What in American life challenges their living as practicing Muslims? Which of their concerns are unique to Muslims and which are shared by other religious or ethnic groups?

The film shows an interfaith dialogue. How might you use this dialogue as a model for your own efforts?

Dia Richardson
Los Angeles, CA

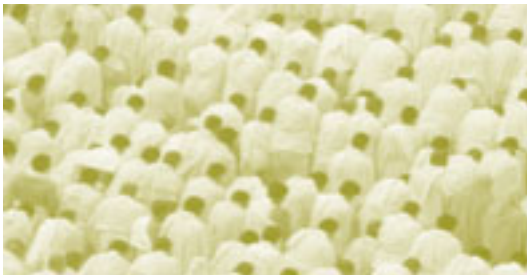


DISCUSSION QUESTIONS FOR MUHAMMAD: LEGACY OF A PROPHET

Muslims look to Muhammad as a role model. Who are your role models and which of their characteristics do you most hope to emulate? In what ways do Muslims seek to emulate Muhammad's characteristics?

Consider whether or not your religion shares the following beliefs and practices of Islam, listed in the order in which they are discussed in the film:

- If you love your Creator, serve your fellow man.
- The Prophet received divine revelation through the intermediary of an angel.
- The central holy book is the word of God as revealed to a man.
- There is only one God.
- Allegiance to God overrides allegiance to family, tribe or nation.
- People are obligated to correct injustice in the world. If you see something wrong, change it with your own hand; if you are unable, then with your tongue; if you are unable, feel bad about it in your heart.
- Individuals are responsible for seeking knowledge and truth.
- In the face of a society that emphasizes material wealth and personal accomplishment, prayer serves to remind worshippers that genuine success comes through following God's ways.



- After service to God, a person's first responsibility is to care for one's family.
- Everyone is connected and is responsible for one another.
- To save one life is as if you saved all of humanity.
- People, through their actions, are responsible for their own salvation.
- To enter Paradise, one should spread peace, feed the hungry and perform religious devotions.
- If you want to reform society, start by reforming yourself (engage in an internal jihad).

Muhammad identified injustice in his surroundings and spoke out against it, often at great risk. What do you identify as injustice? What do you consider permissible, appropriate and effective responses to injustice?

One of Muhammad's major accomplishments was to bring peace to a region rife with violence. How did that happen? Compare current media images of the Islamic world as inherently violent with Muhammad's restrictions on the use of military force only in defense, never in revenge, and never directed at killing civilians.



Kevin James
Supervising Fire Marshall
New York City

In the film, Kevin James, the NYC firefighter says, "You have to separate fanaticism from the reality and the truth of that religion." Do "fanaticism" and "fundamentalism" in religion mean the same thing? How would you define fundamentalism? Is there such a thing as secular fundamentalism? What facets of a fundamentalist approach to religion might be destructive? What facets might be beneficial?

In one of the American families, the father is concerned because his teenage daughter wants to wear a headscarf. Why is he concerned? What does this situation say about discrimination against Muslims? About pressure to acculturate or assimilate? What role does dress play in identity, especially religious identity?

While you are viewing, jot down the religious ideals and aspirations of the various Muslims who appear. Look at your list and compare it to the images of Islam in U.S. media. Are the portrayals similar or different?

Today, many perceive Jews and Muslims as intractable enemies. What did you learn from the film about the historical relationship between the two groups? What do they have in common in terms of religious beliefs and practices?

ACTION STEPS

Every community is different, so there isn't a prescribed formula for action steps. Let the group define its own concerns and brainstorm ways to address those concerns. If you need help getting started, you might consider some of these ideas:

1. Investigate how Muslims are treated in your own community. If you find instances of discrimination, create a plan to correct the situation.
2. Arrange to provide public and civic organizations with information on Islam. Help schools, law enforcement, social service agencies, medical service providers and others better serve the needs of Muslims in your community. (See Resources for groups with information on Islam.)
3. Volunteer to serve as a media watchdog, checking local media outlets to be sure that their reporting is inclusive and accurate, and challenging them when it is not.
4. With the group, brainstorm issues faced by Muslims in the workplace. Develop strategies to resolve challenges and arrange to share the group's ideas with local employers and civic groups.
5. Make plans for ongoing dialogue. Arrange for families to visit one another's homes. Have everyone invite a partner of a different faith to join in a holiday observance.
6. Hold a multireligious, multicultural potluck celebration around the time of various holidays. Be sure to respect all applicable dietary laws.
7. Arrange for the group event participants to visit a museum or exhibit together. Then create your own exhibit featuring the story of your community's Muslim population. Have group members serve as docents for the exhibit.
8. Start an interfaith reading group or study circle that focuses on topics relating to Islam or Muslims.
9. Have your interfaith reading group visit a local library and note the number of books on Islam and Muslims. Recommend new materials. Request a space for a display about Islam and Muslims, including artifacts and artwork from members of the group.

BACKGROUND INFORMATION ON ISLAM

Islam

Islam is the religion of approximately 1.2 billion people worldwide, including an estimated 6 million in the United States. Muslims view Islam not as a new religion but as a culmination of previous revelations given to earlier messengers or prophets, including Abraham, Moses and Jesus. The word "Islam" is traditionally translated as "submission" and derives from a word meaning "peace." In a religious context, it means complete submission to the will of God. Allah is the Arabic word for God, like the German "Gott" or the Spanish "Dios." It is not the personal name of a deity such as Zeus or Siva.

Muhammad

Central to any discussion about Islam is the role of the Prophet Muhammad. Born in Makkah (often spelled Mecca) in the year 570, he was orphaned at an early age. He eventually became a businessman, earning the nickname "the Trustworthy One." Muslims believe that in the year 610, when Muhammad was 40, the Angel Gabriel appeared to him in a cave near Makkah where Muhammad often meditated. There, according to Muslim belief, he received the first words of revelation, which would continue throughout the rest of his life. These words were memorized, recited and collected into a book of holy scripture called the Qur'an (sometimes spelled Koran), which means "the Recitation."

Muhammad's message of submission to the One God and social justice put him at odds with the idol-worshipping Makkian society. After many years of bitter persecution, he emigrated to the nearby city of Madinah (often spelled Medina), an event that marks the beginning of the Muslim calendar. The Madinah community was able to worship freely, and Muhammad was acknowledged as the leader of the city, including its non-Muslim groups.

The struggle to preserve the new faith continued, and circumstances pressed him to lead his followers into battle several times against Makkian armies determined to eliminate the young Muslim community. Despite superior numbers, the Makkians failed to eliminate the new faith, and eventually many became Muslims themselves.

By 632, when Muhammad died at the age of 63, the greater part of Arabia had become Muslim. Within a century of his death, Islam had spread to Spain in the West and as far east as China. As Muslim civilizations developed and expanded, Islamic law, based upon the Qur'an and Hadith, or the example of the Prophet, became formalized and today is still emulated by Muslims worldwide.



Najah Bazy
Dearborn, Michigan

Islam and Jesus

Muslims view Islam as a continuation of the original monotheistic message revealed to prior prophets, including Abraham, Moses and Jesus. Those who follow the guidance of these prophets are referred to in the Qur'an as "People of the Book." Muslims respect and revere Jesus, considering him one of God's greatest messengers, born miraculously to the Virgin Mary. However, he is not considered divine, since Muslims believe that God was neither born nor gives birth.

Basic Islamic Beliefs and Practices

Fulfilling the tenets of Islam combines belief and practice, or faith and good works. Muslims believe in:

GOD

Muslims believe in the One, unique, eternal God, who has no partner.

ANGELS

Muslims believe in the existence of angels.

PROPHETS

Muslims believe that God sent His divine guidance to humankind through prophets and messengers, beginning with Adam, and including Noah, Abraham, Moses, Jesus, and the last prophet, Muhammad.

REVEALED SCRIPTURES

Muslims believe that God sent revelations to His messengers as guidance for humankind. Among these scriptures are the Torah as revealed to Moses, the Psalms as revealed to David, the Gospel as revealed to Jesus, and the Qur'an as revealed to Muhammad.

THE DAY OF JUDGMENT AND THE LIFE HEREAFTER

Muslims believe that this life is temporary and that eventually all people will die, be resurrected, and brought before God for judgment, based on their beliefs and actions.

The Five "Pillars" of Islam

Since Islam combines belief with practice, Muslims are expected to put their faith into practice. To strengthen their faith and provide a strong framework for their lives, Muslims are asked to observe the following five acts of worship, in addition to adhering to basic moral principles encouraged by all religions such as honesty, generosity, moderation and kindness toward others.

DECLARATION OF FAITH (SHAHADAH)

Bearing witness that there is no god (deity) but (the One) God, and that Muhammad is the Messenger of God. This declaration makes one a Muslim.

PRAYER (SALAT)

Observance of five prayers daily — at dawn, just after noon, in mid-afternoon, at sunset and in the evening. The prayer involves recitation from the Qur'an and the standing, bowing and kneeling movement pattern.

CHARITY (ZAKAT)

Literally "purification" of one's wealth. Muslims give approximately 2 1/2 percent annually of their wealth, beyond their basic needs, to the poor and needy.

FASTING (SAWM)

Fasting during daylight hours in the month of Ramadan as a means of learning self-control, spirituality and empathy with the poor.

PILGRIMAGE TO MAKKAH (HAJJ)

Visiting the holy city of Makkah, home to the Ka'bah, or first mosque, believed to have been built by Abraham and his son, at a specified time each year. If physically and financially able, Muslims are required to make this pilgrimage once in their lifetime. Many of the rituals of the Hajj commemorate the life and trials of the Prophet Abraham and his family.



TIMELINE OF ISLAMIC HISTORY

- 570 Birth of Muhammad.
- 610 Beginning of Qur'an revelations.
- 622 Hijra – emigration of Muslims to Madinah; beginning of Islamic calendar.
- 632 Death of Muhammad; succession of Abu Bakr, Omar, Othman and Ali.
- 690 Establishment of Umayyad rule at Damascus, with colonization of Spain.
- 691 The Dome of the Rock and the al-Aqsa Mosque are built in Jerusalem.
- 750 Baghdad becomes center of Muslim world; blossoming of Islamic civilization.
- 1095 First crusade against Muslims by Pope Urban; Jerusalem captured in 1099.
- 1187 Saladin defeats the Crusaders and later retakes Jerusalem.
- 1258 Mongols invade Muslim lands; Baghdad is sacked.
- 1281 Ottoman Empire established; eventually rules much of the Muslim world.
- 1492 Catholic armies conquer Granada, and begin Inquisition. Seven hundred years of Islamic civilization in Spain ends.
- 1720-30 First Ottoman ambassadors sent to western capitals.



MILESTONES IN AMERICAN MUSLIM HISTORY

- 1500s Arrival of Hispano-Arab Muslims (Mudejars) from Spain in Spanish-occupied territories of the New World.
- 1717 Arrival of enslaved Africans who profess their belief in Allah and Prophet Muhammad and, in keeping with dietary strictures, refuse to eat pork.

19th Century

European colonial expansion in most of the Muslim world.

1924 Fall of Ottoman Empire; end of any centralized, 1400-year Islamic rule.

1947 Pakistan founded as state for Muslims in Indian subcontinent.

1979 Iranian Revolution and establishment of Islamic Republic.

1980s Afghani mujahideen fight and eventually defeat Soviet army.

2001 September 11th terrorist attacks tied to Osama bin Laden; war against terrorism begins.



1922 Islamic Association formed in Detroit, Michigan.

1933 Nation of Islam formed based on a mixture of Islamic and black nationalistic ideas.

1934 First building designated as a mosque established in Cedar Rapids, Iowa.

1952 U.S. government allows Muslim servicemen to identify their religion as Islam.

1963 Muslim Students' Association (MSA) founded.

1965 El-Hajj Malik El-Shabazz (Malcolm X) assassinated in New York.

1975 Warith Deen Muhammad renounced teachings of Nation of Islam and led large segment of African American community into mainstream Islam.

1982 Islamic Society of North America (ISNA) formed out of the MSA.

1991 Charles Bilal becomes first Muslim mayor of an American city, Kountze, Texas.

1993 First Muslim chaplain is hired by the U.S. Armed Forces.

1993 Islamic Shura Council, coalition of four major Muslim organizations, established.

2002 Dr. Elias Zerhouni appointed to the National Institutes of Health, becoming the highest ranking Muslim in U.S. office.



One-fifth of the world's population, or 1.2 billion people, identify themselves as Muslim. Almost 90% of the world's Muslims live outside of the Middle East.

There are approximately 6 million Muslims in the United States.

Source: *Teaching About Islam and Muslims in the Public School Classroom. A Handbook for Educators. 3rd Edition.* Fountain Valley, California: Council on Islamic Education, 1995.

RESOURCES (please visit www.theislamproject.org)

www.Frontline.org contains an array of resources including program transcripts, extended interviews, links to readings, discussions and more.

www.pbs.org/muhammad features a virtual Hajj that allows visitors to experience the pilgrimage taken by Muslims, and includes transcripts, articles from individuals who participated in the documentary, and footage from the film. Launch, December, 2002

NATIONAL PARTNERS TO THE ISLAM PROJECT

Center for Muslim-Christian Understanding at Georgetown University
cmcu.georgetown.edu

Council on Islamic Education
www.cie.org

Freedom Forum/
First Amendment Center
www.freedomforum.org

Hope in the Cities
www.hopeinthecities.org

Islamic Society of North America
www.isna.net

North American Interfaith Network
www.nain.org

Pluralism Project at Harvard University
www.pluralism.org

The National Conference for Community and Justice
www.nccj.org

ON ISLAM AND MUSLIMS

www.amconline.org
The American Muslim Council provides statements on a variety of policies affecting Muslims in the United States. The site also includes a detailed fatwa on Muslim participation in American electoral politics.

www.arches.uga.edu/~godlas
Professor Alan Godlas of the University of Georgia has compiled and posted detailed information about Islam on this site.

www.beliefnet.com
A multifaith site that provides information and spiritual tools, including useful resources on Islam.

www.cair-net.org
The Council on American-Islamic Relations (CAIR) was established to promote a positive image of Islam and Muslims in America. The site includes demographic information and a search-by-zip code service for mosques and other Muslim organizations.

www.cie.org
The Council on Islamic Education provide resources about including accurate information on Islam and Muslims in the curriculum. To facilitate planning, the site gives dates for holidays. It also includes a helpful glossary, essays on curriculum and research, and publications to order.

www.islamicinstitute.org
The Islamic Institute provides an Islamic perspective on domestic issues, primarily to elected officials and government staffers.

www.ing.org
The Islamic Networks Group offers presentations relating to Islam and the Muslim world to educators, law enforcement agencies and the media. Its goal is to eliminate stereotyping through education.

www.wdmonline.com
Site of Imam W.D. Mohammed, who provides leadership through the Muslim American Society and the Ministry of W.D. Mohammed.

www.matusa.org
A group of young Muslim-American professionals founded Muslims AGAINST Terrorism (MAT) in the wake of the September 11th attacks upon the World Trade Center in New York City and the Pentagon in Washington, D.C. The site provides information on MAT's interfaith, Muslim, educational, media literacy projects.

www.stg.brown.edu/webs/quran_browser
The Scholarly Technology Group at Brown University maintains this searchable online English version of the Qur'an.

GEOGRAPHY/DEMOGRAPHICS

www.oic-oci.org
Site of the Organization of the Islamic Conference to the United Nations. Click on "members" to find basic information on the 56 member states.

www.utexas.edu/menic
The University of Texas' Center for Middle Eastern Studies maintains this site with country-by-country information for the Middle East and Central Asia.

<http://news.bbc.co.uk/hi/english/world>
The BBC's news bureau site includes profiles on every country in the world.

www.cia.gov
The Central Intelligence Agency's official Web site includes the World Factbook, as well as a comprehensive list of chiefs of state of governments around the globe.

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CREDITS

Muslims

Independent Production Fund (IPF), a nonprofit 501(c)(3), was established in 1988 to create, develop, produce and distribute programs and series that focus on issues of current concern. Its projects have aired on PBS and have been distributed to educational and health care institutions throughout the United States.

Muhammad: Legacy of a Prophet

Kikim Media draws on 25 years of experience in print and broadcast journalism to engage, entertain and inform audiences. Productions are guided by a fundamental commitment to fairness and accuracy, and by an abiding conviction that a true story, honestly told, can change people's lives.

Unity Productions Foundation is a nonprofit 501(c)(3) production company whose mission is to develop balanced, fair and accurate journalistic material concerning the world's cultural and spiritual traditions in order to help increase understanding and tolerance.

The Community Engagement Team

Active Voice is a multicultural, nonprofit team that helps groups use social issue television programs and films as tools for community building, citizen engagement and partnership development.

See Resources for national partners.

To buy, rent or purchase *Muslims* for educational use, please contact:

Video Collection
1 800 538.5856
www.videocollection.com

E3940 Muslims (VHS) \$29.95
D3940 Muslims (DVD) \$29.95
Shipping & handling - \$5.95 per copy
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