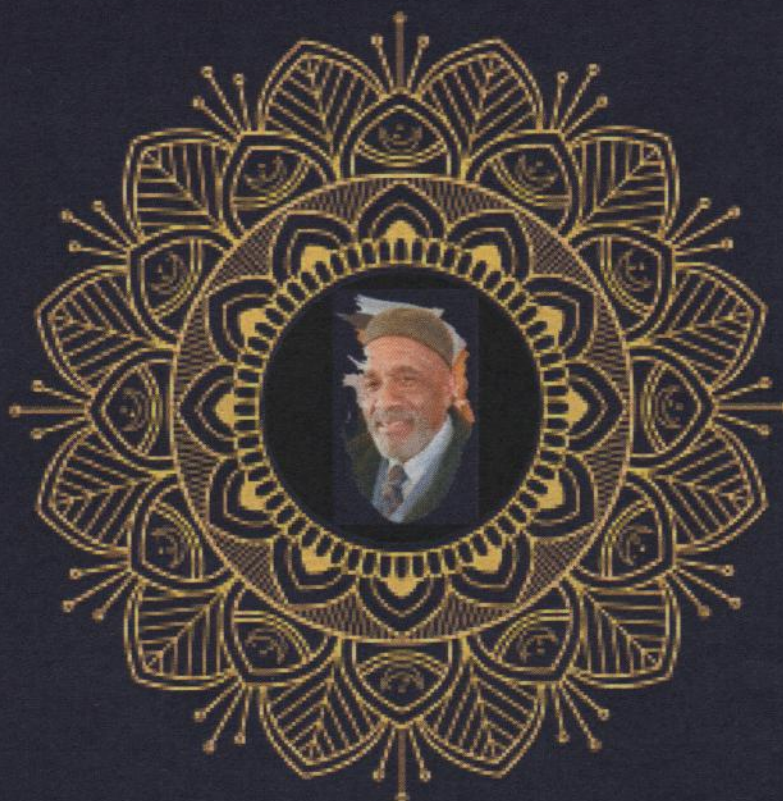


أَقْبَلُكُمْ بِمَا كُنْتُمْ بَيْنَنَا

SERVANT, LEADER, FRIEND



Honoring the Life and Legacy of
Imam Abu Qadir Al-Amin

12 March 1950 – 18 April 2024

Saturday, 08 June 2024 ~ 1.00p

The Islamic Cultural Center of Northern California

1433 Madison Street ~ Oakland CA



PROGRAM

1:00p Imam Shakoor with Hosts/MCs Jeremiah and Jamielah

1:05p Welcome; Zuhr Prayer (upstairs on the 3rd floor)

2:00p Recitation - Turkish Community and SFIS

2:10p Abu Qadir: The *MAN*

- Poem - Family (*Regina Earl*)
- Reading of the Obituary (*Tyquion & Nailah*)
- Song - Family (*Samaria Morrisette/Sam Cooke*)
- Stafford Elahi & Robert Taft
- Hon. Cheryl Sudduth
- Rev. Michael Pappas, SFIC

2:45p Abu Qadir: The *LEGEND*

- Shaykh Abdur Raoof Nasir
- Center on Juvenile/Criminal Justice
- Hala Hijazi
- Samy Baaghil, SF Islamic Center
- Imam Wali Muhammad
- Imam Bilal Mustafa

3:10p Abu Qadir: The *IMAM*

- Imam Michael Salaam
- Hajjah Ni'mat Shaheed
- Preacher Moss
- Imam Sulaiman Hamed
- Imam Saafir Rabb II
- Amir Sundiata Ar-Rashid
- Imam Omar Shakir
- Sh. Hamza Yusuf
- Imam Faheem Shuaibe
- Imam Na'il Shakoor

Closing Remarks: Qadir Al-Amin and the Al-Amin Family

~ Asr Prayer (5:03p) & Fellowship with light refreshments immediately following the Service. ~





Honoring the Legacy of Imam Abu Qadir Al-Amin

Imam Abu Qadir Al-Amin occupies a cherished place in our hearts, embodying the spirit and dedication of a true servant of Allah. Appointed in 1981 by the distinguished leader Imam W. Deen Mohammed, Imam Al-Amin began his journey as the Resident Imam of the San Francisco Muslim Community Center. His tenure has been marked by an unwavering commitment to his faith and community with a fervent mission to sow seeds of transformation, reconciliation, reparations, and community development. He served as the Muslim Chaplain at the Federal Prison FCI in Dublin, California and co-founded the Center on Juvenile & Criminal Justice where he dedicated more than two decades in various roles including Program Director and Associate Director.

As the Imam of the San Francisco Muslim Community Center, Imam Al-Amin's leadership extended throughout the Bay, the United States, and the World. From 1995 to 2010, he was the Convener of Western Regional Imams, guiding and uniting religious leaders across the region. His profound commitment to community organizing saw him addressing issues at both city and state levels, demonstrating his deep-seated resolve for justice, transformation of social systems, community development, and teaching principles of self-sustain ecosystems and economic collaboration and cooperation.

Imam Al-Amin's dedication has also led him to represent the Muslim community on a global stage. His travels took him to Saudi Arabia, Thailand, China, Mexico, Turkey, Kenya, Kuwait, Abu Dhabi, and Dubai - each journey reflecting his steadfast devotion to the betterment of our communities and the broader Muslim Ummah. His life and work remain a testament to the noble calling of an Imam, serving with integrity, wisdom, and boundless compassion.

Support the SF Muslim Community Center

Support San Francisco Muslim
Community Center

Use your phone's camera to scan the QR
code below



Or visit

<https://www.butter.com/sfmc>



Support SF Islamic Schools



Not an end, yet a transition to eternal peace, leaving behind a legacy of service, love, unity, and an unwavering commitment to civic duty, a want for transforming people's minds and hearts, and an unyielding yearn to build, strengthen, and develop community.

His life - *a legacy of love, compassion, & service, no matter the struggles or setbacks* - serves as a testament to the power of redemption and the unyielding influence, the strength, the beauty of God's grace, mercy, and the positive beauty of second-third/fourth/fifth chances when you are heeding to God's way. His work and his life should continue to inspire and guide us all.

In'sha Allah.



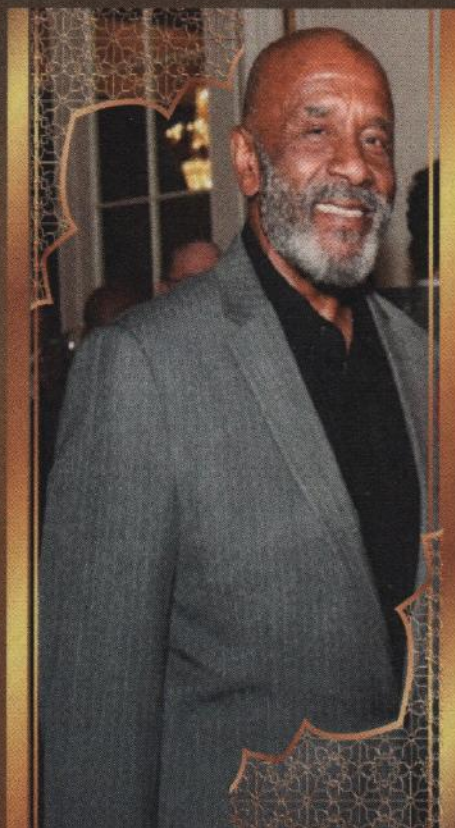
Our family has been deeply moved and remains greatly appreciative and grateful to all for the prayers and visits, the calls and meals, texts, support, and encouragement. You each have made these days and this year less daunting to navigate, especially as we face life without Abu Qadir's daily (physical) presence. He has left a wonderful legacy of service, compassion, education, love, and community.

Thank you for your support and prayers during this difficult time. Your words of comfort & expressions of kindness are greatly appreciated. The family requests that you join us for Asr prayer and refreshments immediately following the Service.

Forever Grateful, The Al-Amin Family

https://www.launchgood.com/v4/campaign/support_the_family_of_imam_abu_qadir_alamin

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Abu Qadir Al Amin
Celebration of Life

March 12, 1950 - April 18, 2024

*Blessed be He in Whose hands is Dominion; and He over all things hath Power;
He Who created Death and Life, that He may try which of you is best in deed;
and He is the Exalted in Might, Oft-Forgiving;*

Holy Qur'an Surah Al-Mulk, 67:1-2

REMEMBERING ABU QADIR

Abu Qadir Al-Amin was born at home on March 12, 1950, as Milton Earl to parents Eugene Robert Earl, and Evelyn (Render) Earl in Danville, Illinois. He was the second born of eight children.

In 1961, his parents moved from Danville to Vallejo, California as his father served as a Sargeant in the U.S. Airforce and was stationed at the Mare Island Naval Shipyard. Milton's family lived in Vallejo's Floyd Terrace neighborhood, until moving to the Country Club Crest in 1967. Milton attended Solano Jr. High and Vallejo Senior High Schools.

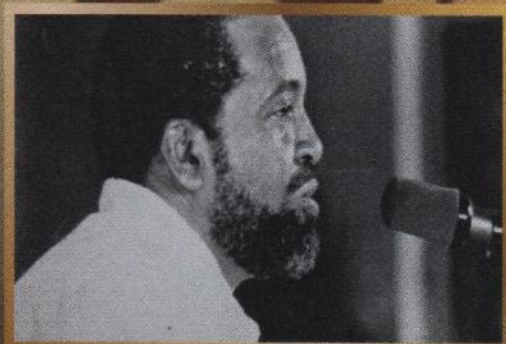
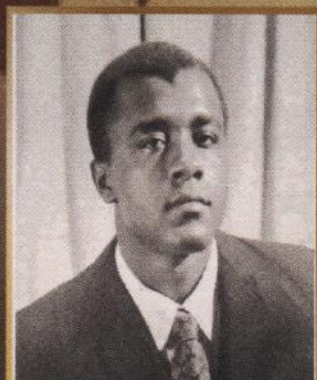
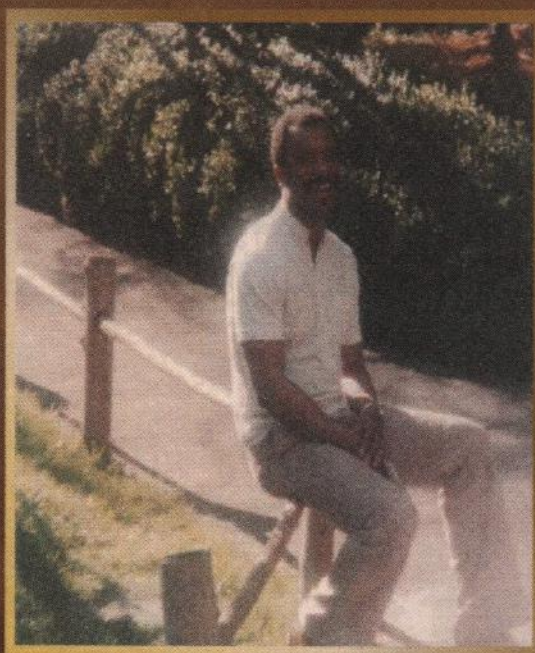
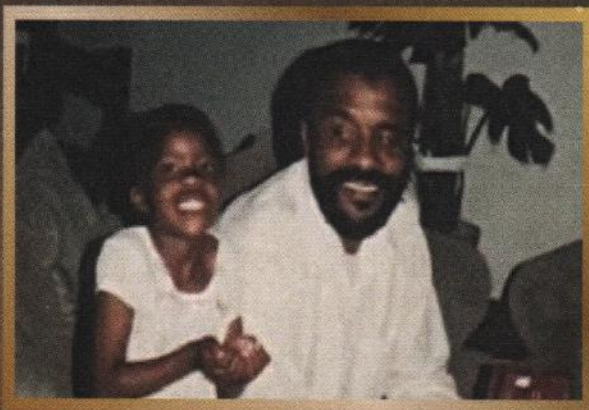
As a bright and energetic young man, he made many life-long friendships during childhood. He played football, and enjoyed 'shagging' golf balls and fishing at Chabot Lake. ("Where they biting at?!") Even so, at that time, he struggled with negotiating the social and economic challenges faced by Black families in 1960s Northern California. He was confronted with perplexities he and some of his young contemporaries were not equipped to handle. The tangible struggle for civil rights, protection from abuses (both in and outside the home), and economic and educational equality were not so apparent in his community. As an aggrieved teen, he subsequently sought out less honorable distractions.

In 1967 Milton was introduced by a neighborhood friend, Stafford Elahi, to Islam through the Nation of Islam. This nationalist and religious organization sought to teach the downtrodden and defenseless Black people a thorough knowledge of God and of themselves." It would later prove to make a pivotal impact on his personal development.

Still navigating an unstable environment, a young Milton found his way into the "school -to-prison pipeline" by way of the CA Juvenile (in)Justice system, and finally to a capital conviction in 1970 and was sentenced at the age of 19 to California's Death Row. During the early years he was introduced to the orthodox teachings of Al-Islam by members under the leadership of Imam W.D. Muhammad. At about the same time he received his 'letter' and became Milton X, and later he took the surname 'Al-Amin' (The Trusted One).

Al-Amin was instrumental in the growth and development of the Muslim community inside with the support of the local Bay Area Muslim community. Known as "Brother Secretary" he served the Muslim community there diligently until his release. In 1972 California overturned the Death Penalty and his death sentence was commuted to a determinate Life sentence, of which he served nine years. Abu was released from prison in 1978 as a 'model prisoner'.

TRANSITIONS



IN THE SPIRIT OF EXCELLENCE

Remaining in the spirit of entrepreneurship and association with the Muslim community's Collective Purchasing Conference, Abu represented Imam W. Deen Mohammed as an Overseas Buyer/Negotiator and distributor of men's formal wear (Black Tie Clothiers). This business took him to China, Thailand, and Mexico. He was also known for his wholesale distribution of body oils, his blend/brand of Shea butter (African Triple Heritage), and other natural products.

Abu Qadir served as the Program Director of the Center on Juvenile & Criminal Justice (CJCJ) Supported Living Program (SLP) and later as Associate Director until his retirement in 2012. He served as an active member of the SF Interfaith Council from 1996 to the present.

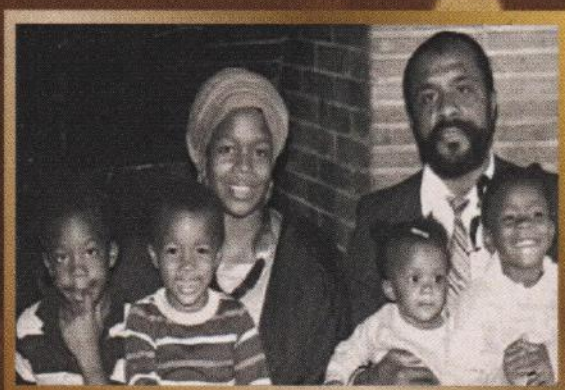
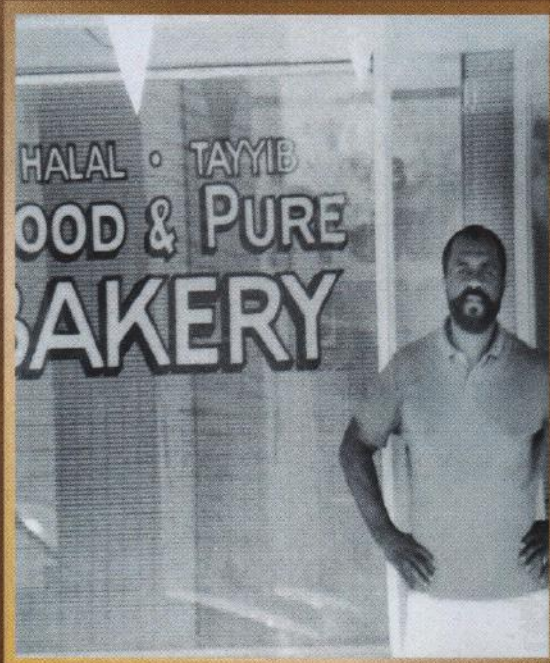
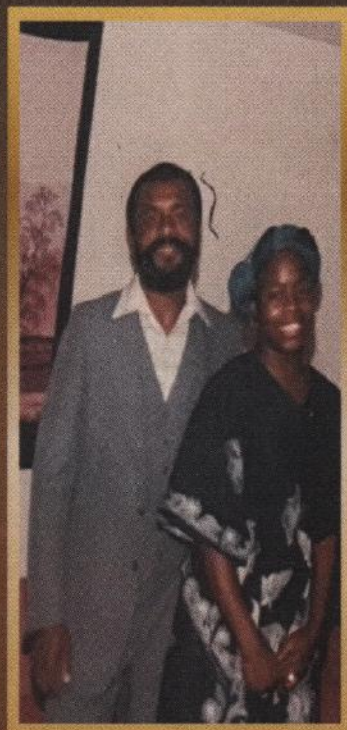
He came out of retirement in 2019 to work for NOVA through Bayview Senior Services in San Francisco as an In-Custody Case Manager responsible for receiving and assisting the elderly who were re-entering society after long carceral periods. It is the work he was doing when he fell ill.

As dedicated as Abu was to his various careers to support his family, he was unrelenting in his commitment to serve the local, national, and worldwide Muslim community. His support for Muslim and Black businesses was unwavering.

Abu was appointed Imam of Masjid Muhammad (now Masjidul Waritheen) in Oakland by Imam W.D. Muhammad in 1980 and served in that capacity until 1982. Later, he served as an assistant to Imam Nu'man Abdullah in San Francisco, and upon Imam Numan's death in 1984 became Resident Imam of the San Francisco Community Center until his recent passing. His representation of the Bay Area Muslim community to the world through his professionalism, charismatic engagement, and his commitment to elevating the community cannot be understated.

His involvement and participation took many forms; from his role as Convenor of the Western Region Imams and Chaplains (WDM), his memberships in various Muslim and secular councils, boards, and networks, to serving a vital role in advocating for a Muslim Chaplaincy in California prisons, and briefly serving as one at FCI Dublin. Abu's service to Al-Islam and the Muslim community took him to many different cities across the United States and abroad. His personal and business endeavors took him to Mecca, Singapore, Turkey, Morocco, China, Thailand, and to six Kenyan cities as part of their UN Aid & Outreach Rehab Project. He was appreciated and respected wherever he traveled.

MEMORIES



... LIKE A GOOD TREE FIRMLY PLANTED

In 1978 Abu received a \$200 "gate check" from the State of California upon his release. In an attempt to cash this check with no valid identification, Abu entered a San Rafael Bank of America where he hoped to catch a break. Understanding his situation the bank teller facilitated the cashing of his check and as if by Divine Providence the following year, on June 23, 1979, Abu married that bank teller, Diane Sanders now known as Diane Hafsah Al-Amin. They were married in San Rafael by a local cleric, Imam Muhammad Abdullah of Hayward, CA with whom he remained friends until the latter died in 1992.

From the union of Abu Qadir and Diane Hafsah Al-Amin were born son Qadir Al-Amin b.1980, daughter Saidah Al-Amin b.1982, son Bilal Al-Amin b.1984, and daughter Darisah Al-Amin b.1986

To support his growing family, Abu - a baker by the trade he learned in prison - honed his skills working for various popular Bay Area bakeries. His skills, talent, and entrepreneurial drive led him to start a wholesale bakery in Cupertino, Pacifica, and later to establish Good and Pure Bakery with his Muslim brother and business partner Mikal Abdul-Mateen in Oakland, CA. Their bean pies, various cheese pies, and a deluxe carrot pie, which Abu called the 24 Karat Pie, were very popular among his customers and family.

Abu always encouraged life-long learning and himself was a partner in a few business ventures supporting community education including: Bismillah Booksellers 1980, United Book Distributors in 1983, and with co-owner Hafsah the Great News book store from 1986 to 1990 in San Francisco. Abu attended the College of Marin, SF State Univ. (Arabic Studies), and UC Berkeley's International Business program.

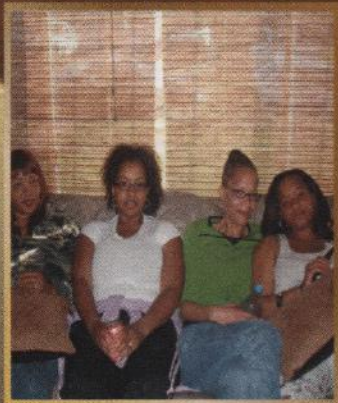
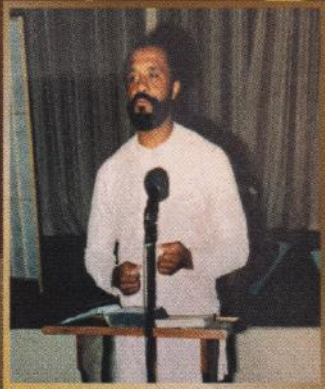
In 1988 he was one of 5 individuals featured in an ABC News 20/20 documentary which tracked the progress of men whose Death Sentences were commuted and subsequently released. He was also a guest of the Mc Neil Leher Hour, hosted by Soledad O'Brien, who highlighted his remarkable journey from a former death row prisoner to active civic responsibility.

"AL-AMIN" as friends referred to him, was blessed to make Hajj, the Muslim pilgrimage to Mecca, in 1988, Umrah in 1990 and again in 1997 during Ramadan, and in 1995 he led a Hajj delegation from the SF Bay Area.

Abu's service to the community was a reflection of his service to his family. He thrived in his roles as a husband, father, brother, nephew, uncle, and son. Abu was a motivating factor in reuniting his siblings who were separated during his incarceration. He fulfilled his role as the big brother to his siblings by giving advice and support and was a unifying presence among them. He and Hafsah always opened their home to family and others when it was needed most. He was a dedicated father and husband who provided his family with love, support, guidance, direction, discipline, and an example of how to be a good Muslim. Abu's love and dedication to family transcended through the generations of his family to his nieces, nephews, and grandchildren.

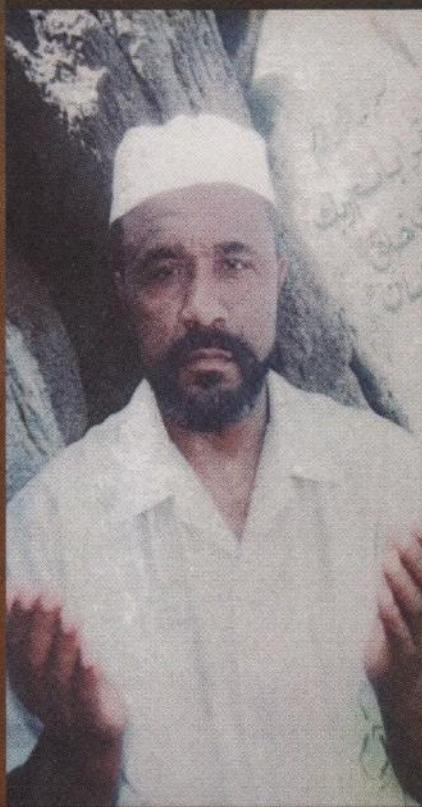
Abu became seriously ill on April 13th, 2023, and experienced a subsequent decline in health, ultimately succumbing to his condition on April 18, 2024. He was preceded in death by his father, Eugene Robert Earl Sr., mother Evelyn Earl, brothers, Eugene R. Earl Jr., William Brian Earl, Edward Andrew Earl, and sister, Lily Marie Earl. He is survived by his wife Diane Hafsah Al-Amin, his children Qadir Al-Amin, Saidah Al-Amin, Bilal Al-Amin, and Darisah Al-Amin, grandchildren Nailah Alise Al-Amin, Shania Jordae Faith Al-Amin, Riyadh Shay Rashad Al-Amin, Markese Idris Al-Amin Scott, Razaria Hasina Scott, Samira Reign Al-Amin, Brielle Penelope Al-Amin, Xavier Ahmad Harris and Raylan Dwayne Graham; brother Anthony Maurice Earl, sisters Regina Yvette Earl Turner, Teresa Earl Calero and a host of aunts, uncles, nieces, nephews, cousins, close friends, and brothers and sisters in Al-Islam.

May Allah (SWT) grant him the highest peak of Jannah and forgive his sins.



In the Name of Allah, Most Gracious, Most Merciful. Praise be to Allah, the Cherisher and Sustainer of all worlds. Most Gracious, Most Merciful. Master of the day of Judgement. You alone do we worship and your aid we seek. Show us the straight way. The way of those upon whom you have bestowed your favors. Those whose portion is not wrath, and who do not stray.

Holy Qur'an Surah 1

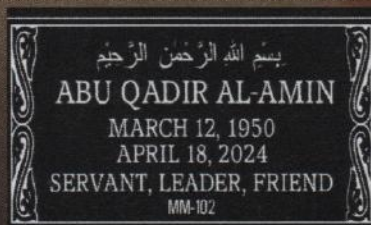


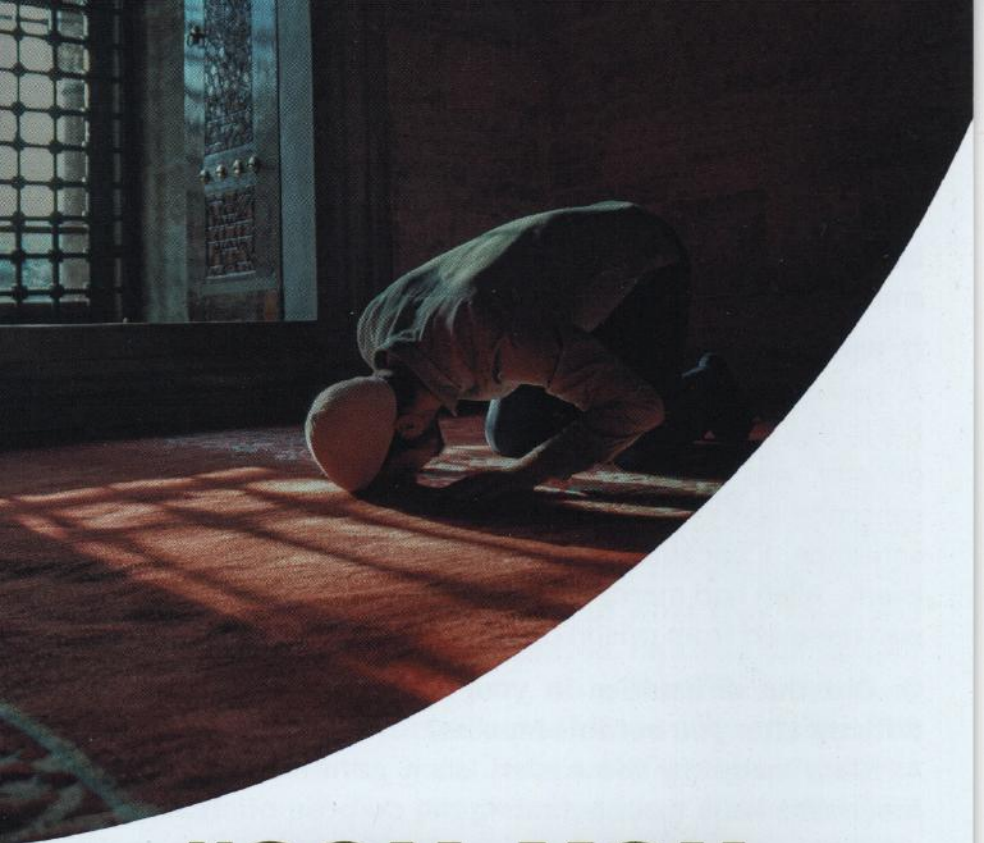
Acknowledgement

The Al-Amin family would like to express our heartfelt gratitude to each and every person who has provided us with unwavering support, prayers, and encouragement during this difficult time.

Your kindness and presence have been a source of immense comfort and strength for us, and we cannot thank you enough.

The Al-Amin / Earl Family





"SON, YOU DIDN'T GET CHEATED"

From Death Row to a Respected
Leader in his Community.

**By Imam Abdul Qadir
as told to the Editor**

WHY I EMBRACED ISLAM



To read the entire
interview, scan this
QR code.

Islamic Bulletin
islamicbulletin.org



Q: What is your current occupation?

A: I am the Imam of the SF Muslim Community Center. I am also the founder and director of a rehab center for Muslims and ex-inmates; I help them to reacclimate into society and make a smooth transition back with their families.

Q: When and how did you become Muslim?

A: Having been a former death row inmate, I was sentenced to die in San Quentin's gas chamber May the 4th, 1970. The death penalty was overturned in 1972. As a result of that, my sentence was changed from death to life. While serving a life sentence, I became a Muslim. I began to learn and practice Islam. Allah had mercy on me and gave me a new lease on life. I was released from prison on December the 4th, 1978.

Q: Did the difficulties in your life become easier or more difficult after you became Muslim?

A: Islam made my life easier; Islam gave me guidance. Many Americans have trouble finding the purpose of life. Islam gave me purpose; I was responsible to Allah. My behavior needed to conform to what Allah says in the Quran. I realized that the best way for me to fulfill my human potential was to obey Allah. It also got easier as I grew in my Islam. I became more comfortable following the guidelines in the Quran. And I became very uncomfortable doing many of the things that were available in society. Society is filled with temptations. At that point in my life, those challenges became less of a struggle for me because I had grown using the Quran. I learned the dangers of this society from my life before I became Muslim. I made a conscious choice to leave that lifestyle behind.

Q: What Islamic education is available to Muslims in prison?

A: In some prisons in California, the State hires Muslim chaplains. They provide education, Islamic teachings, counseling, and guidance. Also, *The Islamic Bulletin* organization got volunteers to go into the prisons to provide services to that community of Muslims. They are knowledgeable people who instruct and support them. Many help the Muslim prisoners overcome the mental and spiritual deficiencies that caused them to be incarcerated.

Q: If you had to describe the Five Pillars of Islam to someone raised in this society, how would you do it?

A: The Prophet (PBUH) explained that Islam is based on certain principles. The way you build your Islam is similar to the way you build a house. First, you build the foundation, then walls, roof, electricity, etc. Many elements go into building a house. The same is true of your spiritual life. The foundation is belief in the Oneness of Allah. The walls, metaphorically, are the five daily prayers (salah). In conjunction with the foundation, they keep the whole structure together. Then a person practices fasting in Ramadan, pays a Zakat (mandatory charity) and sadaka (voluntary charity), which are like a fortress – not just a house – for our souls in this life and The Next.

Q: What do you see as the most significant challenge Muslims face in the criminal justice system?

A: The most difficult challenge is not while they are in prison, but when they get out. The question is: "What are they going to do with their Islam after they get out?" They did not go to prison because they were Muslim but because their behavior was not Islamic. While in prison, Islam made sense to them so they became Muslim. It gave them something to believe in and to do. When they return to society, the challenge is: "You believe in Islam, do you practice your beliefs now?" Islam is not just saying that you are Muslim but doing it. Islam is word and action – Belief and practice. It is not easy, but it is essential. Because we don't have a Muslim life in our society or many services for us in our Muslim communities, i.e., we don't eat or study together, it is difficult for many Muslims. Because of this, ex-inmates and new Muslims often lack the support they need to practice and strengthen their Islam. It requires their individual faith and commitment. They have to strive hard to avoid the pitfalls in society. They usually have to avoid previous relationships and the community they were a part of before they went to prison or became Muslim. All their old ideas have to be re-evaluated in the light of their new Islamic views. For many, this is a great challenge. They expect that they will have a great reception for them as Muslims when they get out and there is not. There should be assistance for them from the Islamic community. There should be homes and jobs. It is not the reality. People must be self-motivated in Islam. Perhaps, in the future, there will be that kind of community support. There is a huge demand for Books, Qurans, literature. Currently, the demand is greater than what we supply. Hundreds, even thousands, of Qurans are being requested.

Q: How is "dawa" (inviting to Islam) being practiced in the prison system? Are there pitfalls?

A: Many prisoners realize the spiritual benefits of Islam and convert. They also feel responsible to pass on what they have learned; they want to give something back. That's one of the motivations for many people, including myself. I came into Islam like that. It was a great blessing and a source of relief and guidance. I came out of that maze (prison) with my sanity, body, mind, and health intact. I learned a lot from individuals there; some are still there. I feel indebted to them. I also want to offer them hope. It is possible for people to change and begin a new life of integrity. It comes from the blessings and favor of Allah. When in prison, ironically, you have the "freedom" to study. You don't have to worry about paying rent, electricity, water, heat, groceries, etc. You don't have the normal burdens of life. In a way, it's like "boarding school" – if you can see it from that perspective. That's one of the benefits I found from the nine years that I was incarcerated: I had time to study. I would spend time reading. I was exposed to a great deal of good information about Islam. I studied Arabic and was able to start reading the Quran in Arabic. It was difficult, but I had the desire. It became my time for preparation.

In some ways, it was easy because there was nowhere to go and nothing to do. There was no reason not to make salah five times a day. The demands are different on the outside.

Q: Did your family object to you studying Islam?

A: Not really. Interestingly, when I was 17, I also started going to Islamic meetings more. In my youthful enthusiasm, I went home and threw away all the pork. I didn't want them to feed pork to my brothers and sisters. My father said, "Are you crazy, boy? You don't buy the food." He had a point. My mother had reservations. However, as she began to understand Islam, and see the change in me, she would (and still does) give Zakat. She tells me that whenever she doesn't give Zakat, it seems like "something always goes wrong with her money"! One day we were talking about my beliefs in Islam and she told me, "Son, you didn't get cheated." That said it all for me!

My father did not like the Nation of Islam, either. In 1970, when I was on death row and really started to study and practice Islam, my father told me that I would be better off taking the direction of Malcolm X instead of Elijah. I told him that he didn't know what he was talking about. That was my understanding at the time. He evidently had insight because of his life experiences, which, in my youth, I didn't appreciate.

Q: What is your relationship with your family as a Muslim?

A: It's very good. I have really good relations with my mother. She is back in Illinois now. We talk and write. When she is around me, she prays with me by following me in salah. That's a blessing! Recently, I talked to her about accepting Allah and she didn't say no. I'm very hopeful for her. Several weeks ago, my older brother who introduced me to NOI took his Shahada. I also have another brother and his wife who accepted Islam several years ago. My youngest sister also accepted Islam.

Q: How difficult was it to suddenly stop and give up many of the non-Islamic things you had been doing?

A: It was a challenge. Even down to speech. I went through withdrawals on cussing. I had to become conscious of my tongue – not using certain words or saying certain phrases. A lot of effort went into that. At that time, since I was confined, I didn't have the temptations of drugs or alcohol which I had used for a brief period as a teenager. That part wasn't a challenge for me while I was on death row.

Once I returned to the main line population in the jail, the opportunities and temptation to use those things were there. They were available in large quantities and that was a prevailing problem. People were hooked on heroin in prison. Having the self-worth that Islam gave me made me appreciate that my body was sacred. I no longer wanted to participate in my own desecration through drugs and alcohol. It was available, but it wasn't a problem for me because I had been practicing Islam for two years and four months by then – while on death row. I was also making **Tahajjad** (prayer in the middle of the night) To this day, I believe that I was released due to my consistent Tahajjad prayers..

Q: Did you find it hard to give up belief in the Trinity?

A: Around age 12, I began to be aware of some inconsistencies and unanswered questions in Christianity. I began to recognize some of the misinformation we were being given and I began to question it. I began to have doubts about the doctrine. As a teenager, I began to hear some of the NOI arguments against the Trinity, such as how could you get 3 in 1? It is a contradiction. I was influenced by those teachings. But, the strongest influence on me was the bad treatment of the Christian establishment towards African Americans. Something inside me wouldn't allow me to accept a doctrine that had treated people so badly. That made me cautious and I never opened up wholeheartedly to their beliefs. Although I believed in God wholeheartedly, certain aspects of Christianity did not work for me. I keep within the realm of what they know and accept. For instance, since Jesus prayed, he could not be God because God has no need to pray. Also, Jesus said, "My God, My God, why hast thou forsaken me?" Doesn't that prove that Jesus wasn't God. In the Bible, Jesus asked (the people), "Who do thou say I am?" The people responded: "Good Master." Jesus said, "No, there is none that is a good master, but One, and it's He that is in Heaven." So he denied being called "Good Master." If he didn't accept being called "Good Master," how would he accept being called "god"? A "good master" is much less than a "god." There are people who master things. We call them "masters" of a subject or trade or craft, not a god. Additionally, the Bible referred to David too as the "only begotten son". How can there be two "only begotten sons"? In Christianity, there are three concepts that you cannot question. You have to accept them on "faith" (because they don't make sense). They are the Trinity, original sin, and the divinity of Jesus. Because Jesus was born of a human parent, he too would have original sin. So, none of those three things make sense. It contradicts them all. Many Christians can't have a rational discussion about these things. They get very emotional – unless Allah blesses their hearts. Then, they convert to Islam. Their questioning of Christianity leads them to the logic of the Quran and Islam.

Q: How do you address their idea that you will go to Hell if you don't accept Jesus as your Savior?

A: A Christian woman told Imam Mohammed that he would not be saved unless he accepted Jesus as his lord and savior. He said, "Ma'am, I would like to get your opinion. What do you think about Abraham, Moses, Noah?" She responded: "They were the best man, etc." The Imam then asked her, "Do you believe they had salvation?" She answered, "Of course they had salvation." He then pointed out that they lived before Jesus and so they didn't know about him. I don't argue with anyone. I merely point out the inconsistencies in their beliefs. Sometimes, just our presence is a form of dawa. Make them think and consider their positions. **To read the entire interview of Brother Imam Abdul Qadir, go to the Islamic Bulletin website Newsletters, Issue 15 or scan the QR code from the front cover.**

MAY ALLAH (SWT) HAVE MERCY ON HIM



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In 1961, his parents moved from Illinois to Vallejo, California. Al-Amin's father served as a Sergeant in the U.S. Air Force and stationed at the Mare Island Naval Shipyard. He attended Solano Jr High and Vallejo Senior High Schools.

Navigating an unstable environment, a young Al-Amin found his way into the "school-to-prison pipeline" by way of the CA Juvenile (in) Justice system, and finally to a capital conviction in 1970. He was sentenced at the age of 19 to California's Death Row. In 1969, while incarcerated at San Quentin, he was introduced to the orthodox Muhammad. At about the same time he received his 'letter' and became Milton X, and later he took the surname 'Al-Amin' (The Trusted One).

In 1978 Al-Amin received a \$200 "gate check" from the State of California upon his release from prison. In an attempt to cash this check with no valid identification, he entered a San Rafael Bank of America where he hoped to catch a break. Understanding his situation the bank teller facilitated the cashing of his check and as if by Divine Providence the following year, on June 23, 1979, Abdul-Qadir married that bank teller, Diane Sanders, now known as Diane Hafsah Al-Amin. From the union of Abdul Qadir and Diane Hafsah Al-Amin were born son Qadir Al-Amin b.1980, daughter Saidah Al-Amin b.1982, son Bilal Al-Amin b.1984, and daughter Darisah Al-Amin b.1986.

In 1988, Al-Amin was one of 5 individuals featured in an ABC News 20/20 documentary, which tracked the progress of men whose death sentences were commuted and were subsequently released. He was also a guest of the Mc Neil Lehrer Hour, hosted by Soledad O'Brien.

Al-Amin became seriously ill on April 13th, 2023, and experienced a subsequent decline in health, ultimately succumbing to his condition on April 18, 2024.

MAY ALLAH (SWT) HAVE MERCY ON OUR
BROTHER, IMAM ABDUL QADIR.

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