



TMO's 9th Annual Banquet Dinner

By: TMO Staff

The ninth annual TMO Foundation's banquet dinner was held at Burton Manor in Livonia, Michigan on September 23rd, 2018.

The banquet takes place every year with the motto, "Giving a voice to our youth."

This alternative media newspaper was established in 1999. The reason was to establish a platform of media to the Muslim community to have a strong voice.

The program started with a beautiful Qur'an recitation by Imam Mabrook. Dr. Iltefat Hamzavi (President of



TMO) gave welcome remarks to the guests.

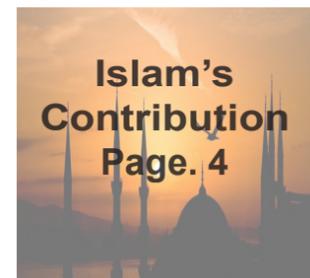
Dr. Nakadar (CEO and Founder of TMO and TMO Foundation) presented the journey and role of TMO for the community and success of young journalist who started their career from TMO and now working

at the big international news agencies. He also encouraged our youth to choose their career in journalism. TMO Editor-in-Chief, Dr. Aslam Abdullah explained the importance of Muslim News Media in his speech.

A video introduction

of our honorable guest speaker Rashida Tlaib, the first Muslim woman to be in Congress and Dr. Sayyid Syeed, President of ISNA, was presented. The video contained a short documentary of both guests' lifelong journey, success, achievements, great work

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Indonesia Earthquake: Death Toll Continues To Rise



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By: Rehan Qamar

The death toll continues to rise days after a powerful earthquake hit the Island of Sulawesi and triggered a tsunami.

A 7.5-magnitude earthquake hit, smashing into

buildings and sweeping away homes in the coastal city of Palu, home to over 350,000 people.

Rescue workers in Indonesia continue a desper-

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Islam and Civic Engagement

By: Imam Mustafa Elturk

Muslims obtain their guidance from two main sources; the Qur'an and the Sunnah (sayings and actions) of the Prophet Muhammad (SAW). Both sources assert that civic engagement is an obligation. In praising the last and final ummah, Allah (SWT) declares,

"You are the best community (ummah) brought forth for (the good) of mankind" (Aal Imran, 3:110).

It is clear that we, as Muslims, have become the best ummah, the best nation, evolved to



serve humanity. We have been chosen for this task, i.e. to serve the community at large, Muslims and non-Muslims alike. The Prophet (SAW) did inform, "The best of people are those

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Nikki Haley Departs as US Ambassador

By: Aysha Qamar

Last week, US President Donald Trump announced that United States Ambassador to the United Nations, Nikki Haley, would leave her post at the end of 2018.

The former Indian-American governor of South Carolina suddenly resigned from her position as ambassador to the United Nations.

Haley's resignation came one day after the ethical watchdog group, Citizens for Responsibility and Ethics in Washington (CREW), requested the Department of State to look into her acceptance of seven free flights on private jets from three businessmen.

The investigation claimed these flights were worth hundreds of thousands of dollars and if not qualified for exemption broke federal ethics regulations.

According to the news reports that first broke the story, Haley alone made the decision to resign and the White House foreign policy team was "shocked" to see her resignation in early October.

President Trump expressed his wishes for Haley to return in a different role while Haley thanked him for allowing her to



serve as ambassador.

"We're all happy for you in one way, but we hate to lose [you]. Hopefully, you'll be coming back at some point. Maybe a different capacity. You can have your pick," Trump said.

In a story on Politico, two people familiar with Haley's resignation said she did not want her resignation to appear to be a response to a potential Republican loss in November's midterm elections or one prompted by any other negative event such as the results of special counsel Robert Mueller's investigation

into Russian interference in the 2016 US presidential election.

"Right now is a good news time for the administration coming off of the Kavanaugh wins, coming off of the trade wins. If you know that you're intending to leave at the end of the year, it's a good time to leave when things are up," a person familiar with the matter told Politico.

In regards to the rumors of her 2020 presidential run, Haley said they were merely rumors and states that she would not run for the White House in 2020, but would campaign for

Trump.

Yet, some rumors say that Haley may still be setting herself up for a run at the presidency in 2024.

"I expect to continue to speak out from time to time on important public policy matters," Haley told CNBC.

Lifelong Republican Haley has served as the 29th United States ambassador to the United Nations since 2017.

Haley will officially step down from her position at the end of 2018.

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Khashoggi's Disappearance: A political and theological Quagmire

Dr. Aslam Abdullah

The disappearance of political dissidents is neither unusual nor mysterious in our world. But the drama that surrounds Jamal Khashoggi's disappearance has taken a turn that is most likely to influence the political and financial maps of the world in the foreseeable future. Khashoggi was a free thinker and a journalist working with the Washington Post. He was close to the well-known Saudi billionaire Prince Al Waleed bin Talal bin Abdul Aziz bin Al Saud, member of the Saudi royal family at odds with the present Crown Prince Muhammad bin Salman. He entered Saudi consulate in Turkey on October and never returned. The Turkish officials say that he was murdered inside the Saudi consulate. Saudi Arabia initially denied the allegation but later changed its position. Ironically, those who came to the rescue of Saudi Arabian government were right-wing media experts, known Christian evangelical leaders, Republican party leaders and above all President Trump.

Saudi government refuted the Turkish claim that the journalist was murdered in the premises of its consulate and threatened severe punishment against those who believed in the Turkish narration. The government claimed that Khashoggi left the premises. However, when asked to provide the proof of his exit, the Saudis kept quiet. Meanwhile, the US intelligence sources claimed that they had intercepted messages from Saudi Arabia suggesting that a team of 15 Saudi men was dispatched to Turkey to tame Khashoggi. When the Turkish officials claimed that they had the evidence to prove the murder of the dissident inside the consulate, the Saudis insisted that they were unaware of his fate. However, the right-media promoted the rumor that Khashoggi was a sympathizer of the Muslim Brotherhood and Qatar was behind the efforts to malign Saudi Arabia. This explanation was repeated by President Trump's son as well as prominent Christian evangelical leaders trying to create the impression that the murder might be a good thing in disguise as it eliminated a terrorist sympathizer. This explanation did not make any sense at least to world business giants, many of whom announced their



decision to pull out from an already planned financial summit in Saudi Arabia.

President Trump initially said that if found guilty, Saudi Arabia would be punished severely even though he also pointed out that the US was in a 110 billion dollar arms deal with the kingdom. The Saudis retaliated in anger and suggested that they would open their doors for the Russians and decrease the oil output to let the prices soar to 200 dollars per barrel. It was at this point that President Trump changed its rhetoric and adopted the right-wing explanation but with a twist. He acknowledged that the journalist was killed but not by the Saudi government. Instead, he argued that the killing was done by the rogue elements who acted on their own.

This was the line that the Saudi government immediately adopted when the news was circulated unofficially that Khashoggi was killed accidentally during interrogation and the Saudi Arabian officials or rulers were not aware of it.

Political murders are not new to the kingdom. No specific data is available but Human Rights observers believe that hundreds of political dissidents are languishing in Saudi prisons and scores have been killed over the years. What is intriguing is why a US President and right-wing politicians as well as Christian evangelical leaders are supportive of the Saudi monarchy and absolving it from any role in the murder.

The right-wing politicians and President Trump advised by his son in law who is his envoy in the Middle East peace efforts believe that Crown Prince Mohammad bin Salman is the key to the permanent US presence in the Gulf as well as the permanent security of Israel. They believe that because of the prestige the kingdom enjoys

in the Sunni Muslim world, the decision Muhammad bin Salam takes towards the US, Israel and Iran would be accepted by a great majority of Muslim countries who are dependent on Saudi Arabia for their oil needs or financial subsidy. They believe that over the years Saudi Arabia has developed an intensive network among Muslim organizations and groups all over the world. The Trump Administration is confident that the network would help the Saudis to convince Muslims of their approval of the US peace plan in the Middle East.

Besides, there are financial gains for the US in maintaining cordial relations with the Monarchy. But the US is aware of the fact that even in case of a change in regime, the US oil interests would remain secure. So it is not the oil that is the driving force behind the current policy towards Saudi Arabia. Rather, it is the future of Israel that is driving the current policy towards monarchy.

President Trump intends to secure Israel's security permanently before the end of his first term. Christian evangelists are of the opinion that only Trump can do that, hence they are willing to accept the Saudi monarchy in its present role. The evangelists believe that the security of Israel would bring them closer to their theological goals of establishing the kingdom of God on earth under the leadership of Jesus who would return only when greater Israel is formed.

In this political and religious quagmire, the ideas of freedom of expression and human dignity are lost as the concerned parties are more keen to accrue political, financial and theological benefits for their interests. The disappearance of Jamal Khashoggi is being used as a pawn in this political and theological game of chess.

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Islam's Contribution to the Humanity

By Dr. Aslam Abdullah

Are the Quran and Islam only for Muslims? If God is the Lord of the worlds (Quran 1:2) and the Prophet is described as the messenger for the worlds (Quran 21:107) and the Quran is introduced as a reminder to the worlds, (Quran 68:52) then what is the relevance of the Quranic message to the world? How can the world, Muslims and non-Muslims, alike, benefit from the universal message of a universal and compassionate God? Can non-Muslims practice divinely revealed values without acknowledging their original source and without adhering to the total divine call?

Introduction

The Quran, Muslims believe is the final testament God revealed for human beings through Prophet Muhammad, in the seventh century. They believe that that the Quran affirms everything that was revealed to all the previous messengers in the past including Prophets Abraham, Ismail, Isaac, Jacob, Moses, and Jesus. The Quran recognizes the principle of inclusiveness when it says: "I have come to you, to attest the Law which was before me. And to make lawful to you part of what was (before) forbidden to you; I have come to you with a sign from your Lord. So fear Allah, and obey me." (Quran 3:50)

The Quran also acknowledges that divine message has been sent to all in all languages and the Quran affirms the continuity of the divine message. "O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried out." (Quran 4:47)

The Quran acknowledges



the common thread in all the divine messages when it says: "The same religion He has established for you as that which He enjoined on Noah – the which We have sent by inspiration to thee – and that which We enjoined on Abraham, Moses, and Jesus: Namely, that you should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which you call them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him). (Quran 42:13)

The Muslims believe that the guidance in the Quran is for all time and all people. Even though many Muslim scholars have often differed on the issue of giving a copy of the Quran to non-Muslims, quoting the Quranic verse that says "none shall touch but those who are clean," (Quran 56:79) yet more serious among them believe that the verse refers to the purity and sanctity of the divine message emphasizing the fact that it is revealed by the one who is absolutely authentic (Allah) and delivered by the one who is sacred and pure (Angel Gabriel) and delivered by the one (Prophet Muhammad) who is innocent from committing any wrong in communicating the message.

In fact, the Quran addresses human beings as "Ya aiyuhal Nas" (O Humankind) directly 306 times and indirectly more than two thousand times in its over 6,000 verses. In contrast the Quran specifically

addresses Muslim men and women (Ya aiyuhal Muslimun/Muslimat/Muslimatun/etc) by name only 49 times. How can anyone refuse to share a copy of the Quran with non-Muslims? In fact, the first revelation that the prophet received was first recited by the Prophet to non-Muslims.

Regardless, the Muslim scholarship, by and large, has inadvertently turned the Quran into a manifesto for Muslims only making the argument that Quran is a book of guidance for Muslims primarily. On top of this the use of the Quran has been limited to ceremonial recitation. Is there nothing for the non-Muslim creation of God in the book Muslims

attribute to a Merciful and Compassionate God of all. Can a non-Muslim make use of the guidance of the Quran while still remaining outside the fold of Islam? Can Islam be practiced by non-Muslims in its normative sense without adhering to its form ritual structure?

Contrary to what some Muslims might believe the fact is that many human beings, regardless of their relationship with Islam, have on their own reached conclusions that the Quran introduced to the world through revelation. In a way, many non-Muslims have shown a better understanding of the message of the Quran even without fully iden-

tifying with Islam than shown by many Muslims.

For instance, the empiricism in modern natural and social sciences is a known reality of our epistemology. The Quran announced this maxim clearly when it said: "And pursue not that of which you have no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be inquired into (on the Day of Reckoning). (Quran 17:36) In other words one must use all methods of inquiry to come to a conclusion and decisions in all aspects of life must not be based on superstitions and hearsay.

There are five major divine ideas expounded in the Quran that human beings have now begun to realize as the essence of their humanity. They were there in other religious scriptures and they are defined in detail in the Quran, yet, humanity as a whole waited for almost 7,000 of its recorded human history to acknowledge their legitimacy and validity.

These ideas have constantly provided guidance to reformers and idealists regardless of

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Detroit Red In Dearborn: Malcolm X- The Story you Never Knew

By Yousuf Ali

On September 28th Qabeelah Ittihad, Michigan hosted a class in Dearborn with over 1,000 attendees taught by Shaikh Omar Suleiman. The class focussed on Malcolm X's final year with particular emphasis on his thought process and tribulations during this time.

The event itself was sold out with barely enough room to seat all of the students. Suleiman began the class by explaining just how important Malcolm was to the Nation of Islam before his falling out with them.

Suleiman began with informing the audience of how important Malcolm was when he was alive. One salient fact that he the audience was that the Nation of Islam's membership increased from 400 to 30,000.

Despite Malcolm clear devotion to the Nation, he grew apart from them for 2 factors according to Suleiman: his knowledge of Elijah Muhammad's infidelity and a weak response to police violence against a black man.

This resulted in Malcolm's suspension from the nation and being forbidding to speak to other members. Despite the Nation's ostracization, Malcolm maintained his commitment to Islam as an idea and sought to truly understand the religion.

Even during Malcolm's time during the NOI, he still had encounters with mainstream Muslims who wanted him to adopt their understand-



ing. Suleiman related to the audiences several encounters in which Muslims from the Muslim world would confront Malcolm after his speeches to praise him for his sincerity but argue that he was not preaching genuine Islam.

Some of these people spoke about how even though Malcolm X would argue against them, he did so with much less conviction than he would usually do. His suspension from the nation gave him a unique opportunity to engage with the broader Muslim world and deepen his understanding of Islam.

One book that made a real impression is *The Eternal Message of Muhammad* by Abdul Rahman Azzam. After much study and conversation, Malcolm decided to undertake his iconic journey to Mecca to perform the Hajj.

Omar Suleiman related the story of Malcolm's Hajj with commentary about the little-known challenges of his journey

as well. One thing Suleiman found quite curious was the fact that nearly all those who go on Hajj experience tremendous difficulties during the journey, yet we hear little to nothing about Malcolm's challenges during the journey.

He made it clear that this was not because he did not have any. In fact, he was held up for 2 days by the Saudi authorities who sought to verify the veracity of his Muslim identity.

It was only after calling Omar Azzam, a relative of the aforementioned Abdul Rahman Azzam, that he was allowed to make the pilgrimage.

In Madina, Malcolm wrote "The feeling I have now is worthy of my entire Hajj). Despite Malcolm's praise for the unity he found in Saudi Arabia, he was not without criticism for what he saw to be moral shortcomings of mainstream Muslims.

For one, he was appalled by the ubiquity of smoking in the holiest cities of

Islam and what he saw as the shortcomings of Arabs in da'wah (calling) to Islam. In any case, he returned to the states with a renewed conviction to improve the condition of his people and call to a more mainstream understanding of Islam.

One point that resonated throughout the course that despite being killed more than 50 years, there are still many lessons to be learned according to Suleiman. To begin, the course repeatedly emphasized the point that Malcolm X did not just lament the oppression of his people without anything to say about other black people and Muslims in general.

For one, Suleiman related a story about how Malcolm maintained his critics of many mainstream Muslims as "uncle toms" for sanctimoniously condemning black people for shortcomings in their understanding of Islam whilst doing next to nothing to help them. Despite entering mainstream Islam, Suleiman informed the

audience that Malcolm maintained this critique.

Indeed, many refused to bury him after his assassination until a the non-denominational Ferncliff Cemetery did so.

Furthermore, Suleiman decried what he believed to be the Muslims neglecting Malcolm X's legacy by relating a saying from his late widow Betty Shabazz via Shaikh Zaid Shakir: "The nationalists claim Malcolm. The Socialists claim Malcolm. It's time that the Muslims claim Malcolm because he was a believer".

The organizers also told attendees to attend another course taught by Shaikh Abdul Nasir Jangda on the final weekend of November about Surah Maryam. The program ended with a group du'a (supplication) in which Suleiman and an Imam from Masjid Wali Muhammad prayed for the soul of Malcolm X and the guidance and wellbeing of all those in attendance

Trump at the United Nations 73rd General Assembly

By: TMO Staff

On September 25, 2018, President Donald Trump addressed the 73rd United Nations General Assembly.

The United Nations General Assembly is a collection of high-level meetings and presentations of information and data. World leaders are invited to deliver speeches about things that are

important to them and their country and what they expect from the world.

Mr. Trump attended the General Assembly and delivered his speech. In his speech, he boasted about how much his administration has achieved. He stated: "Today, I stand before the United Nations General Assembly to share the extraordinary progress

we've made. In less than two years, my administration has accomplished more than almost any administration in the history of our country."

After this statement the General Assembly burst into laughter, surprising Mr. Trump because he was not expecting to get a reaction like that. He thought people would take his words seriously, but the world only sees

him as a joke now. World leaders do not take him as a serious leader and when they act against him, it is because they are trying to seem strong to their own people, not because they are playing a war game with him.

He also stated that the United States has no interest in globalization and partaking in an organization like the United Nations. His

statements are contradictory to past American practices where Americans reached out to the world to improve relations, access to resources and expand militarily. He also stated:

"I honor the right of every nation in this room to pursue its own customs, beliefs, and traditions. The United States

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Bipolar Syndrome if not treated becomes worse

By: Samana Sheikh

Walking into a room, I see an old friend. She smiles and is extensively happy it seems like everything is okay.

Within seconds, her mood changes and she's either really sad or extremely angry. Her mood-swings are hard to deal with that even if a person is close to her, loved ones naturally start distancing themselves.

Relationships stem from trust, loyalty, happiness and most importantly understanding your loved one. Sometimes, symptoms for abnormal behavior are often overlooked by others assuming a person is just, "moody." When in reality, a close family member or friend needs help with bipolar syndrome.

Culturally, many individuals try not to speak about mental illnesses. The same silenced rule



applies whether they are living in the United States or overseas. The stigma against neurotic disorders exacerbates the initial problem of staying silent. As a result, it can affect people's relationships, daily activities and their future children.

Yasmeen Nagi a social worker from Apna Ghar in West Bloomfield comes from a similar background of staying

silent about mental illnesses.

"Muslim families believe when you open up about having a disorder and try seeking help it brings shame to the family," Nagi stated, LLMSW (Limited Licensing Masters in Social Work.) It's mainly cultural and they worry about people talking bad about their family. Because of this people stay in silence."

In the United States, more than 10 million individuals suffer from bipolar syndrome. It affects both men and women equally.

"Regardless of what culture and ethnicity they are from individuals will still be in denial about their family members needing assistance," Nagi said. "A way to help with this is by going to local resource centers that will place you in

help groups that people can share their stories. That way they know they are not alone."

This disorder is known as a manic-depressive illness. It causes unusual shifts in mood and energy which affects a person's daily activities.

According to National Institute of Mental health, there are four basic types of bipolar

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Coming Together for Indonesia

By: Kayla Botelho

On October 6th, Mercy-USA hosted their Annual Banquet at the Sheraton Novi. The event sought to bring awareness and raise funds for the recent Tsunami and Earthquakes in Indonesia. The earthquake and tsunami that struck the island of Sulawesi was devastating.

The death toll is over 2,000 and feared to be much higher as rescue workers make their way to cut-off towns.

Mercy-USA has had a permanent early response team in Indonesia since the Indian Ocean Tsunami of 2004. They have been working in the country helping with developing infrastructure, education and agricultural projects. Currently, their teams of skilled early responders



Altaf Husain. Both speakers motivated and inspired audiences with their spiritual insight. Through their encouragement, guests gave generously to the relief effort.

In addition to the fundraising efforts, Mercy-USA took time to recognize the youth groups in the Michigan area who have collectively raised over \$20,000 for Mercy-USA's humanitarian work. Groups such as Masjid Al-Salaam Youth Committee, IAGD Muslim Youth, ICD Muslim Youth and Oakland University MSA were all recognized for their exceptional service for Mercy-USA.

If you did not get an opportunity to join Mercy-USA at the Annual Banquet, you can still give by visiting www.mercyusa.org

are delivering ready-to-eat meals to survivors and the local rescue volunteers who are working day and night on the recovery of victims. Shelter, food and other long-term relief will be

offered in the coming weeks. The organization is also rebuilding a primary school, providing temporary shelters and delivering food aid on the island of Lombok where a series of severe earth-

quakes nearly flattened everything last August. Guests who gathered in support of Mercy-USA's relief work, welcomed two inspiring speakers, Imam Khalid Latif and featured speaker

Cont from page 6
Bipolar

syndrome including Bipolar I Disorder, Bipolar II Disorder, Cyclothymic Disorder, other specified and unspecified Bipolar and Related Disorders. The most common bipolar disorder is type two. Individuals suffering from this are defined by a pattern of depressive

episodes and hypomanic episodes. It's not as severe as type one where people are hospitalized. Without proper diagnosis and treatment, symptoms will become worse. As a result, severe depression can occur and result in toxic relationships. However, there is no cure for bipolar syn-

drome but psychosis is used to help sustain it. Individuals start seeing symptoms around the ages of 15 and 25. Therapy, exercise and diet can help with keeping mental and physical health in a positive condition. Doctors, if needed, can also prescribe medication to patients that need more than

psychosis. A few organizations such as Insight Behavioral Health Centers and Bipolar Depression Support offer psychosis and help groups. These support centers are judgment-free zones and want to help individuals dealing with the backlash of having bipolar syndrome.

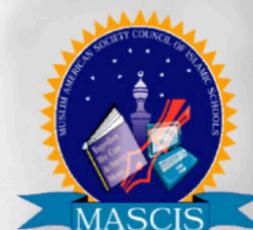
No matter what your ethnicity is we are all human-beings and mental disorders are common. Individuals need to be more vocal if they feel like something is wrong. Bipolar syndrome is diagnosed and needs proper care with therapy.

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Hijabi Heroes Visit NYC Comic Con



By: Aysha Qamar

This year's New York City 2018 Comic-Con showcased a diversity of costumes and personalities. But, one group of women stood out from the rest.

A group of Muslim women who attended the annual event in the city dresses in Avengers costumes with a little twist. Unlike other attendees in the same attire, these women incorporated their hijabs into their characters.

One of the cosplayers, Maliha Fairouz, posted a series of photos of her squad to Instagram, with the caption, "Hello Internet, I give you #HijabHeroes at #nycc2018."

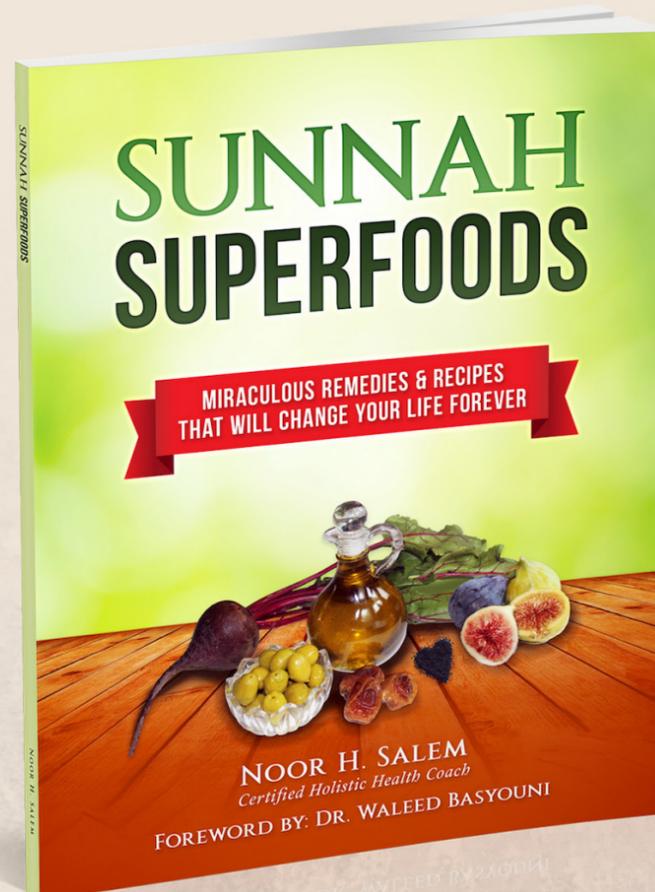
The photos quickly went viral with many applauding the group on bringing representation to a space where it is often unseen.

Seeing these images was not only inspiring but heartwarming in the current political and social climate for Muslim Americans.

Representation matters and encourages others that Muslims too participate and are active in such activities.

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Reflections on Brett Kavanaugh

By: TMO Staff

Brett Kavanaugh has been nominated by President Donald Trump to take up the empty seat in the Supreme Court of the United States. There was already much skepticism about this nomination seeing that Judge Kavanaugh has a history of not being an advocate for women's rights and the protection of women's rights.

People feared that if his nomination were to be confirmed then the supreme court would overturn the ruling of Roe v. Wade, a Supreme Court case that gave women the constitutional right to safe and free abortions.

After the first hearing, where Kavanaugh answered questions posed by several members of Congress, allegations against Kavanaugh came out. Christine Blasey Ford has accused Kavanaugh of sexually assaulting her at a high school house party in the early 1980s when he was 17 and she was 15.

Her statement has been taken seriously by many because this man could be a justice on the highest court in the country. Supreme Court Justices can test the constitutionality of laws and their decisions can impact a country for decades or more. If Kavanaugh were to be confirmed for the position, then the court would have five conservative judges and three liberal judges, which will greatly affect every case that is taken by the court. It should be pointed out that, whatever decision the Supreme Court is the final decision, whatever they say becomes the law of the land.

Soon after Dr. Blasey's statement, another woman came out with her own allegations. Deborah Ramirez, who said Kavanaugh exposed himself to her at a dorm party at Yale University when they were both students there. Many have thought that after hearing the first allegation, the Republican party would stop supporting Kavanaugh, but the



exact opposite happened. Prominent members of the GOP have come out in support of him and have made excuses for him.

Some have said that he was young and hormonal so he should be forgiven for the mistakes he made in his youth. Other questioned the women as

to why they took so long to come out and tell the world their story. The Republicans who have continued their support have said that this is just a smear campaign and this shouldn't ruin his life.

With comments like these, it's no wonder why women are fear-

ful of telling the truth. Society has made the victim into an enemy and made the perpetrator a victim. These women are choosing to speak up now because they know what's at stake. They are speaking out so they can protect this country from decades of lawful damage.

Things are even worse than they seem. Julie Swetnick, who alleged in a sworn statement that Kavanaugh would drink to excess and "engage in abusive behavior" toward teenage girls when he was in high school at Georgetown Preparatory School.

Some have said that they witnessed Kavanaugh

and his friends on school gang rape girls and even went as far to brag about it in his school's year-book.

This story is still developing, but it seems like America has gotten the answer it deserves. This man is simply unfit for a position of a judge or a Justice of the Supreme Court of the United States.

This nomination also speaks volumes on Mr. Trump's choices in people and his own character. So far, in his administration, there have been many individuals that have partaken in many sketchy acts and have not come out and fully denied allegations.



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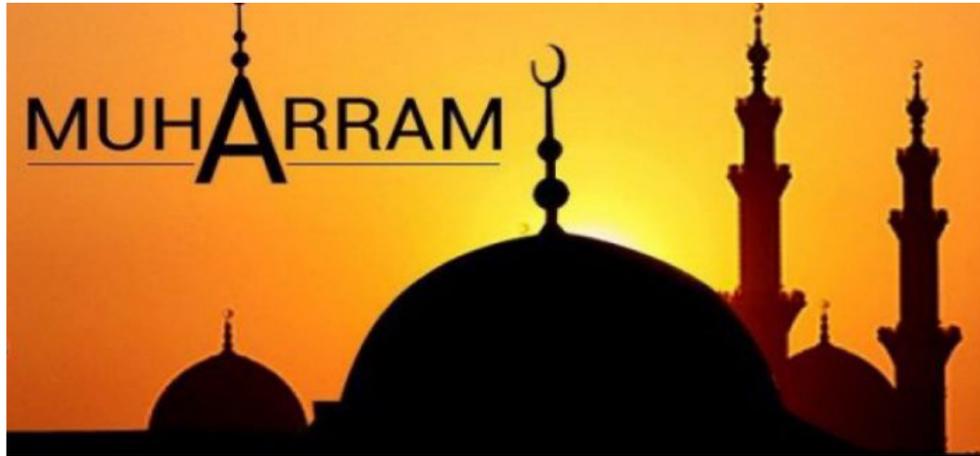
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The Basic Understanding of Muharram from a Shia Muslim

By Samana Sheikh

Ya labayk Ya Hussein (I am here oh Hussein), is a common saying preached during the holy month of Muharram. This expression is said to commemorate Imam Hussein, a member of Prophet Muhammad's family. During this specific time, Shia Muslims grieve the loss of many of the prophet's family members that were massacred in Karbala, Iraq by Yazid's army.

It's believed that members of the prophet's family were denied water and food by the Euphrates. The reason this specific massacre occurred was due to Yazid trying to establish his caliphate by force. He specifically



asked Imam Hussein to endorse him or die.

The massacre didn't spare any family members, including a six-month-old baby Ali Asghar.

"I only seek water for the infant, whose condition and agony is before you. Since you fear that I may

myself drink the water, I am placing this infant on the ground so that you may yourselves take the child and quench his thirst."

The child was dying of thirst and the opposing army decided to murder the six-month old instead of giving him water.

Humanity was lost during this time. Also, as a result of the massacre the women and children were taken as prisoners.

Today, grieving is practiced by individuals going to mosques in their areas and listening to lectures about a hard time. Afterward, as a sign of

respect, they practice maathum.

Maathum is a way of expression for individuals to show their sadness and love for the prophet's family. Individuals beat their chest to a rhythm where they sing about the tough story. Although, this is not a requirement several individuals participate.

Following the month of Muharram is Safar. It marks when Yazid's army traveled with women and children they took as prisoners.

Although people vary in values for the month of Muharram, the basic understanding is unifying as a community to show respect for the prophet's family.

Cont from page 5
Trump

will not tell you how to live or work or worship. We only ask that you honor our sovereignty in return." He means that if any authoritarian regime wants to punish its political dissidents (protestors, journalists, rebels etc), then the United States will not intervene. Mr. Trump seems to think that the United States can return to the isolationist period that the United States was in pre-WWI. The United States has grown to be the strongest country in the country of the world where the American government can reach anywhere in the world. The United States has the strongest and largest military in the history of the world and its states have economies comparable to many countries. Returning to isolationism would only hurt the United States and its citizens. Access to resources and products would decline and American foreign relations would suffer greatly.

An addition to these statements, Mr. Trump also praised North Korean leader, Kim Jong Un. He insulted major countries, including Germany, an economically strong country. It seems that Mr. Trump cannot tell the difference between American allies and foes of the United States.



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Cont. from page 4 Islam Contribution

their religious or ethnic backgrounds all over the world for centuries. What is ironic is that while acknowledging the supremacy of these ideas many Muslim groups and leaders in the Muslim world have often negated them through their writings or actions. Those five ideas are oneness or unity of humanity, the dignity of human beings, the universalization of natural resources, justice and peace. No human society can live in a state of stability and progression without accepting these ideas and making efforts to live by them.

Oneness of humanity

The Quran places emphasis on the oneness of human beings. It introduces the idea of common human origin and ancestry at four different places and says that humans have their origin in a single cell or soul.

“O mankind! Reverence your Guardian-Lord, who created you from a single soul, created, of like nature, the mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.” (Quran 4:1)

“It is He Who hath produced you from a single soul: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.” (Quran 6:98)

“It is He Who created you from a single soul, and made the mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): If Thou gives us a goodly child, we vow we shall (ever) be grateful.” (Quran 7:189)

“He created you (all) from a single person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre)?” (Quran 39:6)

Thus the purpose is to ensure that the unity of humanity is never compromised and the differences that exist among people are resolved through a process of mutual understanding on the basis of ideas that are divinely revealed.

“Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He wills to a path that is straight.” (Quran 2:213)

The Quran acknowledges the diversity in humanity but described it as a functional aspect of existence and not structural.

“To you We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that has come to you. To each among you we have prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He has given you: so strive as in a race in all virtues. The goal of you all is to Allah. it is He that will show you the truth of the matters in which you dispute; (Quran 5:48)

The Quranic assertion about the oneness of humanity is a powerful message for all those who still want to live in their own tribal, national and ethnic cocoons without any respect and regard for the other. The Quran does not want a person to cancel one's identity by birth but wants that identity to enhance inclusiveness rather than exclusiveness.

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (Quran 49:13)

The idea that despite differences in our DNAs and fingerprints, we all have a common origin and can relate with each other accepting every human as part of our extended family whether we are able to trace our bloodlines or not is in itself a powerful unifying idea, an idea whose time has finally come in a world that is shrinking every day.

The Dignity of Human Beings

The Quran places great emphasis on the dignity of human beings regardless of their gender

or race or even status. It says: “We have bestowed dignity on the children of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation.” (Quran 17:70) The dignity comprises rights and duties. It means that all human beings are created equal by the One Creator, and no one is superior to another on the basis of his or her birth or family or tribe. It is only the divine that alone is the judge to decide who lived up to his/her dignified status accepting the dignity of the other. The dignity also means that human beings have a right to life, right to freedom of religion, right to freedom of lifestyle, right to labor, right to security and right to the family are secured, even if that means that human beings do not accept divine guidance.

The Quran does not want people to deprive others of these rights because of their color, gender or even religion. The Quran does not give preference to one over the other. The Quran does not say that only Muslims or who have faith in God deserve dignity or rights that are associated with dignity. It talks in a broader term and declares that no one has a right to deny humans their dignity that is a God-given right.

Not very long ago, the world had difficulty in realizing the validity of this Quranic message. People were discriminated on the basis of their ethnicity or gender or status and religious scholars and political experts were providing justification for these discriminations. A classic case of this denial of dignity can be found in India where according to religious scripture a group of people was categorized as low castes or untouchables because of their birth in a particular social group.

Even though, India has banned that in its constitution and legally such a discrimination is punishable, yet it is still practiced widely in the country. In the United States, we had the “N” word for African-Americans in vogue for several centuries and is still uttered in several private sessions. But no one in the world today can argue for segregation and discrimination on the basis of race, religion, gender etc. The world has begun to realize and implement the Quranic message of the dignity of humankind. This message is relevant in our time more than ever before, regardless whether Muslims practice it or not because it certainly can inspire people of all faith to stand with each other in defense of the human dignity of all.

Universalization of Natural Resources

The third Quranic message relevant for humanity at large is its emphasis on the universality of natural resources. Earth, oceans, skies water, and wind are for the benefit of all. No one can monopolize them for their exclusive use. No one can use their access to these resources to deny others the rights bestowed to them. Thus the Quran states, “It is He Who has created for you all things that are on earth; moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things, He has perfect knowledge.” (Quran 2:29)

The distribution of these human resources in a manner that would ensure the dignity and oneness of humanity is a major challenge for human beings. Wars have been fought for land and access to natural resources such as water, land or gas without realizing that none of these natural treasures were created by humans, yet human beings have always fought over their greed to control them.

The Quran explains that the purpose to provide these resources is to ensure that human beings are not deprived of their basic needs for survival. It asks human beings not to use them to exploit fellow human beings. Our world today has about 1.6 billion people who sleep hungry every night. Our world has over 60 percent of the population that earns less than a dollar a day. Malnutrition is common and so is homelessness. People are deprived of drinkable water even though there is plenty of freshwater resources. People are still forced to live on the streets and under open skies even though there is plenty of land to provide housing to everyone.

In religious circles, everyone talks about removing poverty or at least ensuring that people's basic needs are addressed. The Quranic message certainly gives guidance in this matter and invites people to work together to ensure that no one sleeps hungry and no one is homeless. The Quran addresses the issue of basic human needs in great details in verses 12 to 18 of chapter 90 when it explains what is this steep uphill ascent? Who else can tell you better than the Almighty? So listen: The uphill ascent is that a human should not only look after himself. Wherever he sees a human neck caught in any kind of subjugation or bondage, he should free it. That is to say, the first and foremost thing to do is to establish a system where no

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CONTINUED STORY

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Islam Contribution**

one is subdued by or subjugated to another. Everyone walks with his chin up, with total physical and mental freedom. (He should not have to follow and obey any Law except that of Allah the Almighty.) And during the period when some people take over all primary sources of subsistence and create a state of general distress and hunger, this system should look after the needs of those who, despite living among other people, feel lonely and helpless; or of the needs of those who have to labor hard for a morsel. They are the auspicious and prosperous people on the right path, enjoying the pleasures of life.

Justice for all

Justice is the buzz word in our modern vocabulary. The Quran not only emphasizes justice but also recommends a step above justice, i.e., working for the good of others at the expense of one's interest. On the other side are those who are also true to their faith. They always give preference to the needs of the newcomers, even if they themselves are indigent and living a life of hardship. (Quran 59:9) The Quran reminds that people who are likely to achieve prosperi-

ty are those who change their personalities and no longer push others aside to selfishly fulfill their own needs. Realizing that the other person's need is more demanding they voluntarily allow them to fulfill it first.

The Quran recommends a simple maxim for justice "O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do." (Quran 4:135)

"O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do." (Quran 5:8)

Every human society accepts justice as its core value, yet we find that every human society violates its own declared values and promotes injustice on the basis of divisions that people have created among themselves. So much inequality, indignity and denial of basic human

rights takes place in our world simply because people tend to view justice for others as not binding. However, without adhering to justice, it is impossible to think of dignity, unity or universality of humanity.

Peace is the goal

The ultimate goal of humans in this world is to secure a peaceful human society so that a peaceful family can protect the interests of a peaceful individual for achieving his or her true potential in deliberating on the purpose of this life and preparing for a life that is eternal in every sense of the term. The unity of humanity, the dignity, the justice and the universality of human resources pave the path for peace. They liberate humans from the mundane and profane and take them to the realm of sublime and sacred. They ensure that that human beings reconcile between their greed and their need.

Defining the purpose of his guidance the Quran says that "through which God shows unto all that seek His goodly acceptance the paths leading to peace and, by His grace, brings them out of the depths of darkness into the light and guides them onto a straight way. (Quran 5:16)

The Quran repeats the message several times that the purpose of human efforts is to enable humans to dwell in an abode of peace, "theirs shall be an abode of peace with their Sustainer; and He shall be near unto them in result of what they have been doing." (Quran 6:127) and explains "And [know that] God invites [man] unto the abode of peace, and guides him that wills [to be guided] onto a straight way." (Quran 10:25)

Thus, the message of the Quran is universal and eternal. The divine sets the standards through messages delivered to human beings. It was left to individuals to seek the path of unity, dignity, universality, justice and peace not the path to argue with each who is better than the other or who would qualify for the grace of God and who would not. Let the world not deprive itself of the benefits of the divine guidance because of the sectarian, myopic and often arrogant behavior on the part of some Muslim groups. Let the world make use of these values that are universal and would help everyone. Muslims should also not shy away from joining those who work for these values even if their proponents happen to be those who profess other faiths or no faith.

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**Cont. from page 1
Islam and Civic**

ate search for survivors, with over 400 people found dead.

Indonesian Disaster Management Agency spokesman Sutopo Purwo Nugroho put the death toll at 405 two days after the incident, based on the number of bodies that had been recovered.

According to Sutopo, many victims were still buried under the rubble of buildings and more than 400 people were badly injured.

Evacuation efforts were slowed down by the lack of heavy equipment and personnel.

Assessing the damage in Palu has become very difficult with electricity and communications being cut off.

The Palu airport being closed has also created an obstacle for relief workers to have to travel by road to reach Palu.

Sulawesi is one of the biggest islands in the world and the drive from the nearest airport is around 10-12 hours.

Authorities have urged residents to not go inside their homes and to sleep away from buildings, fields, roads or yards because of the danger from aftershocks.

A local hospital was also damaged forcing medical staff to treat the wounded outside of the building.

Dr. Komang Adi Sujendra, Director of Undata Hospital in Palu has been seeking help from the public following the quake.

“At the moment, in our hospital, electricity is out all over Palu, roads are cracked, the phone network doesn’t work,” he said in a video posted on Twitter. “We are hoping for any help.”

“We need tents, medicine, canvas, nurses,” he said.

According to the United States Geological Survey (USGS), three quakes of 4.9 and larger magnitudes were recorded up to three hours before the tremor near Palu.

The tremor triggered a tsunami that hit beaches in the cities of Palu and Donggala, officials said.

A series of aftershock quakes were reported in the aftermath of the quake, including a 5.8 magnitude tremor just 12 minutes later.

The World Bank is offering up to \$1 billion to Indonesia in funding to boost disaster preparedness and recovery.

The money will go towards helping the country shore up its resilience, as well as to support relief and reconstruction efforts in Lombok and Central Sulawesi.

“The government appreciates the attention and support of the international community in our time of need, including from the World Bank Group,” Indonesia’s Finance Minister Sri Mulyani Indrawati said.

“Restoring lives and livelihoods of the people affected by natural disasters is the government’s utmost priority.”

Learn how you can donate and help collect funds for Indonesia, visit the sites below:

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**Cont. from page 1
TMO Dinner**

and contribution for the community.

Dr. Sayyid Syeed discussed the Islamic values, the importance of storytelling and how the media can manipulate the truth.

Rashida Tlaib made several remarks in her speech regarding alternative media and on how crucial it is for young journalists starting their careers.

She praised TMO and its young journalists for their work. She said that this newspaper truly lets young individuals voice their opinions to get involved to move up the ladder. She also pitched ideas to TMO’s young journalists for their future articles and stories.

The night was hosted by Aftab Borka, a freelance

reporter for TMO.

He was followed by a sincere thank you speech to end the program by Managing Director of TMO, Javeria Ahmed. She thanked the honorable guest speakers and other respectable community members including Imams and Muslim organizations for their attendance and support of TMO.

The night included a vast variety of food and the opportunity for the people of the community to give their opinions on how TMO can make reporting better for its audience.

Overall, the night was a success with many laughs, smiles and new ideas exchanged. Most importantly, the community was able to gather insight from one another.

If you want to write for TMO,
Please email:
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**Cont. from page 1
Earthquake**

who are most beneficial to people.”

Imagine if the Prophet (SAW) rejected the support of his own uncle Abu Talib because he was a polytheist and died on that state of disbelief

Abu Talib was responsible for the protection of Prophet Muhammad (SAW) from physical harm and had allowed him to freely preach what he believed in without the threat of intimidation coming from the leaders of Quraish led by Abu Jahl who vehemently opposed his message.

When the Prophet’s worldly protection Abu Talib passed away, his life was threatened and preaching the new message/faith came to a standstill. He fled to al-Ta’if to seek a new base for propagation (dawah). And to his utter disappointment, he was rejected and driven out of the town. His only refuge was to go back to Makkah. Now that his worldly protection Abu Talib had died, he needed what

was called, Ijarah, someone who would grant him asylum or protection in his own homeland. It was Muta’am bin Addi, a polytheist, that gave him the protection,

The Prophet (SAW) sought the goodwill of people who didn’t accept his faith. He set the standard for seeking support from non-Muslims when necessary.

There was an incident that happened when the Prophet (SAW) was a young man. The event was called, hilf al-Fudul, or “The League, the Pact of the Virtuous.” The Prophet (SAW), in his youth, was present in the house of Abdullah Ibn Jud’an where tribe leaders met and agreed basically on two main principles. One; respect the principle of Justice and two; collectively intervene in conflicts to establish Justice. The pact was written and placed in the Ka’bah believing that God will protect the pact. Years later, the Prophet (SAW) in his admiration of

the pact recalls, (on the authority of Aisha): “I witnessed in the house of Jud’an the pact of al-Fudul and if I were to be invited today (after the establishment of Islam) I would respond.” This tells us that the Prophet (SAW) is ready to cooperate and simply engage with whomever on issues of social justice, The event is a great example of cooperating with non-Muslims on matters of justice.

The Qur’an and the Sunnah makes it very clear that civic engagement with non-Muslims upholding universal values that include freedom, equality, and justice and cooperating with them on matters of goodness and piety is a religious obligation as Allah (SWT) commands,

“And cooperate with each other in (matters of) goodness and righteousness, and do not cooperate with one another in sin and hostility.” (al-Ma’idah, 5:2).

We too must respond to

any form of alliance with non-Muslims as long as the objectives and the means to achieving the goals do not contravene the basic teachings of Islam, i.e. the Qur’an and the Sunnah.

With the ongoing ambush on Islam and Muslims in the West, particularly here in America, Muslims must rise to defend themselves and the faith they claim. We, as Muslims from across the globe residing here in America, must come together for the sake of our religion and the future of our children.

Challenges are inevitable. However, they can be overcome if we have the desire to civically engage. The Prophet (SAW) sought the support of non-Muslims, and so can we. There are many people of conscience who may not share your faith but are ready to stand up to the ideals of freedom, equality, and justice.

We have no choice but to work with and build alliances with individuals and organizations who are sympathetic to

our cause and are willing to stand by our side. However, we must have a clear agenda that addresses the challenges we face today.

The civic engagement must be fundamentally based on justice.

“O you who believe! Stand out firmly for Justice as witnesses to Allah, even if it is against yourselves, your parents and close relatives...” (al-Nisa’, 4:135)

Similarly, Allah (SWT), in the reverse order says,

“O you who believe! Stand up for Allah as witnesses to Justice. And do not let the enmity and hatred of others make you swerve from doing Justice...” (al-Ma’idah, 5:8).

We are granted an opportunity to stand up for justice/Allah as witnesses to Allah/justice. Being the source of justice, Allah (SWT), one of his names is (al-‘Adl), the Just, wants us to exer-

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Earthquake**

cise our duty of ordain- ing good and forbidding evil. Should we fail to fight for and uphold justice, we will fail to be witnesses to Allah. Similarly, should we fail to stand up for Allah and the values and principles He (SWT) imparted and doing His will, we will fail to be witnesses to justice. We must person- ally be firm on justice while striving to see that

others are upholding justice.

Although there is much good in our societies, we can't ignore the injus- tice of systematic and institutionalized racism, Islamophobia, racial profiling, police brutality, not to speak of environ- mental issues, killing and maiming of civilians with drones, occupation, and usurpation of land. If we consider ourselves as part and parcel of this society, we then need to

act. We simply cannot continue to remain silent in our comfort zones. We must get out of our com- fort zones and engage in the struggle for justice.

The Prophet (SAW) in- structs, "Whoever among you sees an evil, let him change it with his hand; and if he is not able, then with his tongue; and if he is not able, then with his heart, and that is the weakest of faith" (Muslim). The word hand in this context denotes

authority. We must use all legal channels and speak out against injustice and the least we could do is feel within our hearts that it is evil and bad. It should prick our hearts and that is the weakest of faith. We ask Allah (SWT) to give us the courage to stand up for justice as witness- es to God and to stand up for God as witnesses to Justice.

Yusuf (AS) spent much of his life in a godless society where he was wrongfully and unjust- ly accused of a crime he did not commit. He had to spend time in jail. Yusuf (AS), was an optimist. He recognized his strengths and how he could help his com- munity and society. He nominated himself to the Secretary of the Trea- sury post and he was giv- en that post. Through his efforts of enjoining what is right and forbidding the wrong he was able to reshape his society. He succeeded and eventually became the Minister of Egypt.

We have opportunities

here. As Muslim mi- norities, we shouldn't blame the powers that be if we don't exercise our right to vote. On the other hand, we should blame ourselves, because we were not engaged in the process that could change the conditions of our society.

We are beyond whether voting is halal or haram. We have to exercise our consciousness and do the right thing. Voting is another area that may be considered as Amr bil-Ma'rouf and Nahi 'an al-Munkar, enjoining what is right and forbid- ding the w

It is important that all registered voters vote their conscience accord- ing to their criteria and standards. Hopefully, the candidates that get our vote are among those whom the Prophet (SAW) described, "The best of people are those who benefit other people."

May Allah (SWT) guide us in doing the right thing, Ameen.



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