

## Omar Suleiman Gives Opening Invocation to The US House of Representatives

### Members of the American right Smears Him

By Yousuf Ali

Imam Omar Suleiman, the director of the Ya-qaen Institute, gave the opening invocation on the floor of the U.S. House of Representatives. He gave a prayer for peace and guidance of the house members on March 9.

In it, he said, "Let us not be deterred by the hatred that has claimed the lives of innocent worshippers across the world, but emboldened by the love that gathered them together to remember you, and gathered us together to remember them."

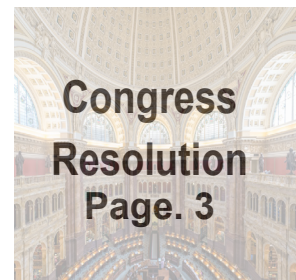


In response, members of the American right went after Suleiman

with accusations against him for being radical. This included represen-

tative Lee Zeldin (R-NY)

*Cont. on page 13.*



## Trump Hosts Second Iftar Without Muslim Organizations



By: Aysha Qamar

Despite previous Islamophobic comments, President Donald Trump welcomed diplomats from Muslim-majority nations to the White House for iftar on May 13. Trump

hosted the dinner in honor of Muslims and emphasized the meaning of Ramadan as a charitable time, however, failed to invite US Muslim groups.

*Cont. on page 13.*

## Trump Can Avoid War & Negotiate with Iran



By Muqtadar Khan

While dealing with the current Iran crisis, U.S. President Donald Trump must realize that the danger to U.S. national interests comes not just from Iran's regional ambitions but also from the manner in which Israel and Saudi Arabia are trying to counter

the Islamic Republic. Riyadh is the primary actor pushing Washington to confront Tehran right now. However, the Israelis have tried for decades to focus U.S. attention on the Iranian nuclear program in order to avoid a serious conversation about the

*Cont. on page 13.*

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# Racism and Bigotry Won't Stop Me

By: Nadia B. Ahmad

In December 2016, I read Jodi Picoult's *Small Things Great*, which helped me to understand the subtle and blatant bigotry I experienced in Connecticut for the year I lived there. The bigotry in New England has a statesman-like staleness that is missing in the racism of the South, where I grew up. *Small Things Great* had debuted at #1 on The New York Times bestseller list at the time and was released in paperback last year.

In the novel, a labor and delivery nurse, Ruth Jefferson, in New Haven, Connecticut hospital has more than twenty years' experience. In the middle of her shift, she learns that after doing a regular checkup on a newborn, she is re-assigned to another patient because the parents are white supremacists. The parents do not want Ruth, who is African American, to touch their child.



The hospital obliges the parents' wishes. Yet the following day when Ruth is alone in the nursery the baby goes into cardiac arrest. In the blink of an eye, Ruth has to decide whether to follow the hospital's orders or intervene? A lawsuit, trial, and media frenzy ensued.

While I do not have to make those types of medical decisions, I do have to decide in a short time frame how to respond to racism and bigotry I encounter as a visibly Muslim woman on a daily basis. Of the 500 or so acts of racism and sexism I experience on an annual basis, I only confront three dozen

because if I confronted each act of racism and sexism, that would be all that I do. I figure three a month is an acceptable figure.

Lower than I want, but enough in the grand scheme of a year. I also realize as someone trained academically and professionally to recog-

nize racism and sexism as a former journalist, attorney, and law professor as well someone who is naturally an introvert, I am more sensitive than others.

For example, one brisk fall morning in October 2014, I got organized enough to go to the farm-

*Cont. on page 12*

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E-MAIL: info@muslimobserver.com

www.MuslimObserver.com

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FOUNDER

**A. RAHEMAN NAKADAR, M.D.**

EDITOR IN CHIEF

**Dr. Aslam Abdullah**

dr.aslamabdullah@gmail.com

MANAGING EDITOR

**Aysha Qamar**

editor@muslimobserver.com

MANAGING DIRECTOR

**Javeria Ahmed**

marketing@muslimobserver.com

VIDEO MEDIA DIRECTOR

**Samana Shaikh**

samana@muslimobserver.com

CHICAGO COORDINATOR

**Mujeeb Osman**

chicago@muslimobserver.com

HOUSTON COORDINATOR

**Ilyas Choudry**

houston@muslimobserver.com

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# Congress Resolution Passed Recognizing American Muslims

Congress Resolution Passed Recognizing American Muslims' history and contributions to our Nation. H. RES. 276

IN THE HOUSE OF REPRESENTATIVES

April 1, 2019

Ms. Judy Chu of California (for herself, Ms. Norton, Ms. McCollum, Mr. Swalwell of California, Mrs. Watson Coleman, Mrs. Lawrence, Mr. Khanna, Mr. Correa, Mr. Beyer, Mr. Ryan, Mr. Krishnamoorthi, Ms. Jayapal, Ms. Sánchez, Mr. Pallone, Mr. Carson of Indiana, and Ms. Omar) submitted the following resolution; which was referred to the Committee on Oversight and Reform



## RESOLUTION

Recognizing American Muslims' history and contributions to our Nation.

Whereas the millions of American Muslims, immigrant and native-born, comprise two percent of the total population of the United States and have built a vibrant community of diverse races, ethnicities, viewpoints, and backgrounds;

Whereas many African slaves brought to the Americas, including the American colonies, later known as the United States of America, were Muslim, and made innumerable contributions to the founding of our Nation;

Whereas American Muslims have long served in the Nation's Armed Forces and fought in all major United States conflicts, from the Revolutionary War to present day, with more than 5,000 Muslims currently serving in the Armed Forces and

many Muslims having made the ultimate sacrifice for the United States, including Army Corporal Kareem Rashad Sultan Khan (1987–2007), and Army Captain Humayun Saqib Muazzam Khan (1976–2004);

Whereas countless American Muslims contribute to our Nation's economy and well-being as physicians, business owners, laborers, service workers, teachers engaging the next generation of Americans, and police officers, firefighters, and first responders saving lives every day; and

Whereas American Muslims have and continue to make important contributions to the advancement of our Nation that is fundamental to our shared American values, society, and culture, including—

(1) military veterans like Revolutionary War Virginian Corporal Bampett Muhamed, Yusuf Ben Ali

(also known as Joseph Benhaley), who served in George Washington's Army and fought with General Thomas Sumter in South Carolina, Civil War Union Captain Moses Osman, who was the highest ranking Muslim in that war, World War II Army Corporal Sheikh Nazim Abdul-Kariem, who served in the Battle of Normandy and the Battle of the Bulge, Army Sergeant First Class and Korean war prisoner-of-war Mujahid Mohammed, retired Chief Master Sergeant of the United States Air Force Talib M. Shareef, who now serves as Imam at the Nation's Mosque in Washington, DC, and the countless other American Muslims who served valiantly in the First and Second World Wars, the Korean and Vietnam wars, and most recent conflicts;

(2) Yarrow Mamout, the freed African-American Muslim slave who later

became one of the first shareholders of the second chartered bank in America, the Columbia Bank;

(3) famed architect and designer Fazlur Rahman Khan, who designed the Sears Tower and the John Hancock Center;

(4) Mohammad Salman Hamdani, the New York City Police Department cadet and Emergency Medical Technician who heroically died helping others in the aftermath of the September 11th attacks on the World Trade Center;

(5) Dr. Farouk El-Baz, geologist and remote sensing scientist who, as Secretary of the Landing Site Selection Committee for the Apollo missions, Principal Investigator of Visual Observations and Photography, and Chairman of the Astronaut Training Group of the Apollo Photo Team (1967–1972), was instrumental in helping NASA iden-

*Cont. on page 12.*

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# Itikaf: Once a lifetime opportunity to remind oneself one's reality

By: Dr. Aslam Abdullah

Itikaf is a practice that goes back to all those who spend time in seclusion to reflect and ponder over their purpose in life and who want to achieve a higher stage of spirituality. Through their contemplation and reflection on the purpose of their existence, many have offered new and unique perspectives to their fellow humans, and many have achieved higher spiritual status.

It is a practice that prevails in all cultures and religions. It inspires a human being to withdraw from the regular hustle bustle of the world, even from his own family and focuses on issues that he or she deem significant for oneself and society. The length of seclusion depends on the social rhythm of life in each culture and religion.



Islam institutionalized i'tikaf in the month of fasting through the practice of Prophet Muhammad. It is a communal obligation, and it means that if the only one person observes it in a locality, it would be regarded as an obligation fulfilled on behalf of all.

The fasting was declared obligatory for the ninth month of the Islamic lunar calendar in the second year of Prophet's migration to Medina or in the fifteenth year of his Prophetic mission. Except for the first year of fasting, the Prophet is reported to have ob-

served i'tikaf as long as he lived.

After him, his wives continued performing i'tikaf in the masjid. He spent ten days in the middle of Ramadan in the masjid, but he advised his companions to continue doing i'tikaf in the last ten

days. He once observed i'tikaf for 20 days.

Itikaf is performed by those who are fasting. Both men and women did their i'tikaf during the time of the Prophet. At Prophet's mosque, special arrangements were

*Cont on page 12*

## Sold Out Fundraising Dinner for a New Gym Project

by Noor H. Salem

Just several months ago, more than 500 attendees gathered to hear mesmerizing Qur'an recitations from Qari Shaykh Hassan Ali, Qari Shaykh Ahmad Mabrouk, and Qari Shaykh Abdulhamid Askam at the Islamic Cultural Association of Farmington Hills, MI. The Qur'an Night is held annually at the ICA, and this year the vision was to fundraise for the new gym project.

The construction for the project officially began August of last year, and the young and old in the community are extremely ecstatic and jubilant to see the work in progress occur. The ICA held another fundraising dinner, in continuous support of this incredibly unique gym project. The expansion is planned to include a basketball court, exercise room, new wudu area, and more.

The Islamic Cultural Association of Farmington Hills was founded by a group of families who hoped to establish an



Islamic community that modeled their beliefs and values. In 1987, the community purchased the Franklin Building and moved to its present location. Two years later, it established the prestigious Huda School which has flourished over the years.

The ICA created a weekend Arabic School, Dar-al Huda. The ICA has continued to grow and expand, offering its members an Islamic environment where they

can feel at home and raise their children with hearts at ease. Since its inception, the ICA has held various school and family functions for the occasions that matter most to its members—such as Ramadan and Eid—as well as exciting activities for the whole family.

It has also prided itself in offering weekly Islamic and educational lectures and maintaining a youth program that has been going strong for

years. The ICA hopes to continue to expand by offering more services that the community can benefit from, and this extraordinary gym project is no exception!

The evening began with welcoming remarks with Imam Imran Salha, the Imam of the Islamic Cultural Association. Thereafter, Thereafter, Shaykh Hussein Alraee recited Qur'an and left the audience in awe with his recitation.

The keynote speaker

of the night was none other than Nihad Awad, the Executive Director of CAIR. He gave very profound words that left the audience in awe. He shared the importance of having hope, investing in our youth, and standing firm on our principles of faith. "Speaking up and speaking out is the right thing to do. Speak up; don't hide or run, for the Muslim community is becoming stronger than ever." He shared exam-

*Cont. on page 5.*



**Cont from page 4.  
Fundraising Dinner**

ples of how little to no Muslims ran for office, studied journalism, or aim to become lawyers when CAIR first began years ago. Today, more than 25 hundred Muslim lawyers nationwide; 131 Muslims won political positions.

"When we respect ourselves, others will respect us," he said firmly and proudly.

The President of the center, Ibrahim Abubars, gave a very insightful update about the construction project. His presentation included details of what was done, the work in progress, and the expected duration of the project to finish. The blueprints of what this construction project will include only made the community more eager for this to complete.

Ghazal Almradi, the secretary of the executive committee and head of the youth committee shared insights of the youth activities from the past year. Thereafter,



the youngest group of the Saturday youth program gave a beautiful Nasheed performance; really hyping up the entire room and earning the star award of the night.

There was a beautiful Nasheed session with the world-renowned Munshid, Mohamed Altermithy. Shaykh Kefah Mustafa of Chicago was the honorable guest who conducted the fundraising, and in a short matter of time, more than \$260,000 was raised for this crucial and exciting project, one that happens to be

truly unique in the area. Dinner was enjoyed, and the event was a beautiful social that brought the community in southeast Michigan together. All for one purpose: to invest in the youth of the next generation.

It was an honor to previously interview Ghazal Almradi, an Executive Committee member and the head of the youth program coordinator at the Islamic Cultural Association for her thoughts on this exciting initiative:

In brief, what part of this gym construction project

excites you the most?

The entire project is something I have been excited about! Our community has been waiting for a proper gym for our youth for many years. Given my involvement with the Islamic cultural association as a youth program coordinator, I feel that this project will enhance the program and be a great benefit to our youth.

What do you envision this gym brings to the community?

I would envision increased youth attendance

to our mosque given the space they have to play and pray. I envision our ladies in the community exercising in a private workout room, playing basketball, volleyball, etc. in a safe private space. I would envision the growth of the community and events to serve all ages from diverse backgrounds. This project will be a great service to the community at large.

How would you describe the way the youth feel as they see the project work in progress?

Seeing the project come to life was the hope of many of our youth who became young adults. Since this project has been in the planning for many years, we hope that our youth will restore their trust in our community leaders as people who deliver an answer to their needs. So, I am sure that the youth will be watching the project with great excitement.

**To learn more about the ICA or contribute to this project visit [ica-mi.org](http://ica-mi.org)**

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# AN APPEAL

to strengthen your media-your voice



Islamophobia is a major obstacle for peace and religious harmony in our world. If it is not countered properly and effectively, it has the potential to create havoc all over the world. Gruesome terrorism in Christchurch, New Zealand, causing 51 murders is a glimpse of the future.



This bogey of Islamophobia is raising its ugly head worldwide. We recently saw the most gruesome terrorist attack on the innocent congregation gathered for Friday prayers in Christchurch, New Zealand.



Islamophobia has its roots in the US and Europe among those who believe in the concepts of supremacy on the basis of race, religion and ethnicity. Only through a long process of dialogue, discussions and education, this menace that is spreading fast can be checked effectively.



We need to invest in our younger generation to be able to counter constant attacks on Islam and Muslims. We want them to be skillful communicators, excellent writers and objective researchers. Only through bringing out facts and demolishing myths and stereotypes, our young journalists can challenge the narratives spread by Islamophobes.

## TO ACHIEVE THESE OBJECTIVES:

- We must prepare** a strong team of our own reporters and communicators that will report objectively.
- We must support** students willing to do accurate and balanced research on the issues that impact Muslims and other fellow citizens in America.
- We must fund** Internship with State and Federal Law makers by providing living expense stipends for Muslim students,
- We must provide** Education on the political process and facilitate Muslim participation in local and federal government.

We need your help in carrying out this strategy that will prepare a strong contingent of our own reporters to effectively convey our message.

We are together in our movement to achieve these objectives. Many of our past interns and writers are now part of the main stream media.

Our interns and writers with the help of researchers have carried out following research projects in the past.

### Here are the examples:

- 1) Demographic survey of Michigan Muslims and its political impact on Congressional districts,
- 2) Safeguarding Muslim civil right in America,
- 3) States that have passed Halal laws
- 4) How cities with high Muslim concentration have effectively used their positions to gain access to local councils or other legislative bodies,
- 5) And a Muslim perspective on Obama health care, etc.

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# Tensions Grow Between the US and Iran

by TMO Staff

Tensions have grown between the United States and Iran late May with critical threats levied by senior officials in Tehran. These threats follow reports of President Donald Trump considering deployment of 10,000 new troops to the region, U.S. News reported.

Since former President Carter's decision to sever diplomatic relations with Iran, in April of 1980, aggressive dialogues and growing tensions have often existed between the two countries over the years.

However, tensions have recently increased, "Our hands are on the trigger and we are firmly prepared to annihilate any aggressor and greedy eyes against the Islamic Iran," Chief of Staff to the Iranian Armed Forces Maj. Gen. Mohammad Hossein Bagheri said last week, according to a local Irani news agency.

"The new conditions of countering the U.S. arrogant and pharaonic threat invite all the Iranians to enter the fields of jihad, full alert, and mobilization of more power," he added.

Bagheri made his statement this past week on the occasion of the anniversary of the liberation of Khorramshahr on May 24, 1982 during the Iran-Iraq war. Iran has always alleged U.S.'s involvement and support for Iraq's invasion then of Iran.

Acting Defense Secretary Patrick Shanahan told the Washington Post, the deployment of troops to the Middle East is for defensive purposes. "Our job is deterrence. This is not about war," he said Thursday.

"We have a mission there in the Middle East: freedom of navigation, counterterrorism in Syria and Iraq, defeating al-Qaeda in Yemen, and the security of Israel and Jordan."

However with the White House deploying more troops in the Middle East and President Trump also approving the sale of billions of dollars' worth



of weapons to Saudi Arabia, the tensions between the countries seem more concerning than before to some political analysts and members of the Congress.

Following the President's recent decisions aimed for the Middle East, Bob Menezes of New Jersey released a statement, "In trying to explain this move, the Administration failed to even identify

which legal mechanism it thinks it is using, described years of malign Iranian behavior but failed to identify what actually constitutes an emergency today, and critically, failed to explain how these systems, many of which will take years to come online, would immediately benefit either the United States or our allies and thus merit such hasty

action."

Many fear the weapons may be used against civilians in Yemen by Saudi-led forces, BBC News said. Saudi Arabia's human rights record has been greatly criticized by members of Congress, the recent condemnation has been for Saudi Arabia's role in the Yemen conflict and for the murder of Saudi journalist Jamal Khashoggi

in Istanbul.

"I am disappointed, but not surprised, that the Trump Administration has failed once again to prioritize our long term national security interests or stand up for human rights, and instead is granting favors to authoritarian countries like Saudi Arabia," Menezes added.

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# Ramadan: A Month of Longing

*By Dr. Muqtedar Khan*

There's hidden sweetness in the stomach's emptiness. We are lutes, no more, no less. If the soundbox is stuffed full of anything, no music. If the brain and belly are burning clean with fasting, every moment a new song comes out of the fire. —Jalaludin Rumi on fasting in Ramadan.

The blessed month of Ramadan is here again. Hundreds of millions of Muslims will fast for a month. They will abstain from eating or drinking from dawn to dusk. They will stand for hours in prayers each night to remember their Lord and express their gratitude to Him, seek His forgiveness and aspire to come closer to Him. The month of Ramadan is easily the world's largest and longest spiritual festival. Muslims strive hard in this month to re-sew the torn fabric of human spirituality even as political and material impulses asunder it.

Fasting is one of the five pillars of Islam. The Quran instructs that its purpose is to teach Muslims self-restraint. The ritual involves systematic abstinence of things normal to body, mind and spirit. From dawn to dusk the limits are clear: no eating, no drinking, no sex, no fighting, no backbiting, no lying, no anger, no arrogance, no pride, no despair. In this month the sovereignty of the spirit over the body and the mind is reasserted to restore the divine order of things.

The point of the exercise for adult Muslims, who are healthy and able, is to develop a regimen of self-restraint and to inculcate a capacity to, borrowing a term from Plato, control one's appetites. The hope is that this mandatory regimen will become a habit and Muslims will spend the rest of the year in a state of high spiritual alert.

The easy part of the month of Ramadan is the physical part. After a week the body and the mind adjust and one rarely feels hungry or

thirsty for most of the day. The last couple of hours are always tough, especially in the U.S., where the days are long and the fasts last from 15 to 16 hours.

Ramadan is also the month in which most of the Muslim holy book — The Quran — was revealed. To celebrate the revelation of the Quran, Muslims devote special prayers and try to find time to reread it and to recommit to its teaching and its commandments. After fasting all day, many men and women spend two to three hours every night reciting the chapters of the Quran in either congregational or individual prayers.

Muslims believe that Ramadan is a blessed month and the rewards for any good action is multiplied, so much of the annual obligatory and optional charity giving happens in Ramadan. This is a good time to do fundraising if Muslim donors are your target. Islam mandates obligatory giving of 2.5 percent of accumulated or surplus wealth, called Zakat, and many Muslims give it in the month of Ramadan.

The more difficult parts are the ones that demand spiritual discipline. The struggle to control one's Id, to master one's anger and pride, to learn humility and to recognize the insignificance of the self in comparison to

the awesome majesty of God, are qualities very difficult to muster. Sufis, Islamic mystics, practice self-renunciation as a means to escape the exile from God that life really is, but rarely succeed. It is not easy to become one with God in one month.

The entire purpose of the month, indeed of Islam itself, is to bridge the existential gap between the created and the creator. As long as the created asserts her individual being, she remains distanced from the true Reality of being. The ultimate goal is to annihilate (Fana'a) one's own self in order to be united with the ultimate and the universal Self. The great Sufi Ibn Arabi captured this longing

for unity with the divine more beautifully than anyone. He wrote in his “The Secrets of Fasting”:

My self, had it not been  
for you, I would not have  
been? As if I were Him,  
were it not for you! Were  
it not for you!

Indeed the sense of longing for a taste of the Divine is never felt more acutely than it is in the month of Ramadan. In Ramadan, we control our appetite for the created things with the fond hope that desire for the Creator will finally be satiated.

Those who fast with  
genuine dedication,  
those who struggle to  
conquer the self, those

**Cont on page 11.**



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Last Name:										<input type="checkbox"/> My Monthly Donation <input type="checkbox"/> One Time Donation <input type="radio"/> VISA/MC <input type="radio"/> AM-EX <input type="radio"/> DISCOVER														
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FOR ONE YEAR



### PACKAGE 2

**\$5,000**

WILL HELP

- 4 Children in OSP
- 3 Students in ESP
- 3 Children in CWDP

FOR ONE YEAR



### PACKAGE 3

**\$2,500**

WILL HELP

- 3 Children in OSP
- 1 Student in ESP
- 1 Child in CWDP

FOR ONE YEAR



### PACKAGE 4

**\$1,000**

WILL HELP

- 1 Child in OSP
- 1 Student in ESP
- or 1 Child in CWDP

FOR ONE YEAR



### PACKAGE 5

**\$720**

WILL HELP

**1 Student in ESP**

FOR ONE YEAR



### PACKAGE 6

**\$720**

WILL HELP

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### PACKAGE 7

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WILL HELP

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FOR ONE YEAR



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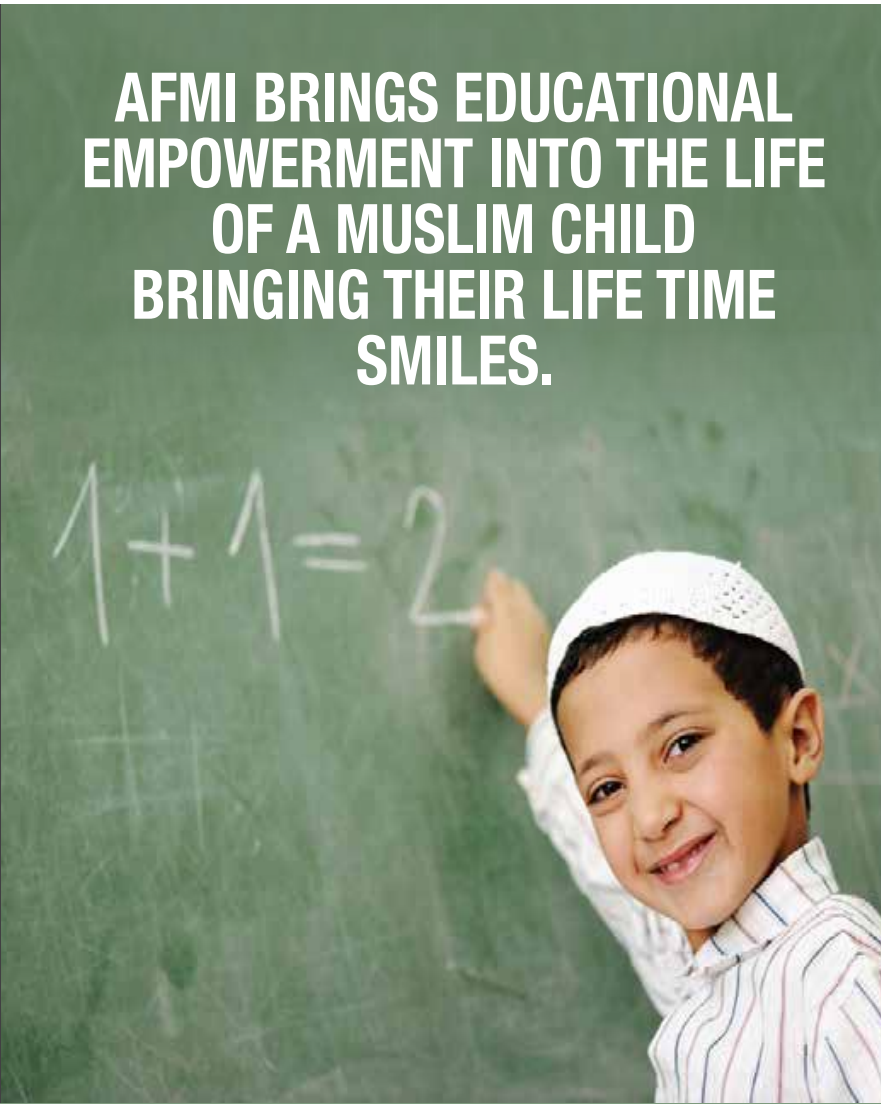


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# American Muslims in Philanthropy

by Muhi Khwaja

Co-Founder, Director of Development & Philanthropy at American Muslim Fund

When Hurricane Harvey devastated parts of Houston in 2017, like many in America, Muslim families came together to donate to the Houston Food Bank and the American Red Cross. Earlier this year, when the tragedies targeting religious communities in New Zealand, Sri Lanka, and Pittsburgh happened, the Muslim community stepped up to donate and help rebuild. These are just a few examples that showcase the valuable impact minority communities can have in philanthropy.

There are roughly 3.8 million Muslims in the United States and as we celebrate and observe Ramadan this month, it's important to recognize our history and contributions to social causes in this country.

Islam in America is nothing new. The Pluralism Project at Harvard University demonstrates that Muslims reached the shores of America in 1178 CE. Roughly one-third of slaves brought to the Western Hemisphere were African Muslims. Many spoke Arabic and retained their religious identity like Omar Bin Said who passed away in North Carolina in 1781. The U.S. Consul to the Philippines, Alexander Russell Webb, was a convert to Islam. The longest standing purpose-built mosque is in Cedar Rapids, Iowa since 1934. Two of the most prominent American Muslims, Malcolm X and Muhammad Ali helped Islam to come into the mainstream through their Black identity in the 1960s.



With the Immigration Act of 1964, business visas allowed for “the brightest and best” from other countries, unlike the Muslim ban of today which restricts entry and access.

Despite the many barriers that minorities face, these communities have grit and are devoted to hard work. Today, as more Muslims are represented in Congress and minorities take advantage of educational and business options available in the United States, economic empowerment is improving the lifestyle experience generation to generation. This can also lead to increased philanthropic and civic participation. A study by the Institute of Social Policy and Understanding shows that Muslims who are more active in their mosques are more likely to vote.

Donors in the U.S. gave \$410 billion in 2017. Muslims may not be giving \$4 billion as 1 percent of the population, but the way Muslims give varies as some are given directly to individuals in need, as opposed to nonprofit organizations. Indiana University's Center on Muslim Philanthropy, Pillars Fund, and American Muslim Fund hope to provide more insight into tracking this going

forward.

Many Muslims abide by the third pillar of the faith, zakat, which in Arabic means purity. The act of giving zakat alms is a means of purifying one's wealth. One is obligated to partake in giving zakat if they have accumulated wealth for over a year in the equivalent amount of 3 oz of gold. In addition to giving zakat, many Muslims also give what is known as sadaqa, or general charity alms. The practice of taking from what you've earned and to give it to others who need it is a humbling practice. The word zakat and sadaqa (almsgiving) are mentioned over 80 times in the Qur'an, often times with prayer. There are several examples of the closest companions to the Prophet Muhammad who would compete in good deeds and acts of worship via spending their wealth in favor of Islam. Other stories indicate that it's best to not disclose how you make a difference and leave the reward between you and God. Both ways are right!

The added benefit of increasing acts of goodwill in Ramadan is incentivized by the blessings in reward Muslims seek.

American Muslim Fund To help Muslims streamline their zakat and

sadaqa, the American Muslim Fund (AMF) was founded in 2016 as a grassroots, national community foundation. There are over 750 community foundations across the country, yet AMF is the first to focus on Donor Advised Funds, Giving Circles, and endowments for the Muslim community. We help connect nonprofits with Muslim philanthropists to drive social change. AMF also provides an opportunity for the general public to support a cause that is empowering the rights of the American Muslim community and showcases the impact that Muslim charitable giving can have. In a time when minority communities are marginalized, having institutions to empower them is critical.

Here's a look at the way AMF is connecting donors to issues they care about:

**Donor Advised Funds (DAFs):**

A donor-advised fund is a giving vehicle that provides you with immediate tax benefits and allows you to support your charities of choice through grant recommendations on your own timetable. Since 2017, 40 families have opened DAFs with AMF and have granted more than \$800,000 to over 100 nonprofit orga-

nizations. A majority of the projects fund health initiatives, international relief and development, houses of worship, and education.

**Giving Circles:**

A giving circle is a form of philanthropy where groups of individuals donate their own money or time to a pooled fund, deciding together which nonprofit or community project to support.

In doing so, the giving circle seeks to increase their awareness of and engagement in the issues covered by the charity. AMF currently operates two giving circles that utilize a range of criteria for selecting causes to support.

**Ramadan and Giving**

As Muslim's fast during this month from sunrise to sunset, they abstain from their primal desires, increase their acts of good deeds, such as charitable giving, be extra courteous, and partake in additional prayers. American Muslim Fund is expected to exceed \$1 million in cumulative giving this Ramadan and we're proud of our partner organizations who benefit including the University of Texas at Austin, Muslim Foster Care Association, and Clubfoot Solutions, to name a few.

AMF hopes that funding these projects showcases the valuable impact minority communities can have in philanthropy and demonstrates the need for a community foundation which represents and is reflective of itself. Philanthropy is often translated as 'the love of mankind,' and what a better way to demonstrate that than to make the world a better place through funding missions with charitable giving.

**Cont. from page 8.  
Ramadan**

who fight to control their bodies, those who give charity and those who exercise humility; they do experience a feeling of cleansing, of purification, which is difficult to describe, but profoundly palpable.

At the end of the month, for some, there is a feeling of lightness as if the weight of impurities that one had been carrying and accumulating all yearlong has been lifted. For others, there is a heaviness in the heart and one prays for one more chance to maybe get it right the next time.

**Dr. M. A. Muqtedar Khan is Professor in the Department of Political Science and International Relations at the University of Delaware.**

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CONTINUED STORY

**Cont. from page 2.**  
**Racism and Bigotry**  
er's market in Bethel, Connecticut, right across the street from my house. I was somewhat proud that I was going to walk there with two kids and get nutritious, locally grown vegetables versus driving to the supermarket and buying imported produce transported thousands of miles. Yet the decision to walk across the street versus to drive to the comfort, convenience, and familiarity of the supermarket store not much further away exposed me in two ways. First, I would have to cross a busy intersection with an infant and a toddler. Second, I would have to "deal" with the Connecticut farmers, who came to

the farmer's market from the more rural parts of the state. In my calculus to go to the farmer's market, I had not factored the latter. Notice how I grouped the "Connecticut farmers" all into one category. In my enthusiasm to embrace the New England culture and surroundings, I dressed my son in a sweater my sister/his doting aunt had gotten for him from London. The sweater was dark navy blue with a British flag across the front, and it was super warm. As I was picking vegetable greens, I hear the voice of an old man with a small, white beard chuckle, "That boy doesn't look very British." I turned around instant-

ly, darted my eyes at him, and responded, "Well, he is." The old man grinned, "No, he's not." I ignored him and went about my business selecting carrots and kale. All the while, I was trembling I was so annoyed. When I saw the man again, pointing at my son about eight minutes later, I grabbed my son's hand tight, pushed my daughter in the stroller with the other hand, and mustered the courage to confront the old man. "Maybe you don't think he's British. Maybe you don't know what British is. Maybe you don't know the British colonized the entire Indian subcontinent for 500 years and ruled us as colonial subjects so the British

could sit at tea time and have their British tea. There was such a thing as the British Raj. The British wanting India so they could rule the entire subcontinent." The old man listened with the disgust building up in his face that I could actually speak and smirks, "He doesn't look British." I walked away this time, but content at the spectacle that I had created. My son was not British, but I was seared by the comment that he did not look British. I turned to my son and said, "He doesn't know what he's talking about." When the people of London elected Sajid Khan as the mayor of London in 2016, I wondered if the news reached that old

man in Bethel, Connecticut, who made us feel that we do not belong across the street or welcome at the farmer's market. Words can sting. But harm can occur in more sinister modes. Of the ways that rage and hatred are expressed are against real property in the form of trespass, vandalism, and arson as well as personal property and the person itself. The link between attacks on places of worship and white supremacy is well-documented and well known. Earlier this month of Ramadan, a mosque in New Haven, Connecticut, was set ablaze intentionally. The attack displaces worshipers during the Muslim holy month of Ramadan.

**Cont. from page 3.**  
**Congress Resolution**  
tify the landing sites on the Moon for the Apollo program; (6) noted academics and researchers like Dr. Sulayman S. Nyang, professor and former chairman of the African Studies Department at Howard University, Dr. Intisar A. Rabb, Professor of Law at Harvard Law School and a director of its Islamic Legal Studies Program, Asifa Quraishi-Landes, comparative law expert at the University of Wisconsin-Madison, and Zareena Grewal, American studies and religious studies scholar at Yale University; (7) health professionals like Dr. Elias A. Zerhouni, director of the National Institutes of Health, Dr. Heather Laird-Johnson, Founder, President, and Director of the Center for Muslim Mental Health and

Islamic Psychology at the University of Southern California, and Dr. Zehra Siddiqui, who focuses on providing health care for underserved populations including homeless individuals, immigrants, and those without health insurance; (8) Olympic medalists like boxer Muhammad Ali, track and field athlete Dalilah Muhammad, and fencer Ibtihaj Muhammad; (9) professional athletes like basketball players Kareem Abdul-Jabbar, Hakeem Olajuwon, and Shaquille O'Neal, football players like Muhammad Wilkerson, Ameer Abdullah, brothers Husain and Hamza Abdullah, and two-time world heavyweight champion Hasim Shariff Rahman; (10) religious leaders like African-American Muslim imam, civil rights activist and reformer Hajj Malik El Shabazz, also

known as Malcolm X; (11) Imam Warith Deen Mohammed (born Wallace D. Muhammad), referred to by many as America's Imam, an African-American Muslim leader and theologian who worked tirelessly to unite the diverse Muslim community and Nation, and, in 1992, was the first American Muslim to deliver the invocation for the Senate; (12) public servants like Dr. Ahmed Hassan Zewail, who won a Nobel Prize in Chemistry and was a Presidential Council of Advisors on Science and Technology member, former Deputy Director of the United States National Security Council and Nixon administration advisor Dr. Robert (Farooq) D. Crane, and Zalmay Khalilzad, who served as the United States Ambassador to Afghanistan from 2003-2005, Iraq from 2005-2007, and

the United Nations from 2007-2009, and Adam Shakoore, the first Muslim judge in the country; (13) elected officials like Indiana Congressman André Carson, Minnesota Congresswoman Ilhan Omar, Michigan Congresswoman Rashida Tlaib, Minnesota Attorney General Keith Ellison, Virginia State representative Sam Rasoul, Pennsylvania State representative Movita Johnson-Harrell, and local council members, including Aisha Wahab from Hayward, California, Susan Dabaja of Dearborn, Michigan, Shahid Shafi of Southlake, Texas, and Basheer Jones from Cleveland, Ohio; (14) entrepreneurs and business leaders like chairman, CEO, and president of Ethan Allen Interiors Inc., Farooq Kathwari, National Football League Jacksonville Jaguars owner

and business tycoon Shahid Khan, Islamic fashion designer and Verona Collection company founder Lisa Vogl, founder of Iman Cosmetics and philanthropist Zara (Iman) Mohamed Abdulmajid, hair and spa care business magnate Farouk Shami, Chobani Greek Yogurt founder, chairman, and CEO, Hamdi Ulukaya, and Dr. Mark Humayun, who co-invented Argus series retina implants; and (15) entertainers like actor and comedian Hasan Minaj, rapper Lupe Fiasco, the first Muslim actor to win an Oscar, Mahershala Ali, the creator of Mr. Robot, Sam Esmail, and comedian and actor Maysoon Zayid: Now, therefore, be it Resolved, That the House of Representatives recognizes the historic and valuable contributions of the American Muslim community to the United States.

**Cont. from page 4.**  
**Itikaf**  
made for women following this practice of the Prophet. During the Itikaf a person doing itikaf should spend the night only in the mosque where he/she is doing itikaf, except if the tent is in one of the courtyards of the mosque. If the masjid does not have toilet facilities than the person doing itikaf can go home to relieve. The person who wants

to have itikaf should enter the masjid before the sunset with a clear intention. During his stay, his focus should not be his family, business or work. However, he can delegate others to take care of these matters in his absence. If due to some unavoidable situation one has to abandon the i'tikaf for intended days, he or she has to complete it later. Itikaf is an act of ibada (worship) and it must be performed with full sincerity and

intensity. Imam Malik said: "A person doing itikaf is not doing itikaf until he avoids what someone doing itikaf should avoid, namely, visiting the sick, praying over the dead, and entering houses, except to relieve himself." The best practice is to absorb oneself in prayers and recitation of the Quran reflecting on its meaning and relevance in one's life. The prophet in addition to doing this would also use the

opportunity to reflect on the condition of Muslims and would discuss strategies with the strategies to improve the quality of spiritual and social life. There are four things that are proven from the practice of the Prophet during itikaf. 1. Consuming less food 2. Sleeping less number of hours 3. Lesser engagement in conversation. 4. Lesser social interaction. 5. Instead, he would focus

on the following four prayers 6. Quranic recitation of the passages that were revealed until then 7. Deeper reflections on the divine guidance of the existence of life 8. Quietly helping others observing the itikaf. In fact, itikaf is once a lifetime opportunity to focus on one's life and purpose in relation to the creator and His creation.



CONTINUED STORY

**Cont. from page 1.**  
**Omar Suleiman**

claiming that Nancy Pelosi made a “bad call” for inviting a “radical” Imam. These attacks also led both Suleiman and members of the left to defend him against this backlash. Suleiman’s supporters quickly defended him against what they saw as unfair

islamophobic attacks against a peace-loving Imam. According to TRT, British journalist Mehdi Hasan tweeted, “A Muslim-American Imam of Palestinian descent – @omarsuleiman504 [Omar Suleiman’s Twitter Handle] – with a long track record of interfaith work, speaks in Congress & offers a beautiful prayer,

calling for love & unity. What do Republicans do? Trash him as an extremist and an anti-Semite. America, 2019.” In the Dallas News, Suleiman defended himself against the attacks against him by saying “My parents were displaced Palestinians due to the occupation and ended up meeting in Houston.

They were activists, and my late mother wrote poetry about the Palestinian catastrophe. But I was taught early on to not let championing the Palestinian cause descend into anti-Semitism in private or in public.” “When a politician who knows nothing about me leads the charge in trying to mischaracterize

me, of course throwing in the Islamophobic trope ‘supporter of the Muslim Brotherhood’ to make me seem particularly scary, it’s important to ask why I’m suddenly the target of these smears and not before in other similar appearances,” he added, in reference to his previous appearances with Barack Obama.

**Cont from page 1.**  
**Trump Iftar**

“Ramadan is a time when people joined forces in pursuit of hope, tolerance, and peace. It is in this spirit that we come together tonight,” Trump said.

This is the second iftar to be hosted in the President’s term. In 2017 Trump broke the tradition that President Bill Clinton started in 1996 and did not host a reception. Both this and last year, American Muslim organizations and lawmakers were not a part of the guest list.

Many Muslim activists and organizations publicly stated that should they have been invited they would have declined due to Trump’s past comments on the Islamic community.

“It would be very, very awkward for us to be there, in the presence of a president who is anti-Muslim, anti-immigrants, who supports white supremacy, and racist policies against communities of color and minorities,” said Nihad Awad, Executive Director of the Council on American-Islamic

Relations (CAIR), America’s largest Muslim civil liberties advocacy organization.

American Muslim organizations have happily attended past iftars under Clinton, Bush and Obama, although many of them boycotted during the start of the Iraq war.

Political and Congress members, identifying as Muslim, have been present in past iftars, however, first Muslim Congresswomen Ilhan Omar and Rashida Tlaib were not in attendance Monday night. Cabinet members and ambassa-

dors from many Muslim-majority nations including Saudi Arabia, Kuwait, Jordan and the United Arab Emirates were in attendance.

The iftar seemed to be targeted towards building relationships in the Gulf as opposed to American Muslims, despite Trump’s speech noting America as a country of diversity and acceptance.

“We thank god that America is a place founded on beliefs that citizens of all faiths can live together in safety and live together in freedom,” he said

Since Trump’s inauguration into the White House, violence against Muslims and people of color has seen a significant increase. According to the FBI, a total of 7,175 hate crime incidents were reported in 2017, representing a 17 percent increase over 2016 data and the greatest single-year increase reported since 2001, when hate crime targeting Arab Americans and American Muslims, and those perceived to be Arab or Muslim, surged in the aftermath of 9/11.

**Cont from page 1.**  
**Trump Can Avoid War**

stalled Mideast peace process and the growth of illegal settlements in the West Bank. Together, the Saudis and Israelis have put the U.S. in a confrontational position from which it would be very difficult for Washington to extricate itself. Just recently Israeli Prime Minister Benjamin Netanyahu tweeted this shared intent.

Even though the United States does not want to go to war with Iran, Saudi imperatives could trigger an unintended armed conflict, which we Americans would have to deal with for a long time to come. Conservatives like Sen. Tom Cotton, who thinks the U.S. can win a war with Iran in two strikes, further inflame the situation at home, encouraging indiscretion over deliberation. Trump was against the Iraq war and is fundamentally opposed to major interventions in the Middle East and elsewhere. His withdrawal from The Joint Comprehensive Plan of Action — the “nuclear deal” with Iran — and subsequent imposition of additional sanctions are designed to force Iran to return to the negotiating

table. Trump wants a better deal with Iran, not war.

But his allies, Israel and Saudi Arabia, who have received enormous support and cooperation from his administration, want to neuter Iran. They both seek to eliminate Tehran capacity to have any geopolitical impact in the region. They see regime change as the way to alter Iran’s foreign policy behavior. It appears that Trump’s allies and some elements in his administration (Secretary of State Mike Pompeo and National Security Adviser John Bolton) are getting ahead of the president’s thinking and have precipitated a dangerous situation, increasing the risks of war.

Trump now has a tiger by the tail. He cannot hold on to it, he cannot let it go. If he backs down, then he will look weak and Iran will feel emboldened to pursue its efforts to change the regional order in the Middle East. But if the president continues on this path, sends 120,000 troops to the region, and allows Bolton to play point on this issue, then he risks triggering a war that in nearly everyone’s opinion would be far

more devastating than the Iraq war.

The Iraq War and its Consequences

The Iraq war was catastrophic at many levels. According to the Congressional Budget Office, the 8-years long military intervention cost more than \$2.4 trillion — funds that Washington could have used to eliminate student debt and build a universal health care system. Nearly 4,500 Americans and over 288,000 Iraqis have been killed as a result of the war. It gave birth to the monstrous ISIS or Daesh, which brought terror, death, and mayhem to four continents since 2014.

Millions of Syrians have become refugees and two major Arab countries — Iraq and Syria — are shattered states. The war also spotlighted the hidden cleavages in the Western alliance. France and Germany broke with the United Kingdom and United States and did not join the “coalition of the willing”. Since then, Transatlantic relations have only weakened; a war with Iran may break those ties.

The United States has also suffered tremendously. Its national debt

has significantly increased. Washington has lost prestige, influence and power as a result of this war. The Middle East is now composed of many failed states and can be described as a failed region. The rise and fall of Daesh has also unleashed forces in the West which are detrimental to democracy.

Along with xenophobia, Islamophobia has moved front and center in many European nations. Daesh’s attacks in Europe have played a significant role in unleashing Far-Right extremist forces on the continent. The consequences of the Iraq war are still unfolding, and its impact on the global order is profoundly destabilizing. The current crisis with Iran is just one of the many unanticipated side effects of the Iraq war.

In the short term, the United States and its allies will win a military conflict with Iran. But in the long term, the cost to the region, the global economy, and the global order will be far reaching. To my mind, the Saudi-Yemeni war is a good metaphor for what a U.S.-Iran war could look like, albeit on a different scale. Essentially, a stronger power

with vastly more resources unable to overcome an impoverished nation with determination, with all those involved bleeding lives, resources and reputation.

The Way Forward For the United States

The United States must come out of this Iran crisis without emboldening Iran and without risking its interests and its allies’ interests in the region. It’s a tough ask, but I have two recommendations to make it possible. First, Trump should fire Bolton to signal to Iran and others that Washington is not interested in starting a war with Iran. Bolton has for decades argued that Iran should be bombed and also took \$40,000 as recently as 2016 from Mujahideen-E-Khalq (MEK), an Iranian rebel group that Washington considered a terrorist organization until 2012. Iran and others interpreted his appointment as national security advisor as an expression of Trump’s openness to exercising a military option vis-a-vis Tehran.

There is a near unanimous view that Bolton is the man driving the movement toward war. His departure will alleviate





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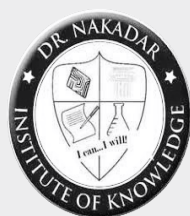
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You may donate at:  
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**Cont from page 13.  
Trump Can Avoid War**

ate that anxiety. Firing Bolton would signal to Iran, the Gulf nations, and Israel that Washington is looking for other means to deal with Iran. This reduced probability of war will force all parties to consider negotiations.

Bolton's tough demands of Kim Jong Un partly derailed the North Korean dialogue. Given

an opportunity he would sabotage any dialogue between Washington and Tehran. Advisers in the Trump administration come and go frequently anyway. Thus, getting rid of Bolton should not be considered a huge price to pay for peace.

Second, Washington should call on its NATO ally Turkey and Qatar to initiate a dialogue between Iran, the Gulf Arab states (Saudi Ara-

bia and the United Arab Emirates) and Israel, with the UAE acting as proxy for Israel. If Iran is willing to work with these nations and assuage their immediate fears, the next step could be direct U.S.-Iran talks that Trump desires.

While its rhetoric may suggest otherwise, Tehran realizes that in order to avoid war and end the excruciating pain of economic sanctions, it must once again negotiate with

Washington. Through these moves, the Trump Administration can bridge the gap between its policy of maximum pressure and how to bring the clerical regime back to the negotiating table.

Dr. Muqtedar Khan is a Senior Fellow with the Center for Global Policy (CGP), and a Professor in the Department of Political Science & International Relations at the

University of Delaware. Dr. Khan is the author of *Islam and Good Governance: A Political Philosophy of Ihsan* – his latest book that was published by Palgrave on April 9, 2019. His website is [www.ijtihaad.org](http://www.ijtihaad.org) and he tweets at @muqtedarkhan.

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