



Mark the Date

- **Aug 29, 31, Sept 2** Nights of Qadr
- **Sept 3** Adult Quran Competition
- **Sept 3** Day of Quds Rally
- **Sept 4** Table Tennis Tournament
- **Sept 5** Quran Recitation Contest for Children (Trial runs 9/4).
- **Sept 6** Youth Knowledge Contest.
- **Sept 10/11** Eid ul-Fitr
- **Sept 16** Demolition of Baqi program
- **Sept 18** General Body Meeting & Eid Dinner
- **Sept 23** Martyrdom of Hz. Hamza program



The Day of Quds

By **Qamber Jafri**

Al-Quds is the Arabic name for Jerusalem, the Holy Land. Yawm al-Quds or Al-Quds Day is the day of solidarity and brotherhood. It has become an integral part of the Holy Month of Ramadan; a month of worship, charity and a month when one shouldn't forget the poor and the oppressed.

Every year Muslims and non-Muslims from different walks of life unite under the banner of Quds Day to show their solidarity with the oppressed of the world and in particular the suffering people of Palestine. Rallies and demonstrations take place in many countries around the world including the U.S.A. Among the non-Muslims are the Jews against Zionism who, over the years, have worked closely with Muslims fighting injustice from the religious perspective of Judaism.

Founded by the late Imam Khomeini, Quds Day is an event that symbolizes the undying spirit to eradicate injustice around the world. In August 1979, the year of the Islamic Revolution, Imam Khomeini declared: "I invite Muslims all over the globe to consecrate the last Friday of the holy month of Ramadan as Al-Quds Day and to proclaim the international solidarity of Muslims in support of the legitimate rights of the Muslim people of Palestine." He went on to proclaim "Quds day is the day of Islam; it is the day when Islam should be revived----".

Following on from this tradition, and as with every year, this Ramadan, on Friday, September 3rd, 2010, WMJP (Worldwide Movement for Justice and Peace) has organized a demonstration for the legitimate rights of the oppressed people of the world and in particular the Palestinians. For over half a century the Palestinians' have been uprooted from their homes, subjected to systematic and

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The Effect of 9/11 on Islam in America

By **Sheikh Husayn El-Mekki Abdullah-Aziz**

Part I of II

Considering the growing number of Muslims in the world, and the unique circumstances revolving around Islam as a civilization, in particular in the West, it is imperative for scholastic research to explore the dynamics and causes of significant events such as 9/11 which seem to have a connection to Islam in an effort to better understand Islam as a whole and issues pertaining to Muslims living in America. In order to grasp an idea of how intensely American culture and people have been affected by the tragic event of September 11th an effort has been made to go back beyond September 11th and analyze relative social circumstances in early America. Research was done to find Islam's true roots and origin in the United States. Comparisons were made of circumstances and conditions pre and post 9/11. Also, many political statements from government officials were analyzed to get an idea of the American government's stance prior to 9/11 vs. their outlook on Islam following 9/11.

The connection of Islam to America is one that demands extensive research, but nonetheless the findings of the research pertaining to this essay show that America has deep roots affiliated with Islam. And the constant societal changes from European settlement, to slavery, racism etc.,

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"Fulfill Allah's covenant when you pledge, and do not break your oaths after pledging them solemnly and having made Allah a witness over yourselves. Indeed Allah knows what you do. Do not be like her who would undo her yarn, breaking it up after spinning it to strength, by making your oaths a means of mutual deceit among yourselves, so that one community may become more affluent than another community. Allah only tests you thereby, and He will surely clarify for you on the Day of Resurrection what you used to do." - Quran, 16:92



IEC Board Meeting Update

IEC Board believes that the center belongs to the Imam of the Age, and is dependent on Allah SWT and the support of all members of this community. In an effort to increase awareness in regards to the community happenings, the BOD will publish periodic reports of board meetings in Wahdat. May this effort encourage more involvement of community members and increase their enthusiasm for IEC matters.

Date: August 1, 2010

In the open BOD meeting segment one community member attended. Issues discussed related to keeping alive the spirit of the Islamic Revolution & ensuring that in the future, Imam Khomeini's event is planned properly and communicated well. We are appreciative of his presence and suggestions. We encourage community members to attend any of our scheduled meetings. The first Sunday of the month is devoted for open BOD meeting from 9:00-10:00 a.m.

After the open BOD segment the following topics were discussed:

1. Youth: The Saturday workshop for junior youth, the all night Girls/young adult program (Aug 14th), IEC Family/Youth Weekend Camp (Oct 8-10)-likely at Camp Cho-Yeh were discussed.
2. Education – The previously submitted and IEB approved AHS budget was finalized and unanimously approved.
3. Public Relations: Plans for raising funds for Pakistan flood relief, upcoming workshop of "Know your Rights" (8/28), issues related to improvement of website management were discussed.
4. Property : There will be formal "director on call" with a back-up person on each day the center is open for regular weekly programs by rotation. Parking improvement strategies and improvement in security are in progress with hope for quick resolution.
5. Programs: The upcoming Ramadan program was finalized with plans for improved communications to the community in a timely manner.
6. Finance – The challenges of forming a formal fundraising Committee was discussed as well as plans to encourage community involvement in donations particularly with upcoming Ramadan program.

Date: August 14th, 2010.

The meeting was devoted to formal presentations of sub- committees:

1. IEC - Long Term Planning Committee: This committee was formed by the previous BOD to provide alternatives to the IEC Board in regards to expansion of Al-Hadi School & the community center. The committee has mapped the addresses of IEC members & AHS families. They presented numerous properties that were considered, & recommended several for further investigation. The committee explained that it is more economical to purchase land, and split the construction into 3 phases. This process will likely take a few years to complete. The new property should include the prayer hall, ceremony hall, the Al-Hadi school, soccer field or gym, etc. The board plans to present the recommendations of the LTPC at the upcoming G.B. meeting.
2. IEC - IT Committee: This committee introduced a new look to the current IEC website with many different changes. The board has decided to look at the new website and give their feedback.
3. The Outreach Committee: This committee informed the board that although they are providing the inmates with Dawa materials and many become Muslim during their incarceration, once they are released we can do more for their rehabilitation back to society. The suggested that we use IEC's old property and turn it to a halfway house shelter. The idea is to give tenants up to 90 days to find a job and an alternative residence. The Outreach Committee representative will work with the Property Director on the potential feasibility of this project and the pros and cons of doing it prior to a formal approval. *Since Wahdat's cut-off for accepting submissions is the 20th of the month, meetings after this date will be reported in the next issue.*

5 Ways to Help Flood Victims In Pakistan **By Dawood Mirza**

The recent floods in Pakistan have created a humanitarian catastrophe. Hardly anyone is able to understand the psychological suffering of those millions. It was only a few years ago that hurricane Ike and hurricane Rita made several of us living in the Houston area run for higher ground. We had several days of advance warning, we were able to secure our valuables and plan our Hurricane Vacation in detail. However when we left Houston we knew we had a home to come back to, our jobs were secure, our homes were insured, several of us even got paid time off, and we had friends and family members in surrounding cities who welcomed us with open arms.

Unfortunately millions of our brothers and sisters in Pakistan who have been impacted by the floods live in small towns and villages where sustained food, clothing and shelter are considered luxuries. Infrastructure to deal with such unprecedented calamities is non existent.

We as individuals work hard all of our lives to ensure we provide our families with a good home and a secure future. We tend to credit ourselves for our hard work and accomplishments when in fact it is Allah who provides us with His blessings.

Here are five simple ways of how you can help:

Donate Money- Reach out to your local Islamic center to make your donation. Many local mosques are working with reputable relief agencies in Pakistan to ensure your money is being spent wisely. Remember the budget you had for new clothes and eid gifts for your kids can be better used by millions of kids who may only have one pair of clothes.

Donate Your Services- If you are a professional i.e a doctor, nurse, paramedic,... your services may be invaluable in these trying times to the millions in need.

Donate Clothes & Necessities- Millions of the people impacted by floods had no advance warning of the catastrophe. They had to leave everything behind when they left their home. Clean up your closet and your attic and you will be surprised to find that the clothes and necessities can be better utilized by our brethren in Pakistan.

Create Awareness- Many of us watched videos of the floods on TV and or on YouTube, read multiple articles and said to ourselves THIS IS SAD. Well most of us will only do that. Create awareness at work and among your friends. Remember when the earthquake devastated Haiti several thousand businesses donated generously to Haiti and the response was overwhelming. Find out if your employer has a program than can help the people impacted by the floods in Pakistan.

Ask Allah for Help- we as human beings have never ending requests from God. God give me money, give me health, give me give me ...give me.. It's all about ME. Well how about we pray that there is peace and prosperity for all those impacted by the floods.

For additional information on the Flood Relief impact and updates please visit – www.iec-houston.org. IEC has selected Imamia Medics International (www.imamiamedics.org) as the recipient for donations sent by community members for flood victims in Pakistan. Please donate generously.



This is the second of a three part series. Expect part III in the next Wahdat issue, Inshallah

NEW BEGINNINGS

By Xavier Vasquez

part II

In October 2009, my grandfather became very ill and was immediately rushed to the hospital, where according to his doctor, he was near death. As my mother prepared herself for the worst outcome with tears streaming down her face, she asked me to visit him in the hospital and to pray for him. A few days later I was humbled by my grandfather's suffering, as I stood over his hospital bed and watched him writhe in agony, pleading for his pain to stop. When my parents had divorced years earlier, my siblings and I lived in my grandfather's house. This gentle man who bore every kindness to me as a child, had given us a place to call home. Now he suffered in a way that I didn't understand. His body ravaged by the years of hard labor and twisted by arthritis throughout his body, deepened his pain and he was forced to ask me to help him with his private matters, a request that I did not expect. I felt nothing but sympathy for this dear, old man. That night I began to pray out of obligation to him, but I resigned myself that it would never make a difference. I did something that I still feel great regret for: I prayed without any sincerity. It was an empty plea to a God I didn't believe in and I felt ashamed. Later, as he slowly recovered from his illness, I saw no connection between his terrible condition and the miracle of his recovery. Such was the blindness of my vision.

A month later, with the holiday season approaching, I decided to take an extra part time job to earn extra money for gifts. I had ceased to attach any spiritual meaning to the holidays. No longer was I enthused by the revelry, even abstaining from my family's gatherings. And so, for whatever reason, I took a job that I didn't want for a reason that I didn't care about. At every turn, I kept telling myself that I wouldn't do this work, that it was beneath me, but in spite of myself, I kept pursuing it. On my first day after Thanksgiving, I was ready to quit within four hours. The holiday shoppers grew more impatient and demanding, my co-workers seemed unbearable and as my patience wore thin, I was ready to walk away from this stupid job. And then, I met someone who for the first time in my life, I could talk and listen to. I met a Muslim woman.

My other co-workers seemed to ignore her politeness and never really spoke to her. Though I was nervous when I first met her, afterwards I had never felt so comfortable and at ease. Her modesty was like a ray of sunlight amongst a society that greedily indulges in crooked shades of vulgarity. She was unlike the twisted lies that society holds against the people of Islam. For the first time in my life, I genuinely wanted to learn everything about a person. As I reflect upon it, I think the way I saw her and respected her was the way my mother always hoped I would see women, as God intended with pure and pious thoughts – as a human being with real thoughts and inspirations. Amongst all different sorts of people from across the world, I had felt admiration for these Muslim women who bore so much courage in a society which often oppressed their way of life. I had always been curious about these women who so publicly demonstrated their faith, even when I had lost mine. And yet, I had always been apprehensive speaking to a woman of Islamic faith

simply because I never knew how to approach them. She was so different from most women I had ever known of; modest instead of brash, kind instead of rude, sincere instead of fake.

As the weeks unfolded, I asked her about her beliefs and a thousand other questions I had about the nature of Muslim people, in turn sharing what I knew of Christianity, but I always felt like a hypocrite, because I really didn't believe in anything. However, she was always eager to share what she knew and it only caused me to be even more grateful that I had finally found someone who was so faithfully enlightened. For someone so shy and timid about her English, she was quite intelligent, happy to talk about her life and about her family, whom she dearly missed. When she spoke of them, I was often left without words, revering the love she has for them. The ideas I heard reminded me that the world wasn't so barren.

I would often spend my free time learning more about Islam and as I delved into it, I was astounded by how intricate this religion was and discovered that what I knew was merely a raindrop in the ocean of knowledge. Yet, I remained skeptical. When she and I spoke, she would often tell me, "Xavier, I think you are Muslim, because you know so much!" I never had the will to tell her that I didn't believe in God. One day, however, she asked me if I would ever go to a mosque. I immediately said 'yes,' and she was taken aback with surprise. She had been convinced that most Americans thought Muslims were terrorists or evil. She never expected that my feelings countered that thought. Visiting a mosque was a curiosity I wanted to satisfy, an experience that I wanted to know. True to her word, a few weeks later, she would ask me to go with a friend of hers' to a mosque called IEC. Yet, when she realized that the day was Ashura, she recanted and did not want me to go. She was afraid I would be scared and upset by being there after conferring with her friend. However, I remembered reading about this day, and I insisted. So she called another friend who brought her brother to guide me.

I kept thinking to myself "what are you doing?" Confusion played on my mind, but I turned off those thoughts and instead followed her. I had to see what I had only heard and read about. When we arrived at IEC, she once again asked me if I was sure about going inside. I smiled and reassured her. A few minutes later, I met the guy who would guide me. We talked a little and then we left our shoes outside, my feet unprepared for the coldness of the tile floor. As we walked, he seemed to know everyone, embracing other men and speaking in a language I didn't understand. He introduced me as, "This is Xavier. He is curious about Islam." Everyone seemed to smile at me, but I was unsure about what I was doing. As we went upstairs, my feet freezing and my curiosity waning, we entered the English sermon.

As words unfamiliar to me, were explained, I wondered if God really wanted me here. I was adamant that I would not be indoctrinated by anyone, but I listened attentively to the sermon being given. The Molana spoke of "striving"



towards God to develop your piety and to do good deeds. It was something that I admired versus the hypocrisy I had heard before. However, if I am truly honest, at the time I felt nothing miraculous inside of me. There was no voice from within speaking to me, thus I felt devoid. The Muslim man who guided me gave me several books to read and I was surprised by his generosity. I felt guilty for not paying for them, myself. I would end up talking to a few people at the end of the night, but at one point, I was left alone to wander the mosque. I passed by one room several times, before getting enough courage to approach the door. As I spied through the glass, I heard chanting from within. I saw men standing in the shadows of the darkened room, but the place was too crowded to really see anything. I had read about this night, I had read about a man called Husayn, I heard his name being spoke, but I didn't go through the door. Filled with trepidation, I thought this is not my religion and this is not my place. I stayed outside and wondered a bit as the night grew bitterly cold, looking at this building that I had often walked by when I was younger. I liked the experience, but I didn't feel God inside of me or around me. So I thought that this was not a part of me and never would be. I walked to my car and laid the books in the backseat, more feeling defeated and alone.

A few moments later, I reunited with the Muslim woman whom I knew. As she shivered in the cold, she told me that she was worried that I had gotten lost. I thanked her for inviting me to this mosque and she asked about my feelings and whether if I would ever come back. I said "maybe." We said our goodbyes and as raindrops pelted from above, I wondered why I would ever come back. That night, I thought about the people I had met; how they were all so welcoming and friendly. I felt warmth in their embraces and smiles that I had never seen before between people – more than friends, more like

family. I thought of the people who spoke to me and the one man who spent over an hour talking with me as to how Islam shaped his life. A part of me wished I was one of them: people filled with a faith that I had never known. And yet, another part of me never wanted to go back. Feeling dejected, I spent the night feeling angry and upset at myself.

A week later, looking off into the distance, I thought about the emptiness of my life. The night before I had wept, complaining of my worries and of my sins. All of my life I had been fighting against someone or something, but mostly I fought against myself. The preceding years, as my life betrayed me at every instance, it would foster the hate I had of my own reflection. The feeling of abandonment without love and regretting every sacrifice I had ever made conspired to rob me of what little joy I had.. My soul torn asunder, I didn't know how to stop focusing on the pain that was burning inside of me. I compared myself to that kind Muslim woman, who wore her scarf so carefully, who spoke so gently about her life and about her faith. And though I despised my life, I found comfort in the values she believed in which was a reprieve from the darkness I was drowning in.

As tears trembled in my eyes, my body aching and my spirit suffering from the void in my heart, I knew I wanted a different life so I could remove myself from this evil world of selfishness and hate. I didn't know where I was headed, but I knew that I wanted to be a better person. For too long I had delved in my own den of inequity and I no longer wanted to be there. Unbeknown to me, three weeks later, my life would change forever.

Special Upcoming Programs at IEC

Quran Competition for Adults

Preliminary Round August 28th

Final Round September 3rd

Info: Preliminary round will be a written Q/A (20 questions) on Surahs Ale-Imran (The Family of Imran, Chapter 3), Shu`ara' (The Poets, Chapter 26), Kahf (The Cave, Chapter 18), lasting 15 mins. The Final Round will be 10 mins Q/A on the same



Surahs. A team of three brothers and a team of three sisters with the top scores will be formed from preliminary round

and both teams will compete against each other in the final round. Winners will be awarded Trophies and Cash prizes!

Day of Quds

Friday, September 3rd after Jumah Prayers

Post Oak & Westheimer 3-5pm

IEC Annual Ramadan Table Tennis

Tournament

Tournament Begins Saturday, September 4th at 10:30pm sharp

Final Registration August 28th for \$10. No entries will be allowed after the deadline.

Organizing Committee: Zaheer Ali (Mir4zaheer@gmail.com, 713-367-3696), Sarfraz Chandio (Sarfraz.chandio@gmail.com, 832-380-4742), Javad Shahbaziyan (Javaddrules@yahoo.com, 281-300-6807), Ameer-ul-Hasan (Amirhasan1512@yahoo.com, 713-459-7156), and Asgher Mirza.

Eid al-Fitr

Friday September 10th or Saturday, September 11th.

Location: Safari Texas Ranch

11627 FM 1464

Richmond, Texas 77407

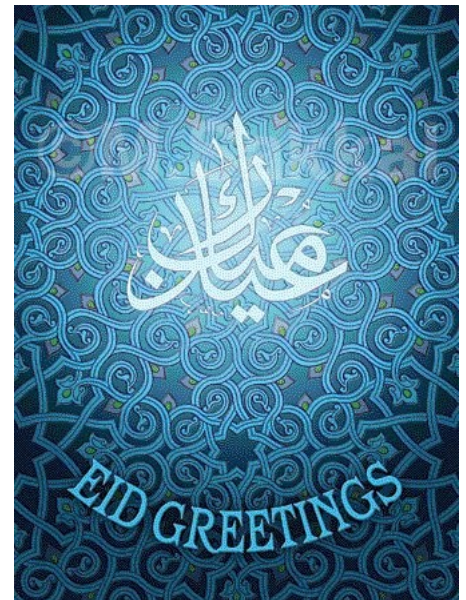
(281)-277-7888

Takbeerat at 9:00 am. Eid prayers at 9:30 am

Demolition of Baqi Program

Thursday, September 16th, 2010 (*8th Shawwal)

Maghribein Prayers	7:55 pm
Speech by H.I Hur Shabbiri	8:30 pm
Multimedia Presentation	9:00 pm
Dua-e-Kumayl	9:10 pm
Tabarruk	9:40 pm



May the IEC community have a very blessed Eid!



Quran Competition for Children

Sat, Sept 4th, 6:30 PM. Ladies Dining Hall Trial Recitation (18 yr & below)
Public Recitation: Sun Sept 5th, 6:30 PM. Main Hall.

Recitation Contest– Participants will recite in front of individual judges on Sep. 4th. Those who qualify will recite in public on Sep. 5th.

LEVEL 1: Al-Fateha, Naas, Falaq, Ikhlas, Lahab, Nasr, Kafiroon (bonus), Kauthar. **LEVEL 2:** Ma'un (bonus), Quraish, Feel, Humazah, 'Asr, Takathur.

LEVEL 3: Qairiah, Adiyat, Zilzal, Bayyinah (bonus), Qadr, 'Alaq, Tin. **LEVEL 4:** Inshirah, Duha, Lail, Shams, Balad, Fajr, Ghashiyah, 'Alaa. **LEVEL 5:** Tariq, Burooj, Inshiqaq, Tatfif, Infitaar, Takwir, 'Abasa, Naziyat, Naba

Knowledge Contest (2 Levels) - Mon Sept. 6th

LEVEL I: 6-8 yr old group
LEVEL II: 9-14 yr old group

This will consist of oral and written tests. Oral test will be conducted for LEVEL I. Teams will compete

against each other. Written test will be given for LEVEL II. This will be given to individuals. All testing material will be sent via email to the participants after registration.

Registration Information:

In-person: Sign-up list posted at the IEC in the ladies and men's prayer hall entrance.

Email: Register online by sending the following information to syedalihyder@gmail.com:

- a. Name and age of Participant
- b. Name of Parents
- c. Phone number

Note: Upon registration, participants will be sent a Holy Quran Booklet via email. For more information please call Br Hyder Syed at 713-305-4370.

General Body Meeting and Eid Dinner

Saturday, September 18
General Body Sign in 5:30 - 7:30 pm
Eid Dinner 6:30 pm
Maghrebein Salaat 7:42 pm

Presentation from the Board 8:15 pm
Q/A 8:45 pm
Closing Remarks from Resident Alim 10:15 pm

Martyrdom of Hazrat Hamza Program

Thursday, September 23rd (*15th Shawwal)
Maghrebein Prayers 7:45 pm
English Speech by Sh. Hussain Mekki 8:15 pm
Multimedia Presentation 8:45 pm
Dua-e-Kumayl 9:00 pm
Tabarruk 9:30 pm

Al Qasim Junior Youth Club

A weekly program that builds upon the artistic and aesthetic talents of junior youth, in order to help them internalize and promote Islamic values within their lives. The program is divided into three (3) semesters: Fall, Spring and Summer. Offers a great opportunity to instill in junior youth a strong Islamic identity by creating, and enhancing their talents within the IEC community and in other Islamic settings. iec-houston.org/saturdayworkshop/

Law Enforcement — Know Your Rights

By Shaan Rizvi

As Muslims all across America find themselves under increasing surveillance from local and national law enforcement agencies, it is imperative that each of us have in mind a plan of action in case we are ever approached by law enforcement for questioning. This article will highlight why it is **never** in your interest to speak to law enforcement, even if you are **innocent**. If you are approached by law enforcement for questioning, you should **always** state, "I invoke my right to remain silent. I would like to speak to an attorney before answering any questions."

The 5th Amendment of the U.S. Constitution protects your right to remain silent. It states, "No person...shall be compelled in any criminal case to be a witness against himself." This right applies to both U.S. citizens and foreign nationals living in the United States. In a nutshell, it states that in any encounter with law enforcement – whether you are arrested or whether they come knocking at your door fishing for information -- you have absolutely no duty or obligation to speak to them, and a judge or jury cannot assume you are guilty on the basis of your decision to remain silent.

There are a number of reasons why it is never in your interest to speak to law enforcement. First, because of the massive body of both federal and state criminal law, by speaking to law enforcement, you may unknowingly implicate yourself in a crime. The American Bar Association estimates that there are over 10,000 federal criminal laws in effect today. According to one law professor, these criminal laws are scattered over 27,000 pages of the U.S. Code, which is the set of books that codifies U.S. federal law. Additionally, there is a vast body of state criminal law that applies specifically to the residents of the state in which you reside. Many of these laws make it illegal to purchase cer-



tain items or do things that seem perfectly normal and rational. Yet, by freely speaking to law enforcement, you may unknowingly admit to doing something which you did not realize was illegal, which may later be used as a "confession" in a criminal prosecution against you.

Secondly, even if you are **innocent** and think you have nothing to lose, you should still invoke your right to remain silent if approached by law enforcement. First, the FBI and the police in many states are allowed to lie when talking to you in order to extract information from you, but if you lie to law enforcement, you have committed a federal crime. Thus, if while speaking to law enforcement you carelessly make a false statement, this can be used as the basis of a later criminal prosecution against you. This danger is compounded by the fact that law enforcement personnel often employ dirty questioning techniques that are designed to trick you and make you unknowingly make a false statement. Moreover, remember that even if you are innocent, law enforcement's job is to build "probable cause" and develop a legal case against you or someone else. Thus, by speaking to them, you open yourself up to the possibility of them extracting information from you that can later be used against you in a criminal trial. This includes the possibility that in a criminal trial, a prosecutor may selectively pick and choose from the statements that you gave to law enforcement and use these to try to infer your guilt.

In conclusion, remember that speaking to law enforcement can **never** help you, but it can **always** harm you. If you are ever in any doubt, you should always invoke your right to remain silent and consult a criminal defense attorney before speaking to law enforcement.



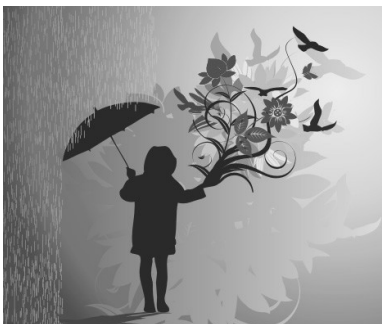
Our Environment

Conscientious Consumption

By Ali Abedi

Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah does not like the wasteful.

– Quran 7:31



Fact: About 80% of what Americans throw away is recyclable, yet our recycling rate is only 28%. (Ecocycle.org)

Tip: Separate, rinse and collect your plastic containers as the primary way of reducing the volume of your waste. To find a collection site for all of your recyclables, visit Earth911.com or recycling.com!

As Muslims, we must not only have a disdain for wastefulness, but we should also encourage others to follow our lead with our actions. If you were to ask a fellow Muslim or non-Muslim about over-consumption, you could expect is that the individual would discourage it. Almost all people would be quick to point that wastefulness is not judicious and it should be avoided. In a tradition that is extremely relevant to the Holy Month of Ramadhan, our sixth Imam (as) states: “The absolute minimal extent of wastefulness is throwing away of the remnants of a container (of food or water), and using outdoor clothing for everyday use indoors, and the throwing away of (date or fruit) seeds.” [1]

The point that is to be understood is that although the examples of wastefulness that people usually think of such as disposal of leftover food and drinks are indeed accurate, they are the *minimal* types of waste. A broader, more general characterization of wastefulness should be considered. This brings to light the very valid question of what the attributes of excessiveness are. Imam Jafar Sadiq has stated in a hadith: “There is no waste in things that keep the body healthy; it is in things that squander your wealth and ruin your body that there is waste.” [2]

With this mindset, one could argue against any action that could bring bodily harm when done in excess as a wasteful act, and excessive expenditures that squander wealth as wasteful. Exercising too much, throwing away leftover food that time and money were spent on, and discarding any item that has residual use would thus be considered waste.

This brings us to our point. The disposal of any and all items that still could be used in their current form or an altered form could be considered waste, and in Islam being wasteful is prohibited. This means that the criteria for considering the disposal of an item as wasteful or not is adapting with improved technology.

Many items that we use today are derived from natural or artificial materials that ultimately come from our

Earth. For example, although plastics are artificial polymers, they come from natural petroleum resins. As these items became more and more integrated into our lives, the disposal of them also became a concern. For instance, in the last half century the use of plastics has become much more widespread and as a result, the recycling of plastics became imperative a few decades after its introduction. With this example we see that although a century ago plastic disposal was not considered a waste, with improved technology there is an *improper* way of its disposal which IS wasteful. Arguably, in the 21st century, the throwing away of plastic, paper, aluminum, tin or any other material that could readily and easily be recycled could be considered a waste, something that as Muslims we should refrain from. Throwing away an item that could potentially be used again in a landfill is not only a squandering of money but also a way of harming our body in the long run as the pollutants enter the land, air and ultimately water.

Our Holy Prophet (pbuh) has stated: “There is no khair (benefit) hidden in wastefulness and there is no wastefulness in khair (good) actions.” [3]

Therefore, as Muslims and responsible humans it is imperative that we be at the forefront of initiatives that minimize the use of resources beyond need. This general mindset encompasses re-utilization of functional items, recycling of unusable items, sustainable engineering, low-impact agriculture, and much, much more. The ultimate goal would be to incorporate khair (good) practices in our day-to-day lives as a way to encourage others with our actions to follow suit. This way, we shun wastefulness so that our Lord would be pleased with us and we may be of the successful.

[1] Baharul Anvar 75:303:7

[2] Baharul Anvar 75:303:6

[3] Baharul Anvar 77:165:2



Quds (Jerusalem) Day

Continued from front page. ...collective punishment, oppression and occupation under a barbaric apartheid system of governance.

The recent massacre of international peace activists in international waters trying to break the illegitimate blockade of impoverished small strip of Gaza is a reflection of the brutality of the Israeli regime. Let us not be fooled by the lip service attempt of "direct talks" or the "peace process". It is our tax dollars that have sustained the oppression and illegitimate occupation.

The issue of Palestine, Chehnyia or Kashmir is not a one--day issue – we must struggle everyday on their behalf to free them from oppression and injustice. It should not just be a tradition and a ritual for us to shout slogans but become a duty to work for justice and peace.

We seek Allah's help in pleading for their freedom. "When Allah's help comes with victory, and you see the people entering Allah's religion in throngs, then celebrate the praise of your Lord, and plead to Him for forgiveness. Indeed He is Oft-Returning to Mercy." (Quran 110:1-3)

Wahdat Review of Pakistan Flood Devastation

July usually means refreshing monsoon rains for the South Asian subcontinent, providing much needed relief from the summer heat. This year, however, in Pakistan those rains turned deadly as heavy downpours resulted in devastating flooding that have submerged up to 1/5 of the country, killed about 1600 people, made 6 million people homeless, and affected 20 million overall [1].

"Everything that belonged to me is gone," said 12-year-old Mohammad Nazir, interviewed by BBC. "My school certificate, my school books, my uniform, my toys."

The heaviest rainfall fell over between July 28th and 30th, particularly in the Gilgit Baltistan / Azad Kashmir and Khyber Paktunkhwa, formerly known as the North West Frontier Province (NWFP) regions. "A ribbon of strong winds high in the atmosphere, called the jet stream, snakes across the northern (and southern) hemisphere and meanders north and south. Sometimes the jet stream gets stuck in one position and this can cause extreme heat and drought in some regions and heavy rainfall in others. This year, the high level jet stream has been in an unusual wave pattern since mid July - with a series of ridges and troughs stretching from Western Europe to eastern China. This brought high pressure and dry, very hot conditions over western Russia and caused an intensification of the monsoon rains over Pakistan." [2]

UN Secretary General Ban Ki-Moon has said the floods were the worst natural disaster he had ever seen. "It's been a heart-wrenching day," Mr. Ban said after touring the area. "I've seen the tsunami, and Haiti, but this is much more than that." The UN office for Coordination of Humanitarian Affairs has said that the number of people affected may be as high as the Haiti earthquake, the 2004 Asian tsunami, and the Pakistan earthquake of 2005 combined [3].

The floods have swept up entire villages and destroyed agricultural farmlands, ruining crops worth around \$1 billion. This combined with the arrival of Ramadan, has led to prices of green vegetables to go up by more than 100 per cent. [4]

Moreover, 3.5 million children are at risk from deadly waterborne diseases due to standing water and unsanitary conditions in many make-shift camps. Greater relief efforts are needed to avoid a second wave of deaths from water-borne diseases such as cholera.

More rain continues to fall and flood waters from the northern areas are surging

south along the already bloated Indus River. On Saturday, August 21, the government evacuated 150,000 people from the interior parts of the southern province of Sindh. 600,000 people are in relief camps set up in Sindh province during the flooding over the past month. [5]



Zulfikar Ali Haider, a public health engineer working for the charity Oxfam in Swat writes on his BBC diary, "We met people who had walked down from their villages. Old men, women and children had walked for two days to collect one bag of food which they were going to take back with them." He spoke of another colleague's experience, who had "reached a place called Bandar Road by the riverside. There he saw many people of all ages on the streets with their belongings. They said their villages had been submerged by the floods and that they had nowhere to live apart from the city's streets."

Many around the world have tried to help the flood-stricken people. Owais Barlas, a systems engineer in Islamabad and a graduate of Texas State University, started a facebook group appealing for donations. They are helping the residents of Sanobar village in Risalpur in the North-West Frontier Province. 5-year old, Zaynab Khan, donated all her savings, a total of \$107 to Islamic Relief USA, after seeing pictures of the devastation caused by the floods on her father's computer. [6]

[1] <http://www.bbc.co.uk/news/world-south-asia-11040017>

[2] http://www.walker-institute.ac.uk/news/news_pakistanfloods.htm

[3] <http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/news/pakistan/03-pakistan-flood-crisis-bigger-than-tsunami-haiti-un-ss-05>

[4] <http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/the-newspaper/local/vegetable-prices-shoot-up-because-of-rains-and-floods-980>

[5] <http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/news/pakistan/04-sindh-more-flooding-qs-04>

[6] Islamic Relief USA



The Effects of 9/11 on Islam in America

By Sheikh Husayn El-Mekki Abdullah-Aziz

Continued from front page. ...have all played a role in the American mindset in relation to minorities. This also helps to understand the reason behind the change in political climate after the event as well as the emergence of an increasingly hostile atmosphere for Muslims in America. Also, the "War on Terror" and war engagements in other Islamic states, namely, Iraq and Afghanistan seemed to have a lot to do with September 11th. And finally, in a very ironic twist, anti-Islamic propaganda has led many Americans toward Islam in one way or another. Misconceptions, misgivings and misunderstandings played a significant role in the people's reaction to 9/11. It is rather amazing how much hostility can be defused through dialogue, common cause and communication. And while, many details of 9/11 are still questionable and unresolved, many have found a better understanding of social and political state of affairs has been achieved.

Introduction

The United States of America is well known for its culturally diverse setting. The original nationalities and religions of United States citizens are significantly varied. In order to examine the social and political impact of the tragic event of September 11th, it is imperative to illustrate the historic situation of Islam in the United States prior to this event and to then delve into the significant changes which became evident afterwards.

Native Americans

Contrary to most mainstream information, Islam did not only recently find its way into America. Some sources show that Native Americans had made early contact with Muslims. In his book *Saga America*, Barry Fell reports several signs of Islam in pre-European America – for example, a rock carving in Inyo County, California, which states in ancient Kufi Arabic script: 'Yasus bin Maria' ('Jesus, Son of Mary'). Islamic and Native American culture appear to have been fused together in some fashion. An independent study has suggested that approximately 500 names of places in the United States may have been derived from Islamic and Arabic roots. Examples include Mecca, Indiana; Medina, New York, Mahomet, Illinois; and Islamorada, Florida. Mahir Abdal-Razzaq El, a Cherokee Blackfoot American, even suggests that 'Tallahassee' (the capital city of Florida), literally means 'God will deliver you soon'. While some such claims are still subject to further investigation and verification, the etymological and cultural Islamic influences cannot be denied.

The Slave Trade

Over six hundred years before Christopher Columbus became the known face of the 'discovery' of America, West African ships had established a connection with the natives of the New World. There is also evidence that many of these individuals were of an Islamic background. Eventually many European immigrants settled in America. During this time, through the enslavement of Africans, the slave trade of 1530-1850 was established as a very lucrative commercial industry. Many of these Africans who were forced into slavery were in fact Muslim.

Immigrant Muslims

Although many of the signs of historic Islam were eradicated with the continuation of slavery and the genocidal extermination of Native Americans and their rich heritage, the immigration of Muslims from the Arab world increased significantly post World War II. Many of these people came for trade or education.

The Resurgence of Islam – the Nation of Islam

Although industrial slavery was abolished, it proved to be nearly impossible to socially restore the situation of the African American people, and the social and economic changes greatly affected them. At that time a voice of justice appeared on the scene advocating self empowerment, dignity, and integrity for African-Americans. This black nationalist organization was known as the Nation of Islam. Although this group was arguably not in line with orthodox Islamic beliefs, it did offer many Islamic principles of merit and morality. Malcolm X was the official spokesman for the organization.

Malcolm X's Role in the Spread of Islam and the Moderation of Ethnocentrism

Malcolm Little changed his name to Malcolm X to signify his disregard for the last name given to his family by a slave-owner. His passionate speech and charismatic demeanor led the resurgence of Islam with his phenomenal presence. He was considered by many to be the single most influential reason for the rapid growth of Muslims in America. Millions flocked to hear his words on black nationalism, anti-racism and anti-oppression in the name of Islam. Eventually after stumbling upon untruths and corruption within the organization, he broke away from that movement and sought to travel and learn about true Islam. His journey to Hajj proved to be an eye-opener for him and his many followers. His letters and experiences of an Islam without racial boundaries or cultural bias gave Islam a new meaning for the Muslims of America. This era marked tolerance, a significant reduction in ethnocentrism and a new cultural diversity for Islam in America.

The Influence of the Islamic Revolution of Iran

The Islamic Republic of Iran would become the only Islamic state declared completely independent from Western or other control, ties, or stipulations. Ironically, it would also become one of the first countries to recognize the efforts of Malcolm X to end oppressive racial and discriminatory sentiment by honoring him on the face of a national stamp. American Muslims, especially the minority population, took interest in this newfound state as it seemingly empathized with their plight and struggles. Upon the seizure of the United States embassy in Tehran and the accusation that the United States had been engaging in espionage, Ayatollah Khomeini ordered several of the women and African-Americans to be released stating that they had already suffered 'the oppression of American society'. This statement played a role in the spread of Shi'ism as many Muslims began to research this lesser known segment of Muslims. This also led to a spread in the development of Islamic Shi'a centers, organizations, establishments, seminars and conferences. Pew Research Center's Forum on Religion & Public Life estimates the Shi'a population to have reached roughly 15% of the total Muslim population in the United States in 2009.

Advent of Wahhabism

During this era the advent of Wahhabism also became more evident in America. Many Islamic centers and mosques became more influenced by this rigid, extreme and stringent version of Islam and while it did appeal to some who sought a strict lifestyle of discipline from indecent social freedoms, it became a tool for anti-Islamic propaganda.

The Journey of Islam

Considering that Islam had thus far journeyed far and long with much trial and tribulation throughout the United States, its mark was molded into the cultural framework of American citizens. This would affect not only their reaction to Islam but also their disposition regarding Muslims.

Political Statements Prior to September 11th

Prior to September 11th the blossoming of Islam was observed and scrutinized carefully. Islam was seen as a threat according to many government advisors and politicians for years; however this view was not broadcasted as openly prior to the incident of September 11th. One instance was former New York Mayor, Rudolph Giuliani's politically correct response to the World Trade Center bombing: 'He declared that the verdict "demonstrates that New Yorkers won't meet violence with violence, but with a far greater weapon – the law."'

Media Portrayal and General Public Opinion

Mainstream media portrayal of Islam has never been very positive or accurate. Criticism from Muslim communities has always surrounded media and journalists who have often made a point to mention the faith of a culprit only if he were Muslim or even remotely affiliated with Islam. However the lack of balance and honest portrayal became more evident with events such as the



EFFECT OF 9/11 continued. ...Columbine High massacre. Although in this tragic incident many were killed and more injured and two shooters committed suicide, the media did not mention their religious beliefs or affiliation. Some stereotyped and categorized all Muslims in a negative light, and others, perhaps due to affiliation with a Muslim, had a tendency to use a more conventional approach. Census statistics have been greatly disputed by some researchers who believe that the number of Muslims is generally downplayed by the United States government in efforts to 'marginalize Islam' or by other researchers who claim that Muslims overstate their population to gain political clout. In 1995 the ambiguous number of the Muslim population was estimated to have been between approximately 1 to 5 million. While these statistics leave major room for debate, the UN has estimated the growth rate of Islam to have been the highest globally, at 6.40% in 1994-1995.

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September 11th

The official timeline of the tragic event of September 11 was released by CNN the following day, titled 'Chronology of Terror'. This was dubbed an 'act of war'. White House statements were delivered by former President George W. Bush where he focused on reassuring the American people that the September 11 attacks would not impede justice and that the War on Terror would be 'handled'.

Conspiracy Theory and Skepticism

The 9/11 Truth Movement is amongst the many groups who believed that there was either a full-fledged conspiracy on hand, or at the least, there were truths which they had been denied access to. Skepticism grew to an all-time high as the motives for the war which followed the incident shortly after were questioned. The President's approval rating dropped to unthinkable 18%. Analysts and journalists asked many questions, which they felt did not receive adequate response. Amongst the many skeptics is Dylan Avery who sought to make a movie about a group of friends who discover that 9/11 was an inside job. In the process of doing his research, he became convinced that the conspiracy theory was true and produced the documentary Loose Change. Michael Moore was another doubter who regularly spoke out against mainstream views. His movie and book Fahrenheit 9/11 gave the skeptics' view even more publicity. Guilletto Chisea, a journalist and member of European parliament wrote about his views and – like the many other skeptics – asked questions which seemed very logical. How could all the recorded tapings of the incident surrounding the Pentagon be seized all at once and no one be allowed to view them? How could buildings built as strong as the Twin Tow-

ers collapse due to the airplane crash as this was against the laws of physics? Why did Building Seven mysteriously collapse? How could amateur pilots gain access to and control such a complicated aircraft? Why did CIA officials have previous ties with al-Qaida? But while the questions were many, the answers were not. And the enemy became, in the eyes of the American people, Islam. Many began questioning Islamic principles and Muslims altogether. Such a cruel act could only be the work of terrorists. The peaceful nature of Muslims and Islam truly became a debatable topic.

Mainstream Media Reaction

Every channel interrupted its regularly scheduled programs as more and more coverage of post 9/11 anti-Islamic sentiments devoured the media. Much focus was put on the terrorists and the fact that they were 'Muslims' or affiliated with Islam. The immediate reaction of the media was that 'Muslim terrorists' had attacked the free world and the freedoms and liberties which the great United States had been built upon. Seemingly, politicians had found a new scapegoat. Muslims were placed under high scrutiny.

Public Reaction

The natural reaction for those who is told that they have been savagely attacked and waged war on is panic, and retaliation against terrorism spawned in the communities of America. Many citizens took out their frustrations on Muslims and Muslim establishments.

Social Difficulties for Muslim Women

Muslim women are considered in some ways to be the flag of Islam, as their outward appearance usually illustrates and represents Islam. But from those women brave enough to maintain their Islamic identity, many paid the price. They became an easy target for cowards who had grown hateful of all Muslims. Vicious incidents of attacks upon Muslim women put Muslims to great grief.

Retaliation Against Muslims

Incidents of attacks on Muslim places of worship also were very shocking. Hate messages were written by some extremists on the walls and doors of peaceful homes and places of worship. Arson was even attempted upon other Muslim establishments.

Part II (final part) of this article will be featured in the next issue of Wahdat. Note that this article was a well-sourced article, but Wahdat left out a compilation of sources due to space constraints. For source material for facts presented in this article, please contact Sheikh Mekki.

Condemnation of Racism and Prejudice in al-Kafi

A selection of statements from from the Holy Prophet (sws) and the Ahlul Bayt (as) in al Kafi, Volume 2, Part 1

"Whoever exercises racial discrimination or it is exercised for him or her, that person has taken off the collar of belief from one's neck."

The Prophet of Allah said, "Whoever has racist feelings in his or her heart of the size of a mustard seed, on the Day of Judgment Allah will raise that person with the Arabs of the Time of Jahaliyya (The age of Ignorance)."

"On the Day of Judgment Allah will join those who practice racial discrimination with a race in the fire."

Ali ibn Husayn was asked about racist feelings. He said, "The angels thought that Satan was one of them. In the knowledge of Allah he was not one of them. Satan let out that which was in his soul with racist feelings and anger saying, "You have created me from fire and You created from him clay."

Once, Ali ibn al-Husayn was asked about racist feelings. He said, "The racist feeling that is a sin is the one that makes a person call the evil-doers of his own people better than the virtuous individuals of the other people. A man's loving his own people is not racism but it is a sin to help one's own people commit injustice."





The America That Even Most Americans Don't Know (Yet) By Muhammad Mahdi

It's no secret that America is at odds with the Muslim world, and it's not even conceivable that its government's ties with Israel would allow any different. However, when it is considered that America is the 3rd most populated country in the world it is seemingly odd that some 300 million people would all support Zionism, and not just share Israel's disdain for Muslims- but like Zionists- also hate the truth of Islam itself! (It is He Who has sent His messenger with the guidance and the religion of truth, that He may make it prevail though the idolaters may be averse. Quran 61:9) Anyone who is even vaguely familiar with the American people knows that no such opinion can be held of a society with so many kind people. After all, if Americans were overwhelming in support of Israel, why do we see so many converting to Islam?

Even though there are only about 10 million Muslims in America, polls actually indicate that ¾ of non-Muslim Americans believe that their country should neither support the Israelis or Palestinians, and that it is bad for America to be involved in the conflict all together. (Surely you will find the most hostile of all people towards the faithful to be the Jews and polytheists, and surely you will find the nearest of them to be Christians because there are priests and monks amongst them and they are not arrogant. Quran 5:82) So why do American politicians do exactly the opposite of what the people they were elected to represent want, and throw all of their support behind Israel? Is this the virtue of a 'democracy'? Through a series of brief articles we will examine some of the basics of what truly drives American democracy and capitalism to reveal not only how it has been manipulated to confront Islam, but also how it has become a danger to the American people and humanity at large.

To speak of the evil of Zionism without acknowledging its foundations in America is as if to focus on the head of a snake with disregard to its body. It is paramount to understand that there is something in control much larger than the American government, and that the players involved, such as presidents, senators, or the Federal Reserved Chairman are merely pawns in the hands of a much more powerful system. At the surface, one of the visible tools we can examine that controls Washington is AIPAC (the American Israeli Public Affairs Committee)- a lobbying party that promotes the interests of another country! The Ameri-



can political system allows private organizations to 'lobby', or to use financial and deceptive means, to control the actions of elected officials for their own interests. These organizations give large sums of money to politicians to help them get elected, and in American politics over 98% of all elections are won by the candidate with the most money for their campaign. While there are various groups which work against one another, the strongest and most influential lobbying party in the history of American politics is AIPAC. In Washington it is so big it is simply referred to as the lobby.

What differentiates this lobby from others is that it has the strength of the organized Zionist machine behind it which controls vast sums of the world's economy. Companies that contribute to this cause include Coca Cola, Puma, Intel, Nestle, and many other well known giants. In addition to this, money manipulation in the American banking system and its central bank known as the "Federal Reserve" (a paradox because it is not Federal, and there is no reserve), is paramount to the vast financial resources used in the Zionist cause. Mayor Rothschild, founder of the Rothschild banking dynasty, himself said, "Give me control of a nation's money supply and I care not who makes its laws." This system of money manipulation is yet another subject of vital importance to understand what really drives America and Zionism, but it is of such depth that it will require a future article to describe. (Why didn't the rabbis and scribes forbid them from sinful speech and consuming illicit gains? Surely evil is what they have been working. Quran 5:63) AIPAC makes use of these huge financial backings to promote its own interests, and can accordingly get politicians into office, or out of office, as it pleases. In many cases, such as presidential campaigns, AIPAC actually supports both candidates. If a politician does not go out of their way to prove their loyalty to AIPAC they have little or no chances of winning an election in America. Though Americans are largely ignorant of how their political system actually works, the vast majority of Americans are against the principals of lobbying, and acknowledge that American principals, to some extent, are up for sale.

September 2010 Calendar

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2 Night of Qadr	3 Quds Day Adults Quran Comp	4 Children Quran Recitation Trials, TT Tournament
5 Children Quran Public Recitation	6 Youth Knowledge Contest	7	8	9	10 *Eid Fitr	11 *Eid Fitr
12	13	14	15	16 Demolition of Baqi Program	17	18 Eid Dinner General Body Mtg
19	20	21	22	23 Martyrdom of Hazrat Hamza	24	25
26	27	28	29	30		

Program timings are subject to change. Please sign up for the IEC program mailing list and refer to the IEC website (www.iec-houston.org) for up-to-date information. Also note that the calendar indicates the night of programs at IEC and not necessarily the date of the actual historical occasions. *Note: Depends on Moonighting



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