



**MUSLIMS4
PEACE.ORG**

THE REVEALER



**YEAR 2020
ISSUE 14**

info@muslims4peace.org

PO Box 6262, Monroe Township, NJ 08831

A GLOBAL CRISIS:
Refugees, Migrants,
and Asylum Seekers



AQ RADIOLOGY NETWORK

Diagnostic Radiology Services

THE FUTURE OF DIAGNOSTIC IMAGING

- **Wide Bore MRI** (1.5 Tesla HD)
- **OPEN MRI**
- **CAT Scan**
- **Digital Mammography**
- **Ultrasound**
- **Bone Density**
- **Digital X-Ray**
- Board Certified Fellowship trained Radiologist on-site
- Highly Sub-Specialized Radiology reports
- Rapid turnaround of results
- Walk-ins are welcome
- Accept ALL health insurances
- Accept ALL MVA/PIP Cases
- Same day scheduling
- 1 hour turnaround time for STAT reports
- Rapid turnaround time on all reports
- Conveniently open early mornings, late nights & weekends



The first-ever all digital high field wide bore MH system. Suitable for claustrophobic & large size patients.



Full-field digital mammography platform using the latest contrast enhanced spectrographic technique.



1.5 T HD Extremity MRI
The only 1.5T Extremity Magnet in town.

315 Elmora Ave.
Elizabeth, NJ 07208
P: 908-469-2888
F: 908-469-2882

1921 Oak Tree Road,
Edison, NJ 08820
P: 732-662-1831
F: 732-662-1833

aqimaging@gmail.com
www.aqmdi.com



In the name of Allah, Most Gracious, Most Merciful.



CONTENTS

Editorial	04
Mustafa Karim	
MFP Board and Committees	05
2019 Muslims4Peace Awards Recipients	05
Note from the Board	06
Umar Sheikh	
Ihsan In The Age Of Displacement	07
by Muqtedar Khan	
Muslims For Peace - An Inclusive Organization	10
by Raza Mir, President of Event 2020	
Islam Promotes Aid to Migrants	12
by Jerrmein Abu Shahba	
Memories from Prophet Day 2019	18
Rida Zainab Karim	

A GLOBAL CRISIS:
Refugees, Migrants, and
Asylum Seekers - Lessons from
Prophet Muhammad (pbuh)

DR. CRAIG CONSIDINE
RICE UNIVERSITY
HOUSTON TX

CONGRESSWOMAN
RASHIDA TLAIB
(13TH DISTRICT OF
MICHIGAN)

DR. SAYED MOUSTAFA
AL-QAZWINI
AUTHOR & SCHOLAR
ORANGE COUNTY, CA

FREE ADMISSION
FREE PARKING
PROCEEDS BENEFIT
VENDOR GAZAAR

**BAZZLE
SWAGS
GIVEAWAYS**

MUSLIMS4
PEACE.ORG

INFO: 908-248-4254 | lrshadha@muslims4peace.org | umar@muslims4peace.org

THE REVEALER

20	Refugee Crisis - A Call to Action by Fatima Naqvi
22	Conservation and Environmentalism in Islam by Mohammed Khaku
28	10 Things You Use Every Day That Were Invented by Muslims by Sumeyye Copoglu - mvslim.com
31	Summary of participation and pledges at the Global Refugee Forum adapted from: https://www.unhcr.org

Editorial Note - Peace and Greetings



As Salaam un-Alaykum - Peace be upon you,

Human migration is the movement of people from one place to another, particularly to different lands - this maybe on a temporary or on a permanent basis.

Early humans migrated due to many factors which included inadequate food supplies. Today we have migrants in almost all corners of the world including the United States of America; most of the migrants are here for economic reasons, some because they have been displaced due to armed conflicts, adverse political situation and religious persecutions, and some due to displacement as a result of natural disasters.

The term for migration in Islam is *hijra*. The Qur'an speaks of the migration experiences of many prophets prior to the revelation of Islam; such as Adam, Abraham, Lut, Jonah, Jacob, and Moses. Islam, and the Prophet Muhammad (pbuh) had various waves of migration.

America itself is an immigration society and is open to immigrants. However, the immigrants in this country are faced with a correlated dilemma - that of racism. While slavery was abolished, some immigrants are facing a condition where they are forced to work for wages lower than of the non-immigrants. Just because someone agrees to be paid less does not mean that a just agreement has been reached – sometimes it is because the worker has no other ways or means of putting food on the table for his family. Qur'an states "....so fulfill the measures and do not deprive people of their dues...." Qur'an (7:85).

In January 2017, the President signed the original executive order, also referred to as the "Muslim Ban" as it barred people from seven majority-Muslim countries from entering the United States for 90 days. This is a clear indication of racist intent towards one group of people by none other than the President of USA.

58% of Americans say that the race relationship in this country is bad and 56% think that the President has made it bad and it has become more common for people to express racist views or become less sensitive to racism. There are so many examples of where racist rhetoric has played in encouraging violence in this country.

According to FBI, in 2018, there were 7,036 single-bias incidents that involved 8,327 offenses, 8,646 victims, and 6,188 known offenders. Of the 8,327 single-bias hate crime offenses reported in the above incidents: 59.5 percent stemmed from a race/ethnicity/ancestry bias; and 18.6 percent were motivated by religious bias.

The House of Representatives voted HR resolution 489 in July 2019 condemning remarks by President Trump as "racist comments that have legitimized increased fear and hatred of new Americans and people of color."

The resolution also quoted Benjamin Franklin at the Constitutional convention, *"When foreigners after looking about for some other Country in which they can obtain more happiness, give a preference to ours, it is a proof of attachment which ought to excite our confidence and affection"*; and President Franklin D. Roosevelt when he said, *"Remember, remember always, that all of us, and you and I especially, are descended from immigrants and revolutionists"*.

It thus becomes imperative for all of us as American citizens and as communities to be involved in politics at every level (from the School Board to the National level); not only at the voting booth; but also work with our respective representatives and influence to work in restoring the values on immigrants as was stated by the founding fathers. Furthermore, why can't the representatives be from within us?

Mustafa Karim

Editor-in-Chief

Editor In Chief

Mustafa Karim
editor@muslims4peace.org

President of Event

Prof. Raza Mir

Senior Vice Presidents

Dr Walid Abu Shahba
Umar Sheikh

Program Director

Arshiya Fyazi
Irshad Haji

Advocacy Director

Umar Sheikh
umar@muslims4peace.org

Charity Director

Zain Ali
zain@muslims4peace.org

Fund Raising Director

Meraj Abdi
meraj@muslims4peace.org

Finance

Zulfikar Malik

Social Media

Fatima Abdi

Address

P O Box 6262
Monroe Township, NJ, 08831

Homepage

www.muslims4peace.org



MUSLIMS FOR PEACE, INC.

Directors

Jerrmein Abu Shahba
Dr Walid Abu Shahba
Fatima Abdi
Meraj Abdi
Mustafa Abdi
Zia Akbary
Zain Ali
Irshad Haji
Sajida Haji
Hasheem Ali Himmati
Mustafa Karim
Dr. Raza Mir
Sarah Mokh
Mansoor Rizvi
Salman Rizvi
Zaki Rizvi
Umar Sheikh

Advisory Board

Dr Ahtesham Abidi
Dr Manzoor Rizvi
Syed M Baqer al-Qazwini
Dr Asad Sadiq

Finance

Zulfiqar Malik

Administrative Assistant

Saba Abbas
sabbas@muslim4peace.org

Planning and Marketing

Faiz Ali
Tabassum Asif
Arshiya Fayyazi
Sajida Haji
Hina Karim
Arif Mirza
Anees Rizvi
Zain Rizvi
Faizan Syed

MFP Youth Team

Suroor Abbas
Batool Abdi
Sakina Abdi
Ali Akber Abdi
Saira Haji
Taleb Haji
Rida Zainab Karim
Wali Mirza
Fizzah Mirza
Zahraa Mohammed
Hooriya Murtuza
Fatima Naqvi
Akbar Raza
Jafar Raza
Layla Sheikh
Maleeha Sheikh

Photography

Rida Zainab Karim

Videography

Aleksandr Ignatov
Faizan Razi

IT Director

Ali Abbas Torabi
Mustafa Karim

Media Spokespersons

Fatima Abdi
Jerrmein Abu Shahba
Zahraa Mohammed
Fatima Naqvi
Mansoor Rizvi

Vendor Coordinator

Tabassum Asif

Registration Desk

Saba Abbas
Batool Abdi
Sakina Abdi
Hooriya Murtaza
Farah Rizvi

2020 MUSLIMS4PEACE AWARDS

INSPIRING, MOTIVATING and HELPING other people achieve things they never thought would be possible; **SETTING A GOOD EXAMPLE**, basically - thats what leadership means.

Dr. Syed Moosa Jaffari

“Inspiring us to Build a Peaceful Community “

MFP Lifetime Community Services Award

Dr. Shereef M. Elnahal

“Leadership with Ethics, Morals and Values”

MFP Leadership Award

Mushi Bhuiyan

“An Inspiration to Inclusion and Diversity”

MFP Humanitarian Award



MUSLIMS FOR PEACE, INC.
PO BOX 6262
MONROE TWP, NJ 08831
WWW.MUSLIMS4PEACE.ORG



As-Salaam Alaykum - Peace be upon you,

Muslims for Peace, Inc. would like to welcome you to the 14th Annual Prophet Muhammad (pbuh) Day Conference. It is only with the grace of Allah (swt) and your continued support that we have been able to continue our mission of spreading the messages of peace, harmony and unity for all mankind through this annual Conference and other activities.

Muslims for Peace, Inc. firmly believes that educating each other about our similarities is the most effective way to connect people because education and dialogue will always demonstrate that we have more similarities than we do differences. It is the small acts between people on a daily basis - a conversation, a helping hand, sharing a meal - that foster a spirit of respect towards each other, build bridges of understanding, and facilitate the peacemaking process all over the world.

Our message is the message of Islam, one of peace, justice, non-violence, and a spirit of inclusiveness that leads to an appreciation of Islam amongst all the people of the world, Muslim and non-Muslim. But, we do not believe or advocate that Islam is the only message of peace. Peace is universal and that is why our goal is to bring together all people and communities - whether intra faith, interfaith, and those without any specific faith - towards the common goal of peace around the world. We strive to work with all people, groups and communities to get to our goal, because we cannot do it alone.

This year, we have dedicated the 14th Annual Prophet Muhammad (pbuh) Day Conference to the current global crisis of refugees, migrants and asylum seekers. Our world has changed and is continuing to change. There are places in the world that lack peace, freedom, and economic sustainability. From that is born the mother that teaches her children to stand up for their beliefs in the face of oppression, the father that risks his life to find a place where he can provide daily bread, but more often, entire communities that are simply looking for a chance. We are pleased to welcome our esteemed panelists who will be discussing the role and message of the Prophet (pbuh), with respect to these issues. We welcome Hon. Congresswoman Rashida Tlaib from Michigan's 13th Congressional District, Dr. Craig Considine from Rice University, and Dr. Sayed Moustafa Al Qazwini of the Islamic Educational Center of Orange County.

In addition, this year we are humbled to honor three members of our community for the efforts in promoting and bringing peace and good will into the lives they touch. We present our Lifetime Community Services Award to Dr. Syed Moosa Jaffari, Leadership Award to Dr. Shareef M. Elhanel, President and Chief Executive Officer of University Hospital in Newark, and our Humanitarian Award to Mushi Bhuiyan, founder and CEO of Urban Food Alliance. We hope that our recognition of your efforts provides you with further fuel to continue your good work in spreading the message of peace.

We humbly do our best to do good work. There is no monopoly on good ideas, there is no best way to achieve peace, and there is no support that is too small that would not be welcome. We encourage you to visit our website to review our body of work and our efforts over the last year.

We are continually humbled by your support. You are the catalyst and our success is your success. As you know, our work relies entirely on voluntary donations and support. We hope that the Conference is educational and insightful. We welcome your feedback and ask you to consider supporting our events by donating. To contribute, please visit our website to pay through PayPal, Venmo, or write a check to Muslims for Peace, Inc.

Umar Sheikh

Umar Sheikh
on behalf of Muslims for Peace Executive Board

IHSAN IN THE AGE OF DISPLACEMENT

by Muqtedar Khan

We live in a world of displaced populations. Nearly one out of seven persons alive today is a migrant. Over a quarter billion people are international migrants and over three quarters of a billion are migrants within the borders of their own countries. As of mid 2019 there were over 70 million refugees worldwide, people who have been forced by war, persecution and environmental crisis to leave their homes. A vast majority of these refugees are from Muslim nations; Syria, Afghanistan, Iraq, Myanmar, Bangladesh, and Yemen. And contrary to perceptions that these Muslim migrants are flooding the West, the biggest recipients of refugees are also Muslim nations like Lebanon, Jordan, Turkey, Afghanistan and Pakistan. While global migration is primarily for economic reasons, and may also be an indicator of the global economies success, refugee data represent only tragedies and it is clear that the Muslim World bears more than its fair share of them.

This global reality and the teachings of Islam both mandate that Muslims should be especially active in addressing the global refugee crisis. Facing the challenges is not about *Sadaqa* or aid alone. It includes mobilization and activism for war termination, peace building, restoration, taking care of the victims, protection and return of refugees and rehabilitation of devastated cities and villages across nations. We need to end existing conflicts, prevent those which are imminent and then rebuild nations so people can go back to their homes. Yes the challenges are humongous and Muslims, a community of 55 nations and nearly two billion people, must at least do its fair share.

It is common knowledge among Muslims, that Islam is a religion of refugees and migrants. The Islamic calendar starts not with the first revelation of the Qur'an in 610 AD but with the migration of Prophet Muhammad (pbuh) and his companions from Mecca to Medina in 622 AD. Prophet Muhammad (pbuh) and his companions are erroneously labelled as migrants in Islamic literature when indeed they were refugees who were escaping a decade of religious

persecution in Mecca. Given the historical origins of the first Muslim community, it is surprising that Muslims have not made the care, protection and advocacy of refugees a pillar of their faith.

Maybe it is time for American Muslims to determine that not only will Muslims not engage in religious persecution like the Prophet had to suffer, nor will they stand by while there is religious persecution anywhere on earth. We, American Muslims, should be the first to come to aid of refugees, forced to leave their homes like Muhammad (pbuh) and his companions.

The story of Prophet Muhammad's migration has another side to it which is often neglected. The story of the *Ansar*, the helpers, the people of Medina who received and accepted the refugees from Mecca. While the story of the migrants (*Mahajirs*) is a tale of faith, persecution, and suffering, the story of the Medinans (the *Ansar*) is one of sacrifice, giving, tolerance and openness. While the Meccans had no choice but to migrate, the Medinans chose to provide refuge. In my latest book, *Islam and Good Governance: A Political Philosophy of Ihsan*, I argue that a society based on Ihsan (doing beautiful things) would be motivated not be self-regarding politics but by other-regarding interests. The *Muhsins* (those who do *Ihsan*) will act not in self-interest, but in the interests of others like the *Ansar* of Medina. Nothing can be more virtuous than what the Ansar did. The Qur'an records their concern for others:

They love those who emigrated to them and find not any want in their breasts for what the emigrants were given but give [them] preference over themselves, even though they are in privation. -- Qur'an 59:9

The Qur'an places a lot of importance on the plight of migrants and refugees, making them eligible for *Zakat* (distributive justice). It also commands Muslims to provide protection to refugees even if they are nonbelievers.

And if any disbeliever seeks your protection, then grant him protection so that he may hear the words of Allah . Then deliver him to his place of safety. -- Qur'an 9:6.

Prophet Muhammad (pbuh) who was himself a migrant/refugee understood their plight first hand and so he too commanded Muslims to help those in need.

“Whoever grants respite to someone in difficulty or relieves him, Allah will shade him on the Day of Resurrection when there is no shade but his.” -- Al-Tirmidhī 1306

Some of us American Muslims, who are themselves immigrants and refugees (66%), have a unique opportunity to be both *Mahajir* and *Ansar*. We came here as immigrants seeking a better life, and now that we have found our American dream, it is our time to be *Ansar* (helpers); to advocate, to fight for and to support those who are forced to leave their

homes. Fighting for those who are in need is the best *sunnah*, a true way of bringing *Ihsan* into our lives.

***Do some good (Ihsan)
Allah loves those who do good things
(Muhsineen) -- Qur'an 2:295***



Dr. Muqtedar Khan is a professor at the University of Delaware and a Senior Fellow at the Center for Global Policy. He is the Academic Director of the State Department's American Foreign Policy Institute. He is the author of a new book *Islam and Good Governance: A Political Philosophy of Ihsan* and tweets at @MuqtedarKhan. His website is www.ijtihad.org.

HillsboroughPediatrics

390 Amwell Road, Suite 106 - Hillsborough, New Jersey 08844

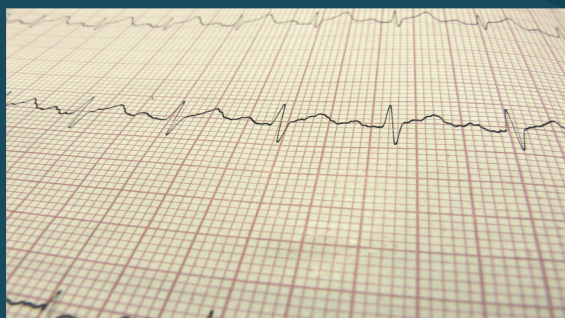
Phone 908.431.3100 · Fax 908.431.3101

www.hillsboroughpediatrics.com

Aazim S. Hussain, MD, FAAP

Aimee T. LaRiviere, MD FAAP

Diplomates American Board of Pediatrics



Tel: 908.769.9900
Fax: 908.769.9999

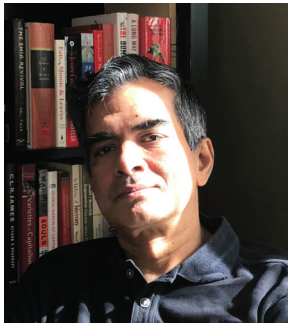
HEALTHEXCEL

CARDIOLOGY ASSOCIATES

AJAY K AGARWALA, MD
FACC, FSCAI

GENERAL CARDIOLOGY
INTERVENTIONAL CARDIOLOGY

PREVENTION, DIAGNOSIS, INTERVENTION



Muslims for Peace was formed in 2001 in the wake of the 9/11 attacks, principally to provide an inter-faith platform for likeminded people of diverse faiths to advocate for pluralism, tolerance and a common humanity. Every religion has organizations that subscribe

Christian, Jewish, Hindu, Sikh and secular organizations, organized a Christmas party for underprivileged children, coordinated relief work for urban communities in Newark, hosted a stand-up comedy night, and participated in academic and intellectual seminars.

One of the flagship events of Muslims for Peace is the Annual Prophet Muhammad Interfaith Conference. Prophet Muhammad (pbuh) is a blessing not

MUSLIMS FOR PEACE - AN INCLUSIVE ORGANIZATION

By Raza Mir, President of Event 2020

to these tenets, and Muslims for Peace seeks to make common cause with them in its attempt to dispel misconceptions about various minority groups.

One of the mandates adopted by Muslims for Peace is to highlight the tolerant and peaceful elements of Islam, and educate mainstream America about Islam and Muslim practices. This mandate has broadened organically over the years, to incorporate inter-religious solidarity and dialogue, relief and charity, intellectual discourse, and advocacy for peace and social justice.

Islam is one of the world's largest religions, and yet it is also one of the most misunderstood. For various reasons - be they political, economic, biased media or fear of the "other" - mistruths and misconceptions about the religion abound in the current landscape. Highlighting the humanitarian character of the religion, Muslims for Peace draws inspiration from the spirit of inclusiveness that runs through Islam. For instance, Imam Ali, the son-in-law of Prophet Muhammad, in his letter to his subordinate Malik Al-Ashtar, who he had appointed governor of Egypt, had said: *"Remember, Malik that amongst your subjects there are two kinds of people: your brothers in faith, and your equals in humanity."* Letter

number 53 in Nahjul Balagha

The organization's activities include a diverse set in the social, political, cultural and community spheres. To highlight some activities from 2019-2020, the organization participated in anti-war mobilization, conducted an inter-faith iftar with members from

just for Muslims, but for all of humanity, and in the past 13 years, this event has attracted academics, political and religious leaders, philosophers, poets and community activists, who seek to draw inspiration from his life to inform contemporary citizenry and humanity. The event has been characterized by the active participation of Muslims as well as non-Muslims, who use the forum to educate themselves about Prophet Muhammad and bring the lessons from his life into the contemporary social order. This year, the 14th Annual Prophet Muhammad Interfaith Conference seeks to highlight the plight of those displaced by socio-political upheaval: migrants, refugees and asylum seekers. In a world that is rapidly losing patience with these marginalized people, whose numbers now approach a size equivalent to the entire population of the USA, we find in Prophet Muhammad's words and deeds a role-model of kindness, tolerance and acceptance of cultural diversity. Prophet Muhammad himself was a refugee for a while, and his advocacy for the displaced is without parallel.

We hope that this event is as successful and inspirational as conferences past, and look forward to future interfaith dialogues in the future.



Photo by Sunyu on Unsplash



Taj Diamonds Inc.

(201) 533- 8800

819 Newark Ave, Jersey City, NJ 07306



The very best in 22kt Gold
and Diamond Jewelry

We Offer Free Zakat Estimate



tAJ
DIAMOND INC.
Trust and Beauty

ISLAM PROMOTES AID TO MIGRANTS

By Jerrmein Abu Shahba

Being that Islam is a religion of peace and beneficence, this concept and way of life is embedded in every affair of our life. The idea of looking out for others, helping others, and thinking about our fellow human beings regardless of our religion, color, ethnicity, or affiliations is part and parcel of Islam and is considered a priority over other mundane obligations. The successor and divinely appointed leader after Prophet Muhammad (pbuh), Imam Ali ibn Abi Taleb (a), has said, ***“Man is either your brother in faith or your equal in humanity. Whomever is standing in front of us will be categorized as our brother no matter what.”*** So important is this deed and so great is the reward that it has been reported by Imam al-Sadiq (a) that ***“Any believer who relieves a distress from another believer, Allah will relieve seventy distresses from him, of the distresses of the world and the distresses of the Day of Resurrection.”*** (Bihar al Anwar)

We have a great keynote example in the Holy Qur'an which was documented for all of mankind. It is the story of the Muslims of Makkah, referred to as *Muhajireen*, who were forced to leave their homes and migrate to another safe haven to freely practice their faith and promote it. The *Muhajireen* migrated to the city of Madinah and were received by fellow people who accepted Islam and became known later as the Ansar or the helpers, as they helped aid the Muhajireen who came to settle in Madina.

The Prophet (pbuh) instituted a system of 'brotherhood' between each of the *Muhajireen* and *Ansar* which exemplified the ideal relationship between people of faith. The Prophet helped create a strong bond between 45 immigrants and their hosts by assigning each immigrant to a particular family in Madina. Each immigrant, therefore, was declared a



MEDSZOO
.com

visit our
website!

www.medszoo.com



Digital India ki Digital Pharmacy

डिजीटल इंडिया की डिजीटल फार्मसी

20% off/छूट

Get good discount on your medicine purchase

अपनी दवा खरीद पर अच्छी छूट प्राप्त करें

Ways to Order/आर्डर करने के तरीके

Whatsapp your prescription @ +91 77068 65608

Email your prescription @ rx@medszoo.com

Fax your prescription @ 0522 2611805



- White Mercury-free Fillings
- Crowns and Bridges
- Root canal treatment
- Implant placement and Restoration
- Extraction and Dentures
- Cosmetics Services including Lumineers and one-hour Zoom! whitening canals

CALL US AT 732.747.9232

We provide full dental services for the whole family in our new state-of-the-art dental practice - Preventative, Restorative and Cosmetic Dentistry

DR RIYAZALI HASSAM, DMD
241 MAPLE AVENUE # B
RED BANK, NJ 07701

member of the family he was assigned to. They were to share each other's grief and suffering, and they were even allowed to inherit from each other. Later, however, the permission to inherit from each other was abrogated by a verse in the Qur'an limiting inheritance to blood kin. The brotherhood that was born between the *Ansar* and *Muhajireen* was no superficial bond, but a deep sense of kinship that is difficult to imagine today. Allah the Almighty describes this unique brotherhood in the Quran,

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شَخْصَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

But those who before them, had homes (in Medina) and had adopted the Faith, - show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve

prosperity. [59:9]

Allah (SWT) praised the actions of the Ansar in the Quran for the following points:

1. **Hastiness in Helping:** They were quick to respond to the call of those in need and were undergoing unfortunate circumstances. There is indeed a big difference between providing help at any given time, and between rushing to help someone in need. The reward is different and the virtue is higher with the latter. Time factor can make all the difference in a person's livelihood, psychology, and emotional state. By answering quickly to the call of the *Muhajireen*, this pleased the hearts of the believers and pleasing the hearts of the believers is a great deed in the eyes of Allah (SWT). The Prophet (pbuh) said, "Two believing brothers are like two hands each washing the other." (Al-Mahajjah al-Bayda, V3) We have to be able to distinguish true brotherhood from superficial brother because not every person is able to exemplify this righteous behavior. A true Muslim cannot and will not

watch his brother suffering while he continues to live as if nothing happened. As the Prophet (pbuh) also said, ***“A Muslim is the brother of other Muslims, He never oppressed them, He never abandons them, He never leaves them alone in the face of calamities.”*** (Al-Mahajjah al-Bayda). In fact, this attribute is not just a good trait to have, it is considered to be a right of brotherhood. Imam al-Sajjad explains this point among the right of brothers in Resalat al-Huqooq, ***“And do not neglect to help him against his own self and support him against his enemy, and intervene between him and his devils, and give him good counsel, and associate with him for God’s sake.”***

2. **Giving with Joy:** To give is one thing, but to give with absolute joy and excitement is another. Often times we extend an offer or invitation to meet a cultural expectation or a protocol, but it’s a different level when the act of helping and giving others is given with full sincerity and excitement. Not only did the *Ansar* appreciate the opportunity available to perform good deeds, they even competed amongst themselves to seize any chance of doing so. The *Ansar* manifested this feeling as Verse 5:9 explains that they loved the Muhajireen who migrated to them, and this feeling resulted in the next unique attributed which exemplifies the status of brotherhood.

3. **Sacrificing for others:** When the feeling of sincerity and willingness reaches a certain state, there becomes no limit to giving. Sacrifice becomes easy and giving the best of what you have is the result. This is the highest level of brotherhood. To give in joy something that is surplus to you is one thing, but to give in joy the most precious thing to you is a degree of

moral conduct which pleases Allah (SWT). The *Ansar* gave them preference compared to their own selves. Some *Ansar* even offered to give one of their wives in marriage to the Muhajireen. To highlight this point that real brothers give from what you own, compared to others, ***Imam Ali (a) explains, “There are two groups of brothers: real brothers and superficial brothers. Real brothers are like your hands, wings, relatives or property. Once you find such brothers, you can help them; give them from what you own; be friendly with their friends and be the enemy of their enemies; hide their secrets; cover up their faults, and reveal their good points. Beware that they are very rare”*** (Mustadrak al-Wasa’il, V2).

Lady Fatima condemns their lack of support when she delivered her Fadak speech and turned towards the Ansar, “O group of valorous men! The aides of the nation! The helpers of Islam! What is this slackness (that you display) in regards to me while you are witnessing the oppression being meted upon me, but you still lie in a deep sleep! Did my father not say that the rights of a father for his children must be considered? How soon have you changed tracks, even though you possess the strength to stand up for my rights and are capable of supporting me regarding my claim!”

The best example in history which demonstrates this sacrifice for not only a brother but a prophet, and not only for the sake of a friendship, but for the sake of the entire religion of Islam, is when Imam Ali (a) volunteered to sleep in the Prophet’s bed instead and take the risk of being killed by the enemies of Islam in sacrifice and protection to the Prophet (SA)

4. **Consistency in Giving and Standing up with the oppressed.** With all the above said, it is important to for the good-doer to remember that consistency in giving and standing up with the oppressed is imperative in order to maintain proximity to the Almighty God.

INTERFAITH RAMADAN IFTAR

FOR FAITH, PEACE & UNITY

IN CBBELEGATION OF THE
ISLAMIC MONTH OF RAMADAN (FASTING)



**MUSLIMS 4
PEACE.ORG**

ANNUAL INTERFAITH IFTAR

Meaning that if a person gives and helps others at one point of their lives and then later fails to do so with others in critical situation, it affects their status and standing. The higher the position of the oppressed and the greater the extent of oppression, the greater the reprimand of those who don't rush to their aid and support at the time of need.

This was the story of the *Ansar*. They helped the *Muhajireen* in the early days of Islam when they needed the help, however, history tells us that later on when the daughter of Prophet Muhammad, Lady Fatima who is the Master Lady of the Worlds, called out for help and support from the *Ansar* after the demise of her father, they ignored her please and failed to support her. This was after her husband's divine right for caliphate and succession was snatched by some companions and the pledge of allegiance of Ali ibn Abi Taleb was broken. Her right for the land of Fadak which was gifted to her by her father during his lifetime was usurped unjustly and her arguments fell to deaf ears. Every day she would accompany her husband Ali and children and tour the streets of Madina calling out for help, but the *Ansar* did not rise or rush to her support. The support of the only daughter of the Seal of Prophets, support to the Master Lady of the worlds. This negligence of aid at the time of need to the most oppressed at their time and the most dignified and holy personalities in Islam was a blunder on behalf of the *Ansar*. For that, Lady Fatima condemns their lack of support when she delivered her Fadak speech and turned towards the *Ansar*, ***"O group of valorous men! The aides of the nation! The helpers of Islam! What is this slackness (that you display) in regards to me while you are witnessing the oppression being meted upon me, but you still lie in a deep sleep! Did my father not say that the rights of a father for his children must be considered? How soon have you changed tracks, even though you possess the strength to stand up for my rights and are capable of supporting me regarding my claim!"***

As we go through our daily lives, let us not miss

any opportunity to help those who are struggling and are in need. Let us inculcate in our children the practice of helping anyone, regardless of their race or religion. Every living soul has the right to be treated with respect and courtesy. All our Prophets till the Seal of Messengers Prophet Muhammad taught us to be the beacons of hope, helping to bring joy and compassion to those around us. When we give, let us give the best that we have, and let us exemplify the Qur'anic verse, ***"Never will you attain the good reward until you spend in the way of Allah from that which you love. And whatever you spend, indeed, Allah is Knowing of it."*** (Surat Aal Imran, 92)

A heart strengthened by faith will always be conscious and will never be at ease. When it hears of the suffering and struggles of its brothers and sisters of the same faith. Islam is the religion of peace and harmony and teaches us to act in compassion in times of difficulties and tribulations. Let us give and support those in need consistently without invalidating our good by failing to keep up with our obligations and responsibilities towards our fellow brothers and sisters. Imam Al-Redha (a) says, ***"Whoever relieves the distress of a believer, God will relieve his heart of calamities on the Day of Resurrection."***





LEADER IN PROVIDING QUALITY CLINICAL TESTING AND CARE

Excell Clinical Laboratory is a full service clinical lab

Excell subscribes to a fully-accredited proficiency program to ensure the veracity of test results. We guarantee the highest level of accuracy and dependability. Our staff, with more than fifty years of combined clinical laboratory experience, confirms diagnostic results with a rigorous Quality Assurance Program. This program is designed to give an unparalleled determination, thus providing the best possible patient result.



Exemplary Service

info@excellclinical.com



Exceptional Reputation

1 Ethel Road
Building 103, Suite B
Edison NJ 08817



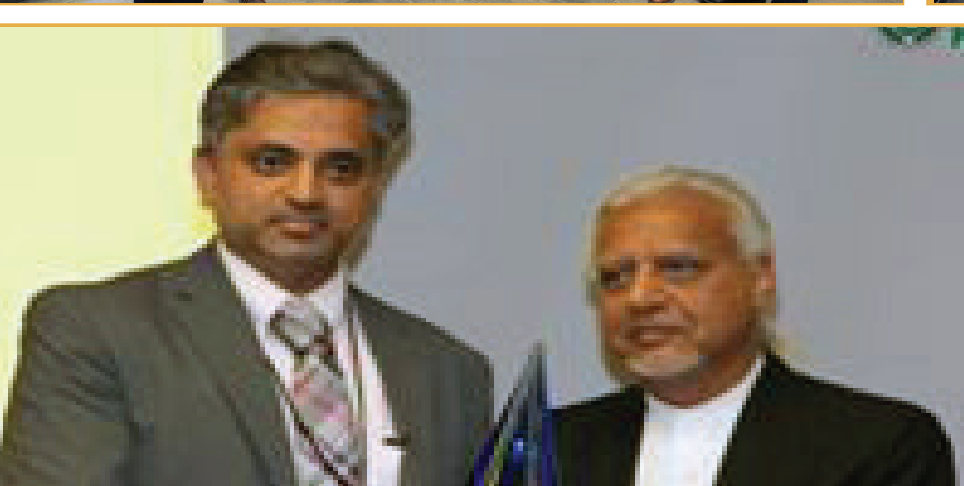
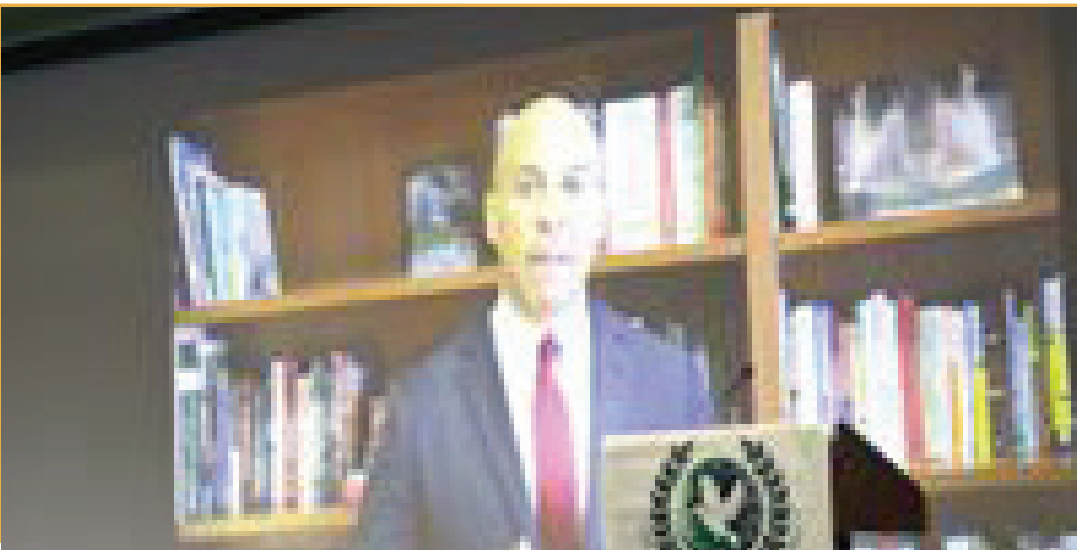
Expedient Delivery

Toll free :800.335.5115
Tel: 732.287.5115
Fax: 732.287.8115

www.excellclinical.com



Toll free 888.335.5115





REFUGEE CRISIS - A CALL TO ACTION

‘By Fatima Naqvi

According to the United Nations High Commissioner for Refugees (UNHCR), we are currently witnessing the highest number of refugees around the world at 25.9 million individuals. We are living in a time where nearly one person is forcibly displaced every two seconds as a result of conflict and persecution.

The three largest religions in the world - Islam, Christianity, Judaism - place a strong emphasis on fair, compassionate, and respectful treatment of refugees. The Quran, the Bible, and the Torah all explicitly mention the importance of treating someone who is a refugee with kindness, care, and equality. The Holy Quran provides a set of rules when it comes to dealing with refugees and migrants, praising those who prove to be helpful to these individuals in times of distress (9:100). The Bible, even though it doesn't distinctly use the word 'refugee,' still refers to them in the verse, *"You shall not wrong or oppress a stranger, for you were strangers in the land of Egypt"* (Exodus 22:20). Lastly, in Judaism, refugees are given a high status through the following words: *"When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself"* (Leviticus 19:33). Furthermore, it is important to note that Moses (pbuh), Jesus (pbuh), and Muhammad (pbuh) were all refugees who fled persecution in their homelands.

If the people of Medina had not given Prophet Muhammad (pbuh) and his followers refuge, then Islam as we know it today would have been very different. In the presence of a welcoming community in Medina, the Islamic teachings of the Prophet flourished and resulted in a strong group of Muslims. Similarly, the migration of the other Prophets made it possible for them to live in security and spread their message of peace.

Religious scholar and author Reza Aslan points out in his book, *No God But God*, that in the very beginning of Islam when the first few verses of the Quran were revealed, the *"Prophet was not yet establishing a new religion; he was calling for a social reform. He was not yet preaching monotheism, he was demanding justice."* Islam is a religion based entirely on justice. Muslims were taught the importance of being just to everyone in every aspect of their lives by Prophet Muhammad (pbuh) before anything else. A few concepts that were taught by the Prophet through the Quran, and are also related to the current refugee crisis we are facing in the world today include *ihsan* (compassion), *ikram* (respect), and *eiwa* (full support). The Prophet's teachings about the treatment of refugees give priority to women and children. He taught the world to treat all children who are in dire straits compassionately in both 'word and deed.' Secondly, he taught his Ummah that the needs of all women and children should

"The example of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness."

The teachings of the Prophet (pbuh) are a constant reminder for the world to take action and lend a hand to our brothers and sisters who need us.

be met respectfully, in a way conforming to human dignity. Respect for children and their needs are a 'divine requirement.'

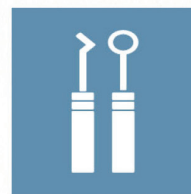
Lastly, about *eiwa*, full support, the Prophet preached that, ***"Children, especially migrant children who have no caregivers should be offered shelter and protection without expecting anything in return. Not paying attention to***

Best Wishes to Muslims4Peace on 14th Annual Prophet Day

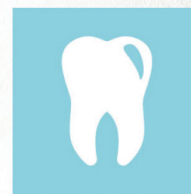
CARE FOR YOUR SMILE and let it brighten your day



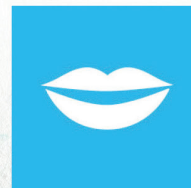
At Dental Excellence, your comfort and confidence are just as important as your teeth. That's why we take great care of both the smile and the person behind it. Our mission is to provide the highest quality dentistry and patient care available from a dentist in Pennsauken. We offer a full range of treatment options that can be personalized to meet your unique needs and expectations.



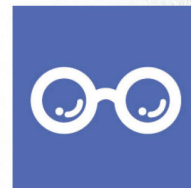
FILLINGS



DENTAL IMPLANTS



TEETH WHITENING



GENERAL DENTISTRY

DR FATEMA HAIDER, DMD

DENTAL EXCELLENCE
4608 WESTFIELD AVENUE
PENNSAUKEN, NJ 08810
856.910.0400

www.dentalexcellencenj.com

these children constitutes a failure in practice to comply with Islamic regulations” (107:1-7).

Millions of our brothers and sisters have been displaced around the world due to wars, violence, persecution, poverty, lack of safety. They continue to suffer through problems such as homelessness, unemployment, lack of food and water, separation from families and loved ones.

This is the time when remembering what the Holy Quran and our Prophet (pbuh) say about our role in this fight to make sure that every refugee gets the rights he/she deserves is extremely important: *“Verily, the believers are like a structure, each one strengthening the other.”* In another instance, the Prophet is known to have said, ***“The example of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness.”*** The teachings of the Prophet (pbuh) are a constant reminder for the world to take action and lend a hand to our brothers and sisters who need us.



Islam encourages interactions between people with different faiths. It cites an example when a Christian delegation met with the Prophet Muhammad (PBUH) and wanted to find out about Islam. He allowed them to stay in the mosque and pray in their own Christian way.

Interfaith dialogue nurtures understanding, promotes tolerance and promotes our confidence to be proud of whom we are and the roles we play in our diverse society. It is through interfaith dialogue that we can and must bring our communities together and strengthen our values as we are living in an increasingly complex world.

Faith communities have to play an important role in shaping policies for protection of the environment. The population growth will increase the pressure on interfaith communities and international organizations (UN) to address proactively the environmental challenges of food shortage. By 2050, estimates forecast a global population of 9 billion, up from 7 billion today.

We can all agree that faith leadership has an important role to play. Pope Francis' encyclical, "**Laudato Si**," is a great and timely gift to humanity. It is a Gospel document similar to Islamic teachings. It is a brilliant document on the economy and

CONSERVATION AND ENVIRONMENTALISM IN ISLAM

By Mohammed Khaku

Qur'an as described in the book offers very clear guidelines and encouragement for all to engage in dialogue which could lead to positive change. Interfaith forum should discuss such urgent issues as equality and gender perspective, the migration and refugee crisis, modern-day slavery, environmental issues, hunger, poverty, homeless, mass incarceration racism, militarism and violent extremism.

Martin Luther King's speech on Aug. 31, 1967 warned against the sickness of racism, excessive materialism and militarism continues to resonate today despite half a century having passed. He eloquently focused on racism, poverty, and war...The Three Evils of Society. Looking back at history of the Civil Rights Movement, the critic of change, unfortunately, have voices that are often louder than those of advocates. Today the biggest evil is the degradation of our environment due to excessive materialism and cooperate greed.

Environmentalism is deeply enshrined in all Abrahamic faith. People and environment both form part of the divine creation. Care of natural environment hold high significance for the world's major faith traditions.

environment. Pope Francis has eloquently and accurately unified faith, ethical values, philosophy and science in his speeches and the encyclical. This document has many paragraphs on climate change but also has extensive writings on abortion, bio-medical research, sex and morality. It is sad that the neo-cons have belittled the Holy Father on issues of climate change. Muslim countries are re-examining their environmental policies in relation to Islamic law. The most progressive of all these countries is Iran.

Looking back at history of the Civil Rights Movement, the critic of change, unfortunately, have voices that are often louder than those of advocates. Today the biggest evil is the degradation of our environment due to Excessive materialism and cooperate greed.

The Iranian environmental protection agency is a cabinet-level position (was headed by a woman) that has been active in formulating policies for resource management, recycling, and alternative energy sources. Iran is experimenting with huge wind farms, hydroelectric energy and piloting emissions-free natural gas cars.



RADIOLOGY CENTER

AT

HARDING

A TRADITION OF EXCELLENCE IN DIAGNOSTIC IMAGING

Combining over 35 yrs of experience of our radiologists with the latest advances in the field of medical imaging.

Our Mission

To provide quality diagnostic imaging services in a soothing, comfortable environment.

Radiologists & Staff

The radiologists at the Radiology Center at Harding are Board certified, fellowship trained Doctors providing the highest level of professional medical evaluations and customer service.

Open MRI

Our Hitachi Altaire is a high field open MRI so it provides excellent image quality in a very open and non-claustrophobic environment. Our equipment was recently upgraded with enhanced software, to improve image quality.

Mammograms

A mammogram is a special x-ray of the breast. It is a radiological procedure that can detect small cancers long before they can be felt by you or your doctor.

CT Scans

At Radiology Center at Harding, our new GE Optima Scanner is capable of performing all types of scans in addition to screening for lung cancer, total body screening can be performed, as well as cardiac calcium scoring and virtual colonoscopy.

Ultrasound

Our GE Logic series ultrasound unit represents the latest in ultrasound technology. It has color capabilities, and can perform Doppler assessment, as well as providing excellent images of the internal organs.

X-Ray

Our X ray equipment is computerized with a moving table. All types of bone studies, chest and abdominal X rays, head and neck, and spine exams can be performed.

DEXA

DEXA (Dual Emission Xray Absorptiometry) is a bone density test. It can evaluate the density of the bones in the lumbar spine and the hip.

1201 Mount Kemble Avenue, Morristown, NJ 07960
908-221-0603
hardingradiology.com

Environmental issues such as climate change and global warming poses the most significant threat to Arctic wetlands and melting sea ice is causing the shoreline to erode by 6 to 59 feet per year. Environmental challenges are reaching a crisis point and conscientious Muslims should be concern and take steps to protect the environment. Countries like Iran have included the concept of **“Environmental Protection” (Hefz-e-Mohit-e-Zist) in the constitution. The article 50, deems a “public obligation and forbids all activities, economic or otherwise which may cause irreversible damage to the environment”.**

Severe water and air pollution, deforestation, land

degradation, desertification, climate change, and biodiversity loss are only a few of the increasing number of major environmental issues faced by Iran. These issues have become threat to public health and a source a social and economic hardship.

“Whoever plants a tree and looks after it until it bears fruit...whoever preserves water, vegetation, animal and, bird life, it will be like an act of worship. Air is the property of God...whoever contaminates it with smoke is encroaching on nature and threatening the life of mankind and all other living things.” The author of this quote was not a 21st century environmentalist, historian, or Green Peace activist. It was the Prophet Mohammad 1,400 years ago.

Islam and other Abrahamic faiths have much in common, however one cannot be a Muslim without being fundamentally an environmentalist. Islam teaches us that we are created from dust, and we will return to dust upon death. And this is the reason specially the Shias have a tradition while praying (Salat), they rest their forehead on clay tablet (Turbah or Mohr) linking them with earth – a the reminder that we come from dust, and to dust

we return. The word “Earth” (Ardh) appears 485 times in the Quran and the earth is not an enemy of man but rather a trust from God.

Islam is an integrated code of behavior, which deals with personal hygiene, at one end of the spectrum, and a relationship with nature at the other end. A cursory reading of the Quran engenders awe and admiration for the natural world. The descriptions of heaven in the Quran for instance always begin with the phrase “gardens beneath which flow rivers.” The Quran constantly alludes

“Whoever plants a tree and looks after it until it bears fruit... whoever preserves water, vegetation, animal and, bird life, it will be like an act of worship. Air is the property of God...whoever contaminates it with smoke is encroaching on nature and threatening the life of mankind and all other living things.”
The author of this quote was not a 21st century environmentalist, historian, or Green Peace activist.
It was the Prophet Mohammad 1,400 years ago.

to nature, asking man to reflect upon it and ponder as to how such a marvelous system could have arisen and been sustained. Perhaps the verse which best summarizes the respect that Muslims are supposed to accord to nature is: “The creation of the heaven and the earth is far greater than the creation of mankind. But most of the mankind do not know it.” (Quran 40:56).

For instance the Quran states: “Eat and drink but waste not by excess.” Imam Ali, the first Shiite Imam, says: “Partake of it gladly, so long as you are a benefactor, not a despoiler; a cultivator, not a destroyer.” In the spirit of moderation, Islamic jurisprudence contains explicit injunctions concerning the conservation and allocation of water resources. It has rules for conservation of land, establishment of protected zones (Hima) preservation of wetlands and green belts, and even protection of wildlife. The protection that Islam accords to nature is extended even during war. Natural resources such as water, vegetation, crops and animals are accorded the same protections as civilians and it is forbidden to cause destruction to them.

Perhaps the best illustration of the responsibility



We Cater
FOR ALL OCCASIONS



www.shahnawazpalace.com

**ENGAGEMENT
WEDDINGS
BIRTHDAYS
MEHNDI & AQEEQAH**

FOR ALL INQUIRIES CONTACT:

(732) 225-4640

159 Jackson Avenue Edison, Nj 08837



HYATT



SHAHNAWAZ ADULT DAY CARE

732 318 6826

SHAHNAWAZ BANQUET

732 225 4640

159 Jackson Avenue Edison NJ 08837

man has towards nature is the “treatise on rights” that the fourth Shiite Imam wrote 1,000 years ago. After delineating the rights and responsibilities between men and with their creator, the Imam spelled out the obligations man has towards his environment.

These commands stem from the idea that nature is a trust from God and has to be looked after. ***The Quran says: “We did not create the heaven and earth and everything between them, except with truth” (15:85).*** Over the centuries, Islamic scholars have approached this matter with great diligence and formulated an ethical base known as pillars of environmental ethics in Islam which is where man is a consumer and beneficiary as well as a guardian and trustee of the environment. Greed for material wealth has made many Muslims abandon the ecological teachings of Islam. Conscientious Muslims should form partnership with environmental activists to preserve the environment. Muslims must engage in a green jihad in their own countries and in the West.

To survive as human being and as a planet, we

must change our behaviors, attitude and take actions to mitigate or curb environmental damage and adapt to the effects of climate change. Religious communities know no boundaries and see all people as either brother in faith or brother in humanity. We need a collective awakening for environmental challenges. We must engage people with our scripture and theology to preserve our environment; religious scholars should be at the forefront, leading with a moral voice.

Quran says: *God does not change what is within the people, unless they are willing to change what is within themselves.* I am proud to say there are organization like “**Green Muslims**” and “**Green Hajj**” who are focusing on promoting environmental stewardship among the Muslim communities focus on the campaign of “NO WASTE” (Ashraf), reduce consumption and recycling.

In conclusion, we should focus on innovation for alternative energy source, improving environment laws, ability to create a cultural change, education and our duty and responsibility of cleaning our beaches and planting trees rather than cutting.

Brite Management



Dr. Asad Sadiq

Dr. Zaki Sadiq

Dr Navpreet Sekhon

Dr. Pooja

Dr. Reena Goyal

Dr. Myung Hae Hyon
(Dr. Steve)

Dr. Mujtaba Moosavi

Dr. Unum Rahmat

Dr. Irfan Zaidi

Dr. Steven Weiner

Dr. Mala Siew-Narine

Dr. Avani

Dr. Mohana

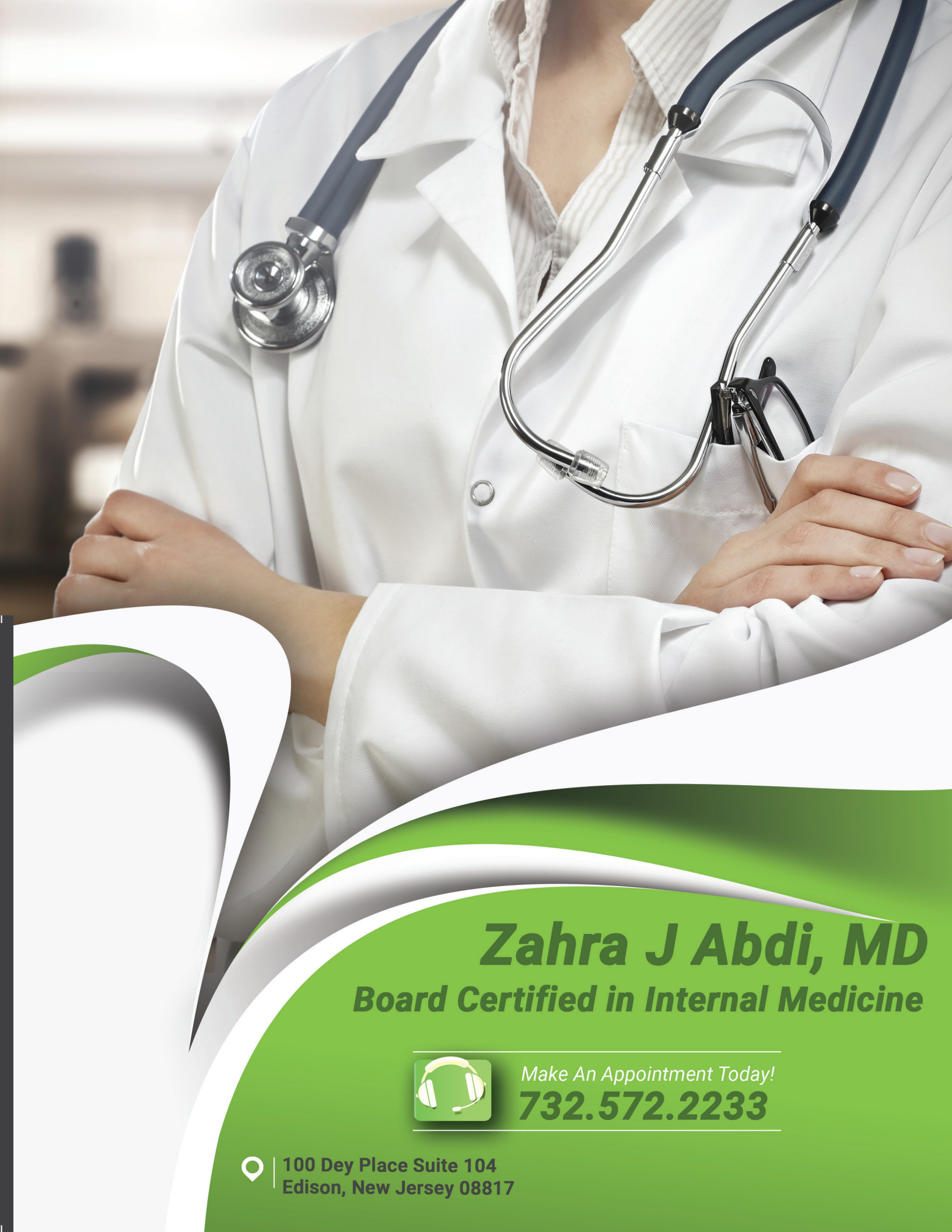
Dr. Robinson
(Oral Surgeon)

Dr. Clemens
(Endodontist)

Dr. Mir Madjlasi
(Periodontist)

Dr. Benjamin Nero
(Orthodontist)

Dr. Michael Ayooob
(Orthodontist)



Zahra J Abdi, MD
Board Certified in Internal Medicine



Make An Appointment Today!

732.572.2233



100 Dey Place Suite 104
Edison, New Jersey 08817

10 THINGS YOU USE EVERY DAY THAT WERE INVENTED BY MUSLIMS

1. Coffee

More than twelve hundred years ago, hard-working people have fought to stay awake without this stimulant, until a herd of curious goats and their watchful master, an Arab named Khalid, discovered this simple, yet life-changing substance. As his goats grazed on the Ethiopian slopes, he noticed they had become lively and excited after eating a particular berry. Instead of just eating the berries they were taken and boiled to create "al-qahwa".

2. Clocks

An ingenious man called al-Jazari from Diyarbakir in South-East Turkey was a pious Muslim and a highly skilled engineer who gave birth to the concept of automatic machines. By 1206, al-Jazari had made numerous clocks of all shapes and sizes. Just as we need time today to structure our lives, so did Muslims over seven hundred years ago. Al-Jazari was sticking to the long Muslim tradition of clock-making. They knew it was important to know the time so it could be used well through doing good deeds: knowing when to pray at the right time each day and announce the call to prayer in mosques.

3. Camera

Ibn al-Haitham revolutionized optics, taking the subject from one being discussed philosophically to an actual science based on experiments. He rejected the Greek idea that an invisible light emitting from the eye caused sight, and instead rightly stated that vision was caused by light reflecting off an object and entering the eye.

By using a dark room with a pinhole on one side and a white sheet on the other, he provided the evidence for his theory. Light came through the hole and projected an inverted image of the objects outside the room on the sheet opposite. He called this the "qamara". It was the world's first camera obscura.

4. Cleanliness

A Muslim's faith is based on purity and cleanliness, whether it is in its physical or spiritual form. In the Islamic world of the 10th century, the products found in bathroom cabinets and hygiene practices could compete with those we have today. In the 13th century, the same engineer, al-Jazari, wrote a book describing mechanical devices, including "wudhu" machines. This machine was mobile, and it was brought in front of a guest. The guest would then tap the head and water would ensue in eight short bursts, providing enough water for ablution. This method also conserved water.

Muslims wanted to be really clean and not just splash themselves with water, so they made soap by mixing oil (usually olive oil) with "al-qali", a salt-like substance. This was then boiled to achieve the right mix, left to harden and used in the hammams, the bath houses.

5. Universities

The quest for knowledge is close to the heart of Muslims. In the Quran, they are urged to seek knowledge, and to observe and reflect. So Fatima al-Fihri, a devout and pious young woman, wanted to give the Fez community a learning centre. Like some of the grand mosques, al-Qarawiyyin in Fez soon developed into a place for religious instruction and political discussion. It gradually extended its education to all subjects, particularly the natural sciences, and so it earned its name as one of the first universities in history.

6. Flying Machines

Abbas ibn Firnas was the first person to make a real attempt to construct a flying machine and actually fly. In the 9th century he designed a winged apparatus which roughly resembled a bird costume. In his most famous trial, near Cordoba in Spain, Firnas flew upward for a few moments, before plummeting to the ground and partially breaking his back. His designs would have undoubtedly been an inspiration for the famous Italian artist and inventor Leonardo da Vinci some six hundred years later.

7. Surgical Instruments

If we journeyed back into the 10th century, we could look over the shoulder of a cutting-edge surgeon called Abul Qasim Khalaf ibn al-Abbad al-Zahrawi, a man known in the West as Abulcasis. He wrote al-Tadris, his medical encyclopedia which included a treatise called "On Surgery". This held a staggering collection of over two hundred surgical tools. Using instruments for surgery was a revolutionary concept because it enabled science to change from being speculative to something experimental. This was the first treatise in the history of medicine to illustrate the use of surgical instruments. In fact, their design was so accurate that they have had only a few changes in a millennium.

8. Maps

Maps have helped people find their way for about 3,500 years, the earliest ones being on clay tablets. The introduction of paper was a huge leap forward in the art of map making. Modern technology uses a system of satellites and other receiving devices to compute positions on the earth. Back in history, maps were made from travellers' and pilgrims' accounts. First this was by word of mouth, but with the introduction of paper in Baghdad in the 8th century, the first maps and travel guides could be produced.

9. Music

Do 20th century artists and singers know that much of their craft lies in the hands of Muslims from the 9th century? These artists, al-Kindi in particular, used musical notation: the system of writing down music. They also named the notes of a musical scale with syllables instead of letters, called solmization. These syllables make up the basic scale in music today and we are all familiar with doh, ray, me, far, so, la, tee. The Arabic alphabet for these notes is Dal, Ra, Mim, Fa, Sad, Lam, Sin. The phonetic similarity between today's scale and the Arabic alphabet used in the 9th century is astonishing.

10. Algebra

The word "algebra" comes from the title of a Persian mathematician's famous 9th century treatise "Kitab al-Jabr Wa I-Mugabala" which roughly translates into "The Book of Reasoning and Balancing". Al-Khwarizmi introduces the beginnings of the algebra. It's important to understand just how significant this new idea was. In fact, it was a revolutionary move away from the Greek concept of mathematics, which was essentially based on geometry. The same mathematician, Al-Khwarizmi, was also the first to introduce the concept of raising a number to a power.



*New Masala
Grill
Restaurant*

**Homemade
Style Food**

1203 St Georges Ave
Avenel, NJ 07067
(732) 750-1100




<https://newmasalagrill.com>



ANNUAL SOUP KITCHEN & COMMUNITY CARE DAY

Newark, New Jersey failed to sufficiently remove lead from some of the water filters causing lead to be leaked into the drinking water. Consequently, the levels of lead in Newark's tap water are some of the highest that have been recently recorded by a large water system in the United States. Muslims4peace distributed water to those in need on September 7, 2019 and September 14 along with Dr. Shereef Elnahal, the CEO of University Hospital and Mayor Ras Jua Baraka, donated \$1000 towards the Newark water system and distributed up to 1000 gallons water.

Create a world where no child goes hungry. provide food to children and families in Trenton and Newark Partner: Urban Food Alliance



**MUSLIMS4
PEACE.ORG**

SUMMARY OF PARTICIPATION AND PLEDGES AT THE GLOBAL REFUGEE FORUM

The first-ever Global Refugee Forum by The UN Refugee Agency (UNHCR) took place on 16, 17, and 18 December 2019 at the Palais des Nations in Geneva. It concluded with more than 770 pledges of support, covering areas such as protection, employment, and education, for refugees and the communities which have taken them in.

Over the last decade, refugee crises have increased in scope, scale, and complexity. There are now 25.4 million refugees globally. Of these, 84 per cent of are hosted in low and middle-income countries facing their own challenges. Many host countries and donors have shown great generosity in the face of these growing numbers. Nonetheless, the gap between needs and available resources continues to grow.

Refugees and the communities hosting them suffer the consequences. Many refugees live in exile for decades and over generations. They are often isolated in camps or living without access to public services or prospects for livelihoods. More than half are children, yet 3.7 million are not in school. This needs to change. They need to be part of the communities where they live, so they can thrive and contribute. They need the education and skills to rebuild their home countries should they be able to return. And most of all, they need hope.

Less than a quarter of the 193 UN Member States bear the lion's share of responsibility for refugees – either hosting large refugee populations or contributing financially to humanitarian efforts. More countries and other actors need to step up. Urgent life-saving humanitarian support needs to be complemented by development action. This will ensure that host countries have the capacity to support refugees beyond the emergency phase.

By 2016, the scale and urgency of this need for better responses to large-scale population movements was already featuring prominently on the international agenda. In 2016, through the New York Declaration on Refugees and Migrants, the UN General Assembly initiated the development of two Global Compacts – one on refugees, and one on safe, regular and orderly migration. A new comprehensive refugee response framework was launched and rolled out in more than a dozen countries. In December 2018, the two global compacts – developed

through separate but complementary processes, were affirmed by the General Assembly.

The Global Compact on Refugees built on existing international refugee instruments, and put in place a new set of arrangements to drive and resource the new comprehensive refugee response model. It calls for a longer-term perspective that already works towards solutions from the outset of an emergency. It envisions more predictable and sustainable support to ease pressures on host countries, enhance refugee self-reliance, expand access to third-country solutions, and support conditions in countries of origin for return in safety and dignity.

The compact sets out arrangements to ensure that both refugees and their host communities benefit from this support. A central arrangement is a Global Refugee Forum where States and other actors come together every four years to share good practices and contribute with financial support, technical expertise, and policy changes to help reach the goals of the Global Compact. These contributions are key to transforming the aspirations of the compact into positive changes in the lives of refugees.

The first Global Refugee Forum took place in December 2019 in Geneva, Switzerland, and the Swiss Government co-hosted the event with UNHCR. Costa Rica, Ethiopia, Germany, Pakistan, Turkey – all long-standing champions of the refugee cause – co-convened this historic event together with UNHCR. People from many walks of life contributed from governments to international organizations, humanitarian and development actors, business leaders, civil society, sports organizations, faith groups, academia, artists, and refugees.

Preparing the forum was a global effort. More than 200 states and other entities stepped up as 'co-sponsors' to drive progress in specific areas: burden and responsibility sharing, education, jobs and livelihoods, energy and infrastructure, solutions, and protection capacity at the forum. Governments and

other actors held 30 country-level and regional consultations in the lead-up to the Forum, to identify possible pledges and good practices. This brought many new actors from different parts of government and civil society to the table.

In the forum itself, more than 3,000 people participated, including four Heads of State or Government, the UN Secretary-General, and more than 90 officials at the ministerial level or above, 55 international organizations, 130 companies and foundations, and 250 civil society organizations, sports organizations, cities and city networks, and academics.

Crucially, 70 refugees participated from 22 countries of origin and 30 host countries. The pivotal role of refugees in both preparing for and participating in the forum has set an important precedent that we will build upon for the future. The forum demonstrated the importance of keeping refugees at the center in matters that relate to their lives and futures.

This broad engagement and the richness and diversity of ideas that emerged led to promising results. So far, some 840 pledges have been made, and they continue to come in. Participants also shared more than 400 examples of good practices that show how the Global Compact is already making a difference in the lives of refugees. At least a quarter of the pledges received were joint contributions between governments, civil society, the private sector, and others made in the spirit of partnership inherent in the compact. Notably, one-third of the pledges came from countries in the global south, demonstrating the courage and sense of responsibility that these countries bring to refugee responses.

We saw some 100 pledges in support of inclusive national policies. States and other actors pledged, for example, to support 'out of camp' policies, strengthened asylum systems, refugees' access to work and financial services, and the inclusion of refugees in national and local development plans and national systems for education and health.

More than 140 pledges focused on expanding access to quality education for refugees and their

hosts. Commitments ranged from early childhood, primary, and secondary education to tertiary, technical, and vocational education. Over 100 pledges addressed jobs and livelihoods. This included commitments towards job creation, work in digital services, microfinance, and women's economic empowerment. There were also pledges to support infrastructural services, including health, water, sanitation, and hygiene (WASH), connectivity, and shelter.

Over 40 States and other stakeholders committed to support green energy and conservation efforts in areas hosting large numbers of refugees. Thirty actors signed up to UNHCR's Clean Energy Challenge to achieve access to affordable, reliable, sustainable, and modern energy for all refugee settlements and nearby host communities by 2030.

Some 160 pledges focused on achieving lasting solutions. A small number of generous host countries pledged to integrate specific groups of refugees. Several countries of origin pledged to create conditions for refugee to return in the longer term. They announced efforts to resolve conflict, promote the rule of law, and build peace. Many States and other actors also pledged to use their political and financial resources to address root causes of displacement. In keeping with the compact's call for a Three-Year Strategy on Resettlement and Complementary Pathways, there were also more than 100 commitments to expand third-country solutions, such as resettlement, private or community sponsorship, labour mobility schemes, and scholarships for refugees.

Complementing the pledges of policy change, new programmes, and technical support, over 250 pledges contained a financial commitment. These commitments will support countries in both responding to refugee situations and implementing inclusive policies. As this support is translated into action on the ground in the coming years, refugees will no longer be resigned to living in states of limbo and dependent on humanitarian aid. They will instead be able to live with dignity, rights, and a sense of purpose and hope.

Development actors in particular contributed through an array of financing and policy instru-

Christmas PARTY

MUSLIMS4PEACE HOSTS CHRISTMAS PARTY FOR AT-RISK CHILDREN IN TRENTON, NJ



**MUSLIMS4
PEACE.ORG**



**ANNUAL
CHRISTMAS PARTY
FOR UNDERPRIVILEGED
FAMILIES IN TRENTON**

ments. These have great potential to change for the better the way we do business. Building further on its ground-breaking work over the last few years, the World Bank Group announced a new funding and financing window of US\$2.2 billion for refugees and host communities. They also announced a window of US\$2.5 billion to boost the private sector and create jobs in countries affected by fragility, conflict, and violence. The Inter-American Development Bank similarly announced financing of US\$1 billion. And the OECD INCAF adopted the Common Position on Financing for Refugee Situations, setting out principles for addressing humanitarian assistance, development, and peace interventions in refugee contexts.

Additional pledges of financial support from States and other actors came to over US\$2 billion, plus more than US\$250 million from the private sector. The private sector committed to bringing not only financial resources, but also technology, new business models, expertise, and investments to refugee responses. There were announcements of 15,000 job opportunities for refugees, more than 125,000 hours of pro bono legal services per year, and support for education and training, women's economic empowerment, connectivity, business development services, innovative financing, and Islamic philanthropy.

Many pledges also recognized the importance of protection for individuals with diverse specific needs. They included commitments to address sexual violence, empower women and girls, address disability, and include refugees in decisions that affect them.

The forum was also an opportunity to launch mechanisms for responsibility sharing that were envisioned by the Global Compact. Three Support Platforms were created to reinforce regional refugee responses, including the MIRPS in Central America and Mexico, the Nairobi Process facilitated by IGAD in the East and Horn of Africa, and the Solutions Strategy for Afghan Refugees. The Global Academic Interdisciplinary Network was launched to build knowledge in relation to the compact. And the Asylum Capacity Support Group was established to strengthen asylum systems, particularly in the context of large influxes of refugees.

In addition to the 840 pledges made at the Global Refugee Forum, the 358 pledges made at last year's High-Level Segment on statelessness will be included in the outcome document for the forum and tracked and followed up accordingly. This forum was not an end point in itself. Rather, it was a key milestone in implementing the Global Compact and transforming the way in which the international community responds to forced displacement. The international community made ground-breaking commitments in the forum to accelerate this transformation. As we look to the future, these commitments must be rapidly translated into concrete outcomes.

UNHCR will be monitoring progress in this effort. In 2021, UNHCR will convene a high-level stock-taking event to gauge how far we have come and assess where we need to go by the next forum in 2023. We will need to work closely with the many actors who have been engaged in the forum to implement the pledges, report on progress for the pledge tracking dashboard, and support reporting against the broad indicators framework for the Global Compact.

There is, of course, no room for complacency. The protection environment remains complex and troubling, and refugees are frequently the casualties of polarized political debates. These challenges will not go away, and the Global Compact on Refugees will not provide all the answers. It is nonetheless a powerful counterweight to these damaging trends – a model for international action that offers offering principled, but feasible, solutions, in a true spirit of partnership.

Much remains to be done. The upcoming decade should focus on addressing the root causes of large refugee situations. This requires sustained attention to prevention and the peaceful resolution of conflicts and achieving lasting solutions. It also necessitates greater coherence in the work of humanitarian, development and peace actors. Partnership in this process is essential – with governments, civil society, and most importantly, refugees. It is only through these efforts that we will transform our collective response and change the lives of refugees and their host communities for the better.

adapted from: <https://www.unhcr.org>



Hyder Nihal Agha, APMA (Private Wealth Advisor)

2 Research Way,

Princeton, NJ 08540

Email: Nihal@wkswa.com Office: 609.945.1772 Cell: 267.824.7223

Our Process

Our client relationships start with us learning about your financial situation as well as your goals and the timeframe in which you'd like to achieve them. And we let you know exactly what to expect from us, including:

- What we do
- How we're paid
- Our responsibilities

DESIGN

We analyse your financial status and carefully evaluate solutions and strategies to help you achieve your goals. Then we meet with you to:

- Explain our recommendations
- Listen to your feedback

SERVICES

- Financial Planning
- Investment Management
- Wealth Management
- Estate Planning Strategies
- Legacy Planning
- Retirement Planning

Why Choose Us

INDEPENDENCE AND OBJECTIVITY

White Knight Strategic Wealth Advisors, LLC is an independent Registered Investment Advisor. Employees of marquee brokerage firms are expected to generate profits for their parent company, which creates conflicts of interest. As an independent firm, our business model frees us to focus on your success, and to put your interests first.

For more details, please call or visit our website at <http://www.wkswa.com/>. Securities offered through Charles Schwab & Co., Inc. Member [FINRA](#)/[SIPC](#).

PLAN TODAY FOR A SECURE TOMORROW

OUR SERVICES



LIFE INSURANCE



ESTATE PLANNING



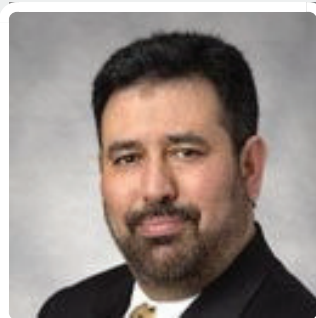
RETIREMENT PLANNING



INVESTMENTS*



401KS



AZEEZ NAMAZI, MBA, CLU®, CHFC®, CASL

Wealth Management Advisor

Primary Financial

110 Fieldcrest Ave., 3rd Fl. Edison, NJ 08837

Email: Namazi.azeez@pennmutual.com

Phone: 732-778-5706

www.primaryfinancial.net

*Registered Representative of, and Securities and Investment Advisory services offered through Hornor, Townsend & Kent, LLC., (HTK), Registered Investment Advisor, Member FINRA/SIPC. 110 Fieldcrest Ave. Edison, NJ 08837, 732.225.0777. Primary Financial is independent of HTK unless otherwise noted. HTK is a wholly owned subsidiary of The Penn Mutual Life Insurance Company. HTK does not offer tax or legal advice. 2063957TM_Apr20