



NABIC

North American Bangladeshi Islamic Community

As-salaamu-alaikum

Dhul Hijjah 1426— Safar 1427

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NABIC in Hurricane Ravaged Louisiana

Shafi A. Khaled

Quarterly Newsletter
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On August 26, 2005, the gulf coast of Louisiana and Mississippi were made captives to Nature's ruthless caprice. A 'C5' (now downgraded to 'C4') Tropical Storm drove slowly, but relentlessly toward it, having earlier hop-stepped playfully over the Florida panhandle. Soon from Biloxi, Mississippi to Baton Rouge, Louisiana there was chaos and mayhem as the storm exploded upon landfall. Millions of people, from in and around New Orleans, had earlier poured out toward safety to surrounding cities and rural townships in cars, vans, buses and trucks in response to mandatory evacuation.

What transpired was a tragedy and a catastrophe of epic proportions. While the focus was on Louisiana, Mississippi, from Gulf Port to Biloxi, got literally hammered and whacked with high wind and storm surge that left miles upon miles of devastation. However, three days after the eye of the storm had passed and the winds had dissipated, like a Trojan Horse, storm rain captured in Lake Ponchartrain on the backside of New Orleans brought on havoc to the largely abandoned city as the levies holding back the water split open in four places. Thousands of people, trapped in their houses, were rescued, as seen on national TV, in helicopters and boats by brave men risking their lives over and over again. Still hundreds of others died trapped in their hideaways as the initial rapidly rising flood water caught them by surprise and shock. Hospitals abandoned patients in their wards by the dozens for them to perish in the ensuing weeks. People by the thousands huddled in the Superdome as criminals and crimes revealed their unvarnished inhumanity.

The question many have asked: Was this a wrath of God and, if so, why? If the answer is given in the affirmative, then the question as to why the notorious French Quarters housing the infamous Bourbon Street was spared comes to fore! Reflecting earlier, on

the 2004 Tsunami, Imam Zaid Shakir commented in his book, "Scattered Pictures", that even some Muslims questioned God's wisdom in His display of awesome power and spurious deaths by the hundreds of thousands. He continued by claiming that it was just another test. He quoted Suratul Mulk (67.2) Suratul Baqarah (2.155) and Suratul Ankabut (29.2) to this affect. He also pointed out, through a verse in Suratun Ambiya (21.35), that Muslims were not promised a rose garden. Hence, the Muslim suffering in the Tsunami! Now, also according to him, by the sage Ibn 'Ata'Allah as-Sakandarii (r), tribulations are natural to life occurring overtly and covertly in small and big ways. Stability and predictability are abnormal to living! He also quoted ahadith (at-Tirmidhi: 2396 & al-Bukhari: 5641) that teach us that trials are not always a sign of punishment, but sometimes signify God's Love. Also, Imam Zaid continued, according to a hadith (at-Tirmidhi: 2398) attributed to Sayyidatuna Aisha (r), the Prophets are most severely tested! Hence, proximity to God produces far more tribulations than that faced by ordinary people. Finally, there is a great message of hope for those struck down by calamities such as plague, dysentery, drowning, collapsing structure, or in a struggle in the way of God (al-Bukhari: 653 & 2829): they are all martyrs in God's Scales!

Thus, floods, hurricanes, earthquakes, pestilence and accidents hold a message for us - those left behind, and none for the people who have been claimed by them. The latter group of people will be more than commensurately compensated for their "apparently undeserved" and "untimely" affliction! Life is ephemeral. The rich and the poor as well as the weak and the powerful are equally vulnerable to Allah's Power. That, in the larger picture, complaining is not the answer but thankfulness. That if we do not thank Him now and make the best use of the time available to us now, we may not get a second opportunity!

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Some suggested readings:

- Scattered Pictures: Reflections of an American Muslim — Imam Zaid Shakir
- The Prophetic Invocations—Compiled: Imam 'Abdallah Ibn 'Alawi Al-Haddad/Translated: Mostafa Al-Badawi
- Dear Beloved Son - Imam Abu Hamid Al-Ghazali/Translated: Dr. Kamal El-Helbawy

**Spend,
O' son of Adam
and I will spend
upon you!—
Hadith Qudsi (11)**

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NABIC, a publication of North American Bangladeshi Islamic Community, is dedicated to enhance Islamic awareness and to create a congenial atmosphere for exchanging ideas and building cooperation and understanding in the context of Islam, Muslim Ummah, and Bangladesh. The views and opinions expressed in various materials in NABIC do not necessarily represent the views of the editor or of this organization.

Although the activities of NABIC are primarily facilitated by its members, the foundation of this initiative is the active cooperation and participation of Bangladeshis in North America. All kinds of cooperation and assistance are welcome. Please contact at the above address to receive more information about NABIC, its activities in North America, and NABIC-supported projects in Bangladesh.

NABIC: An Organization in Balance - Editorial

Since the formation of the North American Bangladeshi Islamic Community (NABIC) in 1990, the organization has frequently used certain attributes to describe itself: Independent, non-partisan, non-sectarian, ummah-oriented, Bangladesh-focused. NABIC was formed by a diverse group of Muslims of Bangladeshi heritage with a common goal to help the people of Bangladesh here in America and in Bangladesh.

This decision to form the organization was the brain-child of its founders and not directed by any inside or outside forces, nor was it a surrogate for any other group or party, hence the "Independent" clause. The founders, being a group of individual who had gone through the crucible of experience of the War of Liberation and being astute observers of the condition of political parties in Bangladesh, including the ones with Islamic labels, wanted to stay clear of entanglement with any political party, chose the attribute "non-partisan". The "non-sectarian" label was given to state its position in regard to the divisions within the Muslim Ummah and NABIC's desire to help people without any consideration to their religious affiliation. The "Ummah-oriented" and "Bangladesh-focused" labels may seem contradictory to some at a first glance, but the goal was to show that an Islamically-oriented organization can have a focus on a particular segment of the Ummah without losing the universal approach of the religion.

Today, after 15 years, NABIC appears to have been far sighted. Perhaps so, but it was a desire to lean toward integrity, to be in sync with reality, to learn from History, and to adhere to the tenets of humanity and inclusiveness - all of that & more produced NABIC. NABIC has been and is committed to remain aligned with the pristine values of Islam and the best interest of the Bangladeshis everywhere as well as that of the adopted land of the USA & Canada.

NABIC has assured adherence to the structural benchmarks of its formative period by holding regular elections, board meetings, annual conventions, & regional

meetings while hosting a website, an electronic discussion forum and publishing a quarterly newsletter. Its electoral process has never carried a murmur of disappointment or angry whispers. In Bangladesh, the NABIC affiliates have, to the best of our knowledge, been reliable, honest & compliant with the letter & spirit of the law, be they Bangladeshi or American. While NABIC is yet to open an office in Bangladesh, alhamdulillah, there is a clear sense that the development & relief goals for which numerous North American Bangladeshis have entrusted it with their precious zakah & sadaqah monies are being met pretty well. None of that resource has ever gone missing or found to have been misdirected. NABIC affiliates are either registered with the Department of Social Welfare or the NGO Bureau. This assures clarity of purpose for such organizations while, also, acting to monitor their overall bearing. No doubt it has been helpful that Bangladesh until recently, even after 9-11, has been largely a non-conflict region and the fact that NABIC's agenda has been the peaceful use of resources to increase the welfare of the recipient groups.

With regard to recent violent developments, twice in the past one year, through this quarterly newsletter, NABIC has spoken out, in no uncertain terms, against the wanton killing of the Honorable ex-Minister, Mr. S.A.M.S. Kibria, as well as on the terror bombing campaign waged throughout Bangladesh. It condemns all indiscriminate violence, whether to destabilize the society in the name of Islam or settle scores at the political plain. Despite NABIC's track record as a transparent organization and its commitment to steer clear of controversial activities, individuals & organizations, NABIC— similar to other charitable organizations involved overseas, may be vulnerable because of its Islamic identity. To minimize this, NABIC has taken certain steps, including a plan to open an office in Dhaka, to enable it to even better monitor NABIC-sponsored activities in Bangladesh.

(Contd. on pp. 6)

Statement issued by the International Islamic Conference held in Amman, the Hashemite Kingdom of Jordan, under the title:

True Islam and its Role in Modern Society

27-29 I Jumada 1426 H./4-6 Tammuz (July) 2005 C.E.

(<http://www.jordanembassyus.org/new/pr/pr07062005.shtml>)

In accordance with the fatwas issued by the Honourable and Respectable Grand Imam Shaykh al-Azhar, the Grand Ayatollah Al-Sayyid Ali Al-Sistani, the Honourable and Respectable Grand Mufti of Egypt, the Honourable and Respectable Shi'i clerics (both Ja'fari and Zaydi), the Honourable and Respectable Grand Mufti of the Sultanate of Oman, the Islamic Fiqh Academy in the Kingdom of Saudi Arabia, the Grand Council for Religious Affairs of Turkey, the Honourable and Respectable Grand Mufti of the Hashemite Kingdom of Jordan and the Respectable Members of its National Fatwa Committee, and the Honourable and Respectable Shaykh Dr. Yusuf Al-Qaradawi;

And in accordance with what was mentioned in the speech of His Hashemite Majesty King Abdullah II bin Al-Hussein, King of the Hashemite Kingdom of Jordan during the opening session of our conference;

And in accordance with our own knowledge in sincerity to Allah the Bounteous;

And in accordance with what was presented in this our conference by way of research papers and studies, and by way of the discussions that transpired in it;

We, the undersigned, hereby express our approval and affirmation of what appears below:

1) Whosoever is an adherent of one of the four Sunni Schools of Jurisprudence (Hanafi, Maliki, Shafi'i and Hanbali), the Ja'fari (Shi'i) School of Jurisprudence, the In accordance with the fatwas issued by the Honourable and Respectable Grand Imam Shaykh al-Azhar, the Grand Ayatollah Al-Sayyid Ali Al-Sistani, the Honourable and Respectable Grand Mufti of Egypt, the Honourable and Respectable Shi'i clerics (both Ja'fari and Zaydi), the Honourable and Respectable Grand Mufti of the Sultanate of Oman, the Islamic Fiqh Academy in the Kingdom of Saudi Arabia, the Grand Council for Religious Affairs of Turkey, the Honourable and Respectable Grand Mufti of the Hashemite Kingdom of Jordan and the Respectable Members of its National Fatwa Committee, and the Honourable and Respectable Shaykh Dr. Yusuf Al-Qaradawi;

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We, the undersigned, hereby express our approval and affirmation of what appears below:

1) Whosoever is an adherent of one of the four Sunni Schools of Jurisprudence (Hanafi, Maliki, Shafi'i and Hanbali), the Ja'fari (Shi'i) School of Jurisprudence, the Zaydi School of Jurisprudence, the Ibadi School of Jurisprudence, or the Thahiri School of Jurisprudence is a Muslim. Declaring that person an apostate is impossible. Verily his (or her) blood, honour, and property are sacrosanct. Moreover, in accordance with what appeared in the fatwa of the Honourable and Respectable Shaykh al-Azhar, it is not possible to declare whosoever subscribes to the Ash'ari creed or whoever practices true Sufism an apostate. Likewise, it is not possible to declare whosoever subscribes to true Salafi thought an apostate. Equally, it is not possible to declare as apostates any group of Muslims who believes in Allah the Mighty and Sublime and His Messenger (may Peace and Blessings be upon him) and the pillars of faith, and respects the pillars of Islam and does not deny any necessary article of religion.

2) There exists more in common between the various Schools of Jurisprudence than there is difference. The adherents to the eight Schools of Jurisprudence are in agreement as regards the basic Islamic principles. All believe in Allah the Mighty and Sublime, the One and the Unique; that the Noble Qur'an is the Revealed Word of Allah; and that our master Muhammad, may Blessings and Peace be upon him, is a Prophet and Messenger unto all mankind. All are in agreement about the five pillars of Islam: the two testaments of faith (shahadatayn), the ritual prayer (salat), almsgiving (zakat), fasting the month of Ramadan (sawm), and the Hajj to the Sacred House of Allah. All are also in agreement about the foundations of belief: belief in Allah, His Angels, His Scriptures, His Messengers, and in the Day of Judgment, in Divine providence — good and evil. Disagreement between the 'ulama' is only with respect to the ancillary branches of religion (furu') and not the principles and fundamentals (usul). Disagreement with respect to the ancillary branches of religion (furu') is a mercy. Long ago it was said that variance in opinion among 'ulama' "is a good affair". *(Contd. on pp. 6)*

Educating the Have-nots of a Beautiful Land

Professor Salma Chowdhury
Founder & Chairman: Safe Home for Girls, Gazipur, Bangladesh

With 2,000 species of wonderfully tasty fish, 3,000 varieties of flowers, 2,000 bills and haors, and 1,000 silvery rivers, our homeland is a wonderland on the Globe. Our people are not as fair as the Chinese, dark as the Africans, or blue-eyed and blonde as the Scandinavians. We are happy a lot, however. We see that the whole world has settled in our beautiful green land with all types of physical beauty, where people of various faiths live in peace and harmony and share the culture with each other.

Since food and other necessities are so easily available, one particular class of parents has become careless about the education of their children. We have, by some accounts, 100,000 schools in the villages – governmental, private & BRAC. But 30% of our girls are not present in such schools every day. About 90% of the girls working in factories and households are not literate. They leave the labor market when they reach 25-30 years of age and become illiterate mothers of illiterate children. Oh yes, they may be able to enjoy Hindi movies and even sign their names in Bangla. Among them, 10% are married at 16 years and, gradually, become mother to six illiterate children, two of whom die at childhood. In our land, we can have cooks and maids whenever we need. Since there is no fixed pay system, the pay ranges anywhere between Tk. 300 and Tk. 5,000.

Yet, I believe, there is hope!

While one sad fact is that a large fraction of cooks, maids and nannies are without a husband since the latter are disabled, dead, or with another wife. Consequently, these female household helps are permanently around. So, now-a-days, when they become older, some of them are likely to be provided with pension by considerate employers. Providing pension could be thought of as a sign of imparting dignity to others and a measure of hope. This is the real status of the urbanized and illiterate women folks who are in the employment of others.

It is gratifying to note that the government has lately taken some steps to mitigate the problem of formal learning faced by disadvantaged girls and young women. The Prime Minister has allowed scholarship up to the college level. Everywhere alongside roads, one can see billboards advertising colleges and universities.

Now, I must tell you that, in their lives, my mother and aunt finished 5th grade level education. But they taught us everything we needed at childhood. They read Tagore, Nazrul, and Shakespeare to us! Thus, they sought to plant seeds of wisdom in our young minds. However, while this is not an occasion to reminisce memories, at the risk of drifting from

the subject of education for disadvantaged women, I will cite a couple of real life examples.

In 1952, in 19 Manir Husain Lane, Narinda, Dhaka, a European trained nurse, Sr. Tuba Khanam along with Mrs. Raisa Harun started a daycare center for the children of working mothers. In 1965, Raisa Apa called upon me to join them. It was an unthinkable task. When these children became physically well, the mothers approached the organizers to do more – help educate them. So, these children received education up to Grade 9. Our instructors assisted them to get admitted into high schools. Some of them later joined our school as teachers. Some are now working as doctors and engineers. In Narinda, it will be impossible to find one girl without education. Once, a young man approached me saying flatly, “I will be the sports instructor of your school.” I was not sure who he was or whether he was on drugs. Upon further querying he revealed that he had been a child of our daycare center when he was only two years old. “You see,” he said, “I have every right to be a teacher there.” “Of course, you do, my son,” was my reply. He became a great instructor until an untimely death took him from us. But his family has carried on a life long liaison with us. Today, his sister is one of our brilliant teachers.

It is time to peep through the other window of memory. It, too, is instructional!

Once I went to the Gulshan market and a group of boys, between 7 & 14 years of age, approached me with “tukris” (baskets) to help me carry things. I asked one very sweet voiced teenager with rather bright happy young eyes, “Will you please give me one tukri?” He did so promptly and I obliged him equally promptly by putting it on fire with a match! Having shocked and reprimanded them thus, I cajoled them by saying, “Go to school, my son.” Believe me they were not angry with me! Later on, I noticed so many free schools around the market place.

However, the parents, when there are any in the lives of such street children, do not know that their children are absconding classes. So, what is the solution? Who will teach them, how and where the distinction between the Truth & The Falsehood and the beautiful stories of Sheikh Sa’di, Molla Nasiruddin, Alauddin, Ali Baba, Cinderella, Snow White, Gulliver & Lilliput, not to mention the stories of the prophets and the followers of Prophet Muhammad (peace be upon them all) and other great heroes of history? Why should we light the hearts of others not related to us at all and, by all measures, be far removed from us? Why should we love and care for the sick, the blind, the lame, the dumb, the orphan and the destitute? Do we need a reason beyond that

they are vulnerable human beings and that, as Muslims, we are charged to uphold justice, do well, prevent evil and be liberal to people close to us? A few years ago, based on my Narinda experience, I suggested building or renting a small place and arrange education with food & boarding facilities, libraries and playgrounds. There, God sent children to live, learn, acquire skills and have fun, while gaining an identity and the knowledge of the purpose behind their lives. They will get the opportunity to grow up to be useful to themselves, thereby avoiding turning into a burden on society that is already past staggering from holding up the huge weight of back-logged duties & responsibilities. Such emotions caused us to build a "home" with the generous assistance of an architect, Mr. Nahas Khalil. Built in a village surrounded by fields and forest, it has taken a long time for us to get there and there is yet, at least, as lengthy a path to cover to fully realize the total goal of the "home". Nobody with a sensible heart can sit idle. We did not! If you are not doing anything yet, then you should forgo sitting around not being engaged with meeting the needs of such languishing humanity in Bangladesh! Please assist physically, intellectually and financially every time you get an opportunity to do the right thing such as this.

Safe Home for Girls (SHG) is a NABIC supported project in Gazipur, Bangladesh. To know more about SHG, contact: info@nabic.org.

Fiqh Council of North America: A FATWA AGAINST TERROR

<http://www.balancedislam.org/FiqhCouncilFatwa.htm>

(WASHINGTON, D.C., 7/28/05) - a Press release of the Fiqh Council of North America (FCNA) (The term "fiqh" refers to Islamic jurisprudence.)

The Fiqh Council of North America wishes to reaffirm Islam's absolute condemnation of terrorism and religious extremism.

Islam strictly condemns religious extremism and the use of violence against innocent lives. There is no justification in Islam for extremism or terrorism. Targeting civilians' life and property through suicide bombings or any other method of attack is haram – or forbidden - and those who commit these barbaric acts are criminals, not "martyrs."

The Qur'an, Islam's revealed text, states: "Whoever kills a person, unless [as punishment through due process] for murder or mischief in the land, it is as though he has killed all mankind. And whoever saves a life, it is as though he had saved all mankind." Qur'an, 5:32)

Prophet Muhammad said there is no excuse for committing unjust acts: "Do not be people without (Contd. on pp. 7)

(Louisiana...contd. from pp. 1)

NABIC's response to this calamity on the shores of the USA manifested in three forms: (i) Donation of a small sum of money to ISNA's account for putting into the Muslim Task Force's Relief effort; (ii) Joining the Muslim Task Force put together for Muslim groups to coordinate and act synergistically in such a massive and profound undertaking; and (iii) NABIC's Director of Development & Relief volunteering his time on the ground doing some hands-on work. This opportunity emerged when ISNA's Youth Director, Sr. Taslima Khaled, arranged for a group of 20 young people to visit New Orleans along with four chaperones—three ISNA employees, including herself, and one NABIC employee—me! We were to work in sites chosen by the local Islamic Relief (IR) representative—Br. Naeem Mohammad. Since early October, the Youth Director has been trying to put a package together for this purpose, but she was thwarted by several factors—almost non-existent Muslim presence, lodging scarcity and rental vehicle unavailability. She was further galvanized upon learning from Br. Naeem that they had hardly received any physical presence of a large number of Muslim volunteers—more than money it was the lack of this resource that was hampering work!

So, on Thursday, December 29 all of the volunteers and respective staffs converged on New Orleans. Sr. Taslima had earlier advertised this mission on ISNA's website. In response, young people collected from Canada, D.C., Illinois, North Carolina and Georgia. There were two young leaders, both women, Sr. Uzma Khan of North Carolina and Sr. Abimbola Bishi of Georgia who really facilitated the availability of most of the volunteers. ISNA bore 60 percent of their traveling expenses and helped arrange for free lodging and food. Incidentally, ISNA bore NABIC Director's entire travel cost. This was justified on two grounds: I was the only male chaperone and NABIC contact had facilitated two local host families: Dr. Mahmud Khan of Tulane University and Dr. Shamsul Huda of Xavier University. There was still another Bangladeshi, Dr. Abdul Majid of Tulane University who was very gracious as the Secretary of the Masjid Abu Bakr, where the 14 male participants spent three nights. The 12 female participants were equally divided among the three host families that included the Pakistani family of Sr. Ghazala. The Bangladeshi families made numerous trips happily to the airport. They provided breakfast for the masjid guests while taking care of their own guests. Dinner was provided on different nights at the masjid at the courtesy of a local Muslim Subway Restaurant, the Masjid Committee and a Pakistani doctor. The Bangladeshis missed their planned dinner night since the whole group had to be away in New Iberia.

We visited destruction in Lake View area and the 9th Ward. It appeared that houses, cars, playgrounds, churches and stores had been put in a mixer and spat out. Buildings were marked with the date they were inspected (Contd. on pp. 7)

(True Islam...contd. from pp. 3)

3) Acknowledgement of the Schools of Jurisprudence within Islam means adhering to a fundamental methodology in the issuance of fatwas. No one may issue a fatwa without the requisite personal qualifications which each School of Jurisprudence defines. No one may issue a fatwa without adhering to the methodology of the Schools of Jurisprudence. No one may claim to do absolute Ijtihad and create a new School of Jurisprudence or to issue unacceptable fatwas that take Muslims out of the principles and certainties of the Shari'ah and what has been established in respect of its Schools of Jurisprudence.

4) The essence of the Amman Message, which was issued on the Blessed Night of Power in the year 1425 H. and which was read aloud in Masjid al-Hashimiyyin, is adherence to the Schools of Jurisprudence and their fundamental methodology. Acknowledging the Schools of Jurisprudence and affirming discussion and engagement between them ensures fairness, moderation, mutual forgiveness, compassion, and engaging in dialogue with others.

5) We call for casting aside disagreement between Muslims and unifying their words and stances; reaffirming their mutual respect for each other; fortifying mutual affinity among their peoples and states; strengthening the ties of brotherhood which unite them in the mutual love of Allah. And we call upon Muslims to not permit discord and outside interference between them.

Allah the Sublime says: The Believers are but a single Brotherhood: So, make peace & reconciliation between your two (contending) brothers, And fear Allah so that you may receive Mercy (Al-Hujurat, 49:10) Praise be to Allah alone!

(Editorial...contd. from pp. 2)

As a final note, it would serve well to point out to just a few of the various elements of the Qur'an & Hadith (Suratun Nisaa': 4.1; Suratun Nahl: 16.90; Suratul Al-e-Imran: 3.104, 110, 134 & 159; Suratul Ma'idah: 5.32; Suratul Baqarah: 2:3, 177, 254 & 261-273; Suratul Tawbah: 9.60; Suratul Mumtahina: 60.7-9; ; Suratul Ma'un: 107.4-5; Hadith Qudsi: 11 & 18) which guide NABIC in order to display its principled adherence to inclusivity, fair play, consultation, transparency, mutual assistance, etc. NABIC also welcomes and is in agreement with the recent Amman, Jordan declaration of Muslim scholars and the Fatwa of the Fiqh Council of North America. These declarations are reprinted in this volume of the NABIC newsletter.

Abiding by Rejecting

Excerpted from N. H. Bdeshi's "Verses for Reverses"

Listen not to your dreams
your husband ignore
rebuff your dad's plan
be yourself
defy and abide.

What are you doing
who are you fooling
you're so maddening
out there, there's nothing
defy, and the boy shall abide.

What a loss
an immense catastrophe
you make me crazy
dreams of whimsy
defy, and the boy shall abide.

What will it serve
how much it'll hurt
nothing will it produce
but grief and agony
defy, and the boy shall abide.

The stones strike
the pebbles hit
the sandals fly
on three pillars made
submit, and we all shall abide!

(Fatwa...contd. from page 5)

minds of your own, saying that if others treat you well you will treat them well, and that if they do wrong you will do wrong to them. Instead, accustom yourselves to do good if people do good and not to do wrong (even) if they do evil." (Al- Tirmidhi)

God mandates moderation in faith and in all aspects of life when He states in the Qur'an: "We made you to be a community of the middle way, so that (with the example of your lives) you might bear witness to the truth before all mankind." (Qur'an, 2:143)

In another verse, God explains our duties as human beings when he says: "Let there arise from among you a band of people who invite to righteousness, and enjoin good and forbid evil." (Qur'an, 3:104)

Islam teaches us to act in a caring manner to all of God's creation. The Prophet Muhammad, who is described in the Qur'an as "a mercy to the worlds" said: "All creation is the family of God, and the person most beloved by God (is the one) who is kind and caring toward His family."

In the light of the teachings of the Qur'an and Sunnah we clearly and strongly state:

1. All acts of terrorism targeting civilians are haram (forbidden) in Islam.
2. It is haram for a Muslim to cooperate with any individual or group that is involved in any act of terrorism or violence.
3. It is the civic and religious duty of Muslims to cooperate with law enforcement authorities to protect the lives of all civilians.

We issue this fatwa following the guidance of our scripture, the Qur'an, and the teachings of our Prophet Muhammad – peace be upon him. We urge all people to resolve all conflicts in just and peaceful manners.

We pray for the defeat of extremism and terrorism. We pray for the safety and security of our country, the United States , and its people. We pray for the safety and security of all inhabitants of our planet. We pray that interfaith harmony and cooperation prevail both in the United States and all around the globe.

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ENDORSED BY:

More than 145 Muslim organizations, mosques and imams have endorsed the preceding fatwa as of July 28, 2005.

(Louisiana...contd. from pp. 5)

and the number of dead bodies found within. Streets were deserted like a graveyard. Cars, almost all intact, some up-turned and others, brand new and classy vehicles littered everywhere, their electrical systems all shot by the floodwaters. Few FEMA provided trailer homes were seen wherever people were rebuilding. We saw the huge red barge that floated up high on the Mississippi River with rising water and crashed through the levy at one point causing one of the breaches. Talks are afoot about turning the area located between two levies, where a large chunk of the flood damage had occurred, into a park area. Reportedly, people who received insurance payments were building in other states or neighborhoods. So, revival seemed impossible, because no house could receive electricity or gas and water connections unless every house in the neighborhood was ready. It was then unlikely an individual would reinvest in his old homestead. Now, a 100,000 thousand houses have been condemned. To make matters worse, all the public teachers in the City of New Orleans have been laid off. Even some of the universities had to let go of their non-essential staff. All evacuees were first given \$2,000. Later on, homeowners were given a further \$2,300 based on damages incurred.

Interestingly, according to Dr. Mahmud Khan, this was his 3rd evacuation in 18 years. He had just moved into his beautiful new "mansion" four days before the storm. Until Dr. Shamsul Huda told him on Saturday about evacuating on Sunday, he was unaware that the Florida-bound storm was headed their way.

The first day we packed 400 survival kits in an IR warehouse in Baton Rouge. On the following day, we distributed them to a 200-family trailer park and assisted IR shift to a new warehouse. Earlier that day, in New Orleans, we helped with a food kitchen managed by Hippies. Then on Sunday, in New Iberia, we worked in a huge FEMA warehouse managed by the 7th Day Adventist. The government is bringing in 70,000 trailers for distribution to people who will be leaving motels and hotels. They have to be outfitted with bedroom, bathroom, kitchen and cleaning kits. So, as separate teams, we packed about 200 of each type of kits. Others helped with cleaning or packing an outward bound semi. Still others fixed the kitchen floor used to cook food for the volunteers. The IR receives many of its supplies from FEMA. So, Br. Naem wanted to return the favor and also display Muslim presence. Thus, without being able to put any IR decals on the boxes, we packed them under the Church's label! Fi sabil lillah!!

NABIC

16TH ANNUAL CONVENTION

SATURDAY, JUNE 17, 2006

**BEST WESTERN INN AND CONFERENCE CENTER
501 Southwest Boulevard
Kansas City, Kansas**

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