

**Chapter 1 : Workplace Discrimination Against Muslims | On Labor**

*Anti-Muslim sentiment has translated into a serious issue of anti-Muslim discrimination in the workplace. After September 11 th, the Equal Employment Opportunity Commission (EEOC) saw a % increase in cases of religion-based discrimination against Muslims.*

The Prophet is our leader. Jihad is our way. Dying in the way of Allah is our highest aspiration. This report describes how the Muslim Brotherhood infiltrated and suborned the U. Following the early years of blindingly fast military conquests, Islam began to falter as European Christendom doggedly kept pushing back, eventually surpassing an increasingly corrupt empire that had run out of lands to conquer, people to enslave, and riches to plunder. Yoked by consensus of the scholars ijma to an ideology that rejected critical thought, innovation, and scientific inquiry in favor of blind obedience to revelation, the Islamic world remained largely untouched by the Renaissance, Enlightenment, and eventual Industrial and Technological revolutions that catapulted the West to global power status. Aside from Israel, which came later, this was the world into which Hassan al-Banna was born in the early 20th century. The abolishment of the last Caliphate by Kemal Ataturk in was perhaps the worst indignity, one that left al-Banna and his young Muslim university contemporaries apparently feeling unmoored. They joined together in , determined as we know from their statements and writing to rectify things; "rectifying things," for them, seems to have meant re-establishment of the Caliphate and global enforcement of Islamic Law shariah. The organization they founded to return Egypt, the Middle East, and eventually the world to "proper" subservience to Islam as ordained by Allah would be the Muslim Brotherhood Al-Ikhwan al-Muslimun in Arabic. The story of how those circumstances shifted to permit even compel the rise of the Muslim Brotherhood to power not only in Egypt, but also Libya, Tunisia, and perhaps soon, Syria and elsewhere, spans 20th century world history. Upon the defeat of Nazi Germany, its clandestine networks of Muslim operatives were picked up by the western Allies and naively turned to the same purpose as the Nazis had pursued: From its earliest days, the Ikhwan has operated with military-like efficiency. The Muslim Brotherhood plan for the infiltration and subordination of America is no different. Make every effort for the establishment of educational, social, economic and scientific institutions and the establishment of mosques, schools, clinics, shelters, clubs as well as the formation of committees to regulate zakat affairs and alms. Siddiqi wrote in Siddiqi, writing for the Muslim Brotherhood cadre in the U. For some time the Islamic Movement of America may have some smooth sailing. The first official Muslim Brotherhood front organization founded in the U. Today, there are over MSA chapters at colleges and universities across North America, working to recruit members to the Muslim Brotherhood and jihad. Hundreds of documents presented as evidence in the trial by U. Department of Justice prosecutors were subsequently placed online. This is a formidable enemy. The "Explanatory Memorandum" cited above, and also in the documentary evidence at the Holy Land Foundation trial, likewise provides a telling glimpse into "the process of settlement" that the Brotherhood termed "civilization jihad. As al-Noman recounts in his talk, "the first generation of the Muslim Ikhwan in north [sic] America composed [sic] of a team which included he who was an Ikhwan in his countryâ€¦," among others. The emphasis on an internal stealth jihad, to "sabotage" the West from within, characterized the movement from the beginning and drove the strategic decision to use front groups that are calculated to arouse little concern in an open and democratic society such as the U. Although not the focus of this report, it should be noted that massive financial support from Saudi Arabia and other Gulf sheikhdoms has always played a central and deeply important role in the ability of the Brotherhood to fund its global expansion, especially in the U. The last page of the "Explanatory Memorandum" listed 29 Muslim Brotherhood groups under the heading, "A list of our organizations and the organizations of our friends. This is, of course, but a small sampling of North American Muslim Brotherhood front groups, but gives an idea of the level of "acceptability," among both mainstream Muslim and U. Islamic domination over the West. In view of the alarming success this approach has achieved to date, not only across the Middle East and North Africa, but inside Europe and the U. As described in preceding pages, the Muslim Brotherhood approached its campaign to subvert U. Recall the wording from the "Explanatory Memorandum," which stated it would

sabotage [our] "miserable house by their [our] hands. As with any totalitarian system, controlling the information that the U. If its sabotage operation were to be successful, the Ikhwan knew it would have to keep its targets ignorant of the true nature of Islamic jihad and shariah. This objective also fulfills the parallel objective to implement Islamic Law on slander and blasphemy, which says that "slander ghiba means to mention anything concerning a person [that is, a Muslim] that he would dislike. Unfortunately, thanks to Mr. A Guide for Counterterrorism Communication" [45] advised that using such terms that is, accurately, as the jihadis themselves do , could confer some level of religious credibility on terrorists or even possibly alienate moderate Muslims. And that, of course, is the whole point. The full-court press came in October Muslim community to assist in counterterrorism efforts if alleged "deep anti-Muslim sentiment" in training materials were not "immediately addressed. The national security and intelligence communities were top priority, but law enforcement, military and penal institutions, the media, think tanks and policy groups, academia, and non-Muslim religious communities were also part of the overall strategy. The remainder of this paper will focus in more closely on Muslim Brotherhood penetration of U. The careful insinuation of Muslim Brothers into positions from which they can exercise influence on U. The massive Muslim Brotherhood organizational network in the U. Using a combination of taqiyya deceit, dissimulation and intimidation, the Muslim Brotherhood succeeded not only in making itself the "go-to" authority on all things related to Islam, but in suppressing those who would speak truth about Islamâ€”again, often by persuading the U. As Pakistani Brigadier S. Malik wrote in , "Terror struck into the hearts of the enemies is not only a means, it is the end in itself. The first task was to maneuver Muslim Brothers into positions of trust with key U. One of the most successful Brotherhood placement and influence operations discovered to date involved Abdurahman Alamoudi, who penetrated the upper echelons of both Democratic and Republican presidential administrations. A naturalized American citizen who emigrated from Eritrea in , Alamoudi parlayed his leadership roles with dozens of Muslim organizations all the way to the White House. He was permitted to establish the Muslim Chaplain Program for the Department of Defense and then served as its nominating and certifying authority from Muslim community to the White House. This position gave the U. Muslim Brotherhood unprecedented opportunities to influence operations at the top levels of U. Even the eventual unmasking of Sami al-Arian as a senior operative of the Palestinian Islamic Jihad PIJ did not seem to jolt the counterintelligence instincts of the U. Surrounded by Muslim Brotherhood voices which told him true Islam had been "hijacked" by a "tiny minority of extremists," President Bush responded by flinging U. A native of Cairo, Egypt, Islam, who is a Muslim, acted as point man for Pentagon outreach program to the Muslim community. Ignoring What Extremists Say About Jihad," [68] accepted at the National Defense Intelligence College, has become the standard classic on the subject of what Islamic law teaches about jihad. Coughlin conducted countless briefings on his findings for senior Defense Department officials, and in prepared an analysis on the evidence being submitted by Justice Department prosecutors in the Holy Land Foundation case. Islamic organizations established as front groups by the Muslim Brotherhood were waging a "civilization jihad" to "destroy the Western civilization from within," to use its own words. Islam [69] , a Pentagon outreach partner. Hood in an attempt to present a check to them on behalf of ISNA; called "blood money" by at least one military source, the check was refused. Whereas President Bush and most of his administration insiders remained largely unaware that they had been manipulated by the Muslim Brotherhood, Obama and his close advisors proactively chose to reach out to the Brotherhood, its affiliates, and supporters for advice, training, and even administration appointments. Wahhaj allegedly advocates the Islamic takeover of America. Saleha Abedin [85] is a senior member of the Muslim Sisterhood the distaff side of the Muslim Brotherhood and is on record publicly supporting female genital mutilation, child marriage, marital rape, as well as stoning and lashing for adultery because they are consistent with Islamic shariah. Abdullah Omar Nasseef has been a close associate and benefactor of the Abedin family for well over 30 years. From then through at least , the Abedin family â€” both parents, Huma, her brother Hassan, and sister Heba A. Khalid â€” has been responsible for editorial production of the IMMA journal. While no outsider can know what advice Abedin provides behind closed doors, she has given no indication that her own world view or allegiance to the Muslim Brotherhood differs in any major respect from that of her family or life-long family associates. Conclusion As

we can see, as early as the George W. Bush administration period, the Muslim Brotherhood already had achieved an information dominance that, in coming years, would only intensify. Not only did figures associated and identified with the Muslim Brotherhood achieve broad penetration at senior levels of U. That information dominance has contributed to startling consequences, most evident in the U. The infiltration of individuals such as Magid, Hussain, and Abedin, to name just a few, with such close Muslim Brotherhood identifications, to positions of influence at the highest levels of U. In June , five courageous U. That their patriotic initiative in defense of the security of U. Lopez, a strategic policy and intelligence expert, is a senior fellow at the Center for Security Policy and the Clarion Fund. She was formerly a career operations officer with the Central Intelligence Agency. Accessed online 5 January at [http:](http://) Accessed online 1 January at [http:](http://)

Chapter 2 : Muslims hope to 'wake up' at the ballot box this year | MPR News

*Mosques can attract non-Muslims to Islam by showing them some of the religious activities of the Muslims such as the prayer, making them curious about Islam and its beliefs, and giving them an opportunity to find out more.*

Medieval Muslim Empires The history of Islam has often been linked to the existence of an Islamic state or empire. From its beginnings, Islam existed and spread as a community-state; it was both a faith and a political order. The development of Islam and state institutions the caliphate, law, education, the military, social services were intertwined. Again, the Prophetic period provided the paradigm for later generations. For it was in Medina that the Quranic mandate took on form and substance under the guidance and direction of the Prophet. The Medinan community formed a total framework for state, society, and culture. It epitomized the Quranic mandate for Muslims as individuals and as a community umma "to transform the world itself through action in the world. It inspired Muhammad to transform a local shiekhdom into a transtribal state. Muhammad and the Medinan State Seventh-century Arabia was dominated by two great empires: Within one hundred years, both empires would fall before the armies of Allah as Arabia united under the umbrella of Islam, which provided a principle of organization and motivation. Under the successors of the Prophet, a vast empire and a commonwealth of Islamic states would come to dominate much of the world. Its missionaries would be soldiers, merchants, and mystics. Islam would provide the basis of community identity and the rationale or legitimacy for rulers and their policies of expansion and conquest. Thus, for example, the wars of conquest were termed fath, "opening or victory" of the way for Islam. As Muhammad governed a transtribal state in the name of Islam, so too the Islamic community became associated with an expansive empire. Why and how did this come to pass? Shortly after the surrender of Mecca, Muhammad turned his attention to the extension and consolidation of his authority over Arabia. Envoys were sent and alliances forged with surrounding tribes and rulers. The fiercely independent Bedouin tribes of Arabia were united behind the Prophet of Islam through a combination of force and diplomacy. As Muhammad was both head of state and messenger of God, so too were the envoys and soldiers of the state the envoys and soldiers of Islam, its first missionaries. Along with their treaties and armies, they brought the Quran and the teachings of their faith. They spread a way of life that affected the political and social order as well as individual life and worship. Islam encompassed both a faith and a sociopolitical system. This was the message and vision that accompanied Arab armies as they burst out of Arabia and established their supremacy throughout the Middle East. What is most striking about the early expansion of Islam is its rapidity and success. Within a decade, Arab forces overran the Byzantine and Persian armies, exhausted by years of warfare, and conquered Iraq, Syria, Palestine, Persia, and Egypt. The momentum of these early victories was extended to a series of brilliant battles under great generals like Khalid ibn al-Walid and Amr ibn al-As, which extended the boundaries of the Muslim empire to Morocco and Spain in the west and across Central Asia to India in the east. They replaced the conquered countries, indigenous rulers and armies, but preserved much of their government, bureaucracy, and culture. For many in the conquered territories, it was no more than an exchange of masters, one that brought peace to peoples demoralized and disaffected by the casualties and heavy taxation that resulted from the years of Byzantine-Persian warfare. Local communities were free to continue to follow their own way of life in internal, domestic affairs. In many ways, local populations found Muslim rule more flexible and tolerant than that of Byzantium and Persia. Religious communities were free to practice their faith to worship and be governed by their religious leaders and laws in such areas as marriage, divorce, and inheritance. In exchange, they were required to pay tribute, a poll tax jizya that entitled them to Muslim protection from outside aggression and exempted them from military service. Thus, they were called the "protected ones" dhimmi. Most of the Christian churches, such as the Nestorians, Monophysites, Jacobites, and Copts, were persecuted as heretics and schismatics by Christian orthodoxy. For these reasons, some Jewish and Christian communities aided the invading armies, regarding them as less oppressive than their imperial masters. In many ways, the conquests brought a Pax Islamica to an embattled area: The conquests destroyed little: The Muslims tolerated Christianity, but they disestablished it; henceforward Christian life and liturgy, its endowments, politics and

theology, would be a private and not a public affair. By an exquisite irony, Islam reduced the status of Christians to that which the Christians had earlier thrust upon the Jews, with one difference. The reduction in Christian status was merely judicial; it was unaccompanied by either systematic persecution or a blood lust, and generally, though not everywhere and at all times, unmarred by vexatious behavior. A common issue associated with the spread of Islam is the role of jihad, so-called holy war. While Westerners are quick to characterize Islam as a religion spread by the sword, modern Muslim apologists sometimes explain jihad as simply defensive in nature. Contrary to popular belief, the early conquests did not seek to spread the faith through forced conversion but to spread Muslim rule. Many early Muslims regarded Islam as a solely Arab religion. As Islam penetrated new areas, people were offered three options: The astonishing expansion of Islam resulted not only from armed conquest but also from the first two peaceful options. Similarly, in later centuries, in many areas of Africa, the Indian subcontinent, and Southeast Asia, the effective spread of Islam would be due primarily to Muslim traders and Sufi mystic missionaries who won converts by their example and their preaching. Who was to lead? What was to happen to the community? The companions of the Prophet moved quickly to steady and reassure the community. Abu Bakr, an early follower of Muhammad, announced the death of the Prophet to the assembled faithful: If any of you has worshipped Muhammad, let me tell you that Muhammad is dead. But if you worship God, then know that God is living and will never die! Issues of succession and secession were to plague the early community. The caliphate has traditionally been divided into three periods: During that time, a vast empire was created with successive capitals in Medina, Kufa, Damascus, and Baghdad. Stunning political success was complemented by a cultural florescence in law, theology, philosophy, literature, medicine, mathematics, science, and art. The first four caliphs were all companions of the Prophet: Their rule is especially significant not only for what they actually did, but also because the period of Muhammad and the Rightly Guided Caliphs came to be regarded in Sunni Islam as the normative period. It provides the idealized past to which Muslims have always looked back for inspiration and guidance, a time to be remembered and emulated. The vast majority of Muslims Sunni believe that Muhammad died without designating his replacement or establishing a system for the selection of his successor. Abu Bakr had been a close companion and a trusted adviser of Muhammad; he was a man respected for his sagacity and piety. Muhammad had appointed him to lead the Friday community prayer in his absence. As caliph, Abu Bakr was the political and military leader of the community. Although not a prophet, the caliph enjoyed religious prestige as head of the community of believers umma. Having resolved the question of political leadership and succession, Abu Bakr turned to the consolidation of Muslim rule in Arabia. Tribal independence and factionalism, long a part of Arab history, once more threatened the unity and identity of the new Islamic state. Abu Bakr countered that the unity of the community was based on the interconnectedness of faith and politics and undertook a series of battles that later Muslim historians would call the wars of apostasy ridda. Relying on Khalid ibn al-Walid, whom Muhammad had dubbed "the sword of Allah," he crushed the tribal revolt, consolidating Muslim rule over the entire Arabian Peninsula, and thus preserved the unity and solidarity of the Islamic community-state. One of the great military leaders of his time, he added the title "Commander of the Faithful" amir al-muminin to that of "Successor" or "Deputy of the Prophet of God. On his deathbed, Umar appointed an "election committee" shura, consultation to select the next caliph. After due consultation, the council of electors chose Uthman ibn Affan from the Umayyad clan, a leading Meccan family. This was accompanied by the traditional sign of allegiance, the clasp of hands. Thus, based on the practice of the first three caliphs, a pattern was established for selecting the caliph from the Quraysh tribe through a process characterized by consultation and an oath of allegiance baya. Before long, tribal factionalism and the threat of rebellion resurfaced in the community. Although personally pious, Uthman lacked the presence and leadership skills of his predecessors. Accusations that the caliph was weak and guilty of nepotism fueled political intrigue. In , Uthman was assassinated by a group of mutineers from Egypt. Ali was devoted to Muhammad and among the first to embrace Islam. He had married Fatima, the only surviving child of Muhammad and Khadijah, with whom he had two sons, Hasan and Husayn. Ali was a charismatic figure who inspired fierce loyalty and commitment. For these partisans of Ali, later to be called Shii shiat-u-Ali, party of Ali , the first three caliphs were interlopers who had denied Ali his rightful inheritance.

However, their satisfaction and expectations were to be short-lived. Within the few short years that Ali ruled, the caliphate was racked by two civil wars fitna, trials. In the first, Ali crushed a triumvirate led by Aisha, the youngest wife of Muhammad. The "Battle of the Camel," so named because it took place around the camel on which Aisha was mounted, marked the first time a caliph had led his army against another Muslim army. A splinter group of Alids, the Kharijites or "seceders," broke with Ali for having failed to subdue Muawiyah; Muawiyah walked away from Siffin and continued to govern Syria, extending his rule to Egypt as well. With the establishment of the Umayyad dynasty, the "golden age" of Muhammad and the Rightly Guided Caliphs came to an end and the caliphate became an absolute monarchy. Despite the turmoil during the early caliphal years, Muslims regard the period of Muhammad and the first generation of companions or elders salaf as normative for a variety of reasons. First, God sent down His final and complete revelation in the Quran and the last of His prophets, Muhammad. Second, the Islamic community-state was created, bonded by a common religious identity and purpose. Third, the sources of Islamic law, the Quran and the example of the Prophet, originated at this time. Fourth, this period of the early companions serves as the reference point for all Islamic revival and reform, both traditionalist and modernist. Fifth, the success and power that resulted from the near-miraculous victories and geographic expansion of Islam constitute, in the eyes of believers, historical validation for the message of Islam. Islam provided the basic identity and ideology of the state, the source of unity and solidarity. The caliph exercised direct political, military, judicial, and fiscal control of the Muslim community. He was selected through a process of consultation, nomination, and selection by a small group of electors who, after pledging their allegiance, presented the caliph to the people for acceptance by public acclamation. The community umma was a brotherhood of believers, a society jamaa based on religious rather than tribal solidarity.

**Chapter 3 : Muslim Americans and cultural challenges: Research roundup - Journalist's Resource**

*Important To Give Equal Opportunity To Muslim Youth Claims Digvijaya Singh Digvijaya Singh says people in India will get attracted to Pak and ISIS if equal opportunity is not given to Muslim.*

It was a challenging, difficult film to make given the hurt, trauma and loss caused by the terror attacks in London and Manchester in the last 12 months, but it is vital to allow space for the many strong and opposing views that surround the Prevent programme to be aired. Ultimately, our aim is to inform how we can, as a country, move towards some consensus on these challenging issues. Anwar Akhtar, Samosa Media Racism has been given the green light to re-circuit and converge on Muslims. British Muslims are very aware of the issues surrounding the Prevent Programme. It is seen as very divisive. Muslims feel they must defend their communities against the extreme right wing and show solidarity for their faith. There is no doubt that we have challenges and issues around exploitation and radicalisation, but there is a feeling that Muslim communities have been demonised. You must separate cultural issues, driven by a political agenda, from policing, law and order. We need to work together. We are democracy and we police by consensus not coercion and stigmatising any one community. They have a cultural supremacy agenda of stigmatising British Muslim communities as part of a wider right-wing attack on multi culturalism and diversity in British society. Prevent has got caught up in this culture war. The film interviews a cross section of people who are both critical and supportive of the Prevent Programme. Why is there unease and distrust among Muslim communities towards the Prevent Programme? The Quilliam Foundation helped set up the original programme, but the organisation is not trusted by many in British Muslim communities. The use of Prevent legislation on campuses to shut down Palestinian civil rights support groups has also undermined trust especially amongst young people. Did the process of making the film alter your personal view of Prevent? I know there are serious and valid concerns surrounding Prevent. Anwar Akhtar, Samosa Media In the film, we interviewed Kadra Buchanan, a South London Social Worker, who supports Prevent and sees it as a valuable service, but she highlights the impact it has had on gender inequality. Because Muslim communities feel under threat, this drives them to feel they should be more stringent with their religion, adhering to stricter Islamic guidelines and rules and this can impact negatively on Muslim women. Gender inequality is a huge issue. The problem is Prevent is also being used by some Muslim advocacy groups to shut down debate on issues such as gender equality so as not to give right wing groups more reasons to attack all British Muslims. What impact are you hoping the film will have? I hope it brings young people together to fight extremism, but I also think police officers would find it useful to understand the issues people have with Prevent. In terms of what films we have planned next, we are taking a closer look at issues around gang culture pressure on young people, tensions around stop and search and how to improve relations between young people from BAME communities and the police. If you had five minutes with the National Policing Lead for Prevent, what would you say to him? I believe our police service is today the best in Europe in terms of policing all communities with consent. The progress in the last 30 years, much due to Macpherson, has been a huge achievement. The word Prevent is like an expletive to many British Muslims and is synonymous with a hostile cultural agenda. Their generation are the best people to lead this and of course the more diverse the police force, the more it reflects all of society, the better. Would you scrap Prevent? The name has to go and there has to be reform. This then plays to a larger debate about diversity, multi culturalism and integration. Those planning violence and terrorism are where the Police must focus their attention, not get used in culture war debates.

**Chapter 4 : The Organization of Islamic Cooperation: Opportunities and Threats**

*Islam today is facing challenges from within and from the wider world. The critical problems are the fundamental tensions within Islam. The attitudes and criticisms common in the outside world can be ignored as misguided or hostile, but the tensions within Islam throughout the world must be.*

The following are answers to some of the most common questions that ING and its affiliates across the country have encountered in that time. These answers reflect the fact that Islamic teachings are the product of a dynamic conversation among Muslim scholars and between the scholars and the laity who apply their best understanding of the primary sources of Islam rather than a fixed set of laws and regulations. This points to the fact that Islam, like all religions, does not live or speak apart from the people who practice it. There is therefore no monolithic Islam, since, like any other religion, Islam exists only as it is understood and practiced by its adherents. As in other faith traditions, Muslim scholars have developed varied positions and responses to the numerous questions and issues that have been raised and discussed over the past years in the various lands where Islam is practiced. These perspectives and resulting practices differ partly because of the diversity within the Muslim community in geography, ethnicity, culture, and age. There are about 50 countries in the world today with a majority Muslim population, each having its own distinct history and culture or multiplicity of cultures. And there are sizeable Muslim minorities in many other countries, including the United States and virtually all the countries of Europe, that are living Islam in their own unique situations. These Muslim communities likewise have a variety of cultures and histories and live in varied social, cultural, and political circumstances, all producing significant variety in the way that they understand and live out Islam. Therefore, it is important to be clear that the answers to the following questions reflect the views of the American Muslim scholars that ING has worked with. In other words, we do not speak for or on behalf of all Muslims. In most cases, however, the views of these scholars probably reflect the views of the majority of Sunni Muslims in the U. These issues cannot always be addressed by the laws of past eras or different cultures in Asia or Africa. Here, we attempt to address these questions in a way that is traditional, yet compatible with the realities of the American experience in the 21st century. In these matters, we strive to be descriptive, respecting the diversity of Islam as lived religion, but our reference point is the Islam we believe in and practice as American Muslims; in most cases, but not necessarily all, this is in accord with Islam as believed in, practiced, and lived by the majority of Muslims worldwide. We start from five basic principles that ING subscribes to as basic to our vision of Islam in America. We affirm and uphold the sanctity of all human life, the taking of which is among the gravest of all sins. We affirm the right to freedom of thought, religion, conscience, and expression. We believe that God created us with all the diversity of race, religion, language, and belief to get to know one another, respect one another, and uphold our collective human dignity. We believe that Islam is above all a religion of peace and mercy and that as Muslims we are obligated to model those traits in our lives and characters and to work for the good of our homeland and society, wherever that might be. Wherever possible, we indicate which of these principles the basis for our responses to these questions is. Finally, it is important to note that most of the following questions are actual questions that were asked of our speakers, including some of the most repeatedly asked questions in an educational setting where we supplement curriculum relating to Islam and Muslims in the context of world history, social studies, or cultural diversity programming. Islam is the name of a religion, as Christianity and Judaism are names of religions. This term should not be used to refer to a person. The term Arabian was historically used to describe an inhabitant of the Arabian Peninsula. The following questions about basic Muslim beliefs 2 through 12 are answered in accord with the scholars mentioned above, reflecting majority Sunni views. What does Islam teach? There are six major beliefs in Islam and five central practices that are referred to as the Five Pillars. The last dimension of Islam focuses on the cultivation of excellent moral character to better oneself and the world around oneself. It teaches a set of values that promote life, liberty, equality and justice. Some of these values include: Respect for the earth and all creatures Care and compassion for those less fortunate The importance of seeking knowledge Honesty and truthfulness in word and deed Striving continuously to improve oneself and

the world 3. What are the major beliefs of Muslims? The six major beliefs in Islam, as understood by the majority of Sunni Muslims, are: How do Muslims practice their faith? What are the foundational sources of Islamic beliefs and practices? Much of what is known about the Sunnah is from the collection of sayings or reports known as hadith, or prophetic tradition. The hadith describe actions of the Prophet Muhammad or actions that his companions attributed to his teachings. Other sources may exist for different Muslim sects. In addition to these primary sources, Muslims have also traditionally relied on the following: Why do some people suffer so much in this life, especially the innocent, such as children? This is a challenging issue for all religions that proclaim a belief in a God who is at once omnipotent and beneficent. We believe that God tries people in different ways, through both hardship and ease. While the cause of suffering is not always evident, the way that people respond to difficulty is a test of their moral fiber. Responding to hardship with patience and fortitude is a virtue for which we believe a great reward is promised in this life and the afterlife. Additionally, there may be a silver lining behind every difficulty. Are there similar teachings in Islam? What do Muslims believe about angels? Unlike humans, angels are described as not possessing free will but as being by nature assigned to specific duties. Gabriel is the angel of revelation and Michael is the angel of compassion. What does Islam say about Satan? How do the stories of the prophets in Islam compare with those in Christianity and Judaism? That depends on which prophet we are talking about. Were there female prophets? Some Muslim scholars hold the view that there were female prophets. Three of the women regarded by these scholars as prophets are Eve, the wife of Adam, Asiyah, the wife of Pharaoh who in the Quran is the one who adopts Moses as her son, as opposed to the daughter who does so in the Bible, and Mary the mother of Jesus, because they all received revelation from God. Why do Muslims believe that the Prophet Muhammad is the final prophet? There is no specific teaching in traditional Islamic sources forbidding images of the Prophet Muhammad, and in fact one can find representations of Muhammad and other prophets in different periods of Islamic history. What scholars warn against is the worship of such images, which in more recent times has led some groups to promote the idea that it is forbidden to represent the Prophet Muhammad. Why did some Muslims respond with protest and violence against portrayals of Muhammad in cartoons and film? This question refers to protests, sometimes erupting into lethal violence, as in the recent attack in Paris, against cartoons published in a French satirical weekly and against the film *The Innocence of Muslims*. These protests raise the question of freedom of expression, and the instances of violence clearly violated the principle of respect for life. The great majority of American Muslims and many Muslims elsewhere affirm freedom of expression even for material that is offensive. Muslim leaders and organizations worldwide, even in countries that restrict the publication of such offensive material, vigorously condemned the instances of violence. Violent reaction to these images was almost certainly fueled by political issues rather than purely by anger at the offensive images. Libyan President Mohamed Magariaf insisted that the Benghazi attack, claimed to be a spontaneous response to caricatures of Muhammad published in Denmark, was in fact long planned by militants, while the Paris atrocities were the work of militants who may well have been striving to recruit French Muslims to al-Qaeda by creating an incident that would isolate them from other French people. In either case, the images served only as a pretext. Jesus was a non-violent reformer while Muhammad fought in wars. Why is there a difference between Jesus and Muhammad in terms of their approach? In his book *Jesus through the Centuries*, church historian Jaroslav Pelikan depicts and analyzes the varied views of Jesus at different times and in different cultures. The representations of Muhammad are likewise multiple. Jesus founded a community of believers that was politically powerless and had to function in the shadow of the overwhelming power of the Roman Empire. Muhammad, on the other hand, eventually found himself at the head of a new political community in Medina and was therefore called upon to function as a political and even military leader. Whatever differences one may find between Muhammad and Jesus should not obscure the fact that, in our vision of Islam, both Christianity and Islam uphold the principle of respect for life. Why did the Prophet Muhammad marry so many women? Polygamy was common in 7th-century Arabia, as it has been in many other cultures, especially for a political leader; for instance, the patriarchs in the Hebrew Bible are shown as having multiple wives, and the kings of Israel are described as having harems numbering in some cases into the hundreds. In light of the time and place, there was nothing unique or unusual about Muhammad

marrying several women. Why did the Prophet Muhammad marry a nine-year old? If she was not nine, how old was she? The actual age of Aisha at the time of her marriage to Muhammad is disputed, but, the marriage could not have been consummated until she reached puberty. In many cultures, women are or were married years before a marriage is consummated. The custom of early betrothal and marriage continued until the late 19th and early 20th century in much of the world, including Europe and North America, where there are still many states that allow for underage marriage. What do Muslims believe about Jesus? Muslims overwhelmingly revere Jesus and believe that he was born to the Virgin Mary through an act of God, just as Adam is believed to have been created by God without a father or mother. What do Muslims believe about Mary? Muslims generally believe that she is the Virgin Mother of the Prophet Jesus. Why is it that Muslims do not celebrate the birth of Jesus at Christmas? While Muslims greatly revere Jesus, Christmas is generally considered a Christian holiday and not a part of Muslim cultures except where there are Christian minorities. However, some Muslims celebrate Christmas as part of an American cultural observance like Thanksgiving or Independence Day. What are the different kinds of prayer that Muslims practice? Prayer among Muslims can take many forms. How long does each prayer Salat take? In large groups women pray behind men. The separation of men and women in prayer is not universal among Muslims. In some mosques women pray in balconies above the prayer hall for men, and in some American mosques women pray parallel to men while in others they pray behind the men. The reason usually adduced for this practice involves notions of modesty. The Muslim ritual prayer is very physical in nature, involving standing, bowing, and prostrating oneself. While in congregational prayers, Muslims are supposed to stand side by side and shoulder to shoulder with those next to them. Many Muslim cultures have considered it distracting or immodest to have men and women praying side by side or to have women prostrate themselves in front of men.

## Chapter 5 : Why is daily prayer important?

*Muslims lack opportunities in media. Representation is important to many people as we consciously and unconsciously seek validation from society. We.*

View in PDF Oppressed, inferior, and unequal – for many people, these are the first words that come to mind when thinking about women in Islam. These stereotypes confuse Islam with cultural practices and fail to recognize that Islam has empowered women with the most progressive rights since the 7th century. In Islam, women are not inferior or unequal to men. This brochure presents the actual teachings of Islam regarding the rights, roles, and responsibilities of women, with a special focus on gender equality in Islam. At a time when female children were buried alive in Arabia and women were considered transferable property, Islam honored women in society by elevating them and protecting them with unprecedented rights. Islam gave women the right to education, to marry someone of their choice, to retain their identity after marriage, to divorce, to work, to own and sell property, to seek protection by the law, to vote, and to participate in civic and political engagement. Muhammad pbuh called people towards the belief in one God and encouraged them to be just and merciful to one another. In reforming the pagan Arab society, he particularly transformed their mindset regarding the treatment of women. Islam abolished the practice of killing female children and raised the stature of women in society to one of dignity, esteem, and privilege. God devotes an entire chapter of the Quran, the holy book of Islam, to women. In addition, God directly addresses women repeatedly throughout the Quran. Islam proclaims that all human beings, men and women, are born in a pure state. The goal of every Muslim is to preserve this purity by shunning evil tendencies and beautifying their inner being with virtuous traits. Islam further confirms that both men and women are equal in the sight of God. God created men and women with unique physiological and psychological attributes. In Islam, these differences are embraced as vital components to a healthy family and community structure with each individual contributing their own distinctive talents to society. For example, God commanded women to cover certain parts of their body, including their hair, to preserve their modesty. Men are also required to cover parts of their body out of modesty, but not in the same way as women. Therefore, God commanded both men and women to be modest; yet, the manner in which they observe it is different. Similarly, the rights, roles, and responsibilities of women are evenly balanced with those of men but are not necessarily the same. As Islam has granted individual identities to men and women, a constant comparison between the two is futile. Each plays a unique role to mutually uphold social morality and societal balance. It addresses some common misconceptions and provides insight into the diverse roles and responsibilities women fulfill in society. It must also be mentioned here that Muslims are not always representative of Islam and may follow their cultural influences or personal interests. In so doing, they not only disenfranchise women, they also go against the clear guidelines laid out in Islam regarding the treatment of women. Therefore, their practices go against the liberties and entitlements which Islam empowers women with, as shown below. Education Back in the 7th century, Muhammad pbuh declared that the pursuit of knowledge is obligatory on every Muslim – male and female. This declaration was very clear and was largely implemented by Muslims throughout history. After his death, men and women would travel to learn from her because she was considered a great scholar of Islam. For instance, al-Qarawiyyin Mosque and University, the oldest running university, was funded by a woman, Fatima al-Fihri, in Morocco in C. Motherhood In Islam, God clearly gives mothers a high status and elevates their position in the family. In the Quran, God mentions all the sacrifices mothers make in bearing children to remind people to treat their mothers with love, respect, and care. Women expressed their opinions freely and their advice was actively sought. Women nursed the wounded during battles, and some even participated on the battlefield. Women traded openly in the marketplace, so much so that the second caliph, Umar, appointed a woman, Shaffa bint Abdullah, as the supervisor of the bazaar. In Islamic history, women participated in government, public affairs, lawmaking, scholarship, and teaching. To continue to uphold this tradition, women are encouraged to actively participate in improving, serving, and leading the different aspects of the community. Inheritance Before Islam, women all across the globe were deprived of inheritance and were themselves considered

property to be inherited by men. Islam gave women the right to own property and inherit from relatives, which was a revolutionary concept in the seventh century. This share depends on her degree of relationship to the deceased and the number of heirs. Financial Responsibilities In Islam, women are not obligated to earn or spend any money on housing, food, or general expenses. She also has the right to work and spend the money she earns as she wishes. She has no obligation to share her money with her husband or any other family members, although she may choose to do so out of good will. For instance, Khadija, the wife of the Prophet Muhammad pbuh , was one of the most successful businesswomen of Mecca, and she freely spent from her wealth to support her husband and the cause of Islam. At the time of marriage, a woman is entitled to a financial gift dowry from her husband. This dowry is legally owned by her and cannot be used by anyone else. In the case of divorce, she has the right to keep whatever she owned before the divorce and anything she personally earned after marriage. The former husband has no right whatsoever to any of her belongings. Marriage A woman has the right to accept or reject marriage proposals and her approval is required to complete the marriage contract. She cannot be forced to marry someone against her will and if this occurs for cultural reasons, it is in direct opposition of Islam. By the same principle, women also have the right to seek divorce if they are dissatisfied with their marriage. In Islam, marriage is based on mutual peace, love, and compassion. His example of being helpful around the household and treating his family with compassion and love is a tradition that Muslims strive to implement in their daily lives. Muhammad pbuh treated his wives with the utmost respect and honor and was never abusive towards them. Indeed, there is no teaching in Islam, when studied in its complete context, which condones any kind of domestic violence. Islam clearly disallows any form of oppression or abuse, according to Dr. Zainab Alwani, a leading female Muslim scholar. It cannot be stated enough times that anyone who exercises unjust authority in the name of Islam is actually doing so to uphold their own cultural influences or personal interests. Modesty In an environment which constantly emphasizes the physical form through various media, women are constantly faced with an unattainable standard of beauty. Although Muslim women are falsely classified as oppressed based on their modest dress, they are in fact liberated from such objectification by the society around them. In this regard, Muslim women identify with Mary, the mother of Jesus pbuh , who is known for her piety and modesty. Women are empowered with many rights and protections under Islamic law and are honored with a dignified stature in society.

Chapter 6 : The Most Influential Muslims - Wikipedia

*The following article tries to explore the most important opportunities and challenges with which the Organization of Islamic Cooperation is currently faced. A) High potentialities of Islamic countries in modern world.*

Muslim Americans and cultural challenges: Globally, there are more than 1. While Muslim immigrants to the U. The Migration Policy Institute notes that immigrants from the Middle East and North Africa Muslim, Christian and other religions included currently number about 1 million, making up about 2. Among the countries of origin within these regions, as of , most immigrants hail from Iraq , , Egypt , and Lebanon , Migration from the Middle East to the United States began more than a century ago, although many in the pre- and post-World War I era were from the many Christian minorities that still dot the region. A second wave were mostly elites, still many Christian, from places such as Egypt and Syria; while post, when immigration quotas were lifted in the United States, many more Middle Easterners of the Muslim faith began coming to America. Since the terrorist attacks of Sept. Researchers, meanwhile, have sought to understand the distinctive ways in which this broad group “ which hails from many different countries, all with their own unique sub-cultures ” has settled in the United States, assimilated into myriad communities and continued to understand its own hybrid identities. Issues of discrimination, as well as potential radicalization spurred by global terror groups, are front and center in public discourse, but there are many other important issues, from education to economics, that might be explored by news media. The following studies provide nuance and texture to issues relating to Muslim Americans that go well beyond the political claims and the news headlines. Critical Sociology, April Qualitative in-depth interviews with 48 Muslim Americans reveal they experience more intense forms of questioning and contestation about their status as an American once they are identified as a Muslim. Because Islam has become synonymous with terrorism, patriarchy, misogyny, and anti-American sentiments, when participants were identified as Muslims they were treated as if they were a threat to American cultural values and national security. Their racialization occurred when they experienced de-Americanization, having privileges associated with citizenship such as being viewed as a valued member of society denied to them. This article highlights the importance of gender in the process of racialization. It also demonstrates the need for race scholarship to move beyond a black and white paradigm in order to include the racialized experiences of second and third generations of newer immigrants living in the USA. American Psychologist, April The overwhelming pressures faced by this group, including surveillance, hate crimes, and institutional discrimination, stimulate an urgent need for psychologists to better understand and ensure the well-being of this population. This article reviews challenges in conducting research with Muslim Americans in order to offer recommendations for culturally sensitive approaches that can enhance the growth of future scholarship. We first contextualize this endeavor by assessing trends in psychological scholarship pertinent to Muslims in North America over the past two decades. Researchers who conducted these studies faced numerous barriers, including unclear definition of the target sample, unavailability of culturally sensitive measures, sampling difficulties, and obstacles to participant recruitment. To navigate these challenges, we provide a framework for effective research design along the continuum of the research process from study conceptualization to dissemination of results. The challenges and recommendations are illustrated with examples from previous studies. Review of Religious Research, December This study investigates the demographic and religious behavior correlates of mosque-based social support among a multi-racial and ethnic sample of young Muslims from southeast Michigan. Results indicated that women both received and anticipated receiving greater support than did men. Higher educational attainment was associated with receiving and giving less support compared to those with the lowest level of educational attainment. Moreover, highly educated members reported fewer negative interactions than less educated members. Mosque attendance and level of congregational involvement positively predicted receiving, giving, and anticipated emotional support from congregants, but was unrelated to negative interactions. Overall, the study results converge with previously established correlates of church-based emotional support. Journal for the Scientific Study of Religion, September This study examines the effects of religious and political factors on

views of politically motivated violence PMV. We close with study limitations and avenues of future research.

*American Quarterly*, March These predictable strategies can be relied on if the plot involves an Arab or Muslim terrorist, but are a new standard alternative to and seem a great improvement on the stock ethnic villains of the past. I argue that simplified complex representations are the representational mode of the so-called posttrace era, signifying a new standard of racial representations. These representations often challenge or complicate earlier stereotypes yet contribute to a multicultural or posttrace illusion.

*American Behavioral Scientist*, June These brash new entrants into the crowded freewheeling world of extremist cyber-haters joined racists, religious extremists of other faiths, Islamophobes, single issue proponents, as well as anti-government rhetoricians and conspiracists. The danger from these evolving new provocateurs, then and now, is not that they represent a viewpoint that is widely shared by American Muslims. However, the earlier successful forays by extremist Salafists, firmly established the Internet as a tool to rapidly radicalize, train and connect a growing, but small number of disenfranchised or unstable young people to violence. The protections that the First Amendment provide to expression in the United States, contempt for Western policies and culture, contorted fundamentalism, and the initial successes of these early extremist Internet adopters, outlined here, paved the way for the ubiquitous and sophisticated online radicalization efforts we see today.

*Social Problems*, May At the micro level, results from the Detroit Arab American Study show that personally experiencing repression enhances protest participation most strongly for those whose Arab identity is not especially salient. This is one of the first studies to demonstrate that repression can be especially mobilizing for those who under other circumstances would be least likely to protest. Our study pushes theorizing about repression by highlighting that the state is not the only actor who represses; that repression need not target protestors to affect the possibilities of protest; and that state and non-state repression is often tightly coupled for racial and ethnic minority populations.

*Contemporary Islam*, July Thus they continue an American minority tradition of engaging with American social life through public humor. The analysis draws from functionalist theories of the sociology of humor in order to discern the intended social messages of jokes that are meant to entertain and also educate. It shows how Muslim American comedy intends to influence opinions held not only about Muslims but also among Muslims. The paper suggests how competing forces related to being Muslim and American undercut the critical public humor of comedians who use these performances to argue what American Muslims should be saying and doing in order to advance their cause for social justice.

*Journal of Employment Counseling*, December The results of this study revealed that workplace discrimination, job stress, social class, and religiosity were related to lower levels of job satisfaction. Implications of the results are discussed in terms of clinical intervention strategies.

*Applied Developmental Science*, The developmental consequences of living in a world fractured by religious and ethnic terror have yet to be determined for Muslim youth in the United States. This exploratory, mixed-method study begins to examine how Muslim youth negotiate their identities in these challenging times. The results show that Muslim youth experience discrimination, sometimes to an extreme degree. In addition we found that males and females negotiate their Muslim and American identities in different ways.

*Journal of Adolescence*, April A closer look was taken at the relationship between American and Muslim identifications and how this relationship was influenced by experiences of discrimination, acculturative and religious practices, and whether it varied by gender. Data were gathered from 97 Muslim Americans ages 18–25 who completed a survey and produced identity maps, a pictorial representation of hyphenated identities. The findings showed that young people found a way of allowing their Muslim and American identities to co-exist, and only a small minority of the participants seemed to experience identity conflict. Gender moderated the relationship between Muslim and American identities in both survey measures and identity maps. The present study explores cultural identity patterns and the sociodemographic and family contexts of Arab Muslim American young adults ages 18–25 who completed an Internet study. The participants fell into three cultural identity groups: Although all three groups demonstrated positive general family functioning, the Moderate Bicultural group was distinct in that they were less likely to be engaged or married, and they experienced less family support and more family acculturative stressors. The results highlight the importance of the family context in contributing to a stronger sense of cultural identity for young adults who fall at the intersection of Arab and

American culture and Muslim faith. How accurate are these categorizations? In what ways has immigration from the Middle East to the United States changed over the past century? This paper addresses these issues using Census data from , covering immigration cohorts from through I find key differences in immigration both across source countries and arrival cohorts. There has been a general downward trend in the education and income levels of immigrants since , most notably for countries with large refugee populations. The effects of ethnic enclaves depend on characteristics of the enclaves as well as immigrant arrival cohort. In general, living in an ethnic enclave is associated with lower educational outcomes and income, though the effects are reversed for high skill enclaves as well as enclaves in which immigrants hold executive and managerial positions. Furthermore, the negative effects of ethnic enclaves depend on the arrival cohort, with enclaves having potentially positive effects for the most recent arrival cohorts, but a negative impact on immigrants who stay in the enclave years after their arrival. August 1, We welcome feedback. Please contact us here.

**Chapter 7 : BBC - Religions - Islam: Ramadan**

*"This list acts as an opportunity to shed some light on the many challenges and pioneering triumphs that are present at the very crux of shaping the Muslim community," says the publication's.*

Struggles between Sunni and Shia forces have fed a Syrian civil war that threatens to transform the map of the Middle East, spurred violence that is fracturing Iraq and widened fissures in a number of tense Gulf countries. Growing sectarian clashes have also sparked a revival of transnational jihadi networks that poses a threat beyond the region. Two countries that compete for the leadership of Islam, Sunni Saudi Arabia and Shia Iran, have used the sectarian divide to further their ambitions. How their rivalry is settled will likely shape the political balance between Sunnis and Shias and the future of the region, especially in Syria, Iraq, Lebanon and Bahrain. Alongside the proxy battle is the renewed fervor of armed militants, motivated by the goals of cleansing the faith or preparing the way for the return of the messiah. Today there are tens of thousands of organized sectarian militants throughout the region capable of triggering a broader conflict. Sunni and Shia Muslims have lived peacefully together for centuries. In many countries it has become common for members of the two sects to intermarry and pray at the same mosques. Known as Islam, or submission to God, the monotheistic religion incorporated some Jewish and Christian traditions and expanded with a set of laws that governed most aspects of life, including political authority. By the time of his death in 632, Muhammad had consolidated power in Arabia. His followers subsequently built an empire that would stretch from Central Asia to Spain less than a century after his death. Ali became caliph in 656 and ruled only five years before he was assassinated. The caliphate, which was based in the Arabian Peninsula, passed to the Umayyad dynasty in Damascus and later the Abbasids in Baghdad. Shias rejected the authority of these rulers. Karbala became a defining moral story for Shias, and Sunni caliphs worried that the Shia Imams—the descendants of Husayn who were seen as the legitimate leaders of Muslims—would use this massacre to capture public imagination and topple monarchs. This fear resulted in the further persecution and marginalization of Shias. Even as Sunnis triumphed politically in the Muslim world, Shias continued to look to the Imams—the blood descendants of Ali and Husayn—as their legitimate political and religious leaders. Even within the Shia community, however, there arose differences over the proper line of succession. Mainstream Shias believe there were 12 Imams. Zaydi Shias, found mostly in Yemen, broke off from the majority Shia community at the fifth Imam and sustained imamate rule in parts of Yemen up to the 10th century. Ismaili Shias, centered in South Asia but with important diaspora communities throughout the world, broke off at the seventh Imam. Ismailis revere the Aga Khan as the living representative of their Imam. The majority of Shias, particularly those in Iran and the eastern Arab world, believe that the 12th Imam entered a state of occultation, or hiddenness, in 940 and that he will return at the end of time. Many Christian, Jewish and Zoroastrian converts to Islam chose to become Shia rather than Sunni in the early centuries of the religion as a protest against the ethnic Arab empires that treated non-Arabs as second-class citizens. Their religions influenced the evolution of Shia Islam as distinct from Sunni Islam in rituals and beliefs. Sunnis dominated the first nine centuries of Islamic rule excluding the Shia Fatimid dynasty until the Safavid dynasty was established in Persia in 1501. The Safavids made Shia Islam the state religion, and over the following two centuries they fought with the Ottomans, the seat of the Sunni caliphate. Shias are a majority in Iran, Iraq, Azerbaijan and Bahrain, and a plurality in Lebanon, while Sunnis make up the majority of more than 40 countries from Morocco to Indonesia. Shia ayatollahs have always been the guardians of the faith. Khomeini argued that clerics had to rule to properly perform their function: Under Khomeini, Iran began an experiment in Islamic rule. Khomeini tried to inspire further Islamic revival, preaching Muslim unity, but supported groups in Lebanon, Iraq, Afghanistan, Bahrain and Pakistan that had specific Shia agendas. Saudi Arabia has a sizable Shia minority of roughly 10 percent and millions of adherents of a puritanical brand of Sunni Islam known as Wahhabism an offshoot of the Sunni Hanbali school that is antagonistic to Shia Islam. The transformation of Iran into an overtly Shia power after the Islamic revolution induced Saudi Arabia to accelerate the propagation of Wahhabism, as both countries revived a centuries-old sectarian rivalry over the

true interpretation of Islam. Many of the groups responsible for sectarian violence that has occurred in the region and across the Muslim world since can be traced to Saudi and Iranian sources. Saudi Arabia backed Iraq in the war with Iran and sponsored militants in Pakistan and Afghanistan who were primarily fighting against the Soviet Union, which had invaded Afghanistan in 1979, but were also suppressing Shia movements inspired or backed by Iran. The transformation of Iran into an agitator for Shia movements in Muslim countries seemed to confirm centuries of Sunni suspicions that Shia Arabs answer to Persia. Iraqi Shias, for example, made up the bulk of the Iraqi army that fought Iran during the Iran-Iraq War, and Shia militant groups Amal and Hezbollah clashed at times during the Lebanese civil war. But confessional identity has resurfaced wherever sectarian violence has taken root, as in Iraq after the U.S. The bombing of a Shia shrine in Samarra in 2006 kicked off a cycle of sectarian violence that forced Iraqis to pick sides, stirring tensions that continue today. In the Arab world, Shia groups supported by Iran have recently won important political victories. Since the invasion of Iraq unseated Saddam Hussein and instituted competitive elections, the Shia majority has dominated the parliament and produced its prime ministers. Hezbollah, the Lebanese Shia militia and political movement, is the strongest political actor in Lebanon. Sunni governments, especially Saudi Arabia, have increasingly worried about their own grips on power, a concern that was exacerbated with the protest movement that began in Tunisia in late 2010. In each, political power is held by a sectarian minority—Alawis in Syria, where Sunnis are the majority, and a Sunni ruling family in Bahrain, where Shias are the majority. Some analysts view the Syrian conflict as the last chance for Sunnis to limit and reverse the spread of Iranian power and Shia influence in the Arab world. Practicing the Faith Sunnis and Shias agree on the basic tenets of Islam: There are divisions even over the precepts of Islam, but the main difference relates to authority, which sparked the political split in the seventh century and evolved into divergent interpretations of Shariah, or Islamic law, and distinct sectarian identities. Shias believe that God always provides a guide, first the Imams and then ayatollahs, or experienced Shia scholars who have wide interpretative authority and are sought as a source of emulation. Shias can choose from dozens of maraji, most of whom are based in holy cities in Iraq and Iran. Many Shias emulate a marja for religious affairs and defer to Supreme Leader Ali Khamenei in Iran for political guidance. For Sunnis, authority is based on the Quran and the traditions of Muhammad. Sunni religious scholars, who are constrained by legal precedents, exert far less authority over their followers than their Shia counterparts do. Both sects have subdivisions. The divisions among Shias were discussed above. Four schools make up Sunni jurisprudence: Sunnism, a broad umbrella term for non-Shia Islam, is united on the importance of the Quran and the practice of Muhammad but allows for differences in legal opinion. Extremist groups, many of which are fostered by states, are the chief actors in sectarian killings today. They share few similarities beyond the use of violence. Hezbollah has developed a pragmatic political wing that competes in elections and is part of the Lebanese government, a path not chosen by Al-Qaeda, which operates a diffuse network largely in the shadows. Conflict and chaos have played a role in the reversion to basic sectarian identity. The Shia community absorbed thousands of deaths before fighting back with its own sectarian militias. The war began with peaceful protests in calling for an end to the Assad regime, which has ruled since 2011. The protests and brutal government crackdown uncovered sectarian tensions in Syria, which have rippled across the region. Even Afghan Shia refugees in Iran have reportedly been recruited by Tehran for the war in Syria, pitting them against Sunni foreign fighters who may have forced the Afghans into exile decades earlier. Extremist groups have come to rely on satellite television and high-speed Internet over the past two decades to spread hate speech and rally support. Fundamentalist Sunni clerics, many sponsored by wealthy Sunnis from Saudi Arabia and the Gulf states, have popularized anti-Shia slurs. But the volume is increasing. Dismissing Arab Shias as Safawis, a term that paints them as Iranian agents from the Safavid empire and hence traitors to the Arab cause, is increasingly common in Sunni rhetoric. This cycle of demonization has been exacerbated throughout the Muslim world. For Sunni extremists, new technologies and social-media channels have revolutionized recruitment opportunities. Fundamentalists no longer have to infiltrate mainstream mosques and attract recruits surreptitiously but can now disseminate their call to jihad and wait for potential recruits to contact them. Sunni-Shia tensions contribute to multiple flash points in Muslim countries that are viewed as growing threats to international peace and security. The following arouse

the most concern among regional specialists: Rising Militancy Notable concern about the role of sectarian violence increased in After years of steady losses for Al-Qaeda-linked groups, Sunni extremist recruitment is rising, aided by private funding networks in the Gulf, particularly in Kuwait , with much of the violence directed at other Muslims rather than Western targets. Shia militants are also gaining strength, in part to confront the threat of Sunni extremism, miring many Muslim communities in a vicious cycle of sectarian violence. Comey have warned that the war in Syria, which attracted thousands of fighters from Europe and the United States, poses a long-term threat to Western interests. Saudi-Iranian Rivalry Saudi Arabia and Iran have deployed considerable resources to proxy battles, especially in Syria, where the stakes are highest. Riyadh closely monitors potential restlessness in its oil-rich eastern provinces, home to its Shia minority, and has deployed forces along with other Gulf countries to suppress a largely Shia uprising in Bahrain. Saudi Arabia is also providing hundreds of millions of dollars in financial support to the predominantly Sunni rebels in Syria, while simultaneously banning cash flows to Al-Qaeda and extremist jihadi groups fighting the Assad regime. At the same time, the widening proxy battle may also be stirring concern among leaders in Riyadh and Tehran about the consequences of escalation. The two sides were reported to be in talks in May to establish a dialogue for settling disputes diplomatically. Humanitarian Crisis The ongoing civil war in Syria has displaced millions internally, and almost 3 million civilians, mostly Sunni, are now refugees in Lebanon, Jordan, Iraq and Turkey. The influx of more than a million Syrians into Lebanon, a state with a historically combustible religious mix that experienced its own year civil war in the s and s, has burdened its cash-strapped government and pressured communities hosting refugees. Jordan and Iraq are still struggling to provide housing and services to an impoverished and traumatized population. The Assad regime in Syria has consolidated control over the Mediterranean coast, the capital of Damascus and the central city of Homs, which together make up a rump state that connects with Hezbollah strongholds, threatening the territorial integrity of Lebanon. Other parts of the country are contested or controlled by various rebel and Islamist groups, including ISIS, which seeks to dominate the eastern regions of Syria that link to its territory in Iraq. The United States spent more than 1 trillion dollars to stabilize Iraq, but the country remains in a precarious state. Sectarian tensions are mounting in Iraq as the newly ascendant Shia majority struggles to accommodate the Sunni minority and deal with the Kurdish Regional Government in the north of the country while confronting extremist Sunni groups. Most politicians and activists in Iraq, Syria, and Lebanon reject attempts to redraw the map of the region, but the vanishing borders and the emergence of new areas of influence based on sectarian and ethnic identities are a growing existential challenge.

Chapter 8 : An Equal Opportunity for the American Dream? | HuffPost

*The primary sources of knowledge about Islam are the Qur'an, which Muslims generally believe is the divinely revealed word of God, and the Sunnah, which refers to the example or precedent of the Prophet Muhammad (i.e., what he said, did, approved, disapproved, caused, ordered, or allowed to happen).*

Why is daily prayer important? Quite simply, for followers of Jesus Christ prayer is the best way to communicate with God. Prayer is the vehicle for daily dialog with the One who created us. The importance of daily communication through prayer cannot be overestimated. It is so important that it is mentioned over times in Scripture. So why is daily prayer so important? First, daily prayer gives us an opportunity to share all aspects of our lives with God. Second, daily prayer gives us the chance to express our gratitude for the things He provides. Third, daily prayer provides the platform for confessing our sin and asking for help in overcoming that sin. Fourth, daily prayer is an act of worship and obedience. And finally, daily prayer is a way to acknowledge who is really in control of our lives. In fact, things can go from good to bad to worse in a very short time. God calls us to bring our concerns to Him for disposition and potential blessing. He also calls us to share our joys and triumphs with Him. In fact, Jeremiah He also wants to share with us incredible blessings that we might otherwise have missed had we not reached out to Him through prayer. And finally, James 4: Daily prayer gives us the chance to express gratitude for the things in life that He provides. It is no secret that we must give thanks to the Lord for all the things that He provides and all of the things He does on our behalf. His goodness and lovingkindness to us should be recognized on a daily basis. In 1 Chronicles Daily prayer provides the platform for confessing our sin and asking for help repenting of that sin. So as followers of Jesus Christ, what must we do? Scripture makes it very clear: Tell God what He already knows and do it on a daily basis. So often Christians walk around with unconfessed sin that hinders our personal relationship with Jesus Christ, when we should humbly submit ourselves and ask for forgiveness in prayer. Another important element of daily prayer is asking God for the strength to repent of our sins. Only God can help us turn from our sins, and, for this to be so, He needs to hear our plea to repent. Daily prayer is an act of worship and obedience. Perhaps no other verse better summarizes why we should pray on a daily basis than 1 Thessalonians 5: To pray without ceasing simply means that we should make prayer a regular habit and never stop doing so. Prayer also is an act of worship because by praying to Him we are showing Him how much we adore Him. Daily prayer is also an act of obedience that brings joy to the Lord to see His children following His commands. Daily prayer is a way to acknowledge who is really in control of our lives. As Christians, we know who is really in control. Nothing happens without God knowing about it Isaiah Because He is sovereign over all, He deserves our worship and praise. God is our great King and as such He controls every aspect of our lives. Each day we should acknowledge His proper place in our lives humbly and with a reverence reserved for such a great and awesome King. Finally, prayer is something that we all should want to do on a daily basis. For those who have been walking with the Lord for many years, daily prayer may become stale and lacking in proper conviction or reverence. Whether one is a new believer or an established one, prayer should always be considered as THE best way to speak to God. Imagine not speaking to a loved one or a close friend. How long would the relationship last? Daily prayer with God is daily fellowship with our heavenly Father. It is truly amazing that God would want to have fellowship with us at all. Daily prayer is a good way to understand this incredible truth and the marvelous privilege God has given us.

**Chapter 9 : History of the Muslim Brotherhood Penetration of the U.S. Government**

*The Most Influential Muslims (also known as The Muslim ) is an annual publication first published in , which ranks the most influential Muslims in the world.. The publication is compiled by the Royal Islamic Strategic Studies Centre in Amman, Jordan.*

Advice on health during Ramadan In this section, Professor Saghir Akhtar gives his health tips for fasting. Ramadan is a month where believers learn to exercise self-control. A major facet of this is the abstinence from food and drink that is prescribed to all healthy Muslims during the hours of sunrise to sunset. Although the sick are exempt, many continue to fast and therefore abstain not only from eating and drinking water but also from consuming oral medications and intravenous nutritional fluids. This article provides a personal reflection on what advice might be pertinent for fasting Muslims in good health and those on medication. Advice on diet During years where Ramadan falls in the winter, and the long hot days of the summer a mere distant memory, most of the health problems are likely to arise from inappropriate diet, over-eating and insufficient sleep. Firstly, there is no need to consume excess food at Iftar the food eaten immediately after sunset to break the fast , dinner or Sahur the light meal generally eaten about half an hour to one hour before dawn. The reasons for this are two-fold. Firstly and most importantly such a lifestyle contradicts the principal aims and spirit of Ramadan. It is therefore worth reflecting on the true objective of fasting which is to experience hunger and to check desire in an attempt to reinforce the soul in piety. Add to this the fact that most people assume a more sedentary lifestyle whilst fasting and the implication is that a balanced diet that is even less in quantity than normal will be sufficient to keep a person healthy and active during the month of Ramadan. To remain healthy during Ramadan, normal quantities of food from the major food groups: Vegetarians and Vegans should amend this list as appropriate. Intake of fruits after a meal is strongly suggested. In actual fact, our diet in Ramadan should not differ very much from our normal diet and should be as simple as possible. The diet should be such that we maintain our normal weight, neither losing nor gaining. However, if one is over-weight, Ramadan is an ideal time to shed those extra pounds! These complex carbohydrates are found in foods that contain grains and seeds like barley, wheat, oats, millet, semolina, beans, lentils, wholemeal flour, and unpolished rice. In contrast, refined carbohydrates or fast-digesting foods last for only 3 to 4 hours and may be better taken at Iftar to rapidly restore blood glucose levels. Fast-burning foods include foods that contain sugar and white flour. Dates are an excellent source of sugar, fibre, carbohydrates, potassium and magnesium and have been recommended since the days of the Prophet Mohammed pbuh as a good way of breaking the fast. Fried foods, very spicy foods and foods containing too much sugar such as sweets, the delight of many Muslims, can cause health problems and should be limited during Ramadan. They cause indigestion, heartburn, and weight problems. Fasting can often increase gastric acidity levels in the stomach causing a burning feeling, a heaviness in the stomach and a sour mouth. This can be overcome by eating foods rich in fibre such as whole wheat bread, vegetables, humus, beans and fruits. These foods trigger muscular action, churning and mixing of food, breaking it into small particles, and thus help reduce the build up of acid in the stomach. Drinking of sufficient water and juices between Iftar and sleep to avoid dehydration and for detoxification of the digestive system should be encouraged in fasting individuals. However, the intake of large amounts of caffeine-containing beverages should be avoided especially at Sahur. For example, drinking too much tea will make one pass more urine and inevitably cause the loss of valuable mineral salts that your body would otherwise need during the day. Fruits such as bananas are a good source of potassium, magnesium and carbohydrates. However, bananas can cause constipation and their intake has to be balanced with adequate fibre intake. It is recommended that everyone engage in some kind of light exercise, such as stretching or walking. Exercise, together with a balanced diet, should help everyone watch their weight during Ramadan. Anyone overweight should increase the amount of exercise and reduce the amount of food intake to help reduce weight. It is also important to follow good time management procedures for Ibadat prayer and other religious activities , sleep, studies, work, and physical activities or exercise. A good balance in the amount of time attributed for each activity will lead to a healthier body and mind in Ramadan. Advice for the sick who

fast during Ramadan Ramadan fasting is obligatory for the healthy adult but when fasting may significantly affect the health of the fasting individual or when one is genuinely sick, Islam exempts him from fasting. However, a significant number of ill patients, for whatever reasons, do decide to observe the fast. And it is these patients who need to seek the opinion of health professionals on an individual basis. Those suffering from minor ailments really do not have any problems fasting. Those suffering from acute conditions may need advice about altering their dosing regimen. Drugs that are normally required to be taken frequently, such as many antibiotics, can be problematic for the fasting patient. However, the increasing availability of alternative drugs with long half-lives circulation times in the body and the increasing formulation of short-acting drugs as sustained release preparations have offered much needed assistance to fasting patients. For example patients suffering from acute upper respiratory infections such as a severe sore throat may still be able to fast. Normally such a patient may be prescribed antibiotics that have to be taken 3 or 4 times a day and would not be able to fast. However in order to facilitate fasting, the patient could be given a long-acting antibiotic such as Septrin co-trimoxazole, which only needs to be taken once every 12 hours, or Zithromax azithromycin, which only needs to be taken once daily. Medicines cannot be taken according to the rules of fasting, but Muslims should not risk making themselves ill. An example where alternative routes of drug administration may help fasting patients is the use of transdermal skin patches. For example some patients suffering from mild forms of angina pectoris, a heart condition, could benefit from taking their medication, glyceryl trinitrate, as a skin patch rather than sub-lingual tablets. Here, the drug would be effective by entering the blood stream through the skin, and not orally which would break the fast. Pharmacists are generally willing to advise patients on the availability of alternative dosage forms for medication during Ramadan. An example of where sustained release formulations may help is that of the fasting patients suffering from mild forms of hypertension high blood pressure. These patients can be given their drug in formulations that only require once-daily dosing. Here the drug can be administered orally at Sahur and the special formulation then allows the drug to slowly release into the body over a day. In fact, there is a school of thought among medical practitioners that those patients who have mild to moderate high blood pressure and are also overweight should be encouraged to fast as fasting may help to lower their blood pressure. Such patients should see their physician to adjust medication. For example, the dose of diuretics should be reduced to avoid dehydration, and sustained release formulations such as Inderal LA can be given once a day before the pre-dawn meal. An increasing case where practitioners are likely to advise patients on fasting is in those suffering from Diabetes mellitus. Many Muslims, especially of Asian descent, have an increased risk of suffering from some form of diabetes. The International Journal of Ramadan Fasting Research has suggested the following guidelines for health professionals treating Muslim patients with diabetes: Diabetics who are taking oral hypoglycaemic agents along with the dietary control should exercise extreme caution if they decide to fast. These patients should consult their medical doctor for dose adjustment. If they develop low blood sugar symptoms in the daytime, they should end the fast immediately. In all cases of Muslim diabetics fasting, they should closely monitor their blood sugar levels especially before and after meals. In summary, Islam offers an exemption to the sick from observing their fast during the holy month of Ramadan. However, some patients may be able to fast if their health is not adversely affected during the period of fasting. In such cases, advice from pharmacists and doctors about changing prescriptions to equally effective drugs that have reduced dosing, such as sustained release formulations, may be beneficial to the fasting Muslim. In all cases of illness, it is recommended that Muslim patients, if they do fast, do so under medical supervision.