

1: aslam abdullah Archives - The Muslim Observer

Condition of Humans 5: Hope - Dr. Aslam Abdullah For more videos for this series visit: www.enganchecubano.com?list=PLIf1s6msls_9n57i8CFYozJZnl-m4P.

Can Muslims be Americans? Can Muslim Americans be loyal to America? The immediate response of the person to whom the question was addressed was a big no. It was an ordinary discussion in a home setting where friends and relatives had gathered and some of them had raised the issue of loyalty of Muslim Americans. An elected public official from California, who chooses to remain anonymous, was also present at the gathering. She told the audience not to jump to conclusions and that she would present the questions raised at the gathering, to a Muslim who she knew. She forwarded me a list of issues that were brought up at the gathering and asked my input. I sent her back my response, which she found helpful and assured me that she would do her best to promote the truth and fight ignorance. The issues raised and my response to them are as follows: Per our conversation I am emailing you a list of issues that were raised during the gathering. Can a devout Muslim be an American patriot and a loyal citizen? Some people who were at the gathering, presented the following points to show why Muslim Americans cannot be both at the same time: Theologically, No - Because their allegiance is to Allah, the moon god of Arabia. Religiously, No - Because no other religion is accepted by their Allah except Islam. Their allegiance is to the five pillars of Islam and the Koran. Geographically, No - Because their allegiance is to Mecca, to which they turn to in prayer five times a day. Socially, No - Because their allegiance to Islam forbids him to make friends with Christians or Jews. Plus their men are instructed to marry four women and beat his wife when she disobeys him. Politically, No - Because they must follow the mullah spiritual leaders , who teaches annihilation of Israel and destruction of America. Intellectually, No - Because they cannot accept the American Constitution since it is based on Biblical principles and he believes the Bible to be corrupt. Philosophically, No - Because Islam, Muhammad, and the Koran do not allow freedom of religion and expression. Democracy and Islam cannot coexist. Every Muslim government is either dictatorial or autocratic. Spiritually, No - Because where as we declare our country to be "one nation under God," and believe God to be loving and kind, their God, Allah, does not allow allegiance to a Christian God and does not promote love and kindness. Based on the above the majority of the people at the gathering were of the opinion that we should be very suspicious of all Muslims in this country. Look forward to your response. Sincerely, Dear Jane Not the real name: Thank you very much for your email. It is truly unfortunate that we have such grave misconceptions about Islam in our country. Here is what I believe Muslim Americans feel about the issues that the people have raised. While we discuss these issues it is important to keep in mind some of our history. Muslims have been part of America for hundreds of years. Some came with Columbus, others came with the Chinese sailor, Zheng He a few decades prior to Columbus. One of the earliest group of Muslims that was introduced to the Americas were among those who were denied all rights that a human being deserves including, freedom, liberty, justice and the right to practice their religion. They were among the Africans who were bought and sold as slaves in this country. Many of them were forcibly converted to Christianity, as is recorded in several slave diaries. Also among the early Muslims who came to America were those who were expelled from Spain in the sixteenth century along with Jews who found a refuge in this country. During the later part of the nineteenth century, Muslims came to this country as immigrants to study and establish their professionals careers and since then their numbers have been growing. Since the founding of the United States, no African American Muslim or Spanish Muslim or immigrant Muslim was ever tried or convicted for treason or for being involved in anti-nation activities. How can anyone claim that Muslims have not been part of this country? They fought during the first and second world wars and they represented the country in several crucial conferences such as the First Parliament of Religions in which Alexander Russell Webb spoke as an American Muslim. His book, Muslim American talks about the Muslim responsibilities in America. As a response to the issues raised in your private gathering please consider the following as to how the Muslims are part of the American fabric. Theologically, Yes - Muslims submit to God who is the supreme creator of all that is in the heavens and earth. Muslims are described in the Quran as those

who are on the path of all of these prophets. He exhorts them not to harm others. Loyalty to God does not contradict patriotic feelings. God and nation are not synonym. One is the creator and the other created. Here are some Quranic references about God that show how God is perceived in Islam: His alone are the attributes of perfection. All that is in the heaven and on the earth Extols His limitless glory; for He is almighty, truly Wise! He is the One God, God the eternal, the uncaused cause of all being. He begets not and neither is He begotten; There is nothing that could be compared to Him. In fact what was said in your gathering is a fabrication. Here is the verse that you can share with the people at the gathering. There should be no compulsion in religion. Distinct has now become the right way from the way of error; Hence, He who rejects the power of evil and believes in God, has indeed taken hold of a support most unfailing, which shall never give way; For God is all hearing and all knowing. They worship God, the Almighty. Following are the five pillars of Islam that are used as guiding principals: Each prayer takes a few minutes. An annual payment of 2.5 percent of one's annual income as charity is encouraged. Total abstinence from food and liquid from dawn to sunset during the month of Ramadan. Annual pilgrimage to Makkah for those who are physically and financially able. To commemorate the example of Prophet Abraham. The Quran identifies humanity as a plural society, like the founding principals of this country that guaranties religious freedom. If thy Lord had so willed, He could have made Humankind one people: The designer of Sears Tower was a Muslim. The engineer who built the New York tunnel was a Muslim. More than 70,000 Muslim doctors toil hard to save lives of average Americans every day and more than 100,000 engineers engage in designing the construction of roads, buildings and strategic institutions. Makkah has similar significance as the Vatican does for Catholics. Makkah is considered a holy place where the first house of worship to God was made by Prophet Abraham. Muslims do face towards Makkah for their five daily prescribed prayers but at the same time God reminds believers that.. It is not righteousness that you turn your faces Towards east or west; but it is righteousness - to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain or suffering and adversity, and throughout all periods of panic. Such are the people of truth, the God-Conscious. In Islam God restricted polygamy to four wives and encouraged monogamy. Muslims are reminded to be respectful to women. If there are societies that oppress women, they follow tribal customs and misuse Islam to serve their male chauvinist interests. The righteous women wife are the truly devout ones, who guard the intimacy which God has ordained to be guarded. As for those women Wife , whose ill will, you have reason to fear, admonish them first and then leave them alone in bed and then separate from them. If they pay you heed, do not seek to harm them. Intellectually, Yes - Because the American constitution is not based on Biblical principles. Every Muslim who becomes a citizen of this country first takes an oath of allegiance to the constitution. Philosophically, Yes - Because Islam ensures that all religions are given freedom. If Democracy does not exist in 17 of 56 Muslim majority countries, that is due to historical and political reasons. Malaysia, Indonesia and Bangladesh are great examples. In fact unlike in our own country that has never elected a female president many Muslim countries have elected female heads of state. Spiritually, Yes - "One nation under God" resonates strongly among Muslims who consider God to be absolutely Omnipotent and Omnipresent. Among the 99 names of God that one can find in the Quran, several refer to His love, mercy and majesty. The chapters of the Quran start with the phrase "In the name of God most Merciful and Most Companionate" and is a often repeated part of a Muslims daily vocabulary. Good Muslims and Good Americans, Yes - According to some estimates there are about 6 to 8 million Muslims in this country. Among the list of sex offenders released by the law enforcement recently, not a single one is a Muslim. I went over the names of one hundred thousand sex offenders. Among the drugs addicts who seek rehabilitation, the number of Muslims is less than 2 percent. Among those who are caught as burglars or arsonists or murderers, the number of Muslims is less than one percent. Among those who are domestically violent the number of Muslims is less than one percent. Among those who are convicted of fraud the number of Muslims is less than 2 percent. Among those who are known alcoholics, the number of Muslims is less than one percent.

Aslam Abdullah has been Editor-in-Chief of Muslim Media Network Inc. since and also serves as Director. Dr. Abdullah has made significant contributions to The Muslim Observer during that time.

They belong to league of Hitler, ben Ladens and many more who promoted terror and murder for reasons they could not explain to themselves. They are against Christians, Jews, secularists and even Muslims. They are fighting a war they claim religious, which is overtly Satanic. Where do they get monetary support? Who supplies them weapons and ammunition? Who helps them in Europe and USA to recruit young Muslims who are usually unknown in their own communities for their commitment to Islam. Islam demands sanctity of human life and ISIS rejects it. Islam demands respect to elders, women and children, the ISIS rejects it. Islam calls for peace, the ISIS makes a mockery of peace. Islam asks for mercy in every aspect of life and the ISIS promotes cruelty and brutality. Islam has seen the rise of such groups in the past and Muslims acting in defense of their faith have dealt heavy blows to them. The kurds, the Iraqis, the Syrians, all Muslims, are working together to stop the murderous organization. It is now the turn of Muslim Americans to work with the Administration to eliminate this organization. But we need training and more than that the trust that we are as much concerned about the safety of fellow Americans as anyone else. We can work with the local enforcement agencies as we have been working for long to ensure that elements that seek recruitment of young individuals to the nefarious ideology of ISIS are identified and nabbed before they succeed in their agenda. Through our Friday sermons, we can as we have done in the past make our stand against the senseless violence known to our congregants. We take the matter of our national security seriously. Their supporters come from our community. They are not outsiders. We are the ones who would be effective in tracking them and ensuring that they are identified before they could harm us. We know that the fight against ISIS is a jihad for Muslims in general and we would not hesitate in responding fire with fire if that is needed. We must also realize that while the fight against terror is a common struggle for all of us, the jihad against groups like ISIS is something specific for Muslims. Their religion is being misused by a bunch of thugs in the name of God. Their scriptures are being distorted, their commitment to universal brotherhood and sisterhood is being challenged and their efforts to live a life contributing positively to humanity is being violated. It is for these reasons we urge our country to provide our able bodied people to take on ISIS in their own turf.

3: Imam Abdullah On Being Muslim In America Today | Nevada Public Radio

Condition of Humans 6: Argumentative - Dr. Aslam Abdullah For more videos for this series visit: www.enganchecubano.com?list=PLIf1s6msls_9n57i8CFYo.

Letter to al-Qaida in Iraq: Count me as the one of those you have asked your supporters to kill. I am not alone, there are thousands of Muslims with me in Las Vegas, and many more millions in America, who are proud Americans and who are ready to face your challenge. You hide in your caves and behind the faces of civilians in Afghanistan and Iraq. You thrive on the misery of thousands of Muslim youth and children who are victims of despotism, poverty and ignorance. During the past two decades, you have brought nothing but shame and disaster to your religion and your world. You say that the word of God is the highest. But you are not worthy of it. You have abandoned God and you have started worshipping your own satanic egos that rejoice at the killing of innocent people. Many among us American Muslims have differences with our administration on domestic and foreign issues, just like many other Americans do. But the plurality of opinions does not mean that we deprive ourselves of the civility that God demands from us. America is our home and will always be our home. Its interests are ours, and its people are ours. By growing a beard, shouting some religious slogans and misquoting and misusing some verses of the divine scriptures, you cannot incite Muslims to do things that are contrary to our religion. Yes, you even fail to understand the basic Islamic principles of life and living. Islam demands peace in all aspects of life, Islam demands respect for life. What you are doing in Iraq, Afghanistan, India or other parts of the world is anti-human and anti-divine. You are an enemy of Islam as much as you are an enemy of America. You must understand that God who entrusted you with life is the same God who spelled his spirit in every human being regardless of his or her religion or ethnicity or nationality or status. You are violating him. We feel totally disgusted with your action and we condemn you without any reservation. You are not of us. In our understanding of faith, you appear as anti-divine and anti-human. We reject you now as we rejected you yesterday. There is nothing common between you and us. We stand for life, you want to destroy it. We accept the divine scheme of diversity in the world and you want to impose conformity. We respect every human being simply because he or she is a creation of the divine, and you hate people based on their religion and ethnicity. We support freedom and liberty and justice, and you promote bigotry, murder and strangulation. You will never be able to find a sympathetic voice amidst us. Our differences with others will never lead us to do things that are fundamentally wrong in our faith, i. Aslam Abdullah is director of the Islamic Society of Nevada. By clicking "ads by google" you can report problematical ads and help improve the system. If you have further comments or concerns regarding the ads, contact us. Background art adapted from the copr. The opinions expressed on this webpage do not necessarily reflect the editorial position of The American Muslim, nor can the American Muslim be held accountable for these views. We are making such material available in our efforts to advance understanding of environmental, political, human rights, economic, democracy, scientific, and social justice issues, etc. In accordance with Title 17 U. Section , the material on this site is distributed without profit to those who have expressed an interest in said material for research and educational purposes.

4: Aslam Abdullah | Revolv

Aslam Abdullah is the Editor-in-Chief of Muslim Media Network Inc. that publishes the Muslim Observer. He has served as Director of the Islamic Society of Nevada and Masjid Ibrahim, Las Vegas. Dr.

By Sabeen Khan Al-Shifa: Knowledge and Healing Al-Shifa bint Abdullah al-Adawiyyah was born in Mecca; her real name was Laylah, but she was called Al-Shifa as tribute to her knowledge of and skill in healing. She was an extremely intelligent and wise woman. Very few people were literate in pre-Islamic Mecca, but she was one of them. Al-Shifa bint Abdullah embraced Islam early on and struggled with the rest of the Muslims under persecution in Mecca. She was one of the many who migrated to Medina. She is said to be the first woman in Islam who was a teacher. Because she was literate, she taught many other people how to read and write. Notably, she taught Hafsa bint Umar, a wife of the Prophet peace be upon him. Al-Shifa bint Abdullah was also a healer. She was particularly skilled in the art of Ruqyah, or spiritual healing. In Medina, Al-Shifa bint Abdullah practiced and taught others medicine. Overall, Al-Shifa bint Abdullah was very intelligent, and became the public administrator when Umar was caliph – possibly the first Muslim woman to hold office. She was in charge of making sure that all business practices matched with the rulings, teachings, and values of Islam. She is also known to have advised Caliph Umar on many occasions about numerous different things; he always took her very seriously. Umar, the Great] Why-Islam presents an interview of Dr. Spiritual equality, responsibility and accountability for both men and women is a well-developed theme in the Quran. Spiritual equality between men and women in the sight of God is not limited to purely spiritual, religious issues, but is the basis for equality in all temporal aspects of human endeavor. She was a truly incredible woman, playing a part in almost every important role of society. Teachers are the foundation of society; without teachers, there are no other occupations. It was so rare to be literate in those days that to not only be literate, but to share this with others is truly admirable. Medicine is one of the most difficult practices – it is today, and it always has been. However, Al-Shifa bint Abdullah not only healed, she healed in the best way: Finally, her excellence in politics and advisory proves her to be an extremely significant and notable member of her society.

5: The Muslim Observer - Wikipedia

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America under the dark Cloud of Bigotry by Dr. Aslam Abdullah A divided Supreme court on partisan lines upheld Muslim travel ban by a margin of 5 to 4. No different than the Supreme Court decision that upheld the internment of Japanese American. In the decision the majority conservative judges believe that the President has sweeping statutory authority and his decisions based on national security are within his constitutional rights. Thus, National security is the mantra that gives the President absolute power to impose whatever policy he deems fit to secure national interests. The implications of this decision are far reaching. The president now has the backing of the judiciary branch to include more countries in the list travel ban countries. The President can revoke the naturalized citizenship of any legal resident anytime under the pretext of national security The President can declare any community or a country a threat to the people of the United States The President can ban any religion under the pretext of danger to the people of the United States The decision in fact expands the power and authority of the President beyond the known constitutional process. It relegates the house and senate to a debating club without any authority to legislate because the President has the authority to question any legislation to secure national interests. This is the rise of dictatorship on the ashes of democracy and no one really knows how the events would unfold the future political drama in the country. In the current Supreme there are five Catholics, three Jews and one Protestant even though he is not loud about his religious affiliation. Since its inception in , the Supreme Court has had 91 Protestant judges out of judges. The judges are not selected on party or religious lines. However, the possibility of their religious and ideological biases may impact their decision. Indeed, this decision is one of the most earthshaking in modern American history with far reaching consequences t the generations to come. The supreme court decision upholding the internment of Japanese still haunt the Japanese and the ethnic and religious minorities. This current decision would too be a nightmare for Muslims and other religious minorities who do not endorse the Republican or Trump agenda in the near future. This decision would be seen by the generations to come as a form of legalized Islamophobia and under this decision, Muslims would face, situation that might pale the Japanese internment. The country is in the grip of white supremacy and evangelical Christian who view every non white non Christian especially Muslims a threat to Western Civilization under the leadership of America. When race and religion combine to promote their supremacy, nothing but persecution and violations of basic human rights occur through a process the perpetrators call legal. This is where America stands today.

6: Can Muslims be Americans

Aslam Abdullah I am a naturalized US citizen originally from India. I am the editor of the Muslim Observer, published from Detroit as well as director of the Islamic Society of Nevada.

There are those who call others kafir, fajir, fasiq or murtad and there are those who advocate violence against such people. These decrees are not issued by common people. They are bystanders who only learn about these edicts from those who describe themselves as learned people and scholars. Many commoners, then, engage in conflicts and infighting against each other to live the ideals of Islam with full sincerity as taught to them by their scholars or religious leaders regardless of their level of scholarship and influence. Many are baffled with this situation. Can differences of understanding of a divine message that describes itself a simple message lead to a level where people are unwilling to accommodate each other? In their eyes, Islam has been turned into a conflicting faith where no one knows who speaks the truth because everyone is suspect in the eye of the other and everyone is claiming that his group is the only righteous group. No one has the time to read all the conflicting opinions among existing Muslim sects and factions and then decide which one to follow. People do not have to choose between a theology of takfir and a politics of takhrib. They want to live Islam so that in the words of the Quran: Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire! I grew up in a religious environment. As a child I used to regularly attend the neighborhood masjid where I would listen to the sermons of Shaikh Yusuf who spent most of his time in reading and teaching. On important religious occasions, he would teach us about their significance and relevance. I grew up and started visiting masajid with Tablighi Jamat. I would travel to far distant places in India for months learning about deen with the Jamat people. I grew older and started visiting the tombs of religious scholars such as Shaikh Nizamuddin, Shaikh Moinuddin Chishti and Shakikh Bakhtiar Kaki and Shaikh Sirhindi and many others, a practice that I still follow. I also attended the meetings of Jamat Islami regularly and I also listened to the talks given by leaders of Ahle Hadith at their masjid near Jama Masjid in Delhi. I also attended several majalis of Shias where I learned about the life of the grandsons of the Prophet and their sacrifices. During my time in prison, during the emergency imposed by Mrs. They were all sincere in what they believed and practiced. I especially liked all Muslim organizations as they all appeared sincere and committed to what they believed in. Whether I was memorizing the Quran at the local madarsa or listening to the talks given by various scholars, I always admired the beauty of scholarship and the dedication of scholars. I decided to dedicate myself to the learning from all. The same question would be repeated by others in gatherings of different organizations. Often, I wondered, why would they ask such a question? Later, however, I discovered something else when I embarked on the journey to learn more about Muslims in South Asia and the world. Theology of Takfir I found out that there were people who had declared Tablighi Jamat a mushrik polytheist outfit, there were people who had labelled scholars from Deoband a religious seminary in India as the deviants practicing false religion, there were people who had issued religious decrees declaring the Jamat Islami a fasiq rebellious organization, there were people who had called Shias non-Muslims and there were people who had declared all non-Shais kafir. There were those who had denounced Ahle Hadith as deviants and there were those who had labelled the followers of Ahmed Raza Khan as mushrik. Those who made these statements were not ordinary people, they were learned people who called themselves scholars and ulema and who enjoyed respect among their followers. They quoted the Quran and the teachings of the Prophet to support their claims. Many of them called himself righteous and the other deviant, fasiq, and kafir. It was a shocking reality that I confronted. More shocking was the realization that even many of the icons of Islamic history were also involved in this movement of declaring others kafir or disbeliever. Where is the umma? I asked this question, several times, to myself. Because some Muslim scholars declared the other kafir, all appeared to be kafir. Was I learning kufr or practicing kufr? Will I ever be able to free myself from kufr because I liked them all and I respected them all despite what many say and do to each other? No ordinary Muslim would dare declare other non-Muslims. He or she does not have enough knowledge to even define his own Islam, how can he define others. If he does so, it is not that he reached to this conclusion on his own, but someone else taught him to say

so. And not only sects, but the prominent scholars of these sects have had fatwas directed against them individually. Shaikh Muhammad Husain Batalavi, along with Shaikh Nazir, was called devil, atheist, stupid, senseless, faithless, etc. This fatwa had the seals of 82 Ulama of Arabia and elsewhere. It is written about his commentary of the Quran: It is neither permissible to obtain knowledge from Sana-ullah, nor to follow him. His evidence cannot be accepted, nor can he lead prayers. There is no doubt regarding his heresy and apostasy. His commentary deserves to be cut to pieces. In fact, it is forbidden to see it except for the purpose of refuting it. Tarjuman Islam of Lahore that carried the following extract in its issue for 10 November He needs no introduction. But one was very shocked by a letter of his which contained the grotesque idea of the denial of Hadith. This makes it clear that Maulana Madani too is considered a kafir. Syed Abul Ala Maudoodi and his party have been the subject of fatwas by Ulama of nearly every sect. Mufti Muhzar-ullah, of Jami Fatehpuri in Delhi, wrote in his fatwa: But looking closely, these things take one to heresy. The word kufr is used about the Zarar mosque in the Holy Quran. Shaikh Izaz Ali, Deobandi, wrote in his fatwa: It seeks to make a new Islam. It is based on principles, beliefs and practices which are against the Sunnis and Islam. In his biography Hayat-i Jawaaid by Maulana Hali, the storm of condemnation and takfir against Sir Sayyid is fully detailed. Read some of these lines: Fatwas that he was a kafir were prepared, and signatures of Maulavis of every town and city were obtained. Even those who remained silent against Sir Sayyid as regards takfir, were called kafir. Otherwise, it is obligatory to kill him for the sake of the faith. Their apostasy and heresy is of the worst kind, so that anyone who doubts their apostasy and heresy even slightly is himself a murtadd and kafir. Muslims should be very cautious of them, and stay away from them. Let alone praying behind them, one should not let them pray behind one, or allow them into mosques, or eat the animal slaughtered by them, or join them on happy or sad occasions, or let them come near one, or visit them in illness, or attend their funerals, or give them space in Muslim grave-yards. To sum up, one must stay away from them completely. It was signed by 28 Ulama. Three reasons have been given for calling them kafir: They deny the finality of prophethood; 2. They insult the Holy Prophet; 3. They believe that God can tell a lie. The Impact of Takfir If one looks at the takfir of ulama in other parts of the world, one can write volumes on the subject. Why is this takfir? If everyone is saying that they believe in one God and they accept Prophet Muhammad as the final and last messenger and the Prophet and they believe in the reality of the life after death, then why would one declare the other as kafir or murtad or fasiq and fajir? Who can stop them? Or who has given them the right to declare the other as deviant or kafir? Is there any basis of their action? Fabricated Ahadith extolling the Virtues of Scholars They made a distinction between the personal opinions of individuals and the essence of the faith. They also identified false, fabricated and false ahadith. For instance, they knew that the following ahadith that glorify ulema were fabricated and false or weak. The Quran and the Prophet are specific and very clear on the dissension among Muslims with particular reference to groups, sects, scholars, or factions. The one who introduced the world to the ideas of one God taught his followers that if they did not find anything good to talk about fellow Muslims, they should at least stay quiet rather than hurting him by name. It was clear from the Quran and the teachings of the Prophet that those who were declaring others deviant, false, fasiq, fajir or kafir or unbelievers were violating the fundamental principles of Islam. They were causing dissensions in the community and instigating the innocent, uneducated and simple minded masses against the other. It was clear that they had become the first violator of the faith and they wanted others to follow or adhere them. Anyone who stayed outside their pale was not considered worthy of having a faith. In reality, they betrayed Islam. They tried to rob Islam of its inherent universalism and the beauty for all. Rather than inspiring Muslims to live the Quran in their everyday life and explore the world as commanded in the divine book to serve the humanity, they indulged and involved their followers in petty theological debates and issued religious edicts on them. They fought on every minute detail dividing the community into sects, sub-sects and sub-sub sects. They dominated the debate in Muslim circles and families. Rather than discussing the message of the Quran and the character and life of the prophet and the responsibilities of Muslims in the changing world, the debate focused on petty differences without any end in sight. The situation is more confusing to non-Muslims. Whom should they accept as the genuine voice of Islam.

7: The American Muslim (TAM)

The online version of the Las Vegas Review Journal (www.enganchecubano.com) recently posted an article by Muslim American journalist Aslam Abdullah, who is the director of the Islamic Society of Nevada and of the Muslim Electorates Council of America, and is also editor of two Muslim American papers: the Muslim Observer weekly and the Minaret monthly.

And while he works in Las Vegas, he also keeps a home in Fontana, California, which is about 10 miles from San Bernardino. This week, that location is important. What he is saying is totally a slap on the face of the Founding Fathers. He is insulting the intelligence agencies. He is insulting the law enforcement agencies and he is challenging all the democratic institutions. I think the Supreme Court, or if there is any authority that can control these kind of people, they should disqualify them from running for the presidency of this country. Because what he is saying is totally in violation of what this country has stood for for plus years" Support comes from "What Mr. Trump has done is in fact he has become an advocate for ISIS. They would say we do not want Mormons in this country. Some would say that we do not want blacks in this country. That is why it is important for all of us come together to give a buffeting reply to this particular person not only politically but also constitutionally" On the interfaith meeting in San Bernardino: That we would be together that no matter what is done in the name of religion by anyone that we would not divide ourselves. The terrorists wanted us to be angry, wanted us to be disunited, wanted us to hate each other but the presence of 1, people in the cathedral proved that we were not afraid that we would take every challenge and we would respond to them our unity and with love and peace. But we have the resolve that we would not bow down to those forces that we would stand up and we would fight against them. That is what we have to address. We have to talk about the love and the solidarity among people and the respect of human life is crucial. This is where the problem comes. It is unfortunate here in this country that some people in the media have not been very cordial with Islam. When an act is committed by a man whose name happens to be Riswan, they call it Islamic terrorism. When a similar kind of acts take place in Colombine or in Denver, no one referenced that as a religious terrorism or as a Christian terrorism or as a fundamentalist terrorism. People have said "violence is not Islam": That is what we believe in. Regardless of the debate about the creation and evolution, what we all believe is that the source is one and that is the divine. Then if the source is one, then how could we defy God by talking the life of human beings. And the cardinal point of Islam is that each and every person deserves a dignified existence. And we have the potential to provide this kind of leadership to the world. But the stumbling blocks would be people like Trump, who would give rise to forces like ISIS and Nazism and who through their words would create the feeling of hatred. And since then Muslims have paid a heavy price for fighting against those kinds of terrorists. You still have hope? We have come after all those kinds of centuries of fight and conflicts I think in that respect the U.

8: IslamiCity - The Global Muslim eCommunity

Aslam Abdullah is well known for his community work, published books and involvement in relief activities. He is a speaker, journalist, writer and author of several books. He has published 11 books, and more papers on issues pertaining to Muslims and Islam.

Islam is against violence. The silent majority is peaceful. Only a handful are bent on destruction. The violence has its roots in sociopolitical alienation the Muslim masses suffer in the Muslim world. And on and on. Through our press releases, we try to distance ourselves from the behavior of those who speak in the name of religion. But do we do anything substantial to bring about change in the behavior of those whom we criticize? The answer is not very encouraging. Muslim intellectuals and the religious scholars and leaders have generally remained aloof from the every day realities in the Muslim world as well as Muslim Americans. They have left the task of molding the younger minds upon those who themselves appear to be very myopic in their comprehension of the world as well as their religion. There is no systematic attempt on the part of Muslims either at the global, regional or national levels to address issues facing the Muslim people seriously. In cases where they have addressed the concerns of the Muslim masses, they have remained focused on issues that relate to their relations with Europe, USA or Israel. Somehow there exists a notion among Muslim leaders and intellectuals that the root of all their problems is the Israel-Palestinian conflict or the regular intervention of the big powers in their national affairs. Most tend to believe that once, these problems are resolved to the advantage of Muslims, their societies would become prosperous, progressive and at peace. I believe these dominant notions have prevented Muslim intellectuals from effectively addressing some of the key social, political, economic and psychological issues in societies where they live. One issue that in general has escaped the attention of most leaders during the last six decades is the role of violence in bringing about change. There are some who seem to give a tacit approval for using violent methods in bringing about social or political change as long as it serves Muslim interests. This is no different from those in the world political scene who believe that might is right and violence is a legitimate means to achieve stability in the world. Obviously, there is a difference between a faith that claims to reflect the divine grace and mercy and an ideology that believes in the survival of the fittest no matter what means one adopts to remain the fittest. The presences of violent conflicts within the Muslim societies speak volumes of this apathy towards this issue. Shia-Sunni conflict in Pakistan and now in Iraq, the Palestinian suicide bombing, killing of civilians in Kashmir and Arab or Turk-Kurdish conflicts are no longer isolated incidents carried out by a fringe. Killing individuals for their opinion often considered heretical is prevalent in several societies. These, unfortunately, are social realities and not many leaders are willing to address them seriously. Lack of human rights and emotional and cultural torture of those who are different are also not uncommon within Muslim communities and societies. Isolating those who have different perspectives and offending those whose idioms of communication are not shared by the majority is also common. Even though, most people do not go beyond scratching the surface, yet the claim they often espouse is that they have found the truth and positive inquiry and empirical research are of no use. Often, the differences of opinions become personal involving egos and super egos where the other is seen as a combatant aggressive enemy. Thus the real issues remain in the background and trivial matters occupy the minds of many of those who claim to speak on behalf of the community. A more serious analysis on the part of Muslim intellectuals about the world in which we live is much needed. Certainly, one cannot ignore the existence of forces who have not accepted Islam as a genuine divine faith and who have been constantly engaged in activities to undermine Muslims and Islam. There are not enough Muslims speaking for the welfare and well being of humanity as a whole without dividing it in this or that religious, sectarian or racial camp. When was the last time, Muslims produced a treatise on the prevailing hunger in the world? When was the last time, we spoke about the dangers of nuclear proliferation? When was the last time, we spoke and did something about the homeless in America? And when was the last time, we participated in the debate about health insurance for those 44 million Americans who lack it. There are thousands of doctors amidst us. There are thousands of millionaires amongst us and there are thousands of educationalists amongst us. We live in a

world where widening economic and social disparities have been causing millions to live below the poverty line. High illiteracy rates among men and women, majority of who happen to be Muslims, malnutrition and ever growing health problem especially among women predominantly within Muslim societies have caused millions to live in constant misery without any hope ever to get out of their plight. In general, the response of Muslim scholars and religious institutions has been very lukewarm. Neither have they been able to present an analysis of the root causes of these problems nor have they developed an organized, systematic and effective plan to address these issues in a bold manner. They spend hours and hours explaining the virtues to be educated, but they do little to actually organize something to educate those who are less fortunate to hold a book in their hands. A lack of concern for the overall state of humanity has diluted our religious institutions. On one hand we have those who believe that if all Muslims start focusing on their ritual prayers, their problems will be solved and on the other are those who argue that if Muslims renounce this material world, they would find themselves in a better world. Neither seems to be willing to identify with those masses that are in the thick and thin of the problem. Education that is the primary tool to effectively mold the thinking of an upcoming generation has become a tool in the hands of political or ideological groups without any relevance to the social realities prevailing in the Muslim world. For example, millions of Muslims are taught the Quran everyday, the fundamental source of their guidance, without understanding its meaning or message or relevance in life. Educational institutions cater to the interests of the power or politicized intellectual elites who are often motivated by their subjective ideological understanding of Islam. People are living because they are born and they have to live somehow. Obviously, a group that is not aware of its true identity and that is always at the mercy of those who claim to speak on behalf of God even though serving their own political agenda would find itself in stagnation in all its dimensions. This is what, unfortunately, has been happening with Muslims and Islam. Thus the root cause of the problem of social alienation and political restlessness lies within the intellectual confusion that is exacerbated with any slight provocation. But what is new in that. Everyone pursues their own agenda often at the expense of the other. But why should Muslim intellectuals and leaders become prisoners to the agenda of others. It is perhaps time to reflect seriously on the erosion of true Islamic identity that has always been disfigured by those who promote the divine faith as a sectarian or factional political ideology negating its universalism and concern for humanity at large. Why is it that we Muslims remained conspicuously silent on the sectarian conflicts going on in Iraq or in Pakistan? Unfortunately, there is not much changing in the Muslim societies in the world that would give a sense of hope in challenging the status quo and working towards improving the situation. But, Muslim Americans can certainly play their part in the rediscovery of the true Islamic identity. They live in a country that is still not marred with sectarian conflicts of Shia Sunni, Arab-Kurdish feuds or other ethnic conflicts that unfortunately have dominated the Muslim world. They live in a country where many are discovering their universalism and true Islamic character. They have among them a community that has proven to the world that it can survive the worst in every sense of the term. The example of African American community is a glaring evidence of the universality and effectiveness of Islam and its message of pristine clarity. Muslim Americans are at a historical crossroad. However, they have to play the role according to the challenges that the world has been putting out for them. What is needed is the emergence of a group that understands the world and is willing to act on the basis of true Islamic identity of universalism rather than ethnic Factional or sectarian identities. There are organizations and leaders who are still hesitant to shed their cultural and political biases towards others including Muslims There is out there a younger Muslim generation that is willing to challenge every icon that the community has built over the last few decades and they are eager to return to those true Islamic teachings that promote progress, growth, stability, peace and concern for humanity as a whole.

9: Rajam – Stoning to Death | aslamabdullah

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The Torah, the first five books of the Hebrew Bible introduced it as a legitimate legal practice ordained by God. The Torah sentences death by stoning for the following: Sinai while God was giving Moses the Ten Commandments. An ox that kills someone should be stoned to death. Impregnating someone from Molech. Pretending to be a virgin. They repeat them in their religious readings daily and they consider them God given. Yet, they lack commitment to be loyal to their books as they have abandoned them. They ignore these laws not because they are barbaric but because they are not sure if they are divinely ordained. With so much human interference in Biblical writings, they cannot be sure of every word in the Bible. Stoning to death is a Biblical punishment and the last divine revelation, the Quran does not mention it. The Quran prescribes the punishment of lashes to the one found guilty of the act. Yet Stoning to death is part of the Islamic penal codes in several Muslim countries. For instance, in Iran the following articles give details of stoning to death. Article – An adulterous man shall be buried in a ditch up to near his waist and an adulterous woman up to near her chest and then stoned to death. Article – In case the person sentenced to stoning escapes the ditch in which they are buried, then if the adultery is proven by testimony then they will be returned for the punishment but if it is proven by their own confession then they will not be returned. Article – The size of the stone used in stoning shall not be too large to kill the convict by one or two throws and at the same time shall not be too small to be called a stone. The justification of stoning to death is done on the basis of rules derived from the statements attributed to the Prophet or his companions. There are two opinions in this matter. There are scholars who suggest that both lashing and stoning to death should be carried one after another. On the other hand are those who believe that the punishment of lashing is abrogated by ahadith of the Prophet that prescribe stoning to death for the guilty. The issue of abrogation of the Quranic verses is a different issue and it would be discussed in a separate article. The stoning to death is being carried out for centuries in several Muslim societies in the name of God and in the name of the Prophet. Few have questioned its legitimacy on religious basis. Those who have opposed this penalty on the basis of their understanding of the Quran are often described ignorant Muslims or incomplete Muslims or Muslims influenced by the western propaganda. Emotions run so high on this issue that people often ignore facts and logic. The fact is if the ahadith of stoning to death are considered authentic and accepted genuine, then the authenticity of the Quran could be in jeopardy. By accepting the accuracy of some of these ahadith, no longer could it be argued that the Quran is unchanged, unedited and protected. No longer could it be claimed that it was divinely revealed and preserved. In other words, the Quran would be like any other book subject to human intervention and human interference. It is an irony that some scholars of Islam, have tried to defend the narrations of Sahih Bukhari and Sahih Muslim, the two most authentic books of ahadith among Muslims, without realizing its implication on the authenticity and legitimacy of the Quran. It is not the purpose of the article to discuss the merits and demerits of stoning to death or the strength of chain in the narration of ahadith related to stoning to death or their logic etc. Even if it is assumed that the paper on which the verse was written was eaten by goat, what prevented the earlier copiers of the Quran to include it part of the Quran from their memories if the prophet had mentioned it as part of the Quran. Part of what he sent down was the passage on stoning. The apostle Muhammad stoned, and we stoned after him. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, and then it is unlawful for him to tell lies about me. If he had believed that the aya of rajam was part of the Quran, why did he not include it and made the correction. There were many companions who were alive and who would have certainly known this aya to be part of the Quran, why did they not intervene then. They could have supported him in his endeavor. Why did the second caliph wait until his term to raise the issue? When the Quran was being reportedly compiled at his behest during the caliphate of the first Caliph,

Abu Bakr, why did the second Caliph not point out the omission? The mother of believers, Ayesha, was alive and she could have backed him up for that. Why the fourth Caliph, Ali did, not corrected the mistake when he has all the authority in his hand to do so. Sahih Muslim also refers to the verse for stoning adulterers claiming that it was lost: Abbas reported that Umar b. Verily Allah sent Muhammad may peace be upon him with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retained it in our memory and understood it. We do not find the punishment of stoning in the Book of Allah, and thus go astray by abandoning this duty prescribed by Allah. Does this not raise question about the authenticity of the Quran? Does it not challenge the divine promise? Just for the sake of the authenticity and the preservation of the Quran, these ahadith should have been studied in depth to find explanations that would not jeopardize the status of the Quran. Instead, our scholars have insisted in making stoning to death as part of the divine punishment without giving satisfactory explanations about the omission of the verse from the Quran. The Quran is a book whose authenticity is the foundation of our iman and identity. Our firm belief is that this book is free from errors as it also claims the same. Anything that questions its authenticity should not be accepted because it weakens the foundation. People may have followed the stoning to death as part of tribal or Biblical or feudal practices, but to say that that God revealed a verse about it and the Prophet and all those who were asked to preserve failed to write it in the pages of the Quran is unacceptable. Why did earlier scholars miss this point? This is not a good question because only they were able to answer it. What is apparent to many now is that any statement that would question the authenticity and legitimacy of the Quran would be set aside for any future research and understanding. Until then, it is better to put stop to the practice of stoning to death as part of our loyalty and commitment to Allah.

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