



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ISM Today

A Publication of the Islamic Society of Milwaukee

September/October 2014

Dhul-Hijjah 1435

Volume II Issue II

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The End of Summer

The summer of 2014 was a very busy time for the ISM and its staff. We hosted many events and activities and held multiple fundraising dinners. We saw record crowds during the blessed month of Ramadan, which is always the busiest and most intense time of the year for our community, and we witnessed around five thousand people celebrate Eid on a beautiful day at Humboldt Park (see photos on pages 16-18). The ISM was also actively involved with the construction of our new Masjid in Brookfield, which is, alhamdulillah (all thanks and praise to God) in its final phase (see page 9), and the ISM initiated the expansion of the parking lot behind our facility on 13th and Layton onto the land which we had purchased from the State of Wisconsin in 2013.



The summer of 2014 was also a difficult time for our community. The savage Israeli assault on the innocent people of Gaza during the blessed month of Ramadan was horrifying. Thousands of overwhelmingly innocent civilians were mercilessly killed by the ruthless forces of Israel, about 500 of them children. Sadly, some of those who were murdered by Israeli forces were relatives of our community members. In addition to those who perished in Gaza, thousand of innocent civilians were also being murdered by both, barbaric Syrian government forces and the savage and criminal extremists of ISIS (see page 3). The inhumane murder of James Foley and Steven Sotloff (see page 13) shed light on the horrors that were being experienced by the people of Syria and Iraq. We ask Allah/God to bless and to bring comfort and relief to all people in our community and around the world who are suffering due to war, occupation, exploitation, poverty or illness.

**The Community Eid ul-Adha
Prayer will be held at the Wisconsin
Center, 400 W. Wisconsin
Avenue on either October 4 or 5.
See next page for details!**

With the start of the school year, a number of programs will be starting up again at ISM. The Qur'an and Arabic Program has already begun and Sunday School is set to be begin on September 28. (For more information about either program, contact the ISM at ismoffice@isonline.org.) Stay tuned for further announcements about other adult and youth programs!

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Eid ul-Adha 2014

*The Islamic Society of Milwaukee
 would like to wish you*

**Eid ul-Adha is expected to be on
 Saturday, October 4th, 2014**

(Since we celebrate Eid on the day
 following Arafah, the Eid may be on
 Sunday, October 5.

Time and location remain the same)

Wisconsin Center

400 W. Wisconsin Ave

Milwaukee, WI

9:30 am

Eid Mubarak

*For those who work on Eid., there will be a prayer at the ISM at 7:30 am

**When the day of Arafah (and Eid) is announced by the
 authorities in Makkah, the ISM will send out an email to our
 email list. To subscribe to our list, contact**

ismoffice@isonline.org.

**We will also announce the date on our website
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President's Message

ISIS IS NOT ISLAMIC: A Special Appeal to Our Young Adults and Youth

Assalaamu alaikum, brothers and sisters:

Since 9/11, the Islamic Society of Milwaukee has expended a considerable portion of the time and efforts of its employees and volunteers in order to reach out on a grass-roots level to non-Muslims and educate them about Islam's rejection of terrorism and violence. The time and effort includes, but is not limited to, tours of the Islamic Center, educational presentations to outside groups, teaching classes at local high schools and universities, participation in interfaith groups and activities, religious dialogues, participating in humanitarian relief causes (including those that are not directed at Muslim majority populations), and open houses.



Unfortunately, the results of our efforts and those of other Islamic organizations in this country from the perspective of opinion polls conducted in this country are mixed at best. In a Pew survey conducted in March 2002, at a time during which President Bush had made concerted efforts to distinguish mainstream Islam and Muslims from the perpetrators of 9/11, just 25% said Islam was more likely to encourage violence, while 51% disagreed; 24% expressed no opinion or didn't know. In May 2013, in the aftermath of the Boston Marathon bombings, Pew found that 42% said Islam was more likely to encourage violence, while 46% disagreed; 13% had no opinion or didn't know. Opinions as to whether Islam was more likely to encourage violence differ significantly based upon sex, race, ethnicity, education, self-identification of degree of political conservatism/liberalism, and religious affiliation. See <http://www.people-press.org/2013/05/07/after-boston-little-change-in-views-of-islam-and-violence/>

We also have witnessed a tremendous growth of an Islamophobia industry dedicated to the vilification of Islam and Muslims that has been fueled by hatred, politics and greed. One of the key tactics of the Islamophobes is to argue that terrorists such as Osama bin Laden were *correctly* interpreting Islamic teachings when they claimed to act in the name of Islam. See <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2011/summer/jihad-against-islam>. Of course, the Islamic Society has actively condemned 9/11, the 2005 London bombings and all other forms of terrorism and is a signatory to national statements such as the 2004 *Not in the Name of Islam* petition and the 2005 *Fatwa Against Terrorism*.

The summer of 2014 has seen the rise to international prominence of another violent fringe group claiming to act in the name of Islam: the self-named, so-called "Islamic" State of Iraq and Syria, or "ISIS" for short. ISIS has arisen out of the ashes of the wasteland created by the international community's failure to wholeheartedly support an end to the brutal Assad regime in Syria and has now spread as a plague of hatred and violence, inflicting murder, destruction and oppression upon both Muslims and non-Muslims across the lands of Syria and Iraq. ISIS, and more specifically the title "Islamic State", is the new tool that the Islamophobia industry is using to spread fear and distrust of Islam and Muslims in this country.

Last month, we learned of the brutal, criminal slaying of James Foley, a Marquette University graduate and an independent journalist, who went to Syria in part to tell the stories of those who were being oppressed by the Assad regime. The Islamic Society has condemned this killing (and now the Sotloff killing too) on its website and has donated to the scholarship fund set up by Marquette University in Foley's name. Both Sheikh Zulfikar Ali Shah and Imam Ziad Hamdan have condemned ISIS and their brutal, criminal behavior in their khutbas.

However, the outreach efforts of the Islamic Society of Milwaukee's employees and volunteers and condemnations by ISM leadership are not going to be enough to do all that we must do in order to meet the challenge of discrediting ISIS as a criminal organization and not an Islamic one. In the September 7, 2014 New York Times, an article by Jack Healy appeared, which was picked up by the Milwaukee Journal Sentinel and published under the headline, "Tracing a pipeline for Midwest jihadis" in the Sunday, September 8, 2014 newspaper.

The article discusses how "Islamic extremist" groups entice "troubled, pliable young Americans" through "social media, chat rooms and jihadi forums" to fight with ISIS. See http://www.nytimes.com/2014/09/07/us/for-jihad-recruits-a-pipeline-from-minnesota-to-militancy.html?_r=0

I would request that all of you be unequivocal in telling your non-Muslim friends, neighbors and co-workers that there is nothing Islamic about ISIS. You can tell them that the brutality and the intolerance of this regime have nothing to do with Islam or Islamic tradition.

If you are a young Muslim adult or youth, I have a special request. If you are confused or lack the background to evaluate who and what ISIS is and what it is not, please talk to someone in Islamic Society of Milwaukee leadership or to another educated adult Muslim that you trust in our community. Do not take your guidance from social media. More importantly (since I doubt that there is anyone reading this letter who doesn't get the message that ISIS is not Islamic), if you know another young adult or youth who has posted foolish things about ISIS out of ignorance on social media or otherwise speaks foolishly saying *anything* positive about ISIS, please contact Islamic Society leadership (the imams, the office or any Shura member) so that we can intervene immediately.

May Allah (SWT) guide and protect us, our families and our communities. Ameen.

Ahmed J. Quereshi, President, Islamic Society of Milwaukee

Eid ul-Adha Announcement

Eid ul-Adha is Expected on Saturday, October 4, 2014

Dr. Zulfikar Ali Shah



Muslims in America as well as other parts of the world hold two different opinions about observance of Eid al-Adha. Some celebrate it on the 10th of *Dhul Hijjah* according to their local lunar date and others follow Hajj announcement by the authorities in Makkah and celebrate the Eid after the day of *'Arafah*.

Based upon calculations, Eid ul-Adha is expected on Saturday, October 4, 2014. The Astronomical New Moon is on Wednesday September 24, 2014 at 6:14 UT. September 25, 2014 is expected to be the 1st day of Dhul Hijjah 1435. The day of Arafah – the main day of Hajj - is expected to be on Friday, October 3, 2014 and so the Eidul ul-Adha 1435 is expected on Saturday, October 4, 2014. As we witnessed during the month of Ramadan this year, the Saudi authorities usually do not follow calculations. It is possible that they will announce the Eid on Sunday, October 5, 2014. The ISM follows the Fiqh Concil of North America's Eid dates. Following its adopted current criteria for Eid ul-Adha, the Fiqh Council of North America has announced that the final determination of Eid ul-Adha is contingent on the announcement by the Hajj authorities in Makkah of the day of *'Arafah*, in which case Eid ul-Adha will be the day following the day of Arafah. The Fiqh Council has struggled with and researched this issue for some time. After careful study and consideration, the Council has reached the conclusion that Eid ul-Adha will be following the Day of Arafah as announced in Makkah. This is also the conclusion of the European Council of Fatwa and Research. Following are some of the reasons for such a decision:

The institution of Hajj is very old, coming from the time of Prophet Ibrahim (PBUH). The Hajj ceremonies were well known to the Arabs long before Prophet Muhammad (PBUH). The Prophet (PBUH) himself performed Hajj before receiving *Nubunwah* (Prophethood). The Prophet (PBUH) also used to observe fasting during the month of Ramadan even before receiving the Qur'anic revelation. It was during the month of Ramadan that he received the first Qura'nic revelation while at Hira. *He initiated the two Eids after his migration to Madinah to denote the start and end of the Hajj season.*

The months of Hajj begin with the first day of Shawwal and Hajj ends with the *Wuquf of Arafah*. That is the reason that the Prophet (PBUH) introduced two days of festivities to celebrate the beginning and the end of the Hajj season, as Imam Ibn Taymiyyah has clearly stated. Even the month of *Dhul Hijjah* is named after Hajj. The Qur'an and Sunnah both glorify the first ten days of *Dhul Hijjah*. They are the most sacred days of the year, even more sanctified than the month of Ramadan, because they are connected with the most virtuous of all Islamic Ibadaat, Hajj. Therefore, the two Eids are not independent institutions; they are closely connected with some obligatory pillars of Islam, such as fasting and pilgrimage to Makkah. The Prophet (PBUH) was guided by Allah SWT to choose these two specific days as Eids because of their deep connection with two of the most significant acts of Islamic worship i.e., fasting and Hajj.

The sequence of Qur'anic verses in *Surah al-Baqarah* (2:183-203) may be cited as a supportive evidence for this position. The Qur'an first mentions the obligation of fasting and then gives the rulings about Hajj. The commandment of sacrifice (*Udhiyah or Qurbani*) is also primarily addressed to the *Hujjaj* and through them to the Muslims at large. (Surah Hajj: 28; 36) Even the *Takebeerat of Tashreeq* are originally mandated for *Hujjaj* (*Surah al-Baqarah* 203). Ordinary Muslims follow *Hujjaj* in these commandments. Many classical jurists have particularly noted this connection between the rituals of Eid ul-Adha and the rites of Hajj. Imam Ibn Taymiyyah, for instance, made a significant observation. He said that the animal slaughter at *Mina* is the original rule and all other localities are to follow Makkah in that. That is why Eid ul-Adha is the greater of the two Eids because it follows the most sacred day of the Muslim calendar (*Day of Arafah*) and the most sacred act of *Ibadah* (Hajj) culminating in the universal Muslim gathering.. It is called the Day of *al-Nahr* (Sacrifice) and the Day of Great Hajj (*Yanm al-Hajj al-Akbar*) because this Eid is connected with the sacred timings of Hajj and with the sacred place (*Arafah*). The famous Hanbali Jurist Hafiz Ibn Rajab explains that Eid ul-Adha prayer should be performed within the timeframe of the movement of *Hujjaj* from *Muzdalifah* to *Mina*. Imam Ahmad bin Hanbal maintained that Eid ul-Adha prayer should be offered within the time period when the *Hujjaj* moved from *Muzdalifah* to *Mina* and threw pebbles. Imam Ahmad clearly stated that the ordinary Muslim's Eid prayer had to follow the *Hujjaj* movement and actions.

Eid ul-Adha Announcement (cont.)

Imam al-Baghawi states that Ibn Abbas, Imam Malik and Imam Shafa'i are of the opinion that Muslims all over the globe are to follow the timings of *Hujjaj vis-à-vis Takbeerat of Tashreeq*. Imam al-Khazin attributes this opinion also to Ibn Umar. Imam al-Sarkhasi reports that Imams Shafa'i and Abu Yusuf were of the same opinion. This indicates that many established authorities within all the four known schools of Islamic Fiqh agree that Muslims all over the globe are to follow the *Hujjaj* in the *Takbeerat al-Tashreeq* timings as the original Qur'anic ruling of *Takbeerat al-Tashreeq* is primarily addressed to the *Hujjaj* and through them to the Muslim Ummah (Surah al-Baqarah 203; Surah al-Hajj 28).

Though there are other dissenting opinions, the above sources are presented to make the point that many jurists held the opinion that Eid ul-Adha rituals such as the Eid prayer, the act of sacrificing animals and even *Takbeerat al-Tashreeq* are in subordination to the acts of *Hujjaj*. Therefore, it is not correct to say that Eid ul-Adha is an absolutely independent Islamic institution, totally detached from Hajj. Juristic and historical evidence indicate to the contrary and show that Eid ul-Adha was always attached to the institution of Hajj. It is precisely celebrated to imitate and remind oneself of some of the acts of Hajj. Eid ul-Adha is as much connected with the sacred places as with the sacred timings. During the first ten days of *Dhul Hijjah*, the rituals of Hajj and the acts of *Hujjaj* in and around the city of Makkah become paramount for Muslims all over the globe. Many Muslim jurists have said that the Day of *Arafah* and the Day of Eid ul-Adha are to be determined by the actual stay of *Hujjaj* in *Arafah* and their slaughtering the animals. Some jurists hold that this rule is specific to the *Hujjaj*; others have argued that this rule is generic and applies to all Muslims. Some jurists even say that this rule applies even if the *Hujjaj* made a mistake and stood at *Arafah* on a wrong day, say a day ahead or later than the real 9th of *Dhul Hijjah*. This is the position of all the known Muslim jurists. Imam Ibn Taymiyyah narrates that there is no difference of opinion among the jurists that the month of Eid ul-Adha should be observed in unity. No jurist has ever allowed that those who sighted the Moon should go by their sighting and perform the *Wuquf in Arafah* or slaughter the animals according to their actual sighting. They must go with the Imam and with the majority of Muslims. Ibn Rajab al-Hanbali goes further than that. He, like many other Hanbali, Maliki and Shafa'i jurists, concludes that the Day of *Arafah* is not the exact day of the 9th of *Dhul Hijjah* but what is celebrated by Muslims as the Day of *Arafah* by staying at the place of *Arafah*. There is not a single Hadith or Qur'anic text which states that the Day of *Arafah* is on the 9th of *Dhul Hijjah* as the early Muslims knew it to be the Day of *Wuquf at Arafah*. Likewise the Day of Eid ul-Adha is not the exact day of the 10th of *Dhul Hijjah* but the day after Hajj to the best of their knowledge even if it was proven to be on a wrong day. They derive this rule from the authentic Hadith of the Prophet (PBUH) that, "Eid al-Fitr is when you celebrate breaking your fast and Eid al-Adha is when you slaughter your animals..."

Therefore, Eid ul-Adha is not disconnected from *Wuquf of Arafah* and Hajj as some of the contemporary scholars contend. Hajj and Eid ul-Adha are mutually connected. The two Eids were not prescribed by the Prophet (PBUH) out of the blue. They were intertwined with completion of the month of Ramadan and Hajj. The Prophet (PBUH) linked the start of the new month with actual moon sighting as it was the only authentic source available at that time to confirm the month. He did not depend upon news of sighting from Makkah for the first 8 years of *Hijrah* as the Ka'abah was occupied by the Polytheists and they were not very careful about the Hajj dates. In reality, they arbitrarily changed the Hajj dates to suit their political and economic interests. Following their lead would have meant nothing to the Prophet (PBUH). Likewise, the Shari'ah did not require Muslims to explore the exact date of Hajj and *Arafah* to avoid causing hardship to the Ummah. However, it is clear that wherever Muslims could determine the real Day of *Wuquf*, they preferred to fast on that day and celebrated their Eid and sacrificed their animals on the following day. The reason is that the increased reward for fasting the Day of *Arafah* has more to do with the global gathering of Muslims and performance of Hajj rather than the day of Eid or Eid prayer itself. The Muslims in reality follow the Hajj gathering at *Arafah* by their local Eid gatherings.

It is pertinent to note here that though there is no clear cut Qur'anic or Hadith text which requires all Muslims to celebrate Eid ul-Adha after the day of Hajj, there are plenty of indirect references in the Qur'an and the Sunnah that connect this day of festivity with the acts of Hajj and *Wuquf of Arafah*. Furthermore, there is no text whatsoever, neither in the Qur'an, the Sunnah nor in any authentic classical book of Fiqh that remotely indicates that the Prophet (PBUH), or his Companions or any classical Muslim scholar has ever required to go, knowingly, against the established day of *Wuquf of Arafah* as announced by the Hajj authorities. Hajj is an expression of Muslim unity in addition to being a source of many spiritual reminders. It has political as well social dimensions. These aspects can be fulfilled only if the Muslim Ummah is united in observing Hajj, especially once it has become possible to know through rapid means of communication when the Hajj is going to be performed. In our present circumstance, there is no justification, under any *fiqhi* rule, to go against the Day of Hajj. Currently, going with Hajj is more beneficial (*Maslahah*) than celebrating Eid al-Adha independent of Hajj.

Looking back at Summer 2014 at ISM



Community News

Congratulations On Your Newborn!

The ISM would like to congratulate:

- ♦ Lina Abdulkarim & Mohammad Al-Sayyed on the birth of their daughter
- ♦ Farooq & Samia Saadeh on the birth of their daughter
- ♦ Essam Sakalla & Maryam Qutaifan on the birth of their twins, Adam and Salwa Sakalla
- ♦ Eyad Qaiseh and Ibtisam Khaddour on the birth of their daughter, Noor

Congratulations On Your Engagement!

May Allah bless your engagement and grant you a beautiful and happy marriage.

- * Ahmad Khadejeh and Hanin Jaber
- * Mustafa Ghazai and Nadia Abu-Dayyah
- ♦ Noor Najeeb and Yusuf Omar Bengoucha



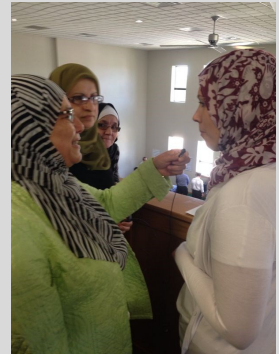
Congratulations on your Marriage!

Marriage is equated with “completing half of one’s faith”. The ISM would like to wish our newlyweds a long, happy and healthy life together, inshallah. Congratulations to you and your families!

- ♦ Elif Dogan and Ibrahim Dgn
- ♦ Medhat Hamed and Abrar Sarsour
- ♦ Eman Jaber and Ashraf Murfiq
- ♦ Mahmoud Ali and Beth Astemborski
- ♦ Reema Kaloti and Mohammad Nabulsi

New to Our Faith

Alhamdulillah, many brothers and sisters have embraced Islam in the last several months. May Allah continue to guide them and strengthen their faith/iman! This photo shows one such individual as she is making her Shahadah/ Declaration of Faith. Welcome to Islam!



Our Deepest Condolences

Inna Lilahi wa Ina Ilaihi raji'oun. To Allah we belong and to Him we shall return.

The ISM would like to extend its condolences to the families who lost someone dear to their hearts.

We ask Allah (swt) to forgive their sins and bless them with a home in Jannah.

- * Ali Ghazai and his wife, Hodam Mohamed, brother and sister in law of Nima Ghazai
- * Allan Ishtawi, father of Adnan and Amal Ishtawi
- * Hosni Salah, father of Abdelmonem Salah
- * Khaled Alaeddin, brother of Azmi Alaeddin
- * Rana Muhammad Alsai, wife of Taisir Jaber and the mother of Dima, Dalia and Dana Jaber.
- * Al-Hajja Sara Asad (Um Lugman), mother of Brs. Lugman Asad, Sufian Asad, Mustafa Mohammad, Nael Mohammad and Sr. Amirah Salem.
- * Izzat Taleb, father of Brs. Mohammad Saeed and Saeed Abu Al-Arabi
- * Ribhiya Gazawnah, aunt of Srs. Maysoon (Um Alla) and Maysa Ahmad
- * Heyam Zaibak (Um Hashim), wife of Br. Ali Zaibak, mother of Br. Hashim and mother-in-law of Sr. Bushra



RAMADAN GREETINGS

WISHING YOU AND YOUR FAMILIES A MONTH FULL OF BLESSINGS AND HAPPINESS.

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ISM West Construction - Final Phase!

The construction of a new Masjid (Mosque) in Brookfield is in its final phase. Practically all exterior work (exterior walls of building, retention pond, retaining walls, sidewalks, landscaping, curbing, etc.) is complete. A layer of asphalt will soon be installed to cover the parking areas and driveways.



The interior of the building is also in its final phase. The City of Brookfield inspectors gave approval for the installation of drywall after they had inspected and approved the electrical, plumbing, sprinkler and HVAC systems. All of the drywall in the building has now been installed, and workers are completing the taping and sanding. The lower level walls of the building are entirely complete and have been primed for painting.

The elevator has been installed. Construction of the Minbar (front of the prayer area) has also been completed and the interior domes have been fully constructed and dry walled. A security system has been installed. Interior doors,



hardware, cabinets, countertops and other such items have all been ordered. Decisions have also been made regarding interior tiles, carpet, the audio-visual systems and other “final finishes”.

Insha’Allah (God willing), all construction work is expected to be completed in the next 45 to 60 days, including painting, drop ceilings, installation of tiles and carpets. The only unknown delay at this time is related to the arrival of the prayer room carpets which have been ordered from Turkey.



Soon, the ISM will set a date for the official “Open House” program. The plan of the ISM and the ISM West Task Force is to have a formal “ribbon cutting” ceremony to which elected officials, local dignitaries, interfaith partners and other friends will be invited. Of course, the entire facility will be open to the public.



Photos include exterior of building, second floor dome in front foyer, lower level hall and minbar.

How Does ADHD Affect School Performance?

The school experience can be challenging for students with ADHD. Students usually are identified only after consistently demonstrating a failure to understand or follow rules or to complete required tasks. Other common reasons for referral include frequent classroom disruptions and poor academic performance.

Studies found that students with ADHD, compared to students without ADHD, had persistent academic difficulties that resulted in the following: lower average marks, more failed grades, more expulsions, increased dropout rates and a lower rate of college undergraduate completion (Weiss & Hechtman as cited in Johnston, 2002; Ingersoll, 1988). The disruptive behavior sometimes associated with the disorder may make students with ADHD more susceptible to suspensions and expulsions. A study by Barkley and colleagues (1990b) found that 46 percent of their student study group with ADHD had been suspended and 11 percent had been expelled.

Symptoms of ADHD

Symptoms of ADHD are often severe, frequent, and first occur early, between the ages of three and six. **The majority of children with ADHD will experience difficulty in school (90%).** Common learning problems and their practical implications for home and school performance are described below. However, keep in mind that each child with an attention deficit is unique and may have some, but not all these problems.

- **Inattention and poor concentration**
- **Impulsivity** • **Poor Organizational Skills**
- **Language Deficits** • **Poor Fine Motor Coordination**
- **Poor Memory** • **Weak Executive Functioning**

Treatment for ADHD

ADHD often occurs in combination with reading, spelling, writing, arithmetic and language problems, as well as social and emotional problems. And, ADHD can mimic other problems. That's why it's so important to get a careful and comprehensive medical and educational assessment by a qualified professional—someone who has the appropriate license or certification in the state in which they practice. This might be a physician, psychologist, social worker, professional counselor or psychiatric nurse.

Br. Sohail Majeed

Brother Sohail Majeed offers Counseling Services at Aurora Family Services at 3200 W Highland Blvd, Milwaukee, WI 53208, 414-345-4941, Voice mail: 414-345-4457

NOTE: *All the information will be kept confidential. You will be seen even if you don't have insurance.*

The ISM Wishes Sr. Affnan The Best !

The ISM is very thankful to have had Sr. Affnan Mohammad be a part of our ISM team. Sr. Affnan, who grew up in our community, held the position of ISM Administrator for the past year. She did an awesome job and was loved by everyone. Her infectious smile brightened everyone's



day. Although we were sad to see Sr. Affnan leave right after the completion of the blessed month of Ramadan, we are all very happy that her departure was to continue her education. Sr. Affnan is now pursuing her Master's degree in Public Policy. Sr. Affnan was accepted at many elite universities around the nation. In the end, she decided to attend Duke University. We expect many great things from Sister Affnan in the future and we know that she will continue to serve as a leader and role model in the community. May Allah (swt) continue to guide her and to bless her and her family!

Expanding the ISM Parking Lot

A few months ago, the ISM received temporary permission from the City of Milwaukee to create a parking lot on a portion of the excess land that was purchased from the State of Wisconsin in 2013. After the removal of over one thousand truckloads of excess dirt, the ISM had stones and traffic bond brought in to create a temporary parking lot. The ISM is currently working with the State of Wisconsin and the City of Milwaukee to create a permanent parking lot. To be able to fully utilize the space, the ISM needs to remove several thousand more truckloads of dirt. Inshallah, this is a project that we will be looking to complete in 2015. As part of this development, the ISM is working with the City of Milwaukee to improve traffic flow in and out of the ISM parking lots and at the intersection at 13th and Layton.

Salam School NEWS

August and September see millions of students returning to school. This article will help parents gain some strategies on how to help their children make that transition.

Helping children transition from summer back to school should be a relatively easy, right? For most students, especially older ones, one shouldn't run into too many difficulties. But for the younger set, keep in mind that this can be a very scary time.

First, anticipate your child's anxiety and talk about returning to school. Make a note of all events such as open house and back-to school nights and be sure to bring your children along. These opportunities will calm your child if they are stressing out.

It's important to get children back into the "school" routine well in advance of them returning to school. Setting regular hours for bedtime and wake-up time is important. Many children changed routines during the summer and for the Muslim community, during Ramadan. Getting children back into routines as early as possible will help them transition nicely.

Second, be sure to ask your children about how they spent their day. Set time aside every day to sit with your children and discuss the triumphs of the day, the concerns they have and if they need your help with anything. In general, homework is usually enrichment for what they learned in school and they should not need you to teach them, just observe and ensure they understand.

Third, set appointments with your children's teachers if you have concerns. It is best to discuss matters regarding your child privately rather than when there is an audience. Always try to praise your children for all the things they do right and well, rather than focus on what they do wrong. Remember, they are still growing and will make mistakes. Every mistake is a teaching moment and you are their first teacher. How you respond to a situation is effectively how they will too!

Next, encourage your children to gain independence and empower them with their own learning. Parents often enable their children to the point where they cannot function without the parent. Always encourage your children to build and develop habits and strategies that lead to learning. Read good literature and encourage your child to do the same. Teach your children good study habits and make sure they have a place to study that is their own. Stock it with supplies, good lighting and a bookshelf. Be sure to take your child to the local public library and get them a library card. Make visiting your local library a frequent event.

Last, limit the amount of time that your child spends with electronic media such as video games and television. This may be one of the biggest challenges facing parents today. Parents should exercise great care and responsibility with the choices they allow their children to interact with and always monitor their children.

Insha'Allah, this school year brings lots of success to all of our families.

Khawla Asmar, M. Ed.
Vice Principal
Salam Elementary School



Letter to the Editor

On Monday, July 14, 2014, my father said goodbye to my mom and left for work. I received a text from my sister in Gaza at 11:40 am to let me know that she had just spoken to my mom, and my mom told her that she was not feeling well. My mom was very worried about my sisters in Gaza because of the brutal Israeli assault on the innocent people throughout Gaza. I tried calling my mom a couple of times but she did not answer. It was normal for her to take short Ramadan naps. I was with my dad at the pharmacy and I asked him if he could go back home to check on her. When he got home, he found that she had passed away, may Allah have mercy on her. I arrived at my parents' home shortly thereafter. I checked my mom's pulse and at that point, I knew that I had lost the woman who had unconditionally loved me for the last 40 years.

The moment that I realized that my dear mother had passed away was the hardest one of my whole life. I honestly did not even know how to react, besides saying "inna lillahi wa inna illayhi rajioon" [to Allah we belong and to Allah we shall all return]. I have never lost someone that close to me. It was the first death in my immediate family. I panicked for a few minutes. It was just my father and I; I did not know what to do. I called Salah Sarsour and told him what happened. I then called Dr Mohiuddin and asked him for help. Within 30 minutes, Br. Othman Atta, Br. Salah and Dr Mohiuddin arrived at my parents' home. Br. Munjed Ahmed joined them shortly thereafter. Milwaukee's Muslim community leaders were there for me to help me during a very difficult time.

Although all of my blood relatives are in Gaza, it was a real blessing to be reminded that I have brothers here in Milwaukee too. They helped me deal with the police officer who came to make a report. They helped me with moving my mother's body to the funeral home. They showed me how to handle all of the paperwork for the funeral. They took me to the cemetery and introduced me to the right people. They called sisters Inshirah, Rafat, and Rashida, who came to the Muslim funeral home to complete the ritual washing and shrouding of my mother.

My mother passed away in the middle of Ramadan. I thought it would be a good idea to have a funeral prayer at the ISM that same night, immediately after 'Isha prayer so that I could get as many people as I could to perform the Janazah prayer and to make dua'a for my mother. They initially told me that it was not practical because the burial (which usually follows immediately after the Janazah prayer) cannot be performed at night. However, they did a little research with the help of Sheikh Zulfikar and granted my wish to hold a Janaza prayer before the Taraweeh prayers.

At the Muslim funeral home, we were able to visit my mom the next morning to make dua'a for her and to read from the Qur'an. It really allowed us to be with her privately before the burial. It gave us time to cope with her sudden passing and gave us a sense of closure.

I ask Allah (SWT) to bless all of those who donated money and time to establish the funeral home. My relatives who came from Chicago were shocked that we have our own funeral home in Milwaukee! Thank God for such a blessing.

My mother was buried immediately after the second Janaza prayer, which took place after Zuhr prayer on Tuesday, July 15th. I was humbled by the number of people who came to the prayer and to the cemetery to support my family during our difficult time. I honestly did not even know that I knew that many people in Milwaukee.

At night, ISM staff and other brothers, including Abu Ala'a, and Munir Atshan prepared everything: coffee, dates, water and chairs. We just came and accepted condolences from community members. My family felt that we were a part of a larger family, the Milwaukee Muslim community.

It has been nearly two months since my mother passed away. May Allah (SWT) bless her with His mercy. Our experience was incredibly difficult. At the same time, our Muslim community in Milwaukee made it significantly easier with all of the support they offered us.

Jazakum Allah Khairan for all your support.
Hashim Zaibak

In the News

The Islamic Society of Milwaukee issued the following press release following the killing of James Foley by the terrorist group ISIS. A similar press release was issued following the killing of Steven Sotloff.

The Islamic Society of Milwaukee once again condemns ISIS and its barbaric behavior. Over the past two to three years, ISIS and the government of Bashar Al-Assad have slaughtered tens of thousands of innocent civilians in Syria. ISIS has also killed thousands of innocent Sunni Muslims, Shia Muslims, Yazidis and Christians in Iraq.

The murder of James Foley and the manner in which it took place was especially reprehensible. As a journalist, James Foley was giving voice to the thousands of innocent civilians who are the victims of tyrannical and evil forces. James Foley gave voice the Libyan people a few years ago and was captured and held by forces loyal to the Libyan dictator. At the time James Foley was captured in Syria, he was exposing the crimes that were being inflicted upon the innocent people of Syria.

The targeting and killing of innocent journalists must be condemned by all people of conscience, whether the murderers are ISIS, the Israeli government (which killed more than 12 journalists during their ongoing assault on the innocent people of Gaza), the illegal Egyptian government of Abdelfattah Al-Sisi (that has killed numerous journalists and continues to imprison others) or any other group.

Attacks against Journalists

As armed conflicts around the world continue to take the lives of many innocent civilians, the death toll of journalists has reached alarming levels.

According to statistics compiled by the Committee to Protect Journalists, in 2014, 34 journalists were killed in Syria, Israeli occupied Palestine, Iraq, Egypt and Libya. Unfortunately, most of these individuals were killed without any outrage being expressed by political or other leaders. Unlike the outrage which rightly followed the murder of James Foley and Steven Sotloff, many journalists are murdered with absolute impunity.

Ramy Rayan was murdered by Israeli forces while reporting from a local market in Gaza about Palestinian citizens shopping for basic necessities during a supposed four-hour truce. Photos of a bloodied Ramy Rayan wearing clothing marked "PRESS" circulated over the internet. Unfortunately, nothing was reported on American television or major media websites. Similarly, there was no reporting or outrage when cameraman Sameh Al-Aryan was also killed during the indiscriminate Israeli bombardment and total destruction of the Shujayyieh area of Gaza.

Is the murder of one journalist any less than the murder of another? Why hasn't the U.S. government condemned the murder of Palestinian journalists who were slaughtered by weapons that the U.S. supplied to Israel? Why haven't major Jewish organizations in the U.S. condemned the killing of more than a dozen journalists (in addition to thousands of innocent civilians!) by the Israeli military? Why the hypocrisy and double-standards?

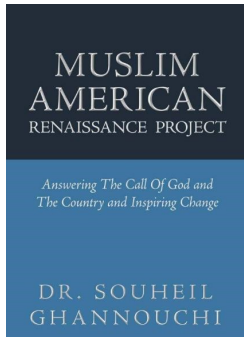
The murder of Foley, Rayan, Al-Aryan, Hasan, and every innocent journalist and civilian must be equally condemned, regardless of who committed the murder.

Jameela Al-Asmar

Book Corner

Muslim American Renaissance Project

By Dr. Souheil Ghannouchi



Review by: Nabil Salous

Two exceptional Muslim Americans decided to get serious about involvement in society at large after years of activism within the Muslim American community. One individual, a chief of surgery at a major hospital who also holds a bachelor's degree in political science, decided to run for public office. The other case involved a leading figure in Islamic scouting who joined the Boy Scouts of America. Once they shifted the focus of their activism beyond the Muslim community, both men described feeling as if they had just awakened from a deep sleep inside of a cave and as if they were reaching out and interacting with society for the first time. They observed that tearing down the wall of isolation may be demanding, but it is not as hard as one might think.

In his book, Dr. Ghannouchi shed some light on the causes of decline in the Muslim ummah in general and the stagnation within the Muslim community here in the United States. He attributes some of the decline to the deterioration in our understanding of and commitment to Islam, and our failure to foresee world changes.

Muslims have blamed a good deal of their problems on the West and adopted victimization and conspiracy theories. The two main segments of our community are African Americans and immigrants. Both have a history of traumatic experiences which engrained in them a chronic sense of victimization and a tendency to blame their failure on conspiracies.

The majority of Muslim immigrants originated from predominantly Muslim societies, their faith and citizenship meshed together seamlessly. This is not the case here in America where it is necessary for Muslims to reconcile their faith with their citizenship in a non-Muslim society. This crisis of identity has been framed religiously and has stripped Islam of its universality and makes the religion appear as a national or ethnic affiliation.

Dr. Ghannouchi discussed the weakness of our Muslim organizations, the alienation of the masses and the lack of true leadership. He argues that many of these organizations are being run and almost owned by a few individuals. He further argues that the vast majority of American Muslims are not associated with any local or national organizations, and most do not even attend Jummah prayer. Even more, he claims that Muslim organizations are not open to new members, are not inclusive, and are neither transparent nor democratic.

Communities and countries do not thrive without a mission and rallying cause, which Muslims do not have. This is why we lack high aspiration, why our motivation is erratic, why our resolve is shaky and why our bond is weak. It is no wonder that we have no voice or

impact. In many cases Muslims mistake activism for mission. For quite some time, "doing something" has replaced the need to do what is needed to be done as prescribed by divine guidance.

The Muslim world is, of course, where our community originated from. However, it is difficult to find anything in that background that tends to facilitate the successful founding and development of a relevant and empowered community. How can change begin when people have little or no tradition of civic engagement and little or no experience organizing themselves, resolving differences, managing their affairs, or even expressing their opinions freely??

"We have seldom bothered to trace, never mind tackle, the root causes of our crises. We haven't invested much time or energy in determining how to best repair the damage, or how to prevent crises from reoccurring in the future. It should, then, come as no surprise that most of these crises have resulted from changes that we neither foresaw nor addressed adequately and from issues that we have denied or simply patched up for too long until they blew up in our face."

In his effort to answer the call, the author pointed out that Islam strongly and frequently upholds the values of fairness and kindness toward all people, regardless of their racial, ethnic, national or religious affiliation. These are universal and humane concepts, but Islam gives them a higher purpose and it reinforces them by purifying the intentions.

The author believes that our mission in this life should focus on self development, social outreach and civic engagement. Striving on these three fronts is the true meaning of jihad and is consistent with understanding Islam as a life mission. It is a mission which is centered on the uplifting of people and the betterment of society. The more we interact with one another, the stronger the society, and the more likely we can all cooperate for the common good.

Though out the book, the author emphasizes the importance of mission, vision and strategy coupled with all out involvement in the society.

"Fusing the divine mission and American patriotism together is our movement's secret recipe for revival / renewal of Islam and Renaissance of our community. This is the key to the to our contribution to the reform of our society. Up until now the lack of a sense of mission and our perception of incompatibility between religious devotion and patriotism has been the main cause of our disengagement, isolation, complacency and stagnation."

One of the key factors in the incredible and sustained success and growth of Prophet Muhammad's (SAW) movement was that he had a clear vision and a sound strategy with clear phases and milestones. Also, the simplicity of the message, the relevance of the cause, and the openness of movement were behind Islam's quick transformation into an indigenous and relevant mass movement.

The Prophet's (SAW) model of leadership has inspired everyone to not only have a leader and a mentor, but to also serve as a leader and mentor.

Green Tip of the Month: Plastic Bottled Water

Green Tip of the Month

Join the Unbottle Water Campaign! Stop the One-Time Disposable Plastic Bottled Water!!

Water is a sacred and limited resource. We need to appreciate, preserve and protect it – not waste it.

Water scarcity is a critical issue in a large part of the world. On average, **2.5 gallons** is the amount of water allocated per person per day in much of the world. However, **400 gallons** is the amount of water the average American family uses per day, according to the Environmental Protection Agency.

Americans buy over 70 billion bottles of water a year — enough to circle the globe more than 370 times! The number of plastic bottles that our own Muslim community buys and throws in the trash is staggering and unacceptable.

Plastic bottled water is more expensive than tap water and has a greater environmental impact. Consider buying a water filter, and you can save more than a thousand dollars a year. In blind taste tests, many people could not tell the difference between bottled water and filtered tap water. Plus, studies show that bottled water is not any healthier than filtered and purified tap water.

Fossil fuels are needed to make the containers that most bottled water comes in. It takes more than 30 million barrels of oil a year to make the plastic that is used for the world's bottled water - enough to keep almost two million cars running for a year. Another way to think of it: when you pick up a water bottle at the supermarket, hold it up and imagine it is filled ¼ with oil. That's how much in fossil fuels it took just to manufacture it!

Disposable plastic water bottles create excessive waste. Water bottles are made of completely recyclable polyethylene terephthalate (PET) plastics, but PET's don't biodegrade they photo degrade, which means they break down into smaller fragments over a long period of time. Those fragments absorb toxins that pollute our waterways, contaminate our soil, and sicken and kill animals. Unfortunately, most of the water bottles bought are not recycled and end up in landfills, the absolute worst place for them to be.

Join and Support the Unbottle Water Campaign!

Stop the use of the one-time disposable plastic water bottle. Use filtered and purified tap water. Invest in personal reusable water containers. Support the installation and use of refillable water bottle stations in our public areas.



For more information, contact the Islamic Environmental Group of Wisconsin at info@IslamicEnvironmentalGroup.org

The Islamic Environmental Group of Wisconsin, a volunteer group formed in 2005, intends to educate its members, the Muslim community and the general public about the Islamic environmental teachings, to apply these teachings in daily life and to form coalitions with others working toward a just, healthy, peaceful and sustainable future.



Celebrating 9 Years.

Connecting Faith and Sustainability

<http://IslamicEnvironmentalGroup.org/> <https://twitter.com/WIGreenMuslims>

Eid ul-Fitr 2014







ISM Community Outreach

2:213 And mankind is naught but a single nation

Milwaukee Iraqi Youth Leadership program



Visitors to the Islamic Society of Milwaukee (July-August)

- ◆ Milwaukee Iraqi Youth Leadership Program
- ◆ Minnesota Youth Group
- ◆ Nursing students from Cardinal Stritch University

If you know of any group that would like to visit the ISM, please contact the ISM at (414) 282-1812 or email us at ismooffice@ismonline.org.

Iqama Jama'ah Prayer Times at ISM

September/October

Day	Fajr	Dhuhr	Asr	Maghrib	Isha
September					
1-10	5:30	1:10	4:45	+5 min	9:00
11-20	5:45	1:10	4:30	+5 min	8:45
21-30	6:00	1:10	4:15	+5 min	8:15
October					
1-10	6:00	1:10	4:00	+5 min	8:00
11-20	6:15	1:10	4:00	+5 min	8:00
21-31	6:30	1:10	3:45	+5 min	8:00

ISM Today is a publication of the Islamic Society of Milwaukee, a 501 (c)(3) not-for-profit religious organization.

All articles, news, events, pictures, and other content should be submitted to
ISMToday@ismonline.org

Bakery, Grocery and Restaurant

مخبز وبقالية ومطعم

Holyland الأراضي المقدسة

لسنا الوحيدون..... ولكننا المتميزون



قهوة وشاي ومربيات Coffee & Tea



ألبان وأجبان Dairy Products



قسم اللحوم Meat Section



تشكيلة من المعلبات Canned food



الشوكولا والحلويات Sweets



مخللات وزيت Olive oil & pickles



خضار وفواكه Fruits & Vegetables



بهارات متنوعة Spices



أرز Rice

قسم خاص باللحوم الطازجة Fresh Meat

حمص- باب غنوج - سندويش شاورما - فلافل Hummus, Falafel & Shawerma Sandwiches

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