



FAITH, SERVICE, PEACE



**In the Name of God, The Compassionate, The Merciful
ALL DULLES AREA MUSLIM SOCIETY(ADAMS)
46903 Sugarland Road, STERLING VA 20164.
WWW.ADAMSCENTER.ORG**



Imam Magid and Pastor Bob Roberts



Imam Magid and Rabbi Nosanchuk

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I. All Dulles Area Muslim Society(ADAMS) Overview



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The All Dulles Area Muslim Society (ADAMS), one of the largest Muslim communities/mosques in the DC Metro Area and in the United States, is a non-profit 501c (3) Organization that serves over 6000 families(25,000 people) with 11 branches in Virginia/DC - Ashburn, Crystal City, Fairfax, Greater Gainesville, North Reston, South Riding, Sterling/Herndon, Sully/Chantilly, Tysons Corner, and Washington DC. ADAMS is governed by a 13-member democratically elected Board of Trustees that includes both men and women. ADAMS Provides Religious services & education and social activities to several thousand people a week. ADAMS engages in regular interfaith, government relations, social services and community service, and has one of the largest Cub Scout, Boy Scout and Girl Scout programs in the DC Metro area. ADAMS Coordinates 25 Friday Prayers at 11 Locations. ADAMS Eid Holiday Prayers are attended by 15,000 to 25,000 People at 6 ADAMS Eid Holiday Locations. ADAMS has the Adams Compassionate Healthcare Network (ACHN) Clinic to help people of all Faiths for their basic healthcare.

ADAMS is a leading American Muslim Community and Mosque in Local, Regional, National, and International Interfaith Relations. The All Dulles Area Muslim Society(ADAMS) sponsors and participates in over 100 meetings and events a year with Protestant, Evangelical Christian, Roman Catholic, Jewish, Hindu, Sikh, Jain, Latter-day Saints, Sikh, Bahai, and Zoroastrian faiths. ADAMS is involved in the following Regional Interfaith Organizations

ADAMS and ACHN Clinic was recognized by Bi-Partisan support in the Commonwealth of Virginia for community service

<https://lis.virginia.gov/cgi-bin/legp604.exe?151+ful+HJ934>

<https://lis.virginia.gov/cgi-bin/legp604.exe?161+ful+HJ207ER>

- 1) Fairfax Faith Communities in Action – ADAMS Executive Director(Imam Mohamed Magid) is the chairperson [Http://www.fairfaxcounty.gov/dsm/CIL/fcia.htm](http://www.fairfaxcounty.gov/dsm/CIL/fcia.htm)
- 2) Interfaith Conference of Metropolitan Washington – ADAMS Chair(Rizwan Jaka) is Board Member of Interfaith Conference of Metropolitan Washington
<http://www.ifcmw.org>
- 3) Loudoun Interfaith Bridges - ADAMS has a representative(Humera Subzwari) on the Board and ADAMS-Ashburn Chairperson(Syed Akhter Alam) is on the Committee
<http://loudouninterfaithbridges.org/>
- 4) Muslim Christian Coalition to Protect Middle East Christian - ADAMS President (Syed Moktadir) is the Vice-Chair <https://hcef.org/programs/mcc/>
- 5) ReachOut International Advisor and Muslim-Christian Federation International (Pakistan)
- ADAMS Chair (Rizwan Jaka) has been a special advisor for these projects
<http://www.viennaconnection.com/documents/2014/dec/09/viennaokton-connection-dec-10-2014/>

II. ADAMS



ADAMS Received FBI Award

The All Dulles Area Muslim Society would like to highlight the many activities and positive contributions we make to the success and benefit of our nation. We are especially pleased to help every American understand why ADAMS and our Imam Mohamed Magid have been so frequently honored by our Interfaith and Civic partners, as exemplary models for helping to keep America the beacon of religious freedom and the beneficiary of the talents of all immigrants here.

ADAMS was founded in the early 1980s as a community center and place of worship for the small number of Muslim families then in northern Fairfax/eastern Loudoun areas. From that humble beginning, ADAMS has grown to some 6000 or more families (approximately 25,000 to 35,000 people), including top professionals in medicine, Information Technology, Academia, Engineering, Law, Government Service and other critical fields.

For example, virtually every hospital and medical care facility in this area includes significant numbers of American Muslim Doctors, nurses, homecare or EMS specialists, and other trusted and critical medical practitioners. So many other professions similarly include ample numbers of American Muslims, including college professors and other teachers, First Responders, IT experts, taxi and other drivers, journalists, and yes, even members of the US Military, past and present.

ADAMS is particularly proud of our Imam Mohamed Magid, who has been frequently invited to the White House of both President Bush and Obama, who of course thoroughly vetted his background before asking him to be a critical advisor on so many committees and working groups. Moreover, the Imam has been asked by the US State Department and many other top global NGO's to participate in missions and groups traveling to the Muslim world and beyond, helping local Governments to counter radicalization and terrorism.

ADAMS itself has long enjoyed a special relationship with the US State Department and other USG Agencies, which have frequently asked ADAMS to host Delegations from many foreign countries, to learn how to better integrate new immigrant communities into their own societies, with the successful model ADAMS developed over the years. ADAMS has been frequently recognized for such work, and was twice awarded the FBI Director's Community Leadership Award (once to ADAMS as a whole, once to Imam Magid, plus another to our affiliate Muflehun) for the services we provide.

ADAMS has also been commended (twice) by unanimous Special Resolutions in the Virginia General Assembly for our community services, and the ADAMS Compassionate Healthcare Network free clinic that provides medical care and services to uninsured and other needy Virginians. ADAMS has received special awards from the Fairfax County Board of Supervisors for its own work and for that of members of its leadership team. County leaders in Fairfax and Loudoun have also frequently cited ADAMS and the community for its efforts like Feed the hungry programs, FAITH (Foundation for Appropriate and Immediate Temporary Help) and its food pantry, countering domestic abuse, clothing and household goods store, Herndon without Hunger food distribution program, and many other similar community assistance services.

ADAMS has become a national model for both interfaith and civic outreach. A leading American Muslim Community and Mosque in Local, Regional, National, and International Interfaith Relations, ADAMS sponsors

and participates in over 100 meetings and events a year with Protestant, Evangelical Christian, Roman Catholic, Jewish, Hindu, Sikh, Jain, Latter-day Saints, Sikh, Bahai, and Zoroastrian faiths. ADAMS has a key role with the following Regional Interfaith Organizations: the Fairfax County Faith Communities in Action, Loudoun Interfaith Bridges, Loudoun Clergy Working Group, Loudoun Multicultural Advisory Board, the Interfaith Conference of Metropolitan Washington, Muslim Christian Coalition to Protect Middle East Christians, and ReachOut International Advisor and Muslim-Christian Federation International (Pakistan), and others. Two ADAMS branches are co-located with synagogues, and another with a Christian Church, and ADAMS has even led various efforts to rebuild Christian Churches and help Christian minorities overseas. For 10 years ADAMS has hosted an annual Passover Seder with our Jewish and interfaith colleagues.

We also enjoy superb relationships with Virginia national, state and local Government officials, who have been frequent visitors to our ADAMS prayer services and outreach programs, to participate in countless activities like Candidate Forums, Legislative Updates with our State Senators and Delegates, Annual Law Enforcement Appreciation programs, Eagle Scout Courts of Honor, interfaith Iftars and others. Our Candidates Night events have attracted virtually every local candidate for office, with thousands of ADAMS and interfaith members attending these critical forums to learn about those candidates' positions.

Any list of interfaith partners, civic and other ADAMS supporters nationwide would be immense.. Please review the rest of this document for the some key examples of ADAMS work.

We fully understand that global events have raised concerns among mainstream Americans who have little contact and hence little familiarity with Islam and Muslims. There have been too many high profile incidents of depraved people claiming to act in the name of Islam. Yet ADAMS (and the vast majority of mosques nationwide) has been quick and unrelenting in our condemnation of such actions, and in our efforts to note that such despicable acts are anathema to the very tenets of Islam.

We therefore deeply appreciate the opportunity to remind our contacts from every part of America that ADAMS has been a force for understanding and peace, and for helping our community reach out more effectively to their non-Muslim American neighbors, friends and colleagues. We continue to seek ways to promote a better understanding of our faith, and are working with our interfaith and civic partners on a new initiative, the ***Alliance for an Indivisible America 2020***, that seeks to accomplish exactly that.

We are determined to make Muslims just the latest group of immigrants who have been making America great for over two centuries, and who can help us all keep the USA as the world's shining beacon of freedom and the land of opportunity for all those who pursue and share the American Dream.

III. ADAMS – National Security, Interfaith, and Peace efforts.



American Muslims Against ISIS & Terrorism

For over 15 several years, ADAMS has served on the American Muslim Sikh Advisory Committee to the FBI Washington Field Office (WFO). We have always encouraged open dialogue and cooperation from the Muslim community with law enforcement in order to both protect our nation while simultaneously protecting individual civil rights accorded by the Constitution of the United States. ADAMS has hosted several Town Hall meetings with the FBI WFO at our mosque, and we have had many advisory sessions with the WFO Director and Field Agents where we have shared our mutual concerns and explored ways of strengthening our cooperation.

FATWA(Religious Ruling) Against Terrorism

https://www.adamscenter.org/wp-content/uploads/2014/07/FATWA_Muslims_Against_Terrorism.pdf

FBI Presents Director's Community Leadership Award to the All Dulles Area Muslim Society Community, Imam Magid, and Humera Khan

<https://www.fbi.gov/image-repository/washingtondc-press-releases-2016-04-15-16-2.jpg/image-view-fullscreen>

<https://www.fbi.gov/about-us/partnerships-and-outreach/community-outreach/dcla/2015/washington-field>

<https://www.fbi.gov/washingtondc/press-releases/2016/fbi-washington-field-office-presents-directors-community-leadership-award-to-the-all-dulles-area-muslim-society>

<https://www.fbi.gov/news/stories/photo-gallery-2012-directors-community-leadership-awards/humera-khan-washington-field-office/view>

Member of Department of Homeland Security Countering Violent Extremism Working Group

http://www.dhs.gov/xlibrary/assets/hsac_cve_working_group_recommendations.pdf

ADAMS Muslim Family were Victims of 9/11 Attacks

<http://wjla.com/news/videos/osama-bin-laden-dead-muslims-also-victims-of-bin-laden-59944>

ADAMS Community Member SSGT Ayman Taha Served in US Army and was Killed in Action

<http://www.washingtonpost.com/wp-dyn/content/article/2006/01/04/AR2006010400003.html>

ADAMS mourns the loss of life and suffering of the victims of the mass shootings in San Bernardino, CA and Savannah, GA <https://www.adamscenter.org/?p=3599>

Sep 10/11, 2014 - Voice of America - US Muslim Leaders Condemn ISIS

<http://www.voanews.com/content/us-muslim-leaders-condemn-islamic-state/2447167.html>

<http://www.pbs.org/wnet/religionandethics/2014/09/11/us-muslim-leaders-united-isis/24103/>

<https://www.adamscenter.org/?p=1252>

MUFLEHUN - Counter-Radicalization organization - Chaired by Imam Magid(ADAMS) and Humera Khan(Executive Director) <http://www.muflehun.org/>

ADAMS Hosts Seminar on Preventing Violent Extremism in the Muslim American Community since 2011

<http://muflehun.org/event-internet-safety-workshop-what-parents-need-to-know/>

CBS National Evening News Vigil Against ISIS

<http://www.cbsnews.com/news/not-in-my-name-muslim-community-rallies-against-extremism-isis-paris-attacks/>

CNN - 9/28/15

<http://www.cnn.com/2015/09/28/opinions/bergen-how-to-defeat-isis/index.html>

WJLA ABC Nov 20

<http://wjla.com/news/local/muslim-rally-at-white-house-condemns-terrorism>

New York Times Article

<http://www.nytimes.com/2015/02/20/us/muslim-leaders-in-us-seek-to-counteract-extremist-recruiters.html>

ABC News' Martha Raddatz speaks to an imam in Virginia fighting attempts by ISIS to lure young Muslim Americans into extremism.

<http://abcnews.go.com/ThisWeek/video/countering-isis-recruiting-tactics-29141084>

-- ADAMS Interviews start at Video Time Period 1:30

Imam Magid(ADAMS) was on Fox BUSINESS Channel

<http://video.foxbusiness.com/v/4107734801001/imam-stops-isis-recruitment-/?#sp=show-clips>

<http://video.foxbusiness.com/v/4332385280001/imam-mohamed-magid-worried-about-isis-recruitment-1-is-too-many/?#sp=show-clips>

<http://video.foxbusiness.com/v/4628072043001/imam-mohamed-magid-we-have-to-stand-against-violent-extremism/#sp=show-clips>

INTERFAITH, SCOUTING, AND CIVIC ENGAGEMENT



ADAMS Interfaith Women's Heritage Month Event



ADAMS Boy Scouts and US Flag Pole Presentation

Muslim-Jewish Pinewood Derby Scouting Event:

<http://washingtonjewishweek.com/main.asp?Search=1&ArticleID=14690&SectionID=4&SubSectionID=4&S=1>

All Dulles Area Muslim Society focus on Religious Freedom Around The World

https://www.adamscenter.org/wp-content/uploads/2014/07/ADAMS_RELIGIOUSFREEDOM.pdf

Interfaith Seder at ADAMS(4/19/2014)- A 2011 Documentary short about an Interfaith Seder hosted by The All Dulles Area Muslim Society(ADAMS) Mosque and the Washington Area Jews for Jewish-Muslim Understanding. Produced By Matt Spangler <http://vimeo.com/24281822>

THE U.S. MUSLIM & CHRISTIAN COALITION (MCC) INAUGURAL DINNER AND FUNDRAISER for IRAQI Christian Refugees in Jordan

<https://www.facebook.com/hcef.peace/photos/a.147001795340086.21502.121007801272819/948710408502550/?type=1&theater>

CNN Article on ADAMS Scouting

<http://religion.blogs.cnn.com/2011/08/15/muslim-community-embraces-scouting/>

Voice of America on ADAMS Scouting

<http://www.voanews.com/content/a-13-2006-07-25-voa48/398307.html>

Loudoun Times: Jul 21, 2014 – Boy Scout member of All Dulles Area Muslim Society troop 1576, is facilitating a school supply and backpack collection for children of U.S. military families as part of the process for earning Eagle Scout status. He is doing the project through Operation Homefront.

http://www.loudountimes.com/news/article/local_boy_scout_collects_backpacks_for_children_of_military_families

ADAMS Interfaith IFTAR and Eagle Scout Court of Honor

http://www.leesburgtoday.com/news/article_ec5b561e-e4da-11e1-a42b-0019bb2963f4.html

Washington Post -Loudoun Extra(6/13/2014) – ADAMS Compassionate Healthcare Network(ACHN) Clinic in Chantilly serves patients in Loudoun, Fairfax

http://www.washingtonpost.com/local/new-free-clinic-in-chantilly-serves-patients-in-loudoun-fairfax/2014/06/13/ca9cb3b8-f308-11e3-914c-1fbd0614e2d4_story.html

Loudoun Times(5/14/2014) – Girl Scout Gold Award Ceremony at ADAMS

http://www.loudountimes.com/communities/article/sterling_boulevard_gold_awards_and_a_golden_opportunit

ADAMS Interfaith PEACE Gathering and Law Enforcement Appreciation

<http://www.youtube.com/watch?v=tYNxhHP3ZcM>

All Dulles Area Muslim Society focus on Religious Freedom Around The World

https://www.adamscenter.org/wp-content/uploads/2014/07/ADAMS_RELIGIOUSFREEDOM.pdf

Imam Mohamed Magid and ADAMS takes a strong stand against antisemitism and Holocaust denial and believes it's important for other Muslim leaders to do so as well.

<http://www.ushmm.org/confront-antisemitism/antisemitism-podcast/imam-mohamed-magid>

<http://www.washingtonpost.com/wp-dyn/content/article/2006/12/20/AR2006122001718.html>

Imams Visit Auschwitz, Nazi Death Camp, Pray For Holocaust Victims

http://www.huffingtonpost.com/2013/05/23/imams-auschwitz-muslim-nazi-holocaust_n_3326547.html

U.S. MUSLIM & CHRISTIAN COALITION (MCC) INAUGURAL DINNER AND FUNDRAISER

<https://www.facebook.com/hcef.peace>

Christian & Muslim Interfaith Event for Pakistani Christians - Better Relations between Christians & Muslims

<http://www.viennaconnection.com/documents/2014/dec/09/viennaokton-connection-dec-10-2014/>

ADAMS - 2006 Muslims help Rebuild Churches in Pakistan

<http://www.connectionnewspapers.com/news/2006/feb/01/adams-center-builds-bridges-by-repairing-churches/>

IV ADAMS and Freedom of Religion & Christian and Minority Rights around the world

American Muslims stand for the Islamic principle of freedom of religion. We call for the religious freedom and civil rights of minorities in Muslim majority countries and the protection of all churches, synagogues, temples, and any other houses of worship in Muslim majority countries and in every nation around the world.

We support the findings of a study on Muslim-Majority and Muslim-Minority Communities in a Global Context, that addresses the roles and responsibilities of Muslim majorities toward minorities. The paper can be read here: http://www.brookings.edu/papers/2011/08_muslim_communities_magid_khan.aspx

Hundreds of Muslim scholars and intellectuals from over 120 countries, along with representatives of Islamic and international organizations, as well as leaders from diverse religious groups and nationalities, gathered in Marrakesh on 25-27 January 2016 to reaffirm the principles of the Charter of Medina in the Marrakesh Declaration to reaffirm Rights of Religious Minorities in Predominantly Muslim Majority Communities
SOURCE: <http://marrakeshdeclaration.org/marrakesh-declaration.html>

In January 2006, ADAMS partnered with the Sangla Hill Rebuilding Coalition to raise money to **rebuild the Christian churches** burned by mobs in Sangla Hill, Pakistan.
(<http://www.connectionnewspapers.com/news/2006/feb/01/adams-center-builds-bridges-by-repairing-churches/>)



In September 2009, ADAMS raised money to help Christian victims of the attack in Gojra, Pakistan as well.

In 2013, ADAMS **condemned the heinous attacks** on Pakistan Churches and sent donations to Peshawar Christians via ReachOut International (Please see attached report from ReachOut International).

In 2014, ADAMS and other Muslim organizations help raise money for Christian & Muslim interfaith event for Pakistani Christians - Better Relations between Christians & Muslims.

<http://www.connectionnewspapers.com/news/2014/dec/10/pakistan-ambassador-keynotes-interfaith-event/>
<http://www.viennaconnection.com/documents/2014/dec/09/viennaokton-connection-dec-10-2014/> (page 3)

In 2015, ADAMS hosted US Muslim & Christian Coalition (MCC) Inaugural Dinner and Fundraiser for Iraqi Christian Refugees. (<https://www.facebook.com/hcef.peace/photos/a.147001795340086.21502.121007801272819/950227908350800/?type=1&theater>)



On the evening of Wednesday, October 21, 2014, ADAMS Center was honored to host the visit of His Eminence Theodosius (Atallah) Hanna, Archbishop of Sebastia Orthodox Church Patriarchate of Jerusalem. While at the Center, H.E. Archbishop Theodosius met with leaders of the Muslim community and with some of our Interfaith Peace Corp partners. After Isha prayers, the last prayer of the day, His Eminence spoke to ADAMS community members attending the prayer about presenting a message of peace and fellowship.

<https://www.adamscenter.org/?p=1454>



In October 2010, ADAMS hosted an Interfaith event featuring two Nigerian interfaith icons, Imam Muhammad Ashafa and Pastor James Wuye, both former Nigerian militia leaders turned peace-makers who have spent years trying to end such warfare and conflicts in their home country.

http://www.adamscenter.org/announcements/The_Imam_and_the_Pastor

In the Quran:

One of the fundamental truths established by God is that **no one can be compelled to deny any faith its right to exist**: In the Holy Quran, God says: “Let there be no compulsion in religion” (The Holy Quran 2:256)”

God states in the Quran that He has **created people of various backgrounds** in order for us to know each other and to compete in **good deeds**: “O Humanity! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware.” (The Holy Quran 49:13)

“For those who have true faith (Iman); and those who follow the scriptures of the Children of Israel, and the followers of Jesus and Sabians (monotheist), whoever believes in God and the Last Day and does good deeds, they will have their reward with their Lord. They will fear not, nor shall they grieve.” (The Holy Quran 2:62)

God states in the Quran: “Say ye: We believe in God and the revelation given to us and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord. We make no distinction between any of them, and it is unto Him that we surrender ourselves.” (The Holy Quran, 2:136)

In Sunnah (the example of the Prophet Muhammad (PBUH) and subsequent leadership:

ADAMS reminds all faith communities of the approach of **Prophet Muhammad (PBUH)** who, during his lifetime, **welcomed the Christian delegation of Najran** and arranged their stay in Madina in a secure place close to his mosque. The Prophet gave permission to the delegation to pray in Masjid al-Nabawi (Prophet's Mosque in Medina).

Prophet Muhammad sent a message to the **monks of Saint Catherine's Monastery**, Mount Sinai:

"This is a message written by Muhammad ibn Abdullah, as a covenant to those who adopt Christianity, far and near, we are behind them.

Verily, I defend them by myself, the servants, the helpers, and my followers, because Christians are my citizens; and by Allah! I hold out against anything that displeases them. No compulsion is to be on them. Neither are their judges to be changed from their jobs, nor their monks from their monasteries. No one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims' houses.

Should anyone take any of these, he would spoil God's covenant and disobey His Prophet. Verily, they (Christians) are my allies and have my secure charter against all that they hate. No one is to force them to travel or to oblige them to fight. The Muslims are to defend for them.

If a female Christian is married to a Muslim, this is not to take place without her own wish. She is not to be prevented from going to her church to pray. Their churches are to be respected. They are neither to be prevented from repairing them nor the sacredness of their covenants. No one of the nation is to disobey this covenant till the Day of Judgment and the end of the world."

Umar ibn al-Khattab, **second leader of Islam** (Year 634-644) granted security of life and property to **all inhabitants of the city of Jerusalem** and specifically presided over the security of churches and crosses as part of the mission to ensure their places of worship remained intact, never to be taken over nor pulled down. During Umar's rule all were **free to follow their religion** and were protected from harassment and attack. When invited to pray at the Church of the Holy Sepulchre, Umar even chose to pray some distance from the Church, for fear that in the future Muslims might use this as an incorrect excuse to take over the Church to build a Mosque. The Christians of the city gave the key of this Church to Muslims, and to this day this key remains with the Muslims as token and symbol of the **mutual trust** that existed between the **Muslims and Christians**.

King Abdullah of Jordan gave land to Christian denominations to build churches at the baptism site of Jesus:

<http://www.baptismsite.com/content/view/106/37/lang.english/>

Sheikh Rashid Al Makhtoum founded St Mary's Catholic Church in Dubai:

<http://www.saintmarysdubai.com/aboutus.asp>

Imam Ahmed Al Tayeb, the Grand Imam of Al-Azhar University & Mosque in Egypt states that Muslims are not only obligated NOT to harm Christians, but to protect and defend them and their places of worship.

V. ADAMS and MUSLIM and JEWISH PARTNERSHIP



ADAMS at Holocaust Museum



ADAMS Hosted Passover Seder



ADAMS Muslim-Jewish Pinewood Derby

The Interfaith Conference of Metropolitan Washington has brought together Christian, Jewish and Muslim groups in DC Area since 1980 and now brings together Baha'i, Buddhist, Hindu, Islamic, Jain, Jewish, Latter-day Saints, Protestant, Roman Catholic, Sikh and Zoroastrian faith communities - <http://ifcmw.org/>

Please see articles about Muslim-Jewish cooperation and partnership over the past decade. We have been working together with local Synagogues in Northern VA since the 1990s.

We have spoken to many International News Agencies about our work and communicated this message around the world to the Middle East, Asia, and Africa

Muslim-Jewish Pinewood Derby Scouting Event held 3 times

<http://www.jweekly.com/article/full/61666/building-race-cars-and-connections-jewish-muslim-cub-scouts-get-revved-up-f/>

Since 2006 ADAMS has been hosting an Interfaith Seder

A Documentary short about an Interfaith Seder hosted by The All Dulles Area Muslim Society(ADAMS) Mosque and the Washington Area Jews for Jewish-Muslim Understandin

Produced By Matt Spangler <http://vimeo.com/24281822>

Article about the Seder at ADAMS Mosque

<http://www.voanews.com/content/us-mosque-hosts-passover-seder--120606134/138529.html>

ADAMS has been attending and participating in Washington Hebrew Congregation Seders and MLK Shabbat Service and Day of Service since 2006

<http://www.graydc.com/content/news/mlkdayofservice-365681831.html>

Foundation for Ethnic Understanding Muslim-Jewish Twinning Weekend 200+ Mosques/Synagogues from around USA and the World <http://www.ffeu.org/season-of-twinning>

ADAMS and NVHC twinning

<http://www.nvhcreston.org/live/nvhchange-social-action/interfaith-relations/>

May 31, 2008 ADAMS-Ashburn Mosque Branch Open House Mosque and Beth Chaverim Reform Congregation Synagogue as Neighbors <http://www.youtube.com/watch?v=FHJx7DAqnyA>

2012 Ramadan Mosque and Synagogue
https://www.youtube.com/watch?v=z_0K898G19A

ADAMS Reston Friday Prayers at Northern Virginia Hebrew Congregation Synagogue News Video since 2008.
Dialogue and Partnership started in 1990
<http://www.bbc.co.uk/news/world-us-canada-19289226>

Washingtonian of the Year Imam Magid and Rabbi Nosanchuk
<http://www.washingtonian.com/2010/01/01/2009s-washingtonians-of-the-year-imam-mohamed-magid-and-rabbi-robert-nosanchuk/>

Rabbi Ron Kronish at ADAMS
http://www.huffingtonpost.com/ron-kronish/jews-and-muslim-coexistence_b_4137677.html

We have been a part of the Jewish Community Holocaust Remembrance event and invited to do a reading portion at the event for several years <http://patch.com/virginia/annandale/yom-hashoahnorthern-virginias-2014-holocaust-observance>

60 Imams, Rabbis Meet In Washington For Muslim-Jewish Interfaith Summit
http://www.huffingtonpost.com/2014/11/24/washington-muslim-jewish-summit_n_6214506.html
<https://ffeu.wordpress.com/2015/11/25/summit-of-washington-area-imams-and-rabbis/>

In 2006, ADAMS Main Center Mosque has hosted Holocaust Remembrance Event with Holocaust Survivor Johanna Neumann and Rabbi Nosanchuk spoke at that event
<http://besatthepromise.tumblr.com/page/2>

Imam Mohamed Magid and ADAMS takes a strong stand against antisemitism and Holocaust denial and believes it's important for other Muslim leaders to do so as well.

<http://www.ushmm.org/confront-antisemitism/antisemitism-podcast/imam-mohamed-magid>
<http://www.washingtonpost.com/wp-dyn/content/article/2006/12/20/AR2006122001718.html>

Imams Visit Auschwitz, Nazi Death Camp, Pray For Holocaust Victims
2010 – American Muslim Imams

<https://www.ushmm.org/confront-antisemitism/antisemitism-podcast/imam-mohamed-magid>
<http://www.state.gov/j/drl/rls/rm/2010/147230.htm>
<http://www.politico.com/story/2010/08/imams-join-us-officials-at-nazi-sites-0412202013> –World Imams/
2013 – World Imams
http://www.huffingtonpost.com/2013/05/23/imams-auschwitz-muslim-nazi-holocaust_n_3326547.html
https://www.youtube.com/watch?v=1DNY_h8NhhE

Roots Leaders Speak to Interfaith Audience at ALL Dulles Area Muslim Society (ADAMS) Center in Sterling, VA - June 1, 2015

On the evening of June 1st, Ali Abu Awwad, Rabbi Hanan Schlesinger, and John Moyle (Leader of Friends of Roots) shared the story of the Roots project with a large interfaith audience gathered at the All Dulles Area Muslim Society (ADAMS) Center located in Sterling, VA.

<http://www.friendsofroots.net/media-from-the-us-tour---mayjune-2015.html>

ONE VOICE Events with Israeli and Palestinian Speakers at (BCRC Synagogue & ADAMS-Ashburn) and ADAMS Main Center

http://blog.onevoicemovement.org/one_voice/2013/03/interfaith-communities-discuss-religion-and-politics-with-onevoice-activists.html

http://blog.onevoicemovement.org/one_voice/2013/10/

Loudoun Times: Jul 30, 2014 Unity in conflict: Loudoun Jewish and Muslim communities hold peace vigil

http://www.loudountimes.com/news/article/unity_in_conflict_loudoun_jewish_and_muslim_communities_hold_peace_vigil435

VI. SUMMARY: Islam and Muslims Condemn Terrorism **Islam and Muslim Follow and Respect the US Constitution**

A premier American Islamic religious law council issued a fatwa (religious resolution) against terrorism, affirming that Islam absolutely condemns and forbids terrorism and extremism. The Quran, Islam's revealed holy text, states: "Whoever kills a person [unjustly] it is as though he has killed all mankind. And whoever saves a life, it is as though he had saved all mankind." (Quran, 5:32)

The same American Islamic religious law council also issued a fatwa on 'Being Faithful Muslims and Loyal Americans,' which clearly specifies that Islamic teachings require Muslims to respect the law of the land. There is no inherent conflict between the US Constitution, the Bill of Rights, and the values of Islam. In fact some 30% of enslaved Africans who helped build America were of Muslim Descent. American Muslims are partners in national security and are working with law enforcement on countering violent extremism.

The oft-misunderstood (and even feared) "Sharia" is simply Islamic law based on the Holy Quran and the teachings of the Prophet Muhammad. It governs Muslim prayer, fasting, marriage, burial rituals, dietary guidelines, and other aspects of Islamic life. The five critical objectives of Sharia are protection of human life, freedom of religion, protection of intellect, protection of children, and protection of property. Sharia also encompasses belief in God, all of His revealed Scriptures, and all of His prophets.

One of the fundamental truths established by God is, "There shall be no compulsion in religion." [Quran 2:256] and the Ten Commandments of the Bible and the Ten Commandments in the Quran [6:151-153; 17:22-38] are strikingly similar. Therefore, belief in the Torah, or belief in the Gospel as revealed to Jesus, is Sharia. No Muslims are trying to take over America, but rather seek to contribute to and help our country like all Citizens.

Halakha (Jewish law) means "the way" and uses Aggadah as the philosophy behind the law. Many American Jews voluntarily bring disputes to the Beth Din (courts that adjudicate Jewish law) whose decrees are upheld like any other voluntary agreement in which parties agree to delegate decisions (similar to arbitration). Beth Dins also issue rulings on divorce, certification of kosher establishments, burial, etc. Like Sharia, such decisions are not binding in US courts, but simply provide guidance to those who voluntarily accept the Beth Din's authority and do not affect the rights of anyone else.

There is NO mention of stoning in the Quran, and Islam condemns the horrific tribal practice of honor killings. Imam Magid had done hundreds of training sessions around the world to counter domestic violence against women. <http://www.faithtrustinstitute.org/news/national-imam-training>. Honor killing is a practice that can be traced back to Ancient Rome and other ancient tribes. There is no place for permitting illegal acts under the guise of misguided use of religion or culture. People of faith with an understanding of the historical context of divine revelation and a belief in the overarching principles of due process and mercy unequivocally reject stoning, honor killings, and domestic violence.

Islam also has promoted women's rights since its inception almost 1500 years ago. Islam was the first society to institute and protect women's rights to property ownership, inheritance, education, and divorce, and other basic safeguards. This same legal status was not provided for women in the West until centuries later.

VII. Islamic Law (Sharia), Religious Freedom and Respect for the Law of the Land (U.S. Constitution and Virginia Constitution).

In November 2011, the All Dulles Area Muslim Society (ADAMS) hosted an Interfaith event addressing how Islamic Law (Sharia) and Jewish Law (Halakha) are practiced in the USA and how they function in the context of religious freedom under U.S. and Virginia Constitution Law.

As ADAMS Executive Director, Imam Mohamed Magid, explained, Sharia is "Islamic law, based on the Holy Quran and the teachings of the Prophet Muhammad, which governs the practice of Muslims in Islam, specifically on issues like when and how to pray, when to fast, how to conduct marriage, death and burial rituals, and other aspects of Muslim life." He outlined the following 5 objectives of Sharia:

Protection of Human Life, Freedom of Religion, Intellect, Children, Property

Imam Magid noted that the word "sharia" in Arabic means "source of water" and encompasses not only the practice of Islam, but belief in God and all the Scriptures, etc. Therefore, belief in the Torah is Sharia, as is belief in the Gospel as revealed to Jesus. He emphasized that Sharia laws and their application can and have changed depending on their environment. For example, American Muslim scholars agreed long ago that a legal civil divorce would be accepted as a religious divorce as well, and the terms of that divorce can be implemented through a legal prenuptial agreement. Similarly, Muslims and other religious scholars continue to debate issues as they surface, like surrogate pregnancy, life support, etc.

The discussion about halakha, which means "the way", discussed Jewish law as juxtaposed to "aggadah," the philosophy behind the law. There is often some difference between halakha and aggadah until a balancing point can be found on a specific issue. While the Torah is the main source of guidance for Jews it only contains the "chapter headings," while "God revealed additional guidance to Moses," passed from generation to generation until written down. As dissent and disagreement is tolerated and respected in Judaism, all opinions are recorded. Therefore a minority opinion could become a majority opinion in a new context.

It was also pointed out that the "practice of the place" does not always coincide with Jewish law, and people sometimes have different opinions from a Rabbi's ruling using the philosophy (aggadah) as justification. However, Jews have different perspectives on who has the final authority on making changes in the law - some believe its only Moses who has that authority, while others suggest that it remains only with communities, or only Rabbis, or any individual who has attained knowledge through education.

Some American Jews voluntarily bring disputes to the Beth Din – Jewish courts that enforce traditional Jewish law – whose decrees are enforced like any other voluntary agreement to delegate decision, similar to arbitration. Beth Dins also issue decrees on such issues as divorce, certifying kosher establishments, burial, etc. These decisions are not binding in U.S. courts, but provide voluntary guidance to Jews who accept the authority of those courts. Religious courts granting religious divorces or making rulings on aspects of religious practice do not impinge on the rights of the majority or anyone other than those who voluntarily seek their authority. In addition, religious groups have worked for getting those state laws needed to protect religious rights. Jews have worked to secure kosher laws similar to the Halal laws in Texas, and Virginia now has a law on Kosher and Halal Food. New York and New Jersey have full time divisions of kosher enforcement, staffed by Rabbis, to inspect establishments that offer kosher food for sale and confirm they are following proper Jewish rituals.

During the Q&A session, some audience members noted their concern of Sharia in the USA and the fear that courts will be asked to permit illegal acts in the name of religious freedom. Imam Magid responded by reassuring there is no place for permitting illegal acts under the guise of religion and added, "this would suggest the American legal system is weak, when it is in fact strong enough to allow certain aspects of religion that do not conflict with American law."

When asked if Sharia as practiced overseas will come to the United States, he responded, "Those practices are irrelevant to America - this is a different country with a different context."

The final remarks re-emphasized there is no conflict between the U.S. Constitution, Civil Codes and the Sharia Law that governs the religious practice of Muslims in the United States, just as there is no conflict between U.S. civil law and Jewish Halakha law, or Roman Catholic Canon Law. There is no reason whatsoever to expect that an American Muslim following the precepts of Sharia for the practice of his or her faith, will in any way violate or even conflict with the laws, traditions and codes of the U.S. or state Governments

Islamic teachings in fact require Muslims to respect the laws of the land where they live as minorities, provided they do not conflict with the obligation to obey God - a position commonly held by Jews and Christians as well. There is consequently no inherent conflict between the US Constitution, the Bill of Rights, and the values of Islam, as there is no conflict with other faiths in the USA. Contrary to the erroneous perceptions and Islamophobic propaganda of political extremists, Islamic teachings stress the sanctity of human life, the dignity of all humans, and respect for human, civil and political rights and religious freedom. More importantly, they espouse the same universal moral values on which the U.S. Constitution was established and on which the Bill of Rights was ratified. A premier Islamic Religious Law Council has already issued a Fatwa (Religious Resolution) on 'Being Faithful Muslims and Loyal Americans'.

According to the Holy Quran, God Says: "Let there be no compulsion in religion." One of the fundamental truths established by God is that no one can be compelled to accept any Faith.

The following are excerpts of relevant Religious Scripture from the Quran, Torah, and Bible:

"We have sent down to you, Muhammad, the Scripture of the Qur'an with the truth, as a confirmation of all the Scripture that preceded it – and as a guardian over it to preserve divine guidance. So judge between them by what God has sent down, and do not follow their whims over what has come to you as a clear statement of the truth. For each faith community among you, We have appointed a Divine Law and a way of life. And had God so willed, He would have made all of you one faith community without a choice. But He has intended to test you in what He has given you. Thus race with one another to good works! To God is your return – all of you. He shall then tell you the truth about all that you have been disputing." (Chapter 5, verse 48)

"To God alone belong the treasures of the heavens and the earth. It is He alone who extends abundant provision to whomever He so wills. And He alone restricts it. Indeed, He is all-knowing of all things. He has laid down for you, O humankind – in whatever He has already revealed to you, O Muhammad – all the tenets of Heavenly religion, the likes of which He had first enjoined upon Noah, and that which He had thereafter enjoined upon Abraham, and upon Moses and upon Jesus; namely: You shall be steadfast in establishing the religion of God. And you shall not divide therein! To those who worship other things than God, difficult is the way to which you call them. It is God alone who chooses to draw near to Himself whomever He so wills – thus He guides to Himself whoever turns to Him in penitence." (Chapter 42, verses 12-13).

This verse clearly shows that the Prophets brought to the world the same religion, of the Oneness of God. The word Sharia in this verse means to legislate or to set forth for you, and by this definition, whatever God revealed to Noah, Abraham, Jesus and Moses was a set of Sharia laws, including worshipping God alone.

"God states in the Quran: "Say ye: We believe in God and the revelation given to us and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord. We make no distinction between any of them, and it is unto Him that we surrender ourselves." (The Holy Quran, 2:136)

"For those who have true faith (Iman); and those who follow the scriptures of the Children of Israel, and the followers of Jesus and Sabians (monotheist), whoever believes in God and the Last Day and does good deeds, they will have their reward with their Lord. They will fear not, nor shall they grieve. (The Holy Quran 2:62)

"God states in the Quran: "O Humanity! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware. "(The Holy Quran 49:13)

God revealed in the Qur'an: "I do not neglect the deeds of any one of you who works, whether male or female. You are of one another." [The Holy Quran 3:195] The Quran also states: 'The believers, men and women, are protectors, one of another.' (Quran 9:71) The Prophet Muhammad said "Your Heaven lies under the feet of your mother."

Reverend William Montgomery Watt (1909-2006), a Scottish historian, wrote that before Islam began, "the conditions of women were terrible - they had no right to own property, were (held) to be the property of the man, and if the man died everything went to his sons." Islam, however, by "instituting rights of property ownership, inheritance, education and divorce, gave women certain basic safeguards." [The Coracle, the Iona Community, summer 2000, issue 3:51, pp. 8-11] Rev. Watt noted that women were not accorded with such legal status in the West until centuries later.

It is also useful to note the Ten Commandments of the Bible and the Ten Commandments in the Quran (Chapter 6, verses 151-153; Chapter 17, verses 22-38) are strikingly similar:

Quran: "Say to them: "Come! I will recite what God has in fact forbidden to you:

- 1. That you shall not associate anything as a god with Him.*
- 2. And to your parents you shall be good.*
- 3. And you shall not kill your children because of indigence; We provide for you and for them.*
- 4. And you shall not come near lewdness, what is manifest of it and what is hidden.*
- 5. Take not life, which God hath made sacred, except by way of justice and law. All this has He enjoined upon you, so that you may understand the commandments of God and observe them.*
- 6. And you shall not ever approach the wealth of the orphan in your care – except in the fairest manner, until he reaches full maturity and you return it to him.*
- 7. And in trade, fill the measure and weigh the balance with all justice; We do not task any soul beyond its capacity.*
- 8. And when you speak out, be fair, even if one party is a close relative.*
- 9. And fulfill the covenant of God. All this has He enjoined upon you, so that you may become mindful of the Commandments of God.*
- 10. For, indeed, this is My way, a straight one. So follow it. Thus, you shall not follow other crooked ways, for they will separate you from His way. All this has He enjoined upon you so that you may be God-fearing."*

Ten Commandments from the Book of Exodus

- 1. I am the Lord your God, which has brought you out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.*
- 2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to*

them, not serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

3. *Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*
4. *Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and raised the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.*
5. *Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.*
6. *Thou shalt not kill.*
7. *Thou shalt not commit adultery.*
8. *Thou shalt not steal.*
9. *Thou shalt not bear false witness against thy neighbor.*
10. *Thou shalt not covet thy neighbor's house, nor thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.*

We reaffirm Islam's absolute condemnation of terrorism and religious extremism, and the use of violence against innocent lives. There is no justification in Islam for extremism or terrorism. Targeting civilians' life and property through suicide bombings or any other method of attack is haram (forbidden) and those who commit these barbaric acts are criminals, not martyrs. Sharia Law therefore clearly and unequivocally states:

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

And following the prescriptions of Sharia law, we pray for the defeat of extremism and terrorism, and for the safety and security of our country, the United States, and its people, and for the safety and security of all inhabitants of our planet. We also pray that interfaith harmony and cooperation will prevail both in the USA and all around the globe.

Why Jews Can't Criticize Sharia Law

Like Jewish law, Islamic law is worthy of protection in the United States



Similarities between Judaism and Islam are easy to see. Both are monotheistic religions for whom the Lord is One. Both are religions based on revelation. In both, law is central, and personal and social existence is governed by a divinely ordained legal system.

There are also many obvious parallels between Judaism's legal system, known as halacha, and the Islamic legal order of sharia. Both purport to instruct us in how to attend to every aspect of one's life: one's getting up and one's going out, one's sexual practice and one's business practices. For some adherents of each, religious law also dictates political life, such as for whom to vote.

Despite this kinship, there are those in the Jewish community who would condemn Islam and sharia, arguing that, unlike Judaism, Islam is not worthy of the protections of American law.

David Yerushalmi, author of a model law banning sharia, argues that sharia differs from halacha because of its different "threat matrix." Sharia, he tells us, requires faithful Muslims to impose Islamic law on the world "violently," and its adherents should be charged with sedition against the United States. Rabbi Jon Hausman, a self-styled "warrior rabbi" from Massachusetts, tells us that in Judaism, unlike Islam, the law of the state is the law (in Aramaic, *dina d'malchuta dina*) so you don't have to worry about such religious "imperialism."

These commentators' understanding of both sharia and halacha is markedly defective.

1. As Hausman surely knows, the reach of *dina d'malchuta dina* is debated among rabbinic commentators. Some limit the application of the Jewish legal system to property issues, others extend it to apply to all secular law that does not violate Jewish law. In any case, Hausman's suggestion that halacha is a personal legal system—not relevant to civic life and politics—neglects both

Jewish history and halacha itself. In Baghdad during the Middle Ages and in Poland during the time of the Council of the Four Lands, from the 16th to the 18th centuries, for instance, Jewish communities had their own courts, and Jewish law was enforced by secular authorities. And even today, thousands of Jews in both the United States and Israel look to rabbinic courts and halacha to resolve all manner of civil disputes.

While clearly some Muslims do view sharia as a hegemonic political force, the vast majority of Muslims, especially those living in the West, view sharia no differently from the way Jews view the halachic system: as an overarching guide to ordering one's life. Muslim jurists have always drawn on sharia to mandate that fellow Muslims obey the laws of the land in matters that sharia does not prohibit. In numerous instances (see Koran 5:11), Muslims are told to "honor their contracts" and so to honor the "social contract" represented by the law of the land. The Fiqh Council of North America, the leading interpreter of Islamic law in the United States, ruled as recently as September 2011 that "there is no inherent conflict between the normative values of Islam and the U.S. Constitution and the Bill of Rights."

2. Daniel Pipes recounts in a 2009 article an incident in England when the Indian Muslim owner of an old age home near Manchester proposed to switch to serving only halal food in the facility. After residents complained, the owner retracted the policy. To Pipes, the owner's desire to remove pork from the menu, even though apparently not implemented, is proof that Islam wishes to impose itself on all around it. But is this drive for "imperialism" the only explanation?

Indeed, Jewish law would have great sympathy for the position taken by the Indian entrepreneur. Though there are gray areas, Jewish law generally holds that one cannot benefit (or profit) from the sale of mixed milk and meat products. The legal compendium the *Shulchan Aruch* forbids Jews from selling non-kosher products on a regular basis (Yoreh De'ah 117.1). And

anyone who has read Daphne Barak-Erez's 2007 monograph *Outlawed Pigs: Law, Religion, and Culture in Israel* will appreciate the difficulties of commerce in pork products (or "white meat" as it is politely called) in Israel.

3. Critics of Islam make much of the Shiite legal doctrine of *taqqiyya* and the related concept of *kitman*, which allow one to dissemble or evade by misdirection in order to save a life or community from imminent destruction (see Koran 16:106). For these critics, the takeaway is that Muslims lie when it is in their interest, so we cannot trust their promises or make treaties with them.

But numerous Koranic references tell the believer to "mix not the truth with falsehood nor conceal the truth when you know what it is" (2:42). And further, "Conceal not [the truth]; for whomever conceals it is burdened with sin" (2:283).

Again, we must look to Jewish law analogues. Even the Chofetz Chaim, the rabbinic scholar most associated with truth-telling, allows "white lies" when they will produce social and interpersonal peace. (No threat of imminent destruction is required.) Maimonides allows one to lie about one's religion to save one's own life. And does anyone remember the Marranos?

My point is not to analyze the nuances of halacha, let alone sharia, but rather to underscore the inconsistency of attacking Islam for activities that Jewish law and practice would also permit, or even require.

These broadside attacks on sharia are reminiscent of Jewish polemical literature after the rise of Islam in the seventh and eighth centuries designed to show Judaism as superior. Later scholars such as the Meiri, though, moved on from polemics to classify Islam as a monotheistic religion close to Judaism. While there are certainly fundamentalist interpretations of Islam that we rightfully find dangerous and deplorable, it is time that Jews in America go beyond "gotcha" polemics and stop treating sharia and Islam as illegitimate expressions of man's search for the divine.

Marshall Breger is a professor of law at Catholic University.

VIII. Islamic FATWA(Resolution) AGAINST TERRORISM

**By Fiqh Council of North America
Premier Islamic Jurisprudence Council
17 Major Islamic Scholars in North America**

July 28, 2005

FIQH COUNCIL OF NORTH AMERICA ISSUES FATWA AGAINST TERRORISM

The Fiqh Council of North America wishes to reaffirm Islam's absolute condemnation of terrorism and religious extremism. Islam strictly condemns religious extremism and the use of violence against innocent lives. There is no justification in Islam for extremism or terrorism. Targeting civilians life and property through suicide bombings or any other method of attack is haram or forbidden - and those who commit these barbaric acts are criminals, not martyrs.

The Quran, Islams revealed text, states: "Whoever kills a person [unjustly]it is as though he has killed all mankind. And whoever saves a life, it is as though he had saved all mankind." (Quran, 5:32)
Prophet Muhammad said there is no excuse for committing unjust acts: "Do not be people without minds of your own, saying that if others treat you well you will treat them well, and that if they do wrong you will do wrong to them. Instead, accustom yourselves to do good if people do good and not to do wrong (even) if they do evil." (Al-Tirmidhi)

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

In another verse, God explains our duties as human beings when he says: Let there arise from among you a band of people who invite to righteousness, and enjoin good and forbid evil. (Quran, 3:104)
Islam teaches us to act in a caring manner to all of God's creation. The Prophet Muhammad, who is described in the Quran as a mercy to the worlds said: All creation is the family of God, and the person most beloved by God (is the one) who is kind and caring toward His family."

In the light of the teachings of the Quran and Sunnah we clearly and strongly state:

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

We issue this fatwa following the guidance of our scripture, the Quran, and the teachings of our Prophet Muhammad(peace be upon him). We urge all people to resolve all conflicts in just and peaceful manners. We pray for the defeat of extremism and terrorism. We pray for the safety and security of our country, the United States, and its people. We pray for the safety and security of all inhabitants of our planet. We pray that interfaith harmony and cooperation prevail both in the United States and all around the globe.

IX. Islamic FATWA(Resolution) On Being Faithful Muslims and Loyal Americans

By Fiqh Council of North America(FCNA)

Premier Islamic Jurisprudence Council

17 Major Islamic Scholars in North America

Resolution of the Fiqh Council of North America(FCNA)

Adopted in its General Body Meeting held in Virginia on September 24-25, 2011

On Being Faithful Muslims and Loyal Americans

Like other faith communities in the US and elsewhere, we see no inherent conflict between the normative values of Islam and the US Constitution and Bill of Rights. Contrary to erroneous perceptions and Islamophobic propaganda of political extremists from various backgrounds, the true and authentic teachings of Islam promote the sanctity of human life, dignity of all humans, and respect of human, civil and political rights. Islamic teachings uphold religious freedom and adherence to the same universal moral values which are accepted by the majority of people of all backgrounds and upon which the US Constitution was established and according to which the Bill of Rights was enunciated.

The Qur'an speaks explicitly about the imperative of just and peaceful co-existence, and the rights of legitimate self-defense against aggression and oppression that pose threats to freedom and security, provided that, a strict code of behavior is adhered to, including the protection of innocent non-combatants.

The foregoing values and teachings can be amply documented from the two primary sources of Islamic jurisprudence – the Qur'an and authentic Hadith. These values are rooted, not in political correctness or pretense, but on the universally accepted supreme objectives of Islamic Shari'ah, which is to protect religious liberty, life, reason, family and property of all. The Shari'ah, contrary to misrepresentations, is a comprehensive and broad guidance for all aspects of a Muslim's life – spiritual, moral, social and legal. Secular legal systems in Western democracies generally share the same supreme objectives, and are generally compatible with Islamic Shari'ah.

Likewise, the core modern democratic systems are compatible with the Islamic principles of Shura – mutual consultation and co-determination of all social affairs at all levels and in all spheres, family, community, society, state and globally.

As a body of Islamic scholars, we the members of FCNA believe that it is false and misleading to suggest that there is a contradiction between being faithful Muslims committed to God (Allah) and being loyal American citizens. Islamic teachings require respect of the laws of the land where Muslims live as minorities, including the Constitution and the Bill of Rights, so long as there is no conflict with Muslims' obligation for obedience to God. We do not see any such conflict with the US Constitution and Bill of Rights. The primacy of obedience to God is a commonly held position of many practicing Jews and Christians as well.

We believe further that as citizens of a free and democratic society, we have the same obligations and rights of all US citizens. We believe that right of dissent can only be exercised in a peaceful and lawful manner to advance the short and long term interests of our country.

The Fiqh Council of North America calls on all Muslim Americans and American citizens at large to engage in objective, peaceful and respectful dialogue at all levels and spheres of common social concerns. We call upon all Muslim Americans to be involved in solving pressing social problems, such as the challenge of poverty, discrimination, violence, health care and environmental protection. It is fully compatible with Islam for Muslims to integrate positively in the society of which they are equal citizens, without losing their identity as Muslims (just as Jews and Christians do not lose their religious identity in doing the same).

We believe that emphasis on dialogue and positive collaborative action is a far better approach than following the paths of those who thrive on hate mongering and fear propaganda. Anti-Islam, anti-Semitism and other similar forms of religious and/or political-based discrimination are all forms of racism unfit for civilized people and are betrayal of the true American as well as Islamic values.

May the pursuit of peace, justice, love, compassion, human equality and fellowship prevail in the pluralistic mosaic that is the hallmark of our nation.

X. Muslim Against Terrorism and Religious Extremism: **Muslim Position and Responsibilities**

I. Our Position on Terrorism

Humanity lives today in an interdependent and interconnected world where peaceful and fair interaction, including interfaith and intra-faith dialogue, is imperative. A grave threat to all of us nowadays is the scourge of religious and political extremism that manifests itself in various forms of violence, including terrorism. In the absence of a universally agreed upon definition of terrorism, it may be defined as any act of indiscriminate violence that targets innocent people, whether committed by individuals, groups or states.

As Muslims, we must face up to our responsibility to clarify and advocate a faith-based, righteous and moral position with regard to this problem, especially when terrorist acts are perpetrated in the name of Islam. The purpose of this brochure is to clarify a few key issues relating to this topic, not because of external pressures or for the sake of “political correctness”, but out of our sincere conviction of what Islam stands for. To this end, the Fiqh Council of North America (FCNA), an Islamic juristic body, issued a fatwa (religious ruling) on July 28th, 2005 which affirmed its long standing position on this issue, and was unequivocal in its condemnation of terrorism by stating: “Islam strictly condemns religious extremism and the use of violence against innocent lives. There is no justification in Islam for extremism or terrorism.”

Stating that it was issued “following the guidance of our scripture, the Qur’an, and the teachings of our Prophet Muhammad - peace be upon him”, the religious ruling confirmed the following salient principles:

- [1] All acts of terrorism, including those targeting the life and property of civilians, whether perpetrated by suicidal or any other form of attacks, are haram (forbidden) in Islam.
- [2] It is haram for a Muslim to cooperate with any individual or group that is involved in any act of terrorism or prohibited violence.
- [3] It is the civic and religious duty of Muslims to undertake full measures to protect the lives of all civilians, and ensure the security and well-being of fellow citizens. Recently, similar declarations against terrorism have been issued by religious scholars and leaders in the United Kingdom, Canada and Australia.

Irrespective of the legitimacy of grievances relating to aggression or oppression, terrorism is the epitome of injustice because it targets innocent people. Ends do not justify means, and innocent civilians should never pay the price for the misdeeds of others or be used as pawns in settling political or military conflicts. Muslims are bound by the Qur’anic prohibitions of taking an innocent life [Qur’an: 5:32; 17:33], considered as one of the gravest sins in Islam.

Furthermore, the Qur’an clearly demands that Muslims act justly and impartially, even when dealing with an enemy [4:135, 5:8].

II. Clarifying Related Issues

i. Jihad is not to be equated with terrorism.

Contrary to common misperceptions and mistranslations, the word jihad does not mean “Holy War” or war that is justified by differences in religious convictions. The Arabic equivalent of “Holy War” is never mentioned in the Qur’an. There is nothing “holy” about war, and it is described in the Qur’an as a hated act[2:216]. The Qur’anic Arabic term jihad and its derivatives mean, literally, to strive or exert effort. These terms are used in the Qur’an and Hadith [prophetic sayings] in three specific contexts: first, in addressing inward jihad or the struggle against evil inclinations within oneself [22:77-78; 29:4-7]; second in the context of social jihad, or striving for truth, justice, goodness and charity [25:52; 49:15]; and third, in the context of the battlefield, which

is often referred to in the Qur'an as Qital [fighting]. Combative jihad is allowed in the Qur'an for legitimate self-defense in the face of unprovoked aggression or in resisting severe oppression, on religious or other grounds [2:190-194; 22:39-41]. No verse in the Qur'an, when placed in its proper textual and historical context, permits fighting others on the basis of their faith, ethnicity or nationality.

Several stringent criteria must be met before combative jihad can be initiated. To begin with, as a "hated act", war should only be undertaken as a last resort after all other means have failed. Next, jihad cannot be randomly declared by individuals or groups, but rather by a legitimate authority after due consultation. Finally, the intention of Muslims engaging in combative jihad must be pure, not tainted by personal or nationalistic agendas. But even during a wartime situation, the teachings of the Prophet Muhammad (peace be upon him) and of the first caliph, Abu Bakr (r), laid down clear guidelines of humane behavior on the battlefield. These guidelines forbid the targeting of non-combatants, specifically the elderly, children, women, unarmed civilians and clergy, and the destruction of infrastructure. [Sunan Abi Dawood (Bab Al-Jihad); also Tareekh Al-Tabari].

Whereas war should be undertaken as a last resort to prevent a greater wrong, the ideal and general rule of Muslim behavior is peaceful co-existence with others in kindness and justice [60:8-9]. Indeed, the Qur'an recognizes plurality in human societies, including religious plurality, as part of God's plan in creation [10:19; 11:118-119]. This is why God calls for peaceful and respectful dialogue, not forced conversion whether through war or other forms of coercion [2:256; 3:64; 16:125; 29:46].

It is unfortunate that both extremists and detractors of Islam who distort the meaning of jihad propagate a false concept of jihad through expressions such as "jihadists", "Islamic terrorism", or references by terrorists to jihad. Such stereotyping and the use of terms such as "Islamic terrorist" are as unfair as referring to Timothy McVeigh as a "Christian terrorist", or claiming that abortion clinic bombers committed acts of "Christian terrorism". During the course of Muslim history, as has happened with similar norms in other societies and civilizations, the above rules of jihad were violated at different times and in differing degrees. However, the fact remains that Islamic teachings are to be based neither on the actions of some present or past Muslims, nor on past or present misinterpretations, but rather on the moral principles embodied in Islam's primary authentic sources.

ii. Islam does not consider people of other faiths as "infidels", and does not advocate violence against them.

First, the term "infidel" refers loosely to "someone having no religious faith, an atheist". This word and its meaning are totally incompatible with the Qur'anic statement that the People of the Book [Jews and Christians] believe in the same universal God as Muslims [29:46]. Moreover, the term infidel is not a correct translation of the Qur'anic term "Kafir", which means, literally, to cover up or to reject [a belief which is incompatible with one's own]. It is used in the Qur'an in various contextual meanings: some are neutral, where farmers are called Kuffar since they cover up the seeds with soil [57:20], some are positive, like rejecting or disbelieving in idolatry [2:256; 60:4], some refer to the rejection of belief in God, and others refer to rejecting a particular prophet while confessing belief in God.

Second, nowhere does the Qur'an call for violence against anyone merely on the grounds that he/she rejected Islam [2:256; 88:21-22; 6:107-108; 42:48]. All verses cited by the users of a "cut-and-paste" approach to claim otherwise (such as 9:5; 29:123), refer to a historical reality when groups or nations from various religious backgrounds engaged in hostilities and aggression against the nascent Muslim community during the Prophet's (p) time. Understanding that historical context and careful textual analysis leave no doubt that the permission to fight back had nothing to do with the religious convictions of these groups or nations, but was due rather to their aggression and gross oppression; it was a state security imperative. Even if some Muslims have disregarded these clear Qur'anic limits, Islam provides no justification, and cannot be blamed, for such actions.

Third, it is a disingenuous and misleading tactic to focus exclusively on verses that deal with the contingencies of legitimate self-defense, and to ignore the repeated and consistent statements in the Qur'an that emphasize the sanctity of human life [5:32], respect for human dignity [17: 70], acceptance of plurality, including plurality of religious convictions [5:48; 11:118], peaceful co-existence with all [60:8-9], universal and unbiased justice even with the enemy [4:135; 5:8], universal human brotherhood [49:13] and mercy to all creation [21:107]. The Qur'an is a whole and cohesive book, and should not be interpreted in a piecemeal fashion.

iii. Muslims are to act as responsible citizens.

It is a well established Islamic principle that citizens of a nation, regardless of its religious makeup, are required not only to uphold the laws of that country, but also to safeguard and protect the security and well being of the country and its people. This principle has recently been reiterated in several statements by the European Council of Ifta` and Research. This Council has called upon Muslim residents and citizens of Western countries to be faithful to the [social] contract according to which they were admitted as residents or naturalized as citizens, since fulfilling one's contracts is a religious duty according to the Qur'an, Hadith and the consensus of Muslim Jurists [see 5:1, 3:76, 17:34, as well as the concluding statements of the Council's 11th meeting in Stockholm, Jan 22-26, 2003, and its 14th meeting in Dublin, Feb 23-27, 2005]. Acts of terror by citizens of a country are condemnable both because these inflict violence on innocent people, and are treacherous actions that betray the very nature of citizenship.

iv. Islam prohibits religious extremism.

Extremism is contrary to the Qur'anic directive to Muslims to be a justly balanced community of believers (ummata wasata) so that, through the example of their lives, they may bear witness to the truth before all humankind [2:143]. This verse affirms beyond any doubt that the prescribed course for the Muslim community is the balanced middle way. All extreme tendencies are to be avoided. This injunction towards moderation and balance is emphasized repeatedly in other verses and in the practices and sayings of Prophet Muhammad (p), with reference to areas such as worship, duties to family, marriage, and other affairs. In fact, he specifically warned against extremism and exaggeration in religion (ghulow), saying: "*Ruined are those who insist on hardship in matters of faith*", and instructing his followers to: "Always follow a middle course, whereby you will reach your goal" (Sahih Al-Bukhari). It is these enlightened characteristics of moderation and tolerance, and the inclusion of the contributions of other faith communities and societies that led to the flowering of creativity, knowledge, and invention during several centuries and had a major influence upon the Renaissance.

v. Muslims are part of the universal human family and are committed to co-existing in peace and justice.

Beyond rejecting intolerance and extremism, Islam seeks to bring together people of different races, nationalities and religions, leaving the judgment of theological "correctness" of any person or community to God alone on the Day of Reckoning. While the Qur'an speaks about brotherhood of faith [49:10], it also speaks (in the same chapter) about a broader human family: "O humankind! We (God) have created you from a single (pair) of a male and a female and have made you into nations and tribes, so that you may come to know one another. Verily, the most honored of you in the sight of God is the most righteous (or God-conscious) of you. Surely, God is All-Knowing, All-Aware" (49:13; see also 30:22).

Note that this verse does not address Muslims exclusively, but rather begins with the inclusive term "O humankind," which embraces all people. It reminds humanity that they belong to one family with the same set of parents, albeit a diverse family, and that their differences are to be celebrated, not causes for division. It is also a reminder that diversity in unity and unity within diversity are possible. This sweeping statement in the Qur'an about a broad human family is a profound basis for peace for and among all people.

Beyond stressing the common family roots of all, a basic rule governing the relationship between Muslims and people of other faiths is that of peaceful coexistence, justice and compassion [60:8-9]. This verse lays out the duty of Muslims to treat others who are living with them in peace with equity (qist) and birr. The term birr and its derivatives are the same expressions used in the Qur'an and Hadith to refer to one's relationship with one's parents. Such a relationship is more than kindness, since it also includes love and respect. Building and nurturing this spirit of birr is a cornerstone in the fight against terrorism and religious extremism.

III. Countering Terrorism and Religious Extremism: Muslims' Responsibilities

It is incumbent upon all Muslims to uphold and clarify the correct position of Islam on issues such as terrorism and religious extremism. As the fatwa from FCNA explained, we must also take whatever steps we can to combat these scourges. These include the following:

- Educate Muslims, especially leaders and imams, about relevant Islamic teachings, societal concerns and responsive initiatives relating to terrorism and religious extremism.
- Publicize FCNA's "Anti-Terrorism and Anti-Religious Extremism Fatwa" in the community, understand it and encourage every mosque and Islamic educational entity across the country to endorse it.
- Hold leaders responsible for un-Islamic teachings, and encourage them to seek training from institutions and advice from FCNA.
- Organize youth outreach programs that provide clarification on the Islamic position regarding terrorism and religious extremism.
- Build and promote relationships and interaction with law enforcement officials, including sensitivity and diversity training.
- Reach out to our neighbors and interfaith institutions to create better understanding and cooperation.
- Forge alliances with national and international Islamic institutions to develop, promote, and implement a global, unified Muslim platform and initiatives against terrorism and religious extremism.

IV. An Appeal to People of All Faiths

In the interest of justice and positive change, we also request our neighbors and friends from other faiths to support us in this effort by speaking out against the recent backlash and widespread demonization of Islam and Muslims. Islamophobic statements and actions punish and victimize the entire global community of Muslims for the actions of a few, and hinder our efforts to provide a moderate voice, and promote mutual understanding and peace. Let us also not shy away from critically and honestly examining relevant issues of injustice, oppression, and the dehumanization of one another, all of which provide fertile ground for extremism, hate and ultimately senseless and indiscriminate violence. Let us realize that understanding is not the same as justifying, for there is absolutely no religious, political or other conceivable justification for any act of terrorism. The vicious cycle of violence in our interconnected world has to be broken, and we must work together to do so through mutual understanding and constructive dialogue, rather than allowing those who would divide us through hate to achieve their goals. It is the only hope for bringing about real and genuine mutual respect, justice and peace, God Willing.

XI. American Muslims are partners in National Security

American Muslims are partners in national security and are working with law enforcement on countering violent extremism. They are statistically and anecdotally more peaceful and less violent than many other demographic groups in the USA.

FBI Stats Locally

All 56 local field offices have relationships with local Muslim communities for youth programs and cooperative efforts. These leaders make up a network of contacts the field office can reach out to on short notice to deliver a message to their community in the event there is a threat or operational activity impacting that community. This network of contacts is also helpful when the FBI needs public assistance to support an ongoing investigation, to address concerns about FBI activities reported in the news media, or to provide additional details on information released by the FBI, such as crime statistics.

Source: <http://www2.fbi.gov/congress/congress10/hovington031710.htm>

Gallup:

<http://www.gallup.com/poll/148763/muslim-americans-no-justification-violence.aspx>

Pew Forum:

<http://pewforum.org/Press-Room/Press-Releases/New-Pew-Research-Center-Survey-Finds-Moderate-Attitudes-Among-Muslim-Americans.aspx>

Also, the results of Muslim Community Tips to Law enforcement result in the arrest of alleged terrorists shows the Muslim community is doing its part to protect the nation

<https://fds.duke.edu/db/attachment/1255>

<http://www.mpac.org/assets/docs/publications/MPAC-Post-911-Terrorism-Data.pdf>

Washington Post Article on National Summit/Conference Sep 10, 2014 – American Muslims United Against Violent Extremism

http://www.washingtonpost.com/local/us-muslim-leaders-denounce-islamic-state-pledge-to-dissuade-youth-from-joining/2014/09/10/e6a27f8e-38f9-11e4-bdfb-de4104544a37_story.html

Al Hurra TV – Middle Eastern TV coverage of National Summit/Conference Sep 10, 2014 – American Muslims United Against Violent Extremism

<https://www.youtube.com/watch?v=tDdYaw2aINQ&feature=youtu.be>

CBS Evening News – American Muslims March Against ISIS

<http://www.cbsnews.com/news/not-in-my-name-muslim-community-rallies-against-extremism-isis-paris-attacks/>

FBI National Muslim Outreach Partners

Source: http://www.fbi.gov/aboutus/partnerships_and_outreach/community_outreach/outreach_contacts

Muslim Community and the FBI Washington Field Office

<http://www.washingtonpost.com/wp-dyn/content/article/2006/09/20/AR2006092001675.html>

The actual rate of Middle East related terrorism is about 6% in the USA and 2% in Europe, yet 86 percent of media news stories on terrorism are on Middle East related terrorists. There is more of a threat from every day murders, and from domestic terrorism by white supremacists, anti-government, sovereign nation, and other homegrown extremist groups. The recent Colorado clinic terrorist is an example of this threat. We need to respond and counter all violent extremist threats without demonizing specific groups of innocent peace loving people.

<http://www.usatoday.com/story/news/2016/09/21/expert-terrorism-frightens-us-far-out-proportion-actual-risk/90799184/>

Gallup

Research shows that the U.S. identified more than 160 Muslim-American terrorist suspects and perpetrators in the decade since 9/11, just a percentage of the thousands of acts of violence that occur in the United States each year. It is from this overall collection of violence that "an efficient system of government prosecution and media coverage brings Muslim-American terrorism suspects to national attention, creating the impression - perhaps unintentionally - that Muslim-American terrorism is more prevalent than it really is." Never mind that since 9/11, the Muslim-American community has helped security and law enforcement officials prevent nearly two of every five al Qaeda terrorist plots threatening the United States^[2] and that tips from the Muslim-American community are the largest single source of initial information to authorities about these few plots.^[3]

<http://www.gallup.com/poll/157082/islamophobia-understanding-anti-muslim-sentiment-west.aspx>

In past 15 years after 9/11, 118 people in USA killed by Mideast related terror attacks, while more than 230,000 Americans have been murdered by Non Muslims in attacks. <http://www.usatoday.com/story/news/2016/09/21/expert-terrorism-frightens-us-far-out-proportion-actual-risk/90799184/>

There were 74 school shootings in an 18 month period from 2012 to 2014) done by NON-Muslims. (Reference: <http://www.cnn.com/2014/06/11/us/school-shootings-cnn-number/index.html>
https://en.wikipedia.org/wiki/List_of_school_shootings_in_the_United_States)

An FBI study of terrorism on U.S. soil from 1980 to 2005 found that 94% of terror attacks were committed by non-Muslims: http://www.fbi.gov/stats-services/publications/terrorism-2002-2005/terror02_05#terror_05sum

As Europol, the European Union's law-enforcement agency, noted in its report released last year, the vast majority of terror attacks in Europe were perpetrated by [separatist groups](#). For example, in 2013, there were 152 terror attacks in Europe. Only two of them were "religiously motivated," while 84 were predicated upon ethno-nationalist or separatist beliefs.

<https://www.europol.europa.eu/content/te-sat-2014-european-union-terrorism-situation-and-trend-report-2014>

Less Than 2 Percent Of Terrorist Attacks In The E.U. Are Religiously

Motivated <http://thinkprogress.org/world/2015/01/08/3609796/islamist-terrorism-europe/>

In June, Professors Charles Kurzman, of the University of North Carolina, and David Schanzer of Duke released a survey of [law enforcement's main worries](#). Nearly 74 percent of agencies reported that anti-government extremism was among their top three concerns, compared to the nearly 40 percent who said the same about Al Qaeda-inspired attacks

XII. American Muslim History

The descendants of many of the Muslim visitors of North America are members in many of our present day Indian tribes. Some of these tribes include the Alibamu tribe of Alabama, the Apaches, Anasazi, Arawak, Arikana, the Black Indians of the Schuylkill River area in New York, the Cherokees, Creeks, the Makkahs, Mahigans, Mohanets, the Nanticokes, the Seminoles, the Zulus, and the Zuni.

Columbus had two Captains of Muslim origin during his first voyage: Martin Alonso Pinzon (Captain of the Pinta) and his brother Vicente Yanex Pinzon (Captain of the Nina), wealthy expert ship outfitters who helped organize Columbus' expedition, repaired the flagship Santa Maria, and were related to Abuzayan Muhammad III, Moroccan Sultan of the Marinid Dynasty (1196-1465).

Approximately 30 percent of enslaved Africans brought here and who helped build America had Muslim backgrounds.

Some Examples:

Kunta Kinte (Key protagonist in Alex Haley's Book, Roots), was born in 1750 in Gambia. In 1767, he was captured and enslaved, shipped to Annapolis, and sold to a Virginia planter. Having learned the Qur'an as a boy, Kunta scratched Arabic phrases in the dirt and tried to pray every day after arriving in America.

From 1769 –1790s more than a dozen Muslim names appear in runaway slave advertisement ads like Jamina, Hagar, Mahomet, Armer, Osman, four Sambo's, Quamie, Ishmael, Mingo, Mustafa, and others who were described as of the Moorish breed or from a Moorish country.

In the late 1770s Salim the Algerian was a Muslim from a royal family of Algiers. He was captured by Spanish men of war and later sold into slavery to the French in New Orleans. He eventually got his freedom after running away from slavery. He lived a while among the Native American Indian tribes and settled in Virginia. Salim eventually met Thomas Jefferson, attended the 1st Continental Congress,

In 1788 a slave-ship set sail from West Africa, hundreds of men, women and children bound in chains and headed for American shores. Eight months later the survivors were sold in Natchez, Mississippi. Among them was the 26-year-old Abdul Rahman Sori, heir to the throne of one of the largest kingdoms in Africa. After two more decades and 40 years of enslavement another chance encounter finally led to a breakthrough. A meeting with a local printer who had a friend in the U.S. Embassy in Morocco resulted in an exchange of letters between the Sultan of Morocco and President John Quincy Adams. In a diplomatic exchange, President Adams agreed to do what he could to gain Abdul Rahman free passage to Morocco. The President appealed directly to Foster to let Abdul Rahman go. Reluctantly, Foster agreed, and manumitted him under one condition: that Abdul Rahman was not to enjoy the rights of a free man in the United States – he was to travel directly to Africa. To this day the legacy of Abdul Rahman, the *Prince Among Slaves*, lives on in his descendants. Some of his children were ultimately purchased free and returned to Africa, while the others remained enslaved in Mississippi and throughout the South. Seven generations later, one has survived the horrors of civil war in his native Liberia. Now he finds healing and purpose in a quest to uncover the story of his remarkable ancestor and unite the family torn apart nearly 200 years ago. By reestablishing bonds with his American relatives, he finally realizes Abdul Rahman's dream.

US Armed Services records confirm that Muslims participated in the Revolutionary War, the War of 1812, the Civil War, World War I, and World War II. Some examples: Peter Salem (Saleem), a former slave who fought in the Battle of Bunker Hill and at Lexington; Yusuf Ben Ali (aka Joseph Benhaley) fought with General

Sumter in South Carolina; Corporal Bampett Muhamed, Revolutionary Army 1775-1783; Sgt. Francis Saba, and Joseph Saba, a Fifer, Continental Troops 1775-1783; Max Hassan fought in the Civil War; Muhammad Ali ibn Said arrived in Detroit in 1861, found a teaching job, enlisted in the 55th Massachusetts colored regiment in 1863, and served bravely as Corporal, then Sergeant. In 1968, the United States Postal Service issued a postage stamp honoring Peter Salem's heroism. History reports that a Jewish man told the people that the word Salem was like "shalom" which means peace.

US geography reflects Muslim roots in more than 500 street, city, lake, and river names. Places like Mecca, Indiana; Morocco, Indiana; Medina, Ohio; Mahomet, Illinois; and Mahomet, Texas, are found throughout America.

Recent American Muslim history includes notables like Muhammad Ali, Kareem Abdul Jabbar, Hakim Olojuwon, Jermaine Jackson, Mos Def, Ahmad Rashad, David Chappelle

XIII. FBI Recognition of ADAMS



U.S. DEPARTMENT OF JUSTICE FEDERAL BUREAU OF INVESTIGATION

www.fbi.gov/washingtondc

FBI WASHINGTON FIELD OFFICE PRESENTS DIRECTOR'S COMMUNITY LEADERSHIP AWARD TO THE ALL DULLES AREA MUSLIM SOCIETY

WASHINGTON – The FBI's Washington Field Office is pleased to announce the All Dulles Area Muslim Society (ADAMS) Center as a recipient of the 2015 Director's Community Leadership Award (DCLA). The ADAMS Center was selected for their leadership role in building partnerships between law enforcement and the Muslim community to enhance mutual cooperation and public safety.

The Director's Community Leadership Award was created in 1990 as a way to honor individuals and organizations for their efforts in combating crime, terrorism, drugs and violence in America. Recipients of this award are nominated by each of the FBI's 56 field offices and are recognized for their service above and beyond the call of duty to help keep America and its residents safe.

The ADAMS Center is instrumental in developing and coordinating large scale events that engage interfaith leaders, community members, government and law enforcement officials at the federal, state and local level. The ADAMS Center provides a forum to share mutual concerns and explore ways of strengthening cooperation between law enforcement and community members. For more than 14 years, the ADAMS Center has served as a member of the Washington Field Office's Arab Muslim Sikh Advisory Council (AMSAC). The ADAMS Center has hosted the FBI for several events including town hall meetings, to allow direct engagement between the FBI and community members. In addition, the ADAMS Center regularly publishes communications to its community concerning the prevention of terrorism and all acts of violence in the United States and abroad.

"We are very fortunate to have such strong community partners in the ADAMS Center and its leadership team. For years, the ADAMS Center has worked tirelessly to share the perspectives and concerns of the local community with the FBI Washington Field Office and our law enforcement partners, so that we can be most responsive to the communities we serve and best prepared in keeping our citizens safe," said Assistant Director in Charge Paul M. Abbate. "Our goal is to form trusting relationships with the communities and people we serve. Together, we will continue our work in educating the public about law enforcement, and preventing acts of violence, terrorism, and hate crimes, while building a safe environment for our families and communities."

XIV. Virginia General Assembly Recognition of ADAMS

2015 SESSION

ENROLLED

HOUSE JOINT RESOLUTION NO. 934

Commending the ADAMS Center.

Agreed to by the House of Delegates, February 25, 2015
Agreed to by the Senate, February 26, 2015

WHEREAS, for more than three decades, the ADAMS Center in Sterling has strengthened the Northern Virginia community by providing health care services, interfaith advocacy, and youth and adult education opportunities while at the same time facilitating civic engagement; and

WHEREAS, founded in 1983, the ADAMS (All Dulles Area Muslim Society) Center is a nonprofit community organization that proudly serves thousands of individuals and families throughout Northern Virginia; and

WHEREAS, the ADAMS Center organizes a wide variety of educational and social events and participates in interdenominational programs and activities in the region; the center's main campus houses classrooms and a multipurpose hall and gymnasium for community events; and

WHEREAS, the ADAMS Center has two additional full-service campuses in Ashburn and Chantilly and six satellite campuses, with plans to expand the Sterling campus and construct another site in Gainesville; and

WHEREAS, the ADAMS Center also offers free health care services through the ADAMS Health Clinic and the ADAMS Compassionate Healthcare Network (ACHN), which consists of 80 volunteers, including 30 doctors; the ACHN refers patients to specialists free of charge; and

WHEREAS, the ADAMS Center has succeeded in its mission to serve and support the community with the hard work of its 25 staff members and executive committee, the devotion of countless volunteers, and many generous donations from individuals, organizations, and businesses; now, therefore, be it

RESOLVED by the House of Delegates, the Senate concurring, That the General Assembly hereby commend the ADAMS Center for more than 30 years of comprehensive service to the community; and, be it

RESOLVED FURTHER, That the Clerk of the House of Delegates prepare a copy of this resolution for presentation to the ADAMS Center as an expression of the General Assembly's admiration for the center's contributions to Northern Virginia.

ENROLLED

HD934ER

XV. Virginia General Assembly Recognition of ADAMS ACHN Clinic

2015 SESSION

ENROLLED

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Commending the ADAMS Center.

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ENROLLED

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