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Mission Statement

To enhance the understanding of Muslim cultures through educational and cultural activities involving the exchange of ideas and experiences among people of diverse cultures.

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Huma Khan

President's Corner

Crescent Peace Society (CPS) celebrates its tenth year of existence this fall. I am delighted to be writing these lines as its president in our first ever newsletter. I perceive this accomplishment to have dual importance. First, it marks our first formal written communication with the community. Second, it highlights the presence of fresh ideas in the form of our newer members who have become a viable part of this organization. I would like to recognize Huma Khan for her commitment to this cause and working hard to make this dream a reality.

I could not have personally picked a better time for this newsletter's first edition. It makes its appearance in Ramadan, the Muslim holy month which is followed by one of our major holidays – EID. Ramadan is about tolerance; respecting yourself and your beliefs and commitments; and rejuvenating your faith. These are the very needs of the hour both locally and internationally. I am proud to say that we can time this edition as a reminder about what CPS stands for.

We are very excited about our annual EID dinner on Sunday, the fifth of November. This year, as a mark of our tenth anniversary, we are proud to put together an elaborate program which features world renowned speaker, professor Akbar Ahmad, the Ibn Khaldun Chair of Islamic Studies at American University in Washington D.C. The dinner will be followed by a theatrical performance by Faryal Gohar, a celebrity from Pakistan, in a soul-string performance called "khali kamrah" or "The Empty Room."

This newsletter will serve as a communication tool as well as a platform for young members of our community to express their ideas and perceptions on various cultural, social and educational aspects of our society. I am looking forward to engaging these young minds in a healthy exchange of ideas and providing a forum to project their thought process, as they alone are the wave of the future of this country.

I would like to thank all the executive committee and Board members for working hard in conjunction with their personal and professional commitments. I would like to extend my warm wishes and greetings to all members of the various religious and ethnic sections of the Greater Kansas City community. I remind you to kindly remember people from all shades of life in your prayers and to help us build bridges that will allow us to reach out to each other. God bless you all.

Hussain Haideri

One Year Later...

October 8, 2006 marked the one-year anniversary of the devastating earthquake that struck Pakistan and India, killing more than 80,000 people and leaving nearly 3.5 million people homeless. A flow of humanitarian and medical aid from around the world followed the disaster, but a year later, families are still living in tents and camps and the outlook for winter is once again dreary – creating a recipe for a dangerous situation. United Nations relief officials estimate that \$94 million is needed to prevent another outbreak of death and disease in the region. According to reports from the region, the United Nations also faces a shortage of health workers, especially female workers in high altitude villages. Crescent Peace Society would like to remember all the victims of this devastating event, and urge all readers to donate generously to the relief cause.



*“Those who spend their wealth
in charity by night and day,
secretly and openly, they will
have their reward from their
Rabb (Allah).”
2:274*

A sampling of some agencies working actively in Kashmir and the impacted region:

Oxfam
www.oxfam.org.uk
South Asia Earthquake Relief Fund
www.southasiaearthquakerelief.org/
Global Giving
www.globalgiving.com
Islamic Relief
www.islamic-relief.com/
President's Relief Fund
www.presidentofpakistan.gov.pk/index.aspx
UNICEF
www.supportunicef.org
United Nations
http://www.unfoundation.org/features/southasia_earthquake.asp

From the Editor's Desk

Dear Readers,

Welcome to the first edition of the Crescent Peace Society newsletter. It is with great pride that I present this to you. This newsletter is not only a window into CPS, but it is also designed to echo the voices of local community members of all ages and ethnicities. Our goal is to present topics that are of interest to you and are significant to the time and place we live in.

Since I joined CPS earlier this year, I have been extremely impressed by the dedication and hard work of the executive team and the Board. Running an organization like CPS is no easy feat. It requires a full-time commitment, but the rewards of this duty far exceed the work involved. Being involved in the process of enhancing cultural understanding – the mission that CPS was founded upon – has been very fulfilling. CPS' annual picnic and health fair attracted a large crowd and were very successful in bringing together people of different faiths and backgrounds.

I would like to urge all of you to get involved and help us strengthen our mission of enhancing the understanding of Muslim cultures and exchanging ideas. More than any other time, now is the opportunity to mobilize and contribute to the well-being of our community.

I would like to thank my husband, Ali Bilgrami, for helping me with the newsletter's layout. Your comments and ideas are welcome. If you would like to contribute to future newsletter issues, please feel free to contact me.

Sincerely,

Huma Khan



CPS Picnic

The Crescent Peace Society's annual summer picnic was a sizzling success. Despite the sweltering summer sun, about 125 people attended and enjoyed the barbecue crafted by Abdi Nur and Ken Sonnenschein. Children entertained themselves by playing card games and enjoying the lake in the park. In addition to CPS members Mahnaz Shabbir, Sheila Sonnenschein and family, Iftexhar and Shaheen Ahmed, Hussain Haideri and family, Abdi Nur and family, Nadia Saeed and family, other notable guests included:



- Congressman Dennis Moore and his staff.
- Lewis W. Diugid, vice president and columnist of Kansas City Star.
- Colonel Nafees Mehmood, vice president of Heartland Muslim Council.
- Chaudhary Ijaz Ahmed, president of the Pakistan Association of Greater Kansas City.
- Syed E. Hasan, professor of geology and chair of the Department of Geosciences and University of Missouri, Kansas City (UMKC).
- Daniel Stoll, director of Center for International Academic Programs at UMKC.

CPS Health Clinic

Crescent Peace Society held its first Health Clinic on October 8, 2006 at the Leawood Community Center. The event attracted about 120 people from all walks of life, and featured booths with information about strokes and other significant medical issues. The Health Clinic was financed by CPS, with generous contributions from Pfizer, Bristol Myer and Sanofi Pharmaceuticals.

CPS president Dr. Hussain Haideri was on hand to check blood pressures. CPS board members Dr. Iftekhar and Dr. Shaheen Ahmed also provided information to guests about medical issues.

Imam Bilal Muhammed and Adil Shabbir, student at University of Missouri – Columbia, made speeches about the importance of Ramadan. Congressman Dennis Moore and his wife were among some of the prominent members of the Kansas City community that attended the event.

The Clinic was followed by an *Iftaar* (breaking of the fast) and dinner. CPS plans to make the Health Clinic an annual event.



Clockwise, from top left: CPS President Dr. Hussain Haideri checks the blood pressure of Mrs. Stephanie Moore, wife of Congressman Dennis Moore; CPS Board Members Iftekhar and Shaheen Ahmed with Kansas Congressman Dennis Moore; Adil Shabbir; Imam Bilal Muhammed



Food for the Spirit: Living the Sunnah

Imam Muhammad Magid and Sam Ross

Muhammad. His name in Arabic means “the one who receives bounteous praise.” But could any amount of praise suffice? An Arab poet writes, “The essence of beauty itself is his nature... His light dawned on the horizon, and his radiant guidance suffused the world” (Imam Busiri, “The Burda”, trans. Hamza Yusuf). The warmth of his light melted the hearts of the Arabs, a people hardened from violence and tribalism. It gave life to countless civilizations, which rose from peoples previously undistinguished in human history. Even now, across the chasm of fourteen centuries, his light continues to shine, a beacon for all those seeking guidance.

Due to his exalted nature, God connects our love of the Prophet (*peace be upon him*) to our love of Himself stating: “Say, (O Muhammad, to mankind): If you love God, follow me; God will love you and forgive you your sins. For God is Oft-Forgiving, Most-Merciful” (3:31). Indeed, the Prophet counseled us, “None of you truly believes until I am more beloved to him than the members of his household, his wealth, and the whole of mankind” (Sahih Muslim, Book 1, No. 70).

How can we make sense of this overwhelming statement? One way is to recognize that our love of the Prophet is in fact the love of nobility itself, for in the Prophet was the fullest realization of man’s potential for perfection. When we love him, we love who God wants us to, and who we can – in principle – be.

Let us take a moment then to assess our own level of love for the Prophet Muhammad. This article is *inshaAllah* dedicated to assessing our level of love for him and to helping us to increase it so that we might draw near to the one whom God called a “mercy to all the worlds” (21:107).

When assessing our love for someone there are at least three signs we can identify. The first is our desire to know as much as we can about him or her. Consider the example of a married couple that calls each other constantly just to know how the other spouse is doing or a sports fan who has memorized every statistic about his or her most favorite player. How much can we say that we know about the Prophet? Can we think of examples of his forbearance, his justice, his generosity, his humility, and his patience? How much do we know about his relationship with his wives, children, family, and God? The events of his “resume” are only the scaffolding of a rich and beautiful life.

A second sign of our love is the extent to which we try to please him or her. Again, consider the married couple that tries to surprise each other with notes of affection; buys gifts for one another; prepares one another’s favorite foods, etc. To what extent are our hearts preoccupied with pleasing Prophet Muhammad? One way we can determine if our actions will please him is to listen to the hadith of Aisha (*‘alayha rahmah*), who said that the Prophet’s character *was* the Quran. To what extent do we strive to implement the Quran in our daily lives?

A third sign of our love is that we long to be like him or her. Again, consider the sports fan who dons his favorite player’s jersey and practices imitating his or her every move. To what extent do we long to be like the Prophet Muhammad? We want to be the Prophet’s devoted followers, who “train” the way he “trained” and “play” the way he “played.”

In asking these questions, let us throw open our homes, our workplaces, our relationships, and our hearts for inspection. Let us ask ourselves: If the Prophet Muhammad visited us would he feel loved? Would he feel as though his sunnah (way of life), which God called “an exalted model of character” (68:4), was being enacted?

Imam Mohammed ibn Hagmagid is vice president of the Islamic Society of North America (ISNA) and executive director of the All Dulles Area Muslim Society Center in Sterling, Virginia. Sam Ross is a student of the Arabic language.

Originally published in Islamic Horizons, a publication of ISNA.

Youth Talk

Growing up in the United States

Bisma Akhtar

“Hey Bisma! I was wondering if you wanted to come to my pool party? The whole grade is invited!”

I glance back and spot my friend approaching me.

I think of a quick excuse. “Um, well I’m busy this Saturday, I have to go to this thing, this very important thing, sorry.” I stammer quickly.

Why couldn’t I tell the truth? My culture is different and sometimes, I just can’t do the same things that ordinary Americans do. Growing up in a Christian dominated society is hard for a Muslim like me because it is difficult to describe your religion without seeing puzzled faces staring back at you. Throughout middle school, I wanted to fit in with my other friends, so I always wished I could do the same things they did. I felt that my parents never understood this situation because they grew up in an entirely different atmosphere.

I later realized that my culture is unique and this uniqueness shaped me as an individual. Instead of being shy about my religion and culture, I should be speaking out about it and sharing my experiences. After all, I should be the one setting a good example.

Amina Chaudhri

I am an American-Muslim-Pakistani. Much of my life so far has been devoted to understanding every part of this somewhat obscure (and rather long) identity. In fact, I once underestimated its ability to form one.

I used to think that I was made up of three separate “labels” that could never relate. But growing up in the American culture with Pakistani parents and living life with Islamic values has helped me look at myself on a bigger scale. I managed to draw similarities between three very different yet surprisingly similar parts of my life.

It is just as important to me to be identified by the American culture as it is to be called Pakistani. And it is especially important – actually more of a blessing – for me to try and live each day as a good Muslim. I have realized it is essential to somehow relate all three, and so far I have been doing just that, experiencing life as an American-Muslim-Pakistani.

Shajiah Jaffri

If I could say anything to describe my experience as a Pakistani-Muslim teenager living in this time and city, I’d have to say it has been very exciting because I experience new things every day. On one hand, I have the culture I was born into and on the other hand, there is the culture I’ve been pushed into.

The downside is that I have to adjust to how different these cultures are. Pakistani and Indian films are in their respective languages, the food uses a wider array of spices, and the clothing isn’t limited to trousers and dresses. Nearly all Americans’ native language is English, the food isn’t entirely just American because it has blends of various cultures, and the clothing can be very creative and not always appropriate for Muslims. The American culture includes a blend of nationalities.

Fitting into either one of these cultures isn’t difficult despite their differences. I’ve had 15 years of experience. Sometimes I even feel more comfortable in the American culture because I absorb it everyday at school, while watching TV or surfing the web. Other times, I wish I was surrounded by my close Pakistani friends because with them I don’t have to explain why I’m wearing henna or the significance of Ramadan. But, no matter what, I don’t think I could ever choose between the two cultures. Both influenced (along with my religion) who I am today and my outlook on the world around me.

Issues and Trends

Re-arranged

Samara Nazir

For Sheba Shaffie, a psychiatrist in Overland Park, the marriage process all happened so fast. Her soon-to-be husband Khalid was visiting Pakistan with the intention of finding a wife. His sister-in-law recommended Shaffie, who was interning at the hospital where she worked. Khalid visited Shaffie at the hospital on Feb. 2, 1978, and 15 days later, once both families had made the final arrangements, Shaffie and Khalid were married.

In a predominately love-marriage American society, the concept of an arranged marriage may seem startling. But a majority of people in several Middle Eastern, South and East Asian countries prefer the process. Women are usually not forced into arranged marriages but agree to them for family values and religious, cultural and even personal beliefs.

Shaffie defined arranged marriages as a process without courtship, where an agreement of marriage is made but not forced upon either side. Arranged marriages hold both cultural and religious significance. Arranged marriage is the process preferred by the Pakistani community where Sheba grew up in, so she learned to understand and accept it.

In fact, Shaffie even recommended arranged marriages. She says parents, who are making the decision, are the ones who know you the best and go through particular care in picking someone for you.

“When you go to buy a shirt, you look at it from every angle,” Shaffie said. “You try it on, show it to your friends and family and are always willing to get an experts advice. Why not take the same care with marriage?”

For Shaffie, there was also the excitement of getting to know someone in a completely new situation. Plus, she says, she’s able to learn and adjust to Khalid’s personality and traits throughout her marriage.

Jomana Quaddour, a University of Kansas student, stressed that in no way are arranged marriages as forced upon women in the Arab-Islamic tradition, as many in the United States seem to think. Also, if she were to find someone on her own, it would be acceptable in her family, she said.

According to Quaddour, the father primarily handles the marriage process in the Arab-American culture. If a suitor is interested, he approaches her father and says something like, “I am interested in your daughter and would like to meet her.”

In such a scenario, Quaddour’s father would then get to know the guy through others who know him. If the suitor is someone Quaddour might be interested in, and meets her father’s criteria, her father would then suggest she get to know him as well.

"It is important to know what influences a person's behavior, or how religious he is, and if his values and ideas are similar to mine and my family's," Quaddour said. Parents take the time to learn this information and that is why she thinks the Islamic divorce rate is lower than the American divorce rate.

Hamed Ghazali, Islamic scholar and principal of the Islamic School of Greater Kansas City, agreed that the elimination process of potential candidates provides safety in a marriage and contributes to fewer divorces.

The misunderstanding of forced arranged marriages, Ghazali said, arises from misinterpreting Islamic beliefs. For instance, it is stated in Islamic scripture that a woman must have the consent of her parents before marrying. This can be misinterpreted as the parents having full authority over their daughter's marriage. He understands that requiring parents consent may sometimes lead to forced marriages, but states that such cases seldom occur and have little religious merit to back them.

Arranged marriages are also customary in the Hindu culture. Seeing her grandparents still in love and witnessing her parents' successful marriage, both in arranged marriages, Deepti Mathur said she preferred to have a traditional arranged marriage based on personal preference.

To her, arranged marriages are more realistic because people have a different mentality going into them. It isn't just about love; it also incorporates other aspects of a person's life.

Arranged marriages in the Indian culture work through family networking. Mathur's parents, as well as her relatives, will collectively look for someone who will match well with her personality. It brings unity among family members because everyone has a role in the process, and each person is enthusiastic about making it work, she says.

Once her parents find someone they are interested in, the parents of both families arrange a time to meet. A person marries into a family, not just to the individual person, so it is important for the families to connect. If things go well, the parents introduce their children. After the guy and girl get to know each other, they tell their parents if they are interested in marrying each other or not.

Although no exact statistic for arranged marriages is available, The U.S. News and World report does state that approximately 95 percent of marriages in India are arranged, and divorce is seldom heard of.

Shaffie, Quaddour and Mathur acknowledge the negative connotation associated with arranged marriages in Western society. From a professional viewpoint as a psychiatrist, Shaffie said that lack of opportunities for people in the Western culture to experience or talk about arranged marriages causes preconceived notions that the process is forced. Americans hear about arranged marriages through the media, which pick dramatic stories to portray. Shaffie suggested that those in or accustomed to arranged marriages educate others on the matter because, after 27 years of being happily married, Shaffie said she has found no reason for regret.

Samara Nazir is a law student at the University of Missouri, Kansas City.

Originally published in the University of Kansas Daily Kansan on Jan. 27, 2005

Medical Corner

Migraine-Induced Strokes

Iftekhhar Ahmed, M.D.

A migraine is a vascular headache resulting from changes in the sizes of the arteries in the brain. It is a common disorder that affects about six percent of men and 15-17 percent of women. Migraine-induced strokes are a rare complication of migraine. It is estimated that less than one percent of strokes result from migraine. However, many researchers believe that the incidence of migraine-induced strokes is much higher than reported. Here is a look at some of the effects of migraines.

Migraine with Aura: The International Society of Headache divides migraine into two categories. Migraine with aura refers to an abnormal sensation that a migraine is going to occur. Migraine without aura does not have visual symptoms preceding a headache. Multiple studies have indicated that although patients suffering from either type of migraine may be at higher risk of suffering from stroke, the risk is much higher in migraine patients with aura. Neither migraine with aura nor migraine without aura increases the risk of subarachnoid hemorrhage, or bleeding on the surface of the brain.

Women and Migraine-Induced Strokes: The incidence of migraine-induced strokes is higher in women than in men. A recent study that looked at the Magnetic Resonance Imaging (MRI) of migraine patients who had never had any clinical symptoms suggestive of a stroke, demonstrated that women with migraine also tend to suffer silent strokes more often than men do. Use of oral contraceptives and smoking in women who have migraine significantly increases the risk of migraine-induced strokes. Studies indicate that pregnancy may also increase the risk of strokes in women who suffer from migraine.

Migraine and Patent Foramen Ovale (PFO): PFO is a congenital heart disease in which a hole in the septum (wall) between the right and left atria of the heart occurs. Recently, multiple studies have indicated that the incidence of PFO is higher in migraine patients than people who do not suffer from migraine. Some of these studies have also indicated that treating PFO by surgical closure or anticoagulation decreases the frequency of migraine attacks.

Migraine and Radiation: A peculiar condition called SMART (stroke-like migraine attacks after radiation therapy) has recently been described in patients after cerebral radiation. It consists of prolonged, unilateral migrainous neurological symptoms with the MRI showing gadolinium enhancement in the affected hemisphere. Both neurological symptoms and MRI abnormalities resolve within a few weeks.

Treatment and Prognosis: No controlled trials are available to say if migraine induced strokes should be treated differently than regular strokes. In the absence of those trials, migraine-induced strokes are treated at the discretion of the treating neurologist using a drug regimen similar to the treatment of general strokes. In general, migraine-induced strokes have a better prognosis than other types of strokes.

To learn more about strokes:

American Heart Association: <http://www.americanheart.org>

Help for Headaches and Migraines: <http://www.helpforheadaches.com>

International Society of Headache: <http://www.i-h-s.org/>

Migraine Awareness Group: <http://www.migraines.org>

National Stroke Association: <http://www.stroke.org>



Crescent Peace Society History

The Crescent Peace Society is a not-for-profit organization established in 1996. The Society was formed after the Oklahoma City bombing by a small group of committed Muslims from the greater Kansas City area. This painful event in Oklahoma affected not only the victims and their families but also our entire nation. For the Muslim community, it affected our children who were afraid to attend their schools when there was much misinformation about who committed this heinous crime.

It was that single event when we felt that there was an absolute need for the Muslims living in the American society to enhance the understanding within the communities we live in, as to who we are and what we stand for. We are not the negative images portrayed in the media, which tends to report sensationalizing and controversial stories. We realized that we needed to reach out at the local level. Since 1996, the Crescent Peace Society has worked in the greater Kansas City area through a series of organized, educational and cultural interactions with other faiths and the media. We have been invited to speak at many churches, synagogues, various forums and radio talk shows.

The events of September 11, 2001 were another monumental moment for the American Muslim community. Harming innocent lives is barbaric and does not justify any cause, any group or any religion. The Crescent Peace Society condemned this act. However, we found the work that had been accomplished since 1996 was not enough to stop the hateful events that Muslims in our community experienced. There were not as many hate crimes reported in Kansas City as other major cities. Nonetheless we had them. Demand for Muslim speakers increased, as non-Muslims wanted to understand our faith - Islam. We have tried our best to put correct information in place. We have tried our best to show positive American-Muslim role models. Our request to our Muslim brothers and sisters is that we need your help in building bridges with our non-Muslim brothers and sisters. America is our country and we all need to be actively involved in both the Muslim and non-Muslim communities.

Our annual Eid Dinner has become a permanent fixture in the greater Kansas City area. We have organized and encouraged service projects especially for young members in the Muslim community. We want to show our children and the citizens of Kansas City that we are civic-minded, law abiding, socially conscience American Muslims.

Facts About Islam

Islam is an Arabic word meaning "submission" and in the religious context means "submission to the will of God". "Islam" is derived from the Arabic word "sal'm" which literally means peace. The religion demonstrates peace and tolerance. Muslims, the followers of Islam, are worldwide and number about 1.5 billion. Indonesia has the largest population of Muslims, totaling 210 million in 2004. Saudi Arabia has about 26 million. Roughly 40 percent of the seven to ten million American Muslims are African Americans.

All Arabs are not Muslims. All Muslims are not Arabs. Allah is the Arabic word for God, which is used throughout the world by all Muslims and by Christian Arabs. Muslims believe in the same God as Christians and Jews.

The message of Islam is, "Say, we believe in God and that which was revealed unto us, and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was revealed unto Moses and Jesus, and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered" (3:84). Islam can be traced to Adam, the first prophet of Islam. The Quran was however revealed in 610 AD to the Prophet Mohammad (*peace be on him*).

Ramadan: A Time for Devotion and Reflection

Huma Khan

Ramadan is the ninth month of the Islamic lunar calendar, and the month that Muslims believe the first verses of the Holy Quran were revealed to prophet Muhammed (*peace be upon him*).

Fasting, or *sawm*, during the month is one of the five pillars of Islam. Muslims fast daily for 29 or 30 days, from sunrise (*fajr*) to sunset (*maghrib*). Muslims are prohibited from eating, drinking and partaking in physical relations with one's spouse when they are fasting. Ramadan is a time of worship and all obscene and irreligious activities are to be avoided, including violence, anger, backbiting, envy, greed and lust. The purpose of fasting is to purify one's inner soul and to devote one's self to Allah and His message, and donate in *Zakah* (charity) to the poor and needy.

“It is the month of Ramadan in which the Quran was revealed, a guidance for mankind with clear teachings showing the Right Way and a criterion (of truth and falsehood). Therefore, any of you who witnesses that month should fast therein, and whoever is ill or on a journey shall fast a similar number of days later on. Allah intends your well being and does not want to put you to hardship. He wants you to complete the prescribed period so that you should glorify His Greatness and render thanks to Him for giving you guidance (2:185).

Fasting is not obligatory for children before the onset of puberty. Additionally, if fasting is dangerous to one's health, such as people with an illness or a medical condition, or elderly people, they are excused. Nursing and pregnant women are also exempt from fasting. Other individuals for whom it is considered acceptable not to fast are those in battle, and travelers who intend to spend fewer than five days away from home. In such conditions, the person is required to make up for the days they missed after the month of Ramadan is over and before the next Ramadan. If one's condition is permanent and they are not able to fast, they may make up for the missed fast by feeding a needy person for every day missed.

Eid

Eid-ul-Fitr, often shortened to simply Eid, marks the end of Ramadan and is celebrated around the world by Muslims. The word “Eid” in Arabic means a festivity, a celebration, a recurring happiness and a feast.

Eid is a time to strengthen bonds with family and close friends; a time of peace and celebration after cleaning one's soul during the holy month of Ramadan. Eid is a time to thank Allah for the strength He gave during Ramadan to help one practice self-control and achieve salvation. The aspect of gratitude, thankfulness and peace is an important part of Eid.

Eid falls on the first day of *Shawwal*, the month that succeeds Ramadan. Fasting is prohibited on this day. Muslims often dress in their best clothes and attend morning Eid prayers and *khutba* (speech). They start the day with special prayers as a means to remember Allah and pay thanks to Him.

.Crescent Peace Society
10th Anniversary Eid Celebration Dinner
Sunday, November 5, 2006, 6:00 – 9:00pm

Ritz Charles

9000 W. 137th Street, Overland Park, KS

(just west of Antioch)

Key Note Speaker

Professor Akbar Ahmed
Ibn Khaldun Chair of Islamic Studies
American University, Washington D.C.

Please join us & share the Eid celebration with the community and recognize recipients of CPS Annual Awards. Elected officials and local prominent personalities will also be present.

Following the Crescent Peace Dinner, you are invited to attend a one woman drama performance by

Faryal A. Gohar presenting “Khali Kamrah”(The Empty Room)

Gold Sponsorship: \$500

Silver Sponsorship: \$300

Bronze Sponsorship: \$250

Recognition in the program with a table of eight.

Adult: \$30

Children (under 12): \$20

For information and reservation please call:

Hussain Haideri: 913-814-9295

Anab/Abdi Nur: 913-451-9355

Shaheen/Iftkhar Ahmed: 913-491-5509

Nadia Saeed: 913-481-1751

Mahnaz Shabbir: 816-213-2536

Nigar/Mohsin Zaidi: 816-942-6591

RSVP by Oct. 29 @ 913-481-1751

Akbar Ahmed is considered “the world’s leading authority on contemporary Islam,” according to BBC. He is a former High Commissioner of Pakistan to Great Britain, and has advised Prince Charles and met with president George Bush on Islam. His numerous award-winning books have been translated into several languages and he is regularly interviewed on major news shows. He is currently a Visiting Fellow at the Brookings Institution in addition to his tenure appointment at American University. He was nominated as the “Most Inspiring Person of the Year 2005” and a finalist in a poll conducted by BeliefNet.

Faryal Gohar is a leading Pakistani television actress who is touring to do her solo performance highlighting the plight of domestic violence.

CPS 2006 Award Winners:

Peace:

Diane Hershberger
Executive Director,
Harmony/NCCJ

Humanitarian:

Gary Morsch, M.D.
President and
Founder, Heart to
Heart International

Community Service:
Hallmark Cards, Inc.

Journalism:

Mary Sanchez
Kansas City Star
Columnist

Business:

India Emporium

Education:

Abdalla Idris Ali,
Ph.D.
Director, Center for
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