

NORTH AMERICAN IMAMS FEDERATION

12th ANNUAL CONFERENCE

Empowering Imams To Empower The Youth

November 20th - 23rd, 2015

City of Tampa, FL

Ramada West Shore Tampa Airport

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About NAIF

An Anchor for Imams in the West

The mosques and Islamic organizations in the U.S. and Canada serve millions of Muslims. As an Imam provides an individual ministry of purpose, presence, and peace, NAIF aims to replicate that sacred care to the Imam as an individual. This is a collegial peer-to-peer network of advice and support. Through the support of the spiritual care leader, NAIF also aims to provide a united Muslim voice via a consensus from its Imam members.

A Practical Resource for a Fraternity of Imams

The aim of this clerical consortium is simple: to help meet the tangible and spiritual needs of Imams in the U.S. and Canada. As an anchor umbrella group, NAIF seeks to facilitate cooperation, coordination, and fellowship between the leaders of mosques and Islamic Centers in the U.S. and Canada. NAIF also strives to realize its sacred mission to Imams through periodical conferences, training programs, conventions, and publications. NAIF has established four regional offices in the U.S. and plans to continue its expansion to better coordinate and facilitate within communities the steps necessary for an effective achievement of its goals in North America. NAIF also aims to help Imams enhance avenues to better his relationship with the masjid leaders and administrators as well as the mosque congregation on a whole.

Members connect at the annual NAIF conference and throughout the year in cyberspace to pray with and for one another, to share Qur'anic teachings, to share resources, and to discuss questions about the sacred work of the clergy, and the many challenges facing people, communities, and the world.

NAIF is committed to, and focuses at, supporting Imams in their sacred mission. The loftiest of this mission is *calling people to the ways of Allah and encouraging them to observe the Islamic acts of worship.*

A Symbiotic Approach

NAIF establishes relationships with Imams of mosques and Islamic Centers that are licensed to operate in the United States and Canada as a non-profit organization. NAIF's relationships are collaborative, complementary, and cooperative. They are based on interests and common goals. NAIF will collaborate with Islamic organizations to help achieve common goals, complement their efforts to better serve Islam, and cooperate with them in that which is rewarding in Islam including providing a united theological response to the growing and troubling tide of Islamophobia in the West.

NAIF: A History Grounded in Need

NAIF is committed to helping the Imam in his sacred mission. It was founded in October 2002 and formally incorporated two years later to pioneer a new era of collegial support and to serve as a representative voice for the Islamic clergy profession. The impetus for the founding was the lack of a professional body in North America that is concerned specifically with the welfare of Imams. Existing Islamic organizations provided limited or no support to Imams and often had secondary or tertiary goals that were sometimes a departure and often inconsistent from the best interest of the Imam. This left the aspirations, visions, and goals of Imams partially unattended. From this scarcity, a group of Imams took it upon themselves to bridge that gap.

NAIF was incorporated as an organization founded, empowered, and administered solely by Imams. The charter states that the interests, goals, visions, and aspirations of the organization would, in kind, be derived from, and formulated by Imams. Within this *from us by us* mentality, NAIF believes that it best supports the ethos and justification for an organization particularly concerned with the Imam's welfare and prosperity.

NAIF's Vision and Mission

The NAIF provides its religious leader members with collegial support, as well as opportunities for sharing in Islamic learning, life, and practice so that each can grow as a spiritual care leader for his respective masjid or Islamic Center.

The mosques and Islamic organizations in the U.S. and Canada serve millions of Muslims. As an advocate for the profession, the NAIF aspires to leverage the collective wisdom of a truly representative body of clergy and lay leaders from this diverse Muslim community to promote dialogue, improve the standing of Islam in the West, and to facilitate cooperation among masjids and Islamic Centers.

NAIF also provides a much-needed collegial voice to Imams in North America. The concerted effort to facilitate an evolution in the profession to meet the changing needs of Muslims in the U.S. and Canada is at its infancy. NAIF's vision is to function as a practical resource for Imams of all backgrounds who want and need a forum to examine and adapt to an Islam in the 21st century. In this regard, NAIF is engaged in contemplation, dialogue, and prophetic action on issues affecting Islam and society. As a mission, NAIF envisions an exemplary Muslim community in the U.S. and Canada that strives for the betterment of society at large.

Goals & Aspirations

An Imam in North America serves as a liaison for his constituents. He is a legitimate representative of his community. He lives within the community, handle its problems, conceals its secrets, lifts its morale, and works for its ambitions and needs.

To help this valuable community leader in his role, the mandates of NAIF are:

1. Acquaint Imams with one another and provide a common platform for mutual consultation through invitations to deliver speeches at another NAIF member's masjid. As they exchange experiences, the spirit of brotherly love and loyalty will develop and differences will dissolve among. NAIF believes this exchange will also slacken the tendency for an Imam to become adamant about his own opinion or way of doing things.
2. Become a link that bonds Imams to the constituents on one hand, and to their administrators on the other hand.
3. Expand from its four present regional locations to more branch offices on the North American Continent to better serve its mission.
4. Become the trusted placement office/clearinghouse for Imams looking for a new position and communities looking to hire an Imam.
5. Provide a specialized screening committee to verify applicant's employability before forwarding applications to masjids looking for an Imam.
6. Mediate disputes between Imams and the masjid administrators or Board of Directors as well as the larger community.
7. Improve qualifications of Imams through training workshops and conferences in all areas essential for Imams to superbly handle his duties.
8. Certify Imams who successfully complete benchmark training programs to ensure continuous development of an Imam's scholastic skills such as those needed to improve the profession.
9. Provide geographic statistics about the average salary for an Imam based on his qualifications.
10. Help in the establishment of employment benefits to aid Imams with medical bills, help those who become ineffectual, benefit those who retire, and support families of deceased Imams.
11. Become the formal agency representing Imams at city, county, state and federal levels.
12. Promote Imams toward active civic engagement and help to improve public opinion of Muslims.
13. Enhance the Imam's governance and managerial skills to be better able to interface about the administrative and financial matters in running a masjid and improve their skills as spiritual mentors and jurisprudential advisers to their constituents.

ABOUT HOMOSEXUALITY AND MUSLIM IDENTITY

It is interesting to observe that The Holy Quran, the Old, and the New Testimony lay out similar requirements that must be satisfied before a couple can be religiously joined and formally recognized as spouses. One such requirement is that the couple must be of opposite sexes. The focus of this abstract is on Islam and marriage. In Islam, any couple wishing to be formally declared, and officially recognizes as spouses, the couple must be:

- i. of opposite sexes
- ii. Muslims (the only exception to this clause is that a Muslim male can be joined in marriage with a chaste female from the people of the book)
- iii. absolutely faithful to one another
- iv. biologically fit to fulfil the needs of each another Generally speaking, in cases where any of the conditions 2, 3, or 4 is not satisfied by a couple, Quran referred to the couple not as spouses, but as husband and wife—a married couple. Obviously condition 1 must be satisfied by any couple to be religiously joined and formally recognized as husband and wife. When all the four conditions are satisfied, Quran used the word spouse instead of wives. For example, for Prophet Mohamed ﷺ all four conditions were satisfied, hence, Quran accurately chose only the word spouses in references to Prophet Mohammad's wives. Other examples include use of the word spouse in references to the wives of believing men who satisfied the said four conditions. What if only the first and some but not all the three other conditions are satisfied? In such cases, Quran only used the word wife apparently because at least one of the conditions is violated. For example, Allah knows best, the violation of:
 - a. Condition # 2 is consistent with addressing Asia, may Allah shower His mercy upon her, as the wife of Pharaoh who was not a believer.
 - b. Condition #3 is consistent with Quran's use of the word "wives" for Prophets Noah and Prophet Lot may Allah be pleased with both.

c. Condition #4 is consistent with Quran's use of the word "wife" for Sara—the wife of Prophet Ibrahim, may Allah showers His Mercy upon both and be pleased with Prophet Ibrahim. The same conclusion can be made about the use of the word "wife" when Quran referred to Prophet Zakaria's wife. What is interesting to observe here is that later on, after a sequence of events, Quran articulately stopped referring to Zakaria's wife as his "wife"! That is, after Allah SWT had perfected her and she begot Prophet Yahya May Allah SWT be pleased with both Quran addressed her as his spouse. What is quite obvious to ponder upon before the discussion session is that same sex marriage violates all the aforesaid conditions. In reality, same sex marriage violations are many. Listed below are only some of the violations.

- d. Same sex marriage in theory is not marriage reality and practice
- e. It is a violation of the natural, physiological and psychological marriage realms
- f. For one of the couple to bring a child/children in their household, the child/children has/have to be taken away, and deprived from their other biological parent
- g. Same sex marriage breaks families
- h. It converts an action that offends all religions into a civil right issue
- i. It leads to intervention of officials in the affairs of religious leaders
- j. It leads to deprivation of some men and women from begetting children
- k. It confuses and adversely affects children raised by same sex parents
- l. It imposes what is wrong upon societies that choose to practice what is right
- m. It offends religious leaders
- n. It is a major sin

The Presenter: Homosexuality and Muslim Identity

Hassan Sultan



Hassan Sultan is currently the athletic director and Islamic Studies teacher at the Universal Academy of Florida. He is also the president and founder of TMC (the Muslim Connection) an organization geared towards youth with different activities and events. In addition Hassan gives weekly sermons at different mosques, and is the principal of the weekend school in Tampa.

Brian Murphy



Section Chief Murphy joined the FBI in 1998 and was assigned to New York City where he worked on a violent gang squad and then terrorism matters. In 2008 he was promoted to supervisor and assigned to FBI HQs Counterterrorism Division. In 2009 he was assigned as the FBI Legat in Algiers with additional programmatic responsibility for Tunisia and Niger. In 2011 he was assigned to manage the Joint Terrorism Task Force operations in Pittsburgh. In 2013 he was assigned as an Assistant Special Agent in Charge responsible for CT operations in Chicago. In 2015 he was assigned as the Acting Section Chief for the FBI's CVE program. Section Chief Murphy earned a masters in Islamic Studies in 2005 from Columbia University. Prior to joining the FBI, Section Chief Murphy served as an infantry officer in the USMC.

Shpendim Nadzaku



Shaykh Shpendim Nadzaku has an intriguing name that roots back to an intriguing country reflecting his even more intriguing character. Born in 1973 to Albanian parents in the beautiful city of Ohrid Macedonia, his parents immigrated to America when he was just a year old. He was raised in New Jersey and soon took to the UNIVERSITY OF MADINAH where he graduated from the College of Shariah in 2001. He is currently the Imam at IANT in Richardson, TX.

Salah AsSawy, Ph.D.



Born and raised in Egypt, Dr. Salah asSawy completed memorizing Quran when he was 7, taking first place in a national Quran memorization contest in 1962. He continued to excel in his youth, ranking first in his local town and fifth nationwide when he graduated from high school.

He completed his Bachelor's degree in the faculty of Legislation and Law at Al-Azhar University and earned his PhD in Islamic Religious Sciences in the faculty of Legislation and Law, graduating with distinction and the highest level honors. He has taught at several prestigious institutions including at the Faculty of Legislation and Law at Al-Azhar University, and at Umm Al Qura University in Saudia Arabia. He also served as director for the Islamic World League's Scientific Miracle Association, and the director for the organization's Legislative Research Centers in Islamabad, as well as the US.

He co-founded the American Open University and was vice-president from the university's inception in 1995 until 2004. He also helped to found the Assembly of Muslim Jurists in North America (AMJA) which provides answers to critical jurisprudential issues confronting Muslims in the West, and currently serves as AMJA's Secretary General. In 2004, he co-founded Sharia Academy of America, now called Mishkah University, and has served as the institution's president since 2006. He is considered one of the leading scholars of our time.

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NAIF Program 2015

Saturday - Moderator: Amr Dabour

When	What	Who
6:00 – 8:00	Fajr Prayer and Breakfast	
8:00 - 8:05	Do'aa & Opening Prayers	
8:05 - 8:10	Host Welcome Word	Tampa Sponsor/s
8:10 - 8:15	NAIF BOT Chairman's Inauguration Word	Dr. Waleed Al-Meneesy
8:15 - 8:20	NAIF Executive Directors' Opening Word	Sheikh Sayd Adly
8:20 - 8:30	Welcome of New Attendees & Going over the Program	
8:30 - 9:00	Axis #1 - Atheism and Agnosticism (Understanding the Issue)	Imam Shpendim Nadzaku
9:00 - 9:45	Group Discussion #1 (Reasons {20 min}, Solutions {25min} give 5 reasons and 5 solutions	All Imams
9:45 -10:00	Break	
10:00 - 10:10	Nasheed / Poetry	
10:10 – 10:20	Sponsor's Presentation	
10:20 - 11:20	Results of Group Discussion #1 (Reasons & Solutions)	Imam group leaders
11:20 - 12:20	Speaker #1 & group leaders & summary of results	Panel Discussion
12:20 – 12:30	Sponsor's Presentation	
12:30 - 12:45	Salah Break (Thuhr and 'Asr)	
12:45 - 2:00	Lunch & Break	
2:00 – 2:45	Axis #2 Extremism	Dr. Salah As-Sawy
2:45 – 3:15	Youth Radicalization and Recruitment	FBI / Brian Murphy and team
3:15 – 3:45	Group Discussion #1 (Reasons {20 min}, Solutions {25min} give 5 reasons and 5 solutions	All imams
3:45 – 4:00	Break	
4:00 – 5:00	Panel discussion and result of Imams group discussion	Axis#2 speakers
5:00 – 5:30	Presentation in Islamic Banking	Dr. ElTayeb Abo-ElYaman
5:30 – 9:00	Local Community Visit, Prayer (Maghrib & Isha) & Dinner	

NAIF Program 2015

Sunday - Moderator: Amr Dabour

When	What	Who
6:00 – 8:00	Fajr Prayer and Breakfast	
8:00 - 8:10	Do'aa & Opening Prayers	
8:00 – 10:00	NAIF Affairs (Mission, Vision, Imams' input, How to rebuild our Organization)	All imams
10:00 – 10:10	Sponsor Presentation	
10:10 -10:30	Break	
10:30 - 12:30	NAIF Bylaws Amendments Suggestions	All imams
12:30 - 12:40	Sponsor Presentation	
12:40 – 1:00	Salah Break (Thuhr and 'Asr)	
1:00 - 2:00	Lunch & Break	
2:00 – 2:30	Axis #3- Muslim Identity (Understanding the Issue)	Hassan Sultan
2:30 – 3:15	Group Discussion #3 (Reasons {20 min}, Solutions {25min} give 3 main reasons, give 5 main solutions	All imams
3:15 – 3:20	Break	
3:20 – 3:30	Sponsor presentation	
3:30 – 4:15	Results of Group Discussion #3 (Reasons & Solutions)	Imam group leaders
4:15 – 4:20	Break	
4:20 – 5:00	Speaker #3 & group leaders & summary of results	Panel Discussion
5:00 – 6:00	Final Session	

Note: There is an open session on Friday night at 7:00 pm with members of the board of trustees and the executive committee.

NAIF Leadership 2014-2015

Waleed Edreese al-Meneese, Ph.D. - Board of Trustees



Waleed Edreese al-Meneese is Professor of Islamic Studies. He is President of the Islamic University of Minnesota. Dr. Meneese has been Imam and President of the Board of Trustees of Dar Al-Farooq Islamic Center in Minneapolis, Minnesota. He is a student of Sh AbdelAziz ben Baz grand Mufti of Saudi Arabia from 1989-1997. For the past nine years Dr. Meneese has been a member of the Permanent Fatwa Committee, of the Assembly of Muslim Jurists in America as well as a member of the Board of Trustees of the North American Imams Federation (NAIF). He holds the

Bachelor's degree in Arabic Language from Alexandria University and the Master's degree in Islamic jurisprudence from the American Open University, Washington, D.C. Dr. Meneese holds the Doctor of Philosophy in Islamic Jurisprudence from the Graduate Theological Foundation.

Dr. Bassam Ibrahim Obeid, - Board of Trustees



Born in Tripoli-Lebanon 1967; Imam of Charlotte Islamic Center since 2000 to date. Tel: (704) 293 2512

A Word to Imams: Love those who love Allah and His Prophet; Hate those who hate Allah SWT; keep your tongue employed busy repeating Allah; do unto others as you would wish to have done unto you, and to reject for others what you would reject for yourself.

Muhammad S. Adly - Board of Trustees



Muhammad S. Adly comes from the tribe of Juhaynah. He was born in Egypt 1949. He holds two Ijazah Degrees from Egypt & Saudi Arabia. He taught in the Holy Mosque in Macca, SA. He migrated to the United States in 1975. He held the position of Imam at several masajid and Islamic centers over the years. He is the author of 37 Books On Islaam. He is member of AMJA and manager of AdlyOnline.com

A word to Imams: My dear respected brother Imam, you are the heart and the soul of your mosque. Your mosque will be alive and strong as a result of the strength of your investment in it. So keep focusing on your mission! Indeed Allah does not waste the reward of the good-doers.

Eltayeb Abuelyaman, Board of Trustees



Born in Halayyeb-Sudan 1957 \\ Profession:
Professor of Electrical Engineering \\

Voluntary Work: Worked as Imam in
Philadelphia_PA ; Kalamazoo_Michigan ; Little
Rock_Arkansas; Phoenix_Arizona;
Bloomington_Illinois; Currently reside in
Charlotte_NC ; Phone (980) 337 0104

Dr. Mwafak Algalaieni - Board of Trustees

Doctorate degree in Islamic law from the American Open University of Washington, DC. Master's degree in the Islamic media: Imam Muhamad Ibn suad Univercity. Saudi Arabia. Bachelor's degree in Shareea (Islamic law) : University of Damascus Diploma in Education:. University of Damascus Member of the Assembly of Muslim Jurists of America.(AMJA) and member of Fatwa committee. Member of the Board of Trustees of Mishkah university

He is Imam of Grand Blanc Islamic Center, Michigan.



Dr. Omar Shahin - Board of Trustees

Director of Islamic Studies Program in GTF and
General Secretary of NAIF

Amr Dabour – Executive Committee



He is the Imam of Bay County Islamic Society in Panama City, Florida. He is Azhari from Elementary to Masters and holds a Master Degree in comparative religions from Al-Azhar. Ijazah in Quran, the 10 Qira'at and many books of Hadith.

Worked in the field of Media in Egypt and Saudi Arabia, translation as well as teaching full time in Al-Azhar University in Cairo, Egypt before coming to the states in 2006 as an imam.

Jawad Rasul - Executive Committee



Originally from Pakistan, raised in New York City, He is Imam and Youth Leader for over 10 years since the age of 16. He memorized the Quran and obtained Bachelors in Media and Communication Arts, C.C.N.Y., NY. After studying privately for many years, he will be earning his Bachelors in Islamic Sciences in early 2016 from Mishkah University. Currently, he is the Imam of Masjid At-Taqwa in Atlantic City.

Mohamed Al-Darsani - Executive Committee



For the last several years, Imam Al-Darsani has been heavily involved in Dawah work through the media. His works included the production of documentary films, TV shows and covering of Islamic conferences and programs. To learn more about his media work please visit www.emanetwork.org . Islamic Center for PEACE, Fort Myers Florida.http://ic-peace.com/about/ICP_staff/imam_aldarsani.htm

Mohammed Hassan, Ph.D. - Executive Committee



Dr. Mohammed holds several degrees: a Bachelor's degree in Management from Cairo University in Egypt; a Master's degree in Business Administration from Southwest University in Los Angeles, California; a Master's degree in Fundamentals of Religion from the American Open University; and a Ph.D in Islamic and religious studies from the Graduate Theological Foundation.

Imam Abdelghader Ould Siyam - Executive Committee



Bachelor of Islamic Studies (Sharia)- 1997 to 2001 Graduated with Excellent grade with first honor.
College of Law and Economical Science – University of Nouakchott – Mauritania, Degree of general academic studies in private law (two year program), 1998-to 2001
-Student in the Master's Program in Islamic Studies at the GTF (Graduate Theological Foundation
Imam in the Greater Cincinnati, Ohio area. Past imam at the two biggest mosques and islamic centers in the area (Clifton Mosque 2012-2013) and Islamic Center of Greater Cincinnati (2/2014-3/2015).Email: ouldsiyam@gmail.com

Ahmed M. A. Abuseif, Ph. D - Executive Committee



Ph. D: Interpretation of Holy Quran, Alazhar University, Egypt, 2008. B.A., College of Theology and Daa'wa, Alazhar University, 1996. Imam and Director of the Quran Institute, Toledo Muslim Community Center, Ohio, 2011-present. Imam, Ministry of Waqf, Egypt: 1997-2007 Imam, Masjid Saad Foundation, Toledo, Ohio, September 2006- 2007 Director, General Management of Islamic Guidance, Ministry of Awqaf (Endowments), 2007-2011 Lecturer of Quran Elaboration, Institute of Preparing Imams, Ministry of Awqaf (Endowments), 2008-2011 Lecturer at Al-Azhar Mosque, 2004-2011. Lecturer at Amro Bin Alaas Mosque, 2007-2011