



COMPASS

MSA National Training Program

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Behavioral Workshop Facilitation

IDRIS ELBAKRI

In the previous issue of the COMPASS newsletter, I discussed behavioral workshop facilitation, outlining four components that are considered “pillars” of behavioral facilitation. In this article, I re-state these 4 pillars, and outline the remaining 10 components of behavioral workshop facilitation.

The four pillars are (see previous issue for details):

1. Automatic rotation. Give each workshop participant individual attention, interacting with the participants in systematic rotation.
2. Brief talk. Involve the participants quickly in activities and hands-on experience. Generally, give no more than 2-5 minutes of instruction at one time.
3. Provide positive reinforcement, constant courage and praise. Giving consistent and positive reinforcement, even for small achievements and contributions, encourages positive behavior by the participants.
4. Directive approach. Give instructions to the participants in a directive manner. Use “this is what we will be doing”, not “do you want to do this?”

The remaining 10 components of behavioral facilitation are:

1. Be fully prepared. Prepare all materials and resources you will need, including a good lesson plan. Materials include flip charts, markers, balloons, laptop, projector,

ribbons, adhesive tape, etc...

2. Line lessons. Make connections to previous and future lessons. This gives the workshop cohesion and direction.
3. Teach by modeling, role playing, learn by doing. Provide relevant examples and/or role plays to demonstrate the topic area. Personal examples, when appropriate, are very useful.
4. Show good knowledge of the topic. Have a good grasp of what you are talking about. This enables you to relay information accurately and to answer questions.
5. Demonstrate active listening skills. The workshop participants will be encouraged when they feel that you are actually listening to them. One way to demonstrate active listening is by paraphrasing what people say back to them, or by just looking at them and giving them attention when they talk.
6. Demonstrate a sense of humor. Some laughter is great to energize a class room. Be ready to laugh at yourself when you make a mistake.
7. Teach in small steps. Break the lesson down into smaller segments, and build the participants knowledge step-by-step.
8. Be flexible and open minded. Respond and adapt to ideas presented by participants.

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Integrated Marketing Communications

ALI KHAN

Integrated marketing communications (IMC) involves coordinating the various promotional elements and other marketing activities that communicate with an organization’s customers. Some even go as far as believing that every source of contact with a customer or potential customer should be taken into consideration.

Integrated marketing communications allows an organization to coordinate and manage its marketing communications programs to ensure clarity, consistency, and constancy of its message. By creating clarity, consistency, and constancy of its message, an organization can create a strong brand identity.

Clarity - Strong brands are clear about what they are and what they are not. They clearly state their unique value proposition to their customers, which distinguishes them from competitors.

Consistency - Strong brands are also consistent in the message they deliver to customers. They always are what they say they are.

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Biography of Moustafa Badreldin

MOUSTAFA BADRELDIN

Bismillah Ar Rahman Ar Raheem

Born on April 18, 1981 in Alexandria, Egypt, I spent my early years mastering the intricacies of the Egyptian Arabic accent. In 1984, my father, Mohammed Badreldin, chose to start a new life in America and migrated to Jersey City, New Jersey. It wasn't until December, 1986 when my mother and I finally joined him.

New Jersey has been my home ever since. My father did all he could to make sure we never lost our Egyptian heritage, and we have repeatedly gone 'back home' over the years. I must admit however that I quickly adjusted to life here and lost much of the Egyptian accent I had worked so hard on mastering over the years. Luckily for me, my parents made the decision to put me into an Islamic school from the very beginning. In 1987, I started attending Ibad Al-Rahman elementary and as a 3rd grader in 1989, I switched over to Al-Ghazaly. I remained there until I graduated high school in 1999.

One draw back to attending an Islam School my entire life was that I never had the luxury of playing any organized sports. Sports have been a huge part of my life ever since those days in Egypt and although my love for soccer faded once I came here, basketball and football quickly filled my time as a youth.

I became active in Islamic work in my high school years. I volunteered at a few MAYA conferences as a freshman and sophomore but it wasn't until my senior year of high school where I feel that I really began to become a conscious and active Muslim. It was at these MAYA conferences where I became close friends with Omar Zenhom and Saif Abbassi. As I moved on to my freshman year of college, these two had played a huge roll in pulling me into the MSA world.

I attended Rutgers-Newark University in 1999 where the above mentioned brothers had been active in the MSA for a few years already. I guess they were looking for a few fresh faces to help out and saw me as a perfect victim for this. Alhamdulillah they pulled me into the MSA so early in my

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9. Give clear instructions. Explain what is expected in detail, especially when initiating a group activity.
10. Check for understanding. Ask: "Are there any questions?" or "Is that clear?" after giving instructions.

These 14 components essentially formalize what makes a good teacher, in a workshop setting. They can be mastered through practice. At the next COMPASS TTP in January 2007, training in behavioral facilitation will be a significant segment of the program.

Acknowledgement: I received training and certification in behavioral facilitation from the Winnipeg Transition Center. Content for this article has come from material provided to me during that training.

Hadith of the Prophet

The Prophet said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights."

[Narrated Abu Huraira]

college days because it provided me with a lot of focus throughout my stay at Rutgers. I served as a Shura member for the MSA my freshman year and was president of the club my sophomore and junior years. In 2003, I teamed up with many MSA workers in New Jersey to host the MSA East Zone conference. The Chair of that conference, Sameera Iqbal, to make a long story short, would later become my wife. Strangely enough, we also got married in the same hotel that hosted the conference.

I currently serve as a COMPASS trainer, MAS Youth of NJ board member, and Al-Maghrib Institute's NJ exam coordinator. I have been happily married for almost three years now and am very much looking forward to performing Hajj for the first time insha Allah.

How to Perform the Rituals of Hajj and Umrah

SHAIKH MUHAMMAD

AS-SALIH AL-UTHAIMEEN

Preface

Praise be to Allah, Lord of the Universe. May peace and blessings be upon Muhammad, the last of the prophets and messengers, and upon his family and esteemed companions. Hajj is one of the best forms of worship and is one of the most sublime deeds because it is one of the pillars of Islam that Allah sent Muhammad--may the peace and blessings of Allah be upon him--with. A servant's religion is incomplete without it. A form of worship is only acceptable when the following is true.

- One devotes it to Allah alone, with a desire for the Hereafter. It cannot be done with the intention of being seen among people or for worldly gain.
- One follows the Prophet's example, in words and deeds. This cannot be accomplished except by gaining knowledge of the Sunnah.

Forms of Pilgrimage

There are three forms of Hajj: Tamattu', Ifraad, and Qiran.

Tamattu': A pilgrim wears Ihram for Umrah only during the months of Hajj, which means when a pilgrim reaches Makkah, he/she makes Tawaf and Sa'yi for Umrah. Then shaves or clips the hair. On the day of Tarwiya, which is the eighth of Dhul-Hijja, a pilgrim puts on his Ihram for Hajj only and carries out all of its requirements.

Ifraad: A pilgrim wears Ihram for Hajj only. When he reaches Makkah, he performs Tawaf for his arrival and Sa'yi for Hajj. He doesn't shave or clip- his hair as he doesn't disengage from Ihram. Instead, he remains in Ihram till after he stones Jamrah Al-Aqaba on the Eid day. It is permissible for him to postpone his Sa'yi for Hajj until after his Tawaf for Hajj.

Qiran: A pilgrim wears Ihram for both Umrah and Hajj or he wears Ihram first for Umrah, then makes intentions for Hajj

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*INTEGRATED MARKETING
COMMUNICATIONS
CONTINUED FROM PAGE 1*

Constancy - On top of being clear and consistent, strong brands are also constantly visible to their customers.

The basic tools of IMC are known as the **promotional mix**. The promotional mix consists of six different elements, each of which play a distinct role in an IMC program. Although each are distinct, they are used in coordination to create an overall marketing communications message. The six elements of the promotional mix are:

- Advertising
- Direct marketing
- Interactive/Internet marketing
- Sales promotion
- Publicity/public relations
- Personal selling/word-of-mouth

Advertising is any paid form of nonpersonal communication about an organization, product, service, or idea by an identified sponsor. The two keys aspects of advertising are that it is paid and nonpersonal. An organization pays for the space or time for an advertising message (there are also unpaid public service announcements (PSA) that are donated to non-profits by the media). Advertising is also nonpersonal in that it uses the mass media (TV, radio, magazines, newspapers, etc.) to reach large groups of people. There are no opportunities for feedback from people who receive the message. Advertising can be a very cost-effective method of communicating to large groups of people. It can also be used by an organization to create brand awareness among consumers.

Organizations can communicate directly to target customers through the use of direct marketing. **Direct marketing** consists of direct communication with target customers to generate responses and/or purchases. Direct marketing includes such things as direct mail, mail-order catalogs, database management, direct selling, and telemarketing. In addition, direct response advertising sent through direct mail, the Internet, and broadcast and print media are used to communicate directly with customers. Direct response advertising encourages customers to buy directly from the manufacturer.

Technological advances have led to the development of **interactive/Internet**

marketing, which enables back-and-forth communication between organizations and customers. Customers are able to change or customize the information they receive, ask questions, hold conversations, and make purchases through the Internet. Email and online forums allow for the exchange of very specific information that would be difficult to obtain through other methods. Other interactive media include CD-ROMs, kiosks, and interactive television.

Sales promotions are incentives given to the sales force, distributors, or the end consumer that can push immediate sales. Sales promotions are divided into consumer-oriented and trade-oriented sales promotions. Consumer-oriented sales promotions are aimed at end consumers of a product or service through the use of coupons, samples, premiums, rebates, contests, sweepstakes, and other point-of-purchase materials. Short-term sales can be increased through the use of these promotions because they encourage consumers to make immediate purchases. Trade-oriented sales promotions are targeted towards wholesales, distributors, and retailers who are encouraged to stock a company's products through the use of merchandising allowances, price deals, sales contests, and trade shows.

“The basic tools of IMC are known as the promotional mix. The promotional mix consists of six different elements, each of which play a distinct role in an IMC program.”

Two related, but distinct, elements in the promotional mix are publicity and public relations. **Publicity** is nonpersonal communication to a mass audience of an organization, product, service, or idea that is not directly paid for or through an identified sponsorship. Publicity includes news stories, editorials, or announcements about an organization, product, or service. Publicity usually lends credibility to an organization, product, or service, but may not always be under the control of the organization.

Public relations is different from publicity in that an organization evaluates public attitudes, identifies the policies and procedures of an individual or organization with the public interest, and executes a

program of action to earn public understanding and acceptance. The organization controls public relations in order to establish and maintain a positive corporate image in public.

Personal selling (also known as word-of-mouth) is a form of person-to-person communication where the seller assists or persuades a potential customer to purchase a company's product or service. It is distinguished from advertising in that personal selling involves direct contact between the seller and buyer, either in a face-to-face setting or through telephone sales. The advantage in this form of communication is that the message can be tailored to suit the customer's particular needs. It also allows for immediate feedback from the customer.

Once the basic tools of IMC are understood, then the target markets should be identified. Target marketing involves four basic steps:

1. Identifying markets with unfulfilled needs
2. Determining market segmentation
3. Selecting specific market(s) to target
4. Positioning through marketing strategies



RITUALS OF HAJJ AND UMRAH CONTINUED FROM PAGE 2

before his Tawaf for Hajj. The obligations on one performing Ifraad are the same as those on one performing Qiran, except that the latter must slaughter whereas the former is not obligated to do so. The best of the three forms is Tamattu'. It is the form that the prophet-may the peace and blessings of Allah be upon him encouraged his followers to perform.

Even if a pilgrim makes intentions to perform Qiran or Ifraad he is allowed to change his intentions to Tamattu'; he can do this even after he has performed Tawaf and Sa'yi.

When the Prophet -- may the peace and blessings of Allah be upon him--performed Tawaf and Sa'yi during the year of the Farewell Hajj with his companions, he ordered all those who hadn't brought sacrificial animals to change their intentions for Hajj to intentions for Umrah, cut their hair, and disengage from Ihram till Hajj. He said, " If I hadn't brought the sacrificial animal, I'd have done what I've ordered you to do."

The Umrah

If a pilgrim wishes to be ritually pure for Umrah, he should shed his clothing and bathe as he would after sexual defilement, if convenient. He should perfume his head and beard with the best oil he can find. There is no harm in what remains of it after Ihram.

Bathing for Ihram is Sunnah for both men and women, including menstruating women and those experiencing postnatal bleeding. After bathing and preparing himself, a pilgrim, other than those menstruating or experiencing post- natal bleeding, prays the obligatory prayer, if it is time.

Otherwise, he makes his intention by praying the two Sunnah Rakass which are made each time Wudhu is performed.

When he finishes his prayer he should say: "Here I am for Umrah--here I am, Oh Allah, here I am. Here I am. You have no partner.

Here I am. Surely all praise, grace and dominion is yours, and you have no

partner." [Talbeeyah]. A man raises his voice when saying this and a woman says it so that only one beside her may hear her. One in Ihram should say the Talbeeyah as often as possible, especially when times and places change. For example: when descending or ascending during travel or when day or night approach. He should also ask Allah for His pleasure, for Heaven and seek refuge in Allah's mercy from Hellfire.

One should say the Talbeeyah during Umrah, starting from the time he puts on his Ihram till he starts Tawaf. During Hajj he should say it starting from the time he puts on his Ihram till he starts to stone Jamrah Al- Aqaba on the Eid day.

When a pilgrim enters the Holy Mosque he puts forth his right foot first and says: "In the name of Allah, may peace and blessings be upon the Messenger of Allah. Oh Allah, forgive me my sins and open to me the doors of Your mercy. I seek refuge in Allah the Almighty and in His Eminent Face and in His Eternal Dominion from the accursed Satan." He approaches the Black Stone, touches it with his right hand and kisses it. If this isn't possible, he should face the Black Stone and point to it. It is best not to push and shove, causing harm and being harmed by other people.

When touching the Stone, a pilgrim should say the following: "In the name of Allah, Allah is the greatest. Oh, Allah, with faith in you, belief in Your book, loyalty to you, compliance to the way of your Prophet Muhammad--may the peace and blessings of Allah be upon him."

A pilgrim must walk, keeping the Ka'bah on his left. When he reaches the Rukn Al Yamani he should touch, but not kiss it, and say: " Our Lord, grant us good in this life and good in the hereafter and save us from the punishment of the Hell-fire. Oh Allah, I beg of You for forgiveness and health in this life and in the hereafter." Each time he passes the Black Stone he should say: "Allah is the Greatest."

During the remainder of his Tawaf he may say what he pleases of supplications, mentioning Allah, and recitation of Qur'an. This is because Tawaf, Sa'yi, and Stoning the Jamrah have been devised for the purpose of mentioning Allah. During this Tawaf it is necessary for a man to do two things:

- Al-Idhtebaa' from the beginning of Tawaf until the end. Al-Idhtebaa' means placing the middle of one's Reda' under his right arm and the ends of it over his left shoulder. When he is finished performing Tawaf, he may return his Reda' to its original state because the time for Idhtebaa' is only during Tawaf.
- Al-Raml during the first three circuits. Al-Raml means speeding up one's pace with small steps. A pilgrim should walk at a normal pace during his last four circuits. When he completes seven circuits of Tawaf, he approaches Maqam Ibrahim and recites: "And take ye the station of Abraham as a place of Prayer" Chapter 2, Verse 125 [2:125].

He prays two short Rakaas, as close as conveniently possible, behind Maqam Ibrahim. During the first Rakaa he recites Surah Al-Kafirun [Chapter 109] and during the second one Surah Al- Ikhlas [Chapter 112].

When he completes the two Rakaas he should return to the Black Stone and touch it, if convenient. He goes out to the Mesa'a and when he nears As-Safaa he recites: " Verily As- Safaa and Al-Marwah are among the shrines of Allah" [2:158].

He ascends As-Safaa until he is able to see the Ka'bah. Facing the Ka'bah and raising his hands, he praises Allah and makes any supplications he chooses. The Prophet--may the peace and blessings of Allah be upon him--prayed thus: "There is no Deity but Allah alone," three times, supplicating in between.

He descends As-Safaa and heads for Al-Marwah at a normal pace until he reaches the green marker. He should then run fast until the next green marker. He continues toward Al- Marwah at a normal pace. When he reaches it, he ascends it, faces the Qibla, raises his hands and repeats what he said on As-Safaa. He descends Al-Marwah heading towards As-Safaa, taking care to walk where walking is designated, and run where running is designated.

He continues this procedure until he completes seven laps. Going from As-Safaa to Al-Marwah is a lap and returning is another lap. During his Sa'yi he may recite what he wills of supplications, recitation of Qur'an, and mentioning Allah.

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In completion of Sa'yi he shaves his head. A woman clips her hair the length of a finger tip. Shaving is preferable, except when Hajj is near and there isn't sufficient time for hair to grow back. In this case it's best to clip so that hair will remain for shaving during Hajj. With that, Umrah is completed and a pilgrim is free to dress in other clothing, wear perfume and engage in marital relations, etc.

The Hajj

In the forenoon of the eighth day of Dhul-Hijja, a pilgrim purifies himself once again by bathing as he did before Umrah in the place in which he is staying, if convenient. He puts on his Ihram and says: "Here I am for Hajj. Here I am, oh Allah, here I am. Here I am. You have no partner. Here I am. Surely all praise, grace and dominion is yours, and you have no partners."

If he fears that something will prevent him from completing his Hajj he should make a condition when he makes his intentions, saying: "If I am prevented by any obstacle my place is wherever I am held up." If he has no such fear, he doesn't make this condition.

A pilgrim goes to Mina and there prays Dhuhr, Asr, Magrib, Isha and Fajr, shortening his four unit prayers so as to make them two units each, without combining them.

When the sun rises, he goes to Arafah and there prays Dhuhr and Asr combined at the time of Dhuhr, making each one two units. He remains in Namira Mosque until sunset if possible. He remembers Allah and makes as many supplications as possible while facing the Qibla.

The Prophet--may the peace and blessing of Allah be upon him--prayed thus: "There is no Deity but Allah alone. He has no partner. All dominion and praise are His and He is powerful over all things. If he grows weary it is permissible for him to engage in beneficial conversation with his companions or reading what he can find of beneficial books, especially those concerning Allah's grace and abundant gifts. This will strengthen his hope in Allah. He should then return to his supplications and be sure to spend the end of the day deep in

supplication because the best of supplication is the supplication of the day of Arafah.

At sunset he goes from Arafah to Muzdalifah and there prays Magrib, Isha, and Fajr. If he is tired or has little water, it is permissible for him to combine Magrib and Isha. If he fears that he will not reach Muzdalifah until after midnight, he should pray before he reaches it for it is not permissible to delay prayer until after midnight. He remains there, in Muzdalifah, making supplications and remembering Allah till just before sunrise.

If he is weak and cannot handle the crowd during Ar-Ramy, it is permissible for him to go to Mina at the end of the night to stone the Jamrah before the arrival of the crowd. Near sunrise, a pilgrim goes from Muzdalifah to Mina. Upon reaching it he does the following:

- He throws seven consecutive pebbles at Jamrah Al-Aqaba which is the closest monument to Makkah, saying Greatest," as he : "Allah is the throws each pebble.
- He slaughters the sacrificial animal, eats some of it, and gives some to the poor. Slaughter is obligatory on the Mutamati and Qiran.
- He shaves or clips his hair; shaving is preferable. A woman clips her hair the length of a finger-tip.

These three should be done in the above order if convenient, but there is no restriction if one precedes another.

With that, one is allowed to come out of Ihram. He can wear other clothing and do everything that was lawful before Ihram except engaging in marital relations. He goes to Makkah to perform Tawaf Al-Ifadha and Sa'yi, also for Hajj. It is Sunnah to put perfume on before going to Makkah.

With the completion of this Tawaf and Sa'yi, a pilgrim is allowed to do everything that was lawful before Ihram, including engaging in marital relations. After performing Tawaf and Sa'yi, he returns to Mina to spend the nights of the eleventh and twelfth days there.

He stones the three Jamrah in the afternoon of both the eleventh and twelfth days. He starts with the first Jamrah, which is

furthest from Makkah, then the middle one, and lastly Jamrah Al-Aqaba. Each one should be stoned with seven consecutive pebbles accompanied by Takbeer. He stops after the first and middle Jamrah to make supplications facing the Qibla. It is not permissible to stone before noon on these two days. It is best to walk to the Jamrah, but riding is permissible.

If he is in a hurry after stoning on the twelfth day, he leaves Mina before sunset. But if he wishes to prolong his stay, which is best, he spends the night of the thirteenth in Mina and stones that afternoon in the same manner as on the twelfth day.

When he is ready to return to his country, he makes Tawaf Al-Wadaa, which is seven circuits around the Ka'bah. Menstruating women and women experiencing postnatal discharge are not obligated to perform Tawaf Al -Wadaa.

Visiting The Prophet's Mosque - Not related to Hajj & Umrah :

1. A pilgrim goes to Madina before or after Hajj with the intention of visiting the Prophet's mosque and praying in it. Prayer there is better than a thousand prayers elsewhere except in the Holy Mosque in Makkah.
2. Upon reaching the mosque he prays two Rakaas of salutation.

Note: "Ziyaarath" to grave of Prophet Muhammed (sal) is not a mandatory one. Hajj & Umrah both are do not have any connection with "Ziyaarath". Due to ignorance and misbelief, many pilgrims thinks that this is a part of hajj pilgrimage.

Notification

The following is incumbent upon the Muhrim for Hajj or Umrah:

1. That he be committed to Allah's religious obligations upon him such as prayer in its time (in congregation for men).
2. That he avoids what Allah has prohibited such as obscenity, inequity, and disobedience if anyone undertakes Hajj therein. Let there be no obscenity, nor wickedness, nor wrangling during Hajj - [2:197].

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*RITUALS OF HAJJ AND UMRAH
CONTINUED FROM PAGE 5*

3. That he avoids harming the Muslims with words or actions within the Masha'ir or elsewhere.
4. That he avoids all of the restrictions of Ihram:
 - a. He shouldn't cause the loss of any of his hair or nails. A prick by a thorn and the like is unobjectionable, even if there is bleeding.
 - b. He shouldn't perfume himself, his clothing, his food or his drink after entering Ihram. He should also abstain from cleansing himself with scented soap. There is no harm in what remains of the effect of perfume used prior to Ihram.
 - c. He shouldn't touch, kiss, etc. his spouse out of passion and, even worse, shouldn't have sexual intercourse.
 - d. He shouldn't be wed or propose to a woman for himself or others.
 - e. He shouldn't wear gloves, although there is no harm in wrapping the hands in cloth. This ruling goes for both men and women.

The following pertains specifically to men:

- a. He cannot cover his head with something that touches it, although there is no harm in the use of an umbrella, the roof of a car or tent for shade. There is also no harm in carrying his baggage atop his head.
- b. He cannot wear a shirt, turban, hooded cloak trousers, or shoes. Only if he is unable to obtain an Ezar or sandals can he wear trousers or shoes.
- c. He cannot wear anything with the same qualities of the above mentioned such as an Abea', Qubaa, hat, undershirt, etc. It is permissible for him to wear sandals, rings, glasses, a hearing aid, a watch, worn on his wrist or hung from his neck, or a speech aid. It is permissible for him to cleanse himself with unscented cleansers and to wash and scratch his head and body, even if some of his hair falls unintentionally. In such a case there is no obligation on him because of it.

Allah is the giver of success. May His blessings be upon our Prophet Muhammad and all of his family and companions.

Allah Almighty knows best

**REMINDER: The next
COMPASS TTP physical
meeting is January 27-28 in
Washington DC. Please
remember to send br. Idris your
flight preferences by
December 25, 2006.**

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The Mission of COMPASS

*To train Muslim students to manage highly effective
campus organizations with dedication and excellence.
The training philosophy of COMPASS is rooted in the
guiding principles of MSA National.*