



The Mecca Center

Ramadan

Newsletter

Special Edition Ramadan 1439 - 2018

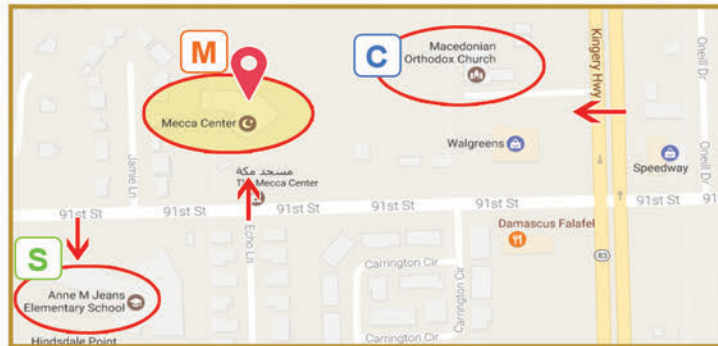


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Directions and Parking for Jumua and Taraweeh Prayers at Mecca Center

- M** The Mecca Center (M): 16w560 91st street, Willowbrook, IL 60527
- C** Macedonian Orthodox Church (C): 10S330 IL83-, Willowbrook, IL 60527
- S** Anne M Jeans Elementary School (S): 16w631 91st St, Willowbrook, IL 60527



Criteria for parking in The Mecca Center parking lot:

16w560 91st street, Willowbrook, IL 60527

- Handicap / Elderly (difficulty walking)
- Women
- Carpooling (+2 adults)

* If you do not meet the criteria and are coming from Route 83 please try to park in the Church parking lot to avoid heavy 91st St. traffic

Directions to The Mecca Center parking lot:

- **From Route 83:**
 - o Continue on 91st street and use the deceleration lane to the right to enter the Masjid parking lot
- **From Cass Ave:**
 - o Pass Clarendon Hills Rd and will make a left into Masjid parking lot.

Directions to School parking lot:

- **From Route 83:**
 - o Continue on 91st street and will pass the Masjid and make a left into the school parking lot
- **From Cass Ave:**
 - o Pass Clarendon Hills Rd and will make the first right into school parking lot.

Directions to Church parking lot:

- **From Route 83 North:**
 - o Turn right into parking lot of church before 91st street (see arrow above)
- **From Route 83 South:**
 - o Pass 91st street and make the first U-turn available to go South on 83 and turn right into parking lot of Church

Please cooperate with the parking volunteers to ensure everyone's safety

Ramadan Prayer Schedule

Ramadan	May	Day	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
1	16	Wed	3:57 AM	5:30 AM	12:49 PM	5:55 PM	8:06 PM	9:40 PM
2	17	Thu	3:56 AM	5:30 AM	12:49 PM	5:56 PM	8:07 PM	9:42 PM
3	18	Fri	3:54 AM	5:29 AM	12:49 PM	5:56 PM	8:08 PM	9:43 PM
4	19	Sat	3:53 AM	5:28 AM	12:49 PM	5:57 PM	8:09 PM	9:44 PM
5	20	Sun	3:52 AM	5:27 AM	12:49 PM	5:57 PM	8:10 PM	9:46 PM
6	21	Mon	3:51 AM	5:26 AM	12:49 PM	5:58 PM	8:11 PM	9:47 PM
7	22	Tue	3:50 AM	5:25 AM	12:49 PM	5:59 PM	8:12 PM	9:48 PM
8	23	Wed	3:48 AM	5:24 AM	12:49 PM	5:59 PM	8:13 PM	9:50 PM
9	24	Thu	3:47 AM	5:24 AM	12:49 PM	6:00 PM	8:14 PM	9:51 PM
10	25	Fri	3:46 AM	5:23 AM	12:49 PM	6:00 PM	8:15 PM	9:52 PM
11	26	Sat	3:45 AM	5:22 AM	12:49 PM	6:01 PM	8:16 PM	9:54 PM
12	27	Sun	3:44 AM	5:22 AM	12:49 PM	6:01 PM	8:17 PM	9:55 PM
13	28	Mon	3:43 AM	5:21 AM	12:50 PM	6:02 PM	8:17 PM	9:56 PM
14	29	Tue	3:42 AM	5:21 AM	12:50 PM	6:02 PM	8:18 PM	9:57 PM
15	30	Wed	3:41 AM	5:20 AM	12:50 PM	6:03 PM	8:19 PM	9:58 PM
16	31	Thu	3:41 AM	5:19 AM	12:50 PM	6:03 PM	8:20 PM	9:59 PM
17	1	Fri	3:40 AM	5:19 AM	12:50 PM	6:04 PM	8:21 PM	10:00 PM
18	2	Sat	3:39 AM	5:19 AM	12:50 PM	6:04 PM	8:21 PM	10:02 PM
19	3	Sun	3:38 AM	5:18 AM	12:50 PM	6:04 PM	8:22 PM	10:03 PM
20	4	Mon	3:38 AM	5:18 AM	12:51 PM	6:05 PM	8:23 PM	10:04 PM
21	5	Tue	3:37 AM	5:17 AM	12:51 PM	6:05 PM	8:23 PM	10:04 PM
22	6	Wed	3:37 AM	5:17 AM	12:51 PM	6:06 PM	8:24 PM	10:05 PM
23	7	Thu	3:36 AM	5:17 AM	12:51 PM	6:06 PM	8:25 PM	10:06 PM
24	8	Fri	3:36 AM	5:17 AM	12:51 PM	6:07 PM	8:25 PM	10:07 PM
25	9	Sat	3:35 AM	5:16 AM	12:52 PM	6:07 PM	8:26 PM	10:08 PM
26	10	Sun	3:35 AM	5:16 AM	12:52 PM	6:07 PM	8:26 PM	10:09 PM
27	11	Mon	3:35 AM	5:16 AM	12:52 PM	6:08 PM	8:27 PM	10:09 PM
28	12	Tue	3:34 AM	5:16 AM	12:52 PM	6:08 PM	8:27 PM	10:10 PM
29	13	Wed	3:34 AM	5:16 AM	12:52 PM	6:08 PM	8:28 PM	10:11 PM
30	14	Thu	3:34 AM	5:16 AM	12:53 PM	6:09 PM	8:28 PM	10:11 PM

Iqama times

at the Masjid

- **Fajr:** 20 minutes after Adhan
- **Dhuhr:** 1:15 pm
- **Asr:** 6:15 pm
- **Maghrib:** 5 minutes after sunset
- **Isha:** Immediately after Adhan

📍 16W560 91st St, Willowbrook, IL 60527

☎ +1 (630) 241-2000

📺 the mecca center

✉ info@meccacenter.org

📺 mecca720

www.meccacenter.org



Mission & Board Members

Mission

The Mecca Center is an organization that believes in a comprehensive and inclusive understanding of Islam based on the noble principles outlined in the Qur'an and exemplified in the Sunnah. It seeks to establish, guide, and serve the Muslim community as an integral part of society at large. We design programs to develop the spirit, mind and civic responsibility.

Objectives

- To establish an environment for the Muslim community to practice Islam and worship Allah (All mighty God) as outlined in the Qur'an and exemplified in the Sunnah.
- To guide young Muslims toward building model Muslim character.
- To educate Muslims with the teachings of Islam, provide an Islamic perspective to the challenges of our society, and strengthen ties among community members.
- To present Islam to the society and build bridges of understanding with other cultures and faiths.
- To strengthen ties with other local and national Muslim organizations.
- To establish institutions, educational centers, and activities.

Mecca Center Board Members

Abdulgany Hamadeh, *President*

Shakir Moiduddin, *Vice President*

Bashar Kashlan, *Treasurer*

Hani Atassi, *Secretary*

Ahmad Agha

Nabil Jaber

Zuka Jabri

Amer Sassila

Lubna Farooq

Muhammad Najjar

Salam Atassi

Sayead Abbas

Syed Ajaz Hussain

Linda Hamadeh

Khursheed Mallick

Samer Kholoki

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Salwa Sunbulli

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The Mecca Center Isha & Taraweeh Prayer Guidelines

- Isha and Taraweeh prayers will start immediately after Isha Adhan every night.
- Please silence your cell phones.
- Please remain quiet during and in-between prayers and khatiras.
- Babysitting will be provided, if you choose to bring children under 10 years old, they have to be at the babysitting area.
- Special Taraweeh prayer and sports programs will be available for youth in the Gym every night.
- Please place shoes neatly on shoe racks and shelves.
- Please do your best to keep prayer areas clean.
- Donations of water bottles and snacks are always welcome and can be scheduled with Br. Firas Zogbi.
- Please listen to direction from staff and volunteers, as they are working to ensure everyone's comfort.

The night of 27th of Ramadan Guidelines

- All Adult Brothers and Sisters are invited to join us for a full-program at Mecca Center beginning immediately after Taraweeh for this night.
- NO babysitting will be provided at Mecca Center.
- Children under the age of 14 yrs must be accompanied by and closely supervised by their parents at all times
- The Program will include: 4 Rakaas of prayer each hour
- Short Khatiras/Dars
- 30 Minutes personal Ibadah time
- Free healthy Suhoor will be provided before Fajr

Tahajjud Schedule at Mecca

- Youth Qiyam will take place on Thursdays (Brothers Only)
- Youth Qiyam will take place on Saturdays (Sisters Only)
- This rotating schedule will take place at Mecca Center after Taraweeh
- All over the age of 14yrs are welcome to participate in Itikaf on the last 10 days of Ramadan
- Adult Brothers are welcome to perform Itikaf at Mecca Center during Ramadan, but are required to first register with Imam Hassan Aly (e-mail: imam@meccacenter.org)





“Charity Extinguishes Sin Like Water Extinguishes Fire” - Noble Hadith



OUR COMMITMENT

We are committed to providing food for the hungry, shelter for the homeless, and medicine for the sick. Ummah Relief International is a grassroots organization. We believe it is our duty as Muslims to carry on this noble mission to help and assist needy people on the basis of humanity.

COUNTRIES

URI provides emergency relief all over the world when disastrous situations occur as well as helping in the following countries where people live in severe poverty:

- | | | | |
|--------------------|------------------|------------------------|--------------|
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| <i>Albania</i> | <i>Kashmir</i> | <i>Nigeria</i> | <i>USA</i> |
| <i>Bangladesh</i> | <i>Kenya</i> | <i>Pakistan</i> | <i>Yemen</i> |
| <i>Bosnia</i> | <i>Kosovo</i> | <i>Palestine</i> | |
| <i>Ethiopia</i> | <i>Lebanon</i> | <i>Somalia</i> | |
| <i>India</i> | <i>Mali</i> | <i>Sudan</i> | |

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- Natural Disaster Relief \$150
- Tube Well drinking water..... Visit our website for options!

Email: ummah@ummahrelief.org

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President's Message



Asalamu Alaikum wa Rahmatullahi wa Barakatu,

Dear Mecca Center Community,

I extend my greetings to our community during the great month of Ramadan. This is the month of mercy and forgiveness, of the Qur'an and of worship. It is a time when our hearts are cleansed and our Iman is recharged. We desperately need this holy month!

This year, we will be fasting for an extended portion of each day. They will certainly be long days and short nights. However, the reward will be multiplied and proportional to the degree for sacrifice that we do during this month. This Ramadan will be a special one as we are now fully operating out of our new center, alhamdulillah. We are asking our community to volunteer one or two days during Ramadan to help keep our operations organized. We also ask that our community members continue to help make our volunteers' jobs easier by following their instructions.

As the Mecca Center grows, we are accommodating our community with vast prayer spaces, enriching programs, and facilities for every practical use. Insha'Allah, there is no greater reward than building the house of Allah (swt) and enabling our community to secure the proper place for our children in this society as responsible citizens. As Allah-fearing and civically engaged active participants in the affairs of their country, our future generation will surely get an everlasting reward.

Although our new center is operating successfully, alhamdulillah, we need funds to continue developing our new center and increasing the variety of services we are able to provide. I am hoping that you will increase your commitment during this blessed month where the Thawab of good deeds is multiplied many times over. Please consider donating to the Mecca Center this Ramadan.

Do not miss this opportunity to have a Sadaqa Jariya where you will be rewarded for every Salat that our new center will hold till the hereafter. We ask that you please also fulfill your previous pledges during this Blessed month.

You have certainly answered the call many times in the past to donate your hard earned money. I know it is not easy, but this is the true jihad with your wealth i.e. to pay when you are in need and from what is dear to you. I hope that we all get the honor to build our house of Allah and hope that we renew our commitment during this Blessed month. I pray that Allah SWT accepts from our good deeds and grants you many blessings this Ramadan. Ameen.

Wassalam Alaikum,

M. A. Hamadeh, M.D.
President, The Mecca Center



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Ramadan.. The beloved visitor has arrived

Dear beloved brothers and sisters, I pray that you and your families will find this Ramadan to be very rewarding - one of charity, good deeds, recitation of Qur'an, reflection, repentance, attainment of taqwa and Allah's Mercy and Forgiveness, Ameen.

Once again, Allah's favor has descended upon us as He has selected us to witness the month of Ramadan this year. We should welcome Ramadan with joy and happiness and thanking Allah for enabling us to reach it, for He has caused us to be among the living who compete in doing righteous deeds. Reaching Ramadan is a great blessing from Allah. Hence the Prophet (pbuh) used to give his companions the glad tidings of the arrival of Ramadan and explain its virtues, and the great reward that Allah has prepared for those who fast and who spend the night in prayer. It is prescribed for the Muslim to welcome this blessed month with sincere repentance and preparations to fast and pray qiyaam, with a sound intention and sincere resolve. Ramadan is the month of Allah and the best month in the year, Allah has chosen it to make fasting this month obligatory and the fourth pillar of Islam as the Prophet (pbuh) said: "Islam is built on five (pillars): testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, paying zakaah, fasting Ramadan and performing pilgrimage to the House (Ka'bah)." Agreed upon. Allah has made fasting this month the fourth pillar of Islam, as He says: "The month of Ramadan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month ... [Al-Baqarah 2:185]. Fasting Ramadan is a means of expiation for the sins committed since the previous Ramadan, so long as one avoids major sins. It was proven in Saheeh Muslim that the Prophet (pbuh) said: "The five daily prayers, from one Jumu'ah to the next and from one Ramadan to the next are expiation for sins committed) in between, so long as you avoid

major sins." Fasting Ramadan and spending its nights in prayer out of faith and in the hope of reward a means of forgiveness of sins, as was proven in al-Saheehayn (al-Bukhaari, Muslim) from the hadeeth of Abu Hurayrah according to which the Prophet (pbuh) said: "Whoever fasts out of faith and in the hope of reward, his previous sins will be forgiven." also narrated from Abu Hurayrah that the Prophet (pbuh) said: "Whoever spends the nights of Ramadan in prayer out of faith and in the hope of reward, his previous sins will be forgiven."

Whoever prays qiyaam in Ramadan with the imam until he finishes, it will be recorded for him that he spent the whole night in prayer, because of the report narrated by Abu Dawood and others from the hadeeth of Abu Dharr that the Messenger of Allah (pbuh) said: "Whoever prays qiyaam with the imam until he finishes, it will be recorded for him that he spent the whole night in prayer."

Saheeh by al-Albaani.

Allah has people every night whom He redeems from the Fire. Imam Ahmad narrated from the hadeeth of Abu Umaamah that the Prophet (pbuh) said: "At every breaking of the fast, Allah has people whom He redeems."

Saheeh by al-Albaani.

Fasting in Ramadan is equivalent to fasting ten months, as is indicated by the hadeeth in Saheeh Muslim narrated from Abu Ayyoob al-Ansaari: "Whoever fasts Ramadan then follows it with six days of Shawwaal, it will be like fasting for a lifetime." Ahmad narrated that the Prophet (pbuh) said: "Whoever fasts Ramadan, a month is like ten months, and fasting six days after al-Fitr will complete the year."

The Qur'an was revealed in Ramadan "Verily, We have sent it (this Qur'an) down in the Night of Al-Qadr (Decree)." [al-Qadr 97:1]. In Ramadan, Allah has made Laylat al-Qadr in this month, which is better than a thousand months, as Allah says: "Verily, We have sent it (this Qur'an) down in the Night of Al-Qadr (Decree). And what will make you know what the Night of Al-Qadr (Decree) is? The Night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Rooh [Jibreel (Gabriel)] by Allah's Permission with all Decrees, (All that night), there is peace (and goodness from Allah to His believing slaves) until the appearance of dawn" [Al-Qadr 5-97:1]

Allah has blessed Ramadan with Laylat al-Qadr. Explaining the great status of this blessed night, Soorat al-Qadr was revealed, and there are many ahaadeeth which also speak of that, such as the hadeeth of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (pbuh) said: "There has come to you Ramadan, a blessed month which Allah has enjoined you to fast, during which the gates of heaven are opened and the gates of Hell are closed, and the rebellious devils are chained up. In it there is a night which is better than a thousand months, and whoever is deprived of its goodness is indeed deprived." Saheeh by al-Albaani.

Abu Hurayrah said: The Messenger of Allah (pbuh) said: "Whoever spends Laylat al-Qadr in prayer out of faith and in the hope of reward, will be forgiven his previous sins." Narrated by Al-Bukhaari & Muslim. Allah opens the gates of Paradise and closes the gates of Hell, and chains up the devils, as is stated in al-Saheehayn (al-Bukhaari & Muslim), from the hadeeth of Abu Hurayrah who said that the Messenger of Allah (pbuh) said: "When Ramadan comes, the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained up." Performing 'Umrah in Ramadan is

equivalent to Hajj. Al-Bukhaari and Muslim narrated that Ibn 'Abbaas said: The Messenger of Allah (pbuh) said to a woman among the Ansaar, "What kept you from doing Hajj with us?" She said, "We only had two camels that we used for bringing water." So her husband and son had gone for Hajj on one camel, and he left the other for them to use for bringing water." He said, "When Ramadan comes, go for 'Umrah, for 'Umrah in Ramadan is equivalent to Hajj." According to a report narrated by Muslim, " ... is equivalent to doing Hajj with me."

The best time to study the Qur'an, is Ramadan. You may study the Qur'an together by reciting it to someone else and by having someone else recite it to you. The evidence that this is mustahabb is the fact that Jibreel used to meet the Prophet (pbuh) every night in Ramadan and study the Qur'an with him. Narrated by al-Bukhaari & Muslim.

May Allah grant us all the health and towfeeq to fast this beautiful month of Ramadan; and to count us amongst those who shall inherit Jannatul Firdous Al-Alaal May we all witness the Night of Al-Qadr in a state of perfect faith and full expectation of His Rewards and Mercy, Ameen ya Rabb! And Allah knows best.

Sheikh Hassan Aly
Imam & Religious Director
The Mecca Center



Confidential family and youth counseling is available with our Imam sheikh Hassan Aly. Anyone wishing to contact the Imam to discuss matters and get Islamic advice can send email to imam@meccacenter.org to setup an appointment

What not to do in Ramadan

By Dr. M. Zaher Sahloul



It is common knowledge for Muslims that Ramadan is the month of mandatory fasting for all able adults without valid exemptions. Simply stated, fasting in Ramadan is the act of abstaining from food, drink, smoking, and intimate spousal relationships from dawn to sunset every day for the whole 9th month of the Islamic calendar. It is culminated in the Night of Power, when the Quran was revealed to the Prophet Mohammad, PBUH, and when all-night worship is equal to that of lifelong. Ramadan is concluded in the celebration of Eid, when families and community meet to congratulate each other on a new beginning after a month of soul-searching, worship, and reflection. It is a powerful platform for rebirth of individuals, families, and communities.

However, many tend to forget that the simple definition applies only the basic acts of fasting. Beneath the simplicity lies a deeper meaning and another set of expected behavioral changes. Breaking bad habits is not easy, but Ramadan gives us a whole month to do so. God invites us in Ramadan to exert our effort to change ourselves, our families, and our community by embracing a simple and tested paradigm. If you are able to abstain from what is lawful and life-sustaining, i.e. food and water, shouldn't you be able to abstain from what is harmful and unnecessary?

Over the ages, new trends and norms crept into our lives, changing the pristine act of fasting and undermining its purpose and intentions. Instead of focusing on the core components of the worship, purification our souls, solidifying our healthy relationships within our families and community, and reflecting on the mercy of this blessed month, we tend to trivialize our fasting by indulging in acts that contradict the very essence of the month.

So what are the often-ignored "Don'ts" in Ramadan? Here is a short list:





1. Ramadan is not for debating over the Hilal or moon sighting. Don't waste time arguing this issue. Leave it to the experts. Rather focus on starting your month on a strong footing and setting certain achievable goals for you and your family. Learn something that may benefit yourself and your community and avoid the unnecessary knowledge.

2. Ramadan is not for overeating and indulging in food, drinks, or obsessive cooking. Focus on nutrition. Eat local, seasonal, halal, wholesome and green. Learn how to eat healthy. Exercise after Iftar. A brisk walk is a good exercise even for 30 minutes every night. Eat in moderation and try to lose few pounds. Fasting should teach us self control and discipline over our bodies and over what we consume. We have an epidemic of obesity and "fattening of America." At least %66 of adults are overweight or obese and there is a compelling argument to be made that we should eat less, lose weight, and be more conscious of our health. Our beloved Prophet (PBUH) taught us moderation and self control in all aspects of life, and forbade us to harm ourselves, others, or nature. Make your Ramadan "green" by shrinking your carbon footprint. Global warming can be moderated by changing your light bulbs and reducing your fossil fuel consumption. How about investing in more fuel-efficient or electric car? How about carpooling when you go the mosque? Aren't we custodians of God on earth?

3. Ramadan is not for continuing to live a sinful life or doing what is harmful. The concept of sin or Haram in Islam is avoidance of what can harm self, family, community or nature. It is not only breaking the fast by eating. Besides what is conveyed by credible texts, it is what is rejected by common sense or the society. So avoid haram in work, selling, buying, business, family affairs, treating your spouse and children, and in your relationships.

4. Ramadan is not for cheating, lying, backbiting, gossiping, slandering, false accusations, or spreading rumors. Social media has made it easy to spread all kind of rumors and falsehoods. If the tongue is able to avoid the pleasure of tasting the

food and quenching its thirst, then why not keep it clean from what can ruin our fast?

5. Ramadan is not for overspending on food and parties. Feed the poor and the refugees, invite the relatives and friends, but do not show off or compete in overspending. As it turns out, we waste an incredible amount of food - an estimated %27 of food available for consumption - and it happens at the supermarket, in restaurants and cafeterias, and in our very own kitchens. That breaks down to about a pound of food for every American, wasted every single day.

6. Ramadan is not for laziness and oversleeping. Work during the day, pray during the night and comprehend the Quran. That is the Sunnah of our Prophet (PBUH). There is no excuse for not working for those who are able to. There is a trend in some community members to depend on welfare and disability income while they are able to contribute to the society. Some of them even evade taxes while they abide by the rituals of worship. Such practices contradict the very essence of Islam, which calls five times every day for getting up and success in life.

7. Ramadan is not for wasting time by watching more TV, playing more video games, or spending more time on social media. Social media have become a new addiction. Television channels compete in showing their best programs during the month, and many of us spend hours each day and night watching sports, news, music videos, and all kinds of movies. There is nothing wrong in doing so in moderation. But time is precious. So this Ramadan why not pledge to yourself to cut down your time on the screen and spend more time enjoying nature? Or read a new book. It is much more rewarding.

8. Ramadan is not for inviting the wealthy while ignoring the poor, so when we plan our iftars, let us remember to invite those who are usually forgotten. Don't forget your poor neighbors, the refugees and those who live nearby in our cities but are completely ignored. Volunteer to feed the homeless in your city soup kitchens and volunteer to visit

What not to do in Ramadan ?

few refugee families this month. Leave your suburban life in Ramadan to help those in need in the inner city.

9. Ramadan is not for throwing tantrum or anger, losing control over our emotions, frowning, or making excuses for letting ourselves vent or explode because "I am fasting and hungry." Domestic violence is a problem in our community, like other communities. We are not immune. If you have a problem with domestic violence against your spouse, this is the time to reflect and quit. Whoever dignified a woman, he is dignified and whoever insulted a woman, he is not dignified. In fact, Ramadan should teach us how to control our emotions and hands, to be more patient, balance the mind, body and soul, and smile.

10. Ramadan is not for reading without understanding. The Quran was revealed to be comprehended and implemented in our lives. In order to do so, there is a need for understanding the context of the revelation and where certain texts can be applied. There is a trend within the Muslim community to build schools focused on Quran memorization.

Memorization without understanding is counterproductive as we have seen in some Muslim countries. The extremists' views of the Quran by ISIS, Boko Haram and Al-Qaeda stem from the disconnection in understanding the text and the context. These groups, like the Kharijites hundreds of years before them, apply certain texts in a situations that do not meet the traditional understanding of the revelation. They are more dangerous to Islam than any other enemy. They are a cancer we all should unite to eradicate. What will defeat their ideology is not bombs but the proper understanding of Islam by young Muslims and good education.

Unless we struggle with every step on this journey in the month of mercy, we may lose the way and will gain nothing but hunger and thirst, and that will be the biggest tragedy of all.

Dr. M. Zaher Sahloul

Syrian American Medical Society, Risking Lives to Save Lives
at www.sams-usa.net

Follow on Twitter @sahloul



Sandwiches



Wrap

Steak	\$ 5.00
Kifta Kabab	\$ 5.00
Beef Shawrma	\$ 5.00
Chicken Shawrma	\$ 5.00
Chicken Tender	\$ 4.00
Falafel	\$ 4.00

Taiyba Meza's



Price

Fried Kebabeh	كبة مقوية	\$ 1.50
Labanyeh Kebabeh	كبة لبنية	\$ 2.00
Grilled Kebabeh	كبة مشوية	\$ 3.00
Syrian Ouzi wraps	أوزي باللحمة	\$ 2.50
Beef Sambusek	سمبوسك لحمة	\$ 1.25
Cheese Pie	قطاير جبنة	\$ 1.00
Spinach Pie	قطاير سبانخ	\$ 1.25
Safiha	صفحة شامية أو مضمورة	\$ 1.75
Musakhan	مسخن دجاج	\$ 1.55
Za'tar Pie	قطاير زعتر	\$ 1.00
Chicken Roll	رول دجاج	\$ 1.50
Hot Dogs Roll	رول نقاتق	\$ 2.00
Muhamara Pie	قطاير محمرة	\$ 1.00
Falafel	فلفل	\$ 4.00/Dozen



Appetizers

Half Tray

Full Tray

Hummus ——— حمص **\$18.00 \$35.00**

A blend of chickpeas mixed with tahini, topped with olive oil and spices, served as a cold dip with pita bread.

Baba Ghanoush/Mutabal ——— متبل | باب غنوج **\$20.00 \$35.00**

Char-broiled eggplant, mashed and blended with tahini, yogurt and parsley, topped with olive oil and spices, served as a cold dip with pita bread.

Salad ——— سلطة **\$15.00 \$30.00**

Freshly diced tomatoes, cucumbers and parsley, and the dressing is tahini sauce.

Tabbouleh Salad ——— تبولة **\$20.00 \$40.00**

Freshly diced tomatoes, onions, parsley, green peppers and cracked wheat tossed in olive oil and lemon juice.

Fattoush Salad ——— فتوش **\$15.00 \$30.00**

Lettuce, tomatoes, cucumbers onions, parsley, and green peppers are tossed in our house vinaigrette and topped with our homemade pita croutons.

Muhamara Dip ——— محمرة **\$20.00 \$40.00**

Walnut, red pepper, hot sauce, onions Tahine sauce, parmiganate concentrate and breadstick crumbs



Entrée

Half Tray

Full Tray

Kebab Hindi ——— كباب هندي **\$40.00 \$80.00**

Oven baked ground beef kebab with diced tomatoes, potatoes, eggplant, and green pepper.

Stuffed Vegetables ——— محاشي مشكدة **\$40.00 \$80.00**

Zucchini, eggplant and green pepper stuffed with rice and lamb.

Grape Vine and Zucchini ——— بيري **\$45.00 \$90.00**

Stuffed grape leaves and zucchini with rice and lamb.

Stuffed Cabbage ——— مخلوف بخنة **\$40.00 \$80.00**

Cabbage leaves stuffed with rice and beef, and cooked in authentic cumin and pomegranate sauce.

Fava Beans and Rice — رز بالفول الأخضر باللحم **\$40.00 \$80.00**

Fava beans with rice topped with lamb shanks.

Freekeh ——— فريكة باللحمة أو بالدجاج **\$45.00 \$90.00**

Freekeh cooked with lamb or chicken.

Mnazaleh ——— منزلة بالدجاج **\$40.00 \$80.00**

Oven baked stuffed eggplant with minced meat, onions and tomato sauce.

Stuffed fried zucchini — شيخ المحشي **\$40.00 \$80.00**

Fried zucchini stuffed with minced meat and onions then oven baked in yogurt.

Makloubeh ——— مخلوبة فلسطينية **\$40.00 \$80.00**

Potatoes, cauliflower and carrots with rice topped with roasted chicken legs.



Entrée

Half Tray

Full Tray

Damascus's Makloubeh ——— مخلوبة شامية **\$40.00 \$80.00**

Fried eggplant and lamb over specially spiced rice.

Damascus's Mulokhia w/ Chicken — ملحوخية بالدجاج **\$40.00 \$80.00**

Molokhia whole leaves, garlic, and fresh cilantro topped with chicken.

Lamb Shank ——— لحم موزات بالعظم **\$50.00 \$100.00**

Lamb shank (leg) with cooked vegetables and tomato sauce.

Layerd Kebabeh ——— كبة بالصينية **\$20.00 \$40.00**

Kebabeh(burghul, beef) layerd with beef and nuts.

Palestinian Ouzi w/Chicken — أوزي فلسطينية بالدجاج **\$ 40.00 \$80.00**

Mixed Vegetables cooked with rice topped with chicken legs.

Meatloaf ——— لحمة بالصحن **\$35.00 \$70.00**

Oven cooked beef with garlic topped with green peppers and tomatoes.

Lasagna ——— لازانيا بالخضار أو اللحمة **\$35.00 \$70.00**

Layered lasagna with ground beef, onions, green peppers, tomato sauce, olive oil and Italian seasoning, topped with mozzarella cheese.

Chicken Alfredo ——— معكرونة ألفريدو بالدجاج **\$30.00 \$60.00**

Chicken and Fettuccine pasta cooked in Alfredo sauce.

Entrée

Half Tray

Full Tray

Okra ——— بامية **\$30.00 \$60.00**

Okra cooked with beef in tomato sauce, topped with green cilantro.

Mandi Yemeni ——— مندي يمني بالدجاج **\$35.00 \$70.00**

Whole roasted chicken cooked with rice and dried raisins and special spices.

Biryani ——— برياني بالدجاج **\$35.00 \$70.00**

Rice cooked in special sauce topped with chicken.

Shishburak ——— شيشبرك **\$40.00 \$80.00**

Lebanese version of Italian tortellini stuffed with beef cooked with yogurt.

Kabsah w/Chicken ——— كبسة بالدجاج **\$35.00 \$70.00**

Rice, onions, tomatoes, green peppers and our special spices, topped with lamb or chicken.

Mansaf ——— منسف أردني باللحم **\$40.00 \$80.00**

Lamb Shank boiled in dry yogurt with special spices served with rice.

Yalanji ——— يالانجي **\$40.00 \$80.00**

Steamed grape leaves stuffed with vegetables, and seasoned rice, served cold.

Spaghetti and Meatballs — معكرونة سبالغيتي بكريات اللحم **\$30.00 \$60.00**

Spaghetti noodles, Italian seasoning, and tomato sauce with meatballs.

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RAMADAN

A time of Reform, Reward and Relief

Salaamu Alaikum, Dear Mecca Center Community,

On behalf of the Mecca MVMT and the many youth who have become a part of the Mecca family, I'd like to wish each one of you a Ramadan Mubarak!

We pray this month brings you and your family moments of spiritual rejuvenation as well as countless memories with the ones you love doing what He (swt) loves.

Ramadan is a time of Reform, Reward and Relief. We Reform through new norms. It becomes normal for us all to be at the masjid daily, to recite, reflect, and memorize the Quran daily. It becomes normal for us to not have the coffee and lunch breaks we've become accustomed to. It becomes normal to stand in the darkness of the night and pray extra worship and refrain from engaging in acts that displease Him (swt). Ramadan shows us what we're capable of and the potential each of us have to be upright servants of Allah and followers of the beloved (pbuh). That, my dear brother and sister, is what makes Ramadan as the Quran says, better than a thousand months.

Of course such great actions don't go without great reward, therefore the multitude of deeds awarded to such a person seem immeasurable and one can feel nothing less than enveloped in the infinite mercy of Allah and having earned His divine forgiveness. The reward of the fasting is such that Allah simply says, "fasting is for me and I will reward you for it," meaning that the intimate act of worship of fasting is so powerful in nature, combining between the servitude of the heart, soul, and limbs in both internal and external matters, that the reward of it is something that Allah uniquely rewards each servant of His as He wishes based on our efforts.

Earning the reward of Jannah is not a battle for the impossible or the intangible, rather the reward of Jannah is in such easy reach that one needs only to intend and strive and it is theirs. As the angels call as Ramadan starts, "Oh seeker of good, come for-

ward!" Ramadan is when we set aside everything else in come forward in seeking the reward of Allah (swt).

Lastly, Ramadan is relief. Ramadan is when we relieve our hearts from the trials and tribulations of the world. It's when we pour out the vessels of our hearts to Allah, most confident in His divine wisdom and guidance. It is when we relieve ourselves from the expectations of society and remind ourselves of the expectations we have in Allah and the expectations He has for us. It is when we relieve ourselves of our sins, and learn to love ourselves enough to abandon the sins, the habits, and the company that take us away from the Divine.

It is in this very spirit of Reform, Reward, and Relief that the Mecca MVMT will be engaging throughout the month of Ramadan in Qiyams, Iftars, and other activities. May He allow this blessed month to be a door to Jannah for us. May He, the infinitely loving and merciful, accept our humble attempts at seeking His pleasure and allow our center to be one of worship, unity, and service for years and generations to come.

If you have any questions, concerns or wish to share some thoughts or suggestions please don't hesitate to contact me.

Your brother,

Sh. Tariq Mustleh

Youth Director & Assistant Imam

The Mecca MVMT | The Mecca Center

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Ramadan Programs



Ramadan Recitation program
May 16th- June 14th

Girls & Boys Ages 10- College
 Must have fluency in reading the Quran

- Recite the blessed words of Allah in this sacred month.
- Experience the blessings of connection in His Home.
- Prepare to be motivated and inspired.

May 16th- June 1st **June 2nd- June 14th**
 Tuesdays, Thursdays Daily
 8 Sundays 5:00-6:30pm 2:30-4:00pm

Registration on Tuesday, May 15th 4:00-6:00pm at The Mecca Center

Mecca Center **MQI** **QURAN BLOSSOMS**
 at the Mecca Center

New program for kids 3-5!

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Ramadan
Food Basket

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 5 Food Boxes = \$250
 10 Food Boxes = \$500

Accepting money donations only as we will buy items in bulk
 Dr. Ahmed (630) 865-6861 | Sr. Zahra (630) 300-4566 | Sr. Sabuhi (408) 306-2442

Family Counseling Service

Schedule Appointment with Sheleh Hassan Aly
 imam@meccacenter.org
 630-241-2000 ex 1

The Mecca Center | 16w560 91st street, Willowbrook, IL 60527 | www.meccacenter.org



MECCA Quran Institute

YOUTH SUMMER Camp

JULY 9th - AUGUST 2nd
Ages: 11-15

- * Salat and Wudu Workshop
- * Stories of the Sahabah
- * The names of Allah
- * Sports Activities
- * Snacks

\$250 Admission Fee

At The Mecca Center

Monday, Wednesday, Thursday
5:30- 8:30pm
SH. Tarik Musleh

SH. Abdullah Damra, SH. Sabry Elmansoury

Registration open On-Site Monday, Wednesday, Friday
5:00-7:00pm or call (618) 789-9049
Deadline: June 30th

The Mecca Center
LESSONS FROM THE QUR'AN
| Season 6 | 2018 - 1439

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THE WAY OF THE PRIMORDIAL HUMAN NATURE [FITRAH]
THROUGH REFLECTIONS ON THE STORY OF ADAM & EVE

MAY 16 - JUNE 13

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Brothers & Sisters [College students, Young Professionals]
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for more information: imam@meccacenter.org | www.meccacenter.org

MECCA Quran Institute

SUMMER Camp

- > Quran
- > Arts & Crafts
- > field Trip
- > Daily Activities
- > Islamic Morals & Ethics

July 9th - August 2nd
Monday, Tuesday, Thursday
10:00-2:00pm

Ages 6-10 years old
Registration Fee: \$320
(Lunch, Snacks & trip Included)

Registration open on-site (The Mecca Center) : April 30th - May 11th
Monday, Wednesday, Friday 5:00- 7:00pm
Or call Sister. Nuha at (618) 789-9049

MECCA Quran Institute

BEGIN YOUR DAY WITH THE QUR'AN

Daily Tafseer Halqa

Sheikh Hassan Aly | Monday Through Friday | After Fajr Prayer
The Mecca Center | 16650 91st street, Willowbrook, IL | www.meccacenter.org

MECCA Quran Institute

The Fiqh of FASTING & ZAKAH

SHEIKH HASSAN ALY

EVERY FRIDAY
12:20 pm - 12:50 pm

THE MECCA CENTER | WWW.MECCACENTER.ORG

MECCA Quran Institute

CONVERT SUPPORT GROUP

ALL ARE WELCOME

The Mecca Center Convert Support Group conducts activities, events, and other general initiatives revolving around the unique challenges faced by brothers and sisters who have converted to Islam.

Converts are especially encouraged to attend our events and if possible to volunteer as one of our organizers.

MECCA MVMT



THE MECCA CENTER PRESENTS

Community Night Iftar

LIVING A LIFE OF SPIRITUALITY
WITH USTADH ABDUL SATTAR AHMED



Thursday, June 7, 2018 • 7:00 pm • **Iftar Included** • Babysitting Available
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MECCA MVMT PRESENTS
MVMT IFTAR
FOR HIGH SCHOOL AND COLLEGE BROTHERS & SISTERS
GOOD FOOD, GREAT COMPANY
Friday, May 18 • Thursday, May 24 • Thursday, May 31 • Sunday, June 10
16W560 91st St. Willowbrook, IL

MECCA MVMT PRESENTS
**MIDDLE SCHOOL
MVMT IFTAR**
FOR BOYS & GIRLS 11-13 YEARS
GOOD FOOD, GREAT COMPANY
Monday, June 11, 2018 • 15 Minutes Before Maghreb
16W560 91st St. Willowbrook, IL



MVMT



MVMT
MECCA MVMT PRESENTS

MIDDLE SCHOOL MVMT QIYAM

A NIGHT OF FUN, FOOD, AND REMEMBRANCE OF ALLAH WITH FRIENDS FOR BOYS & GIRLS 10-13 YEARS

Sunday, May 27, 2018 • After Taraweeh Prayer
16W560 91st St, Willowbrook, IL

The Mecca Center Presents

Taraweeh Prayer For Young Youth

Starts After Isha
Boys And Girls | Ages: 7-14

16W560 91st St, Willowbrook, IL | MAY 14 - JUNE 14

MVMT Qiyams

A GATHERING OF SPIRITUAL REVIVAL FOR HIGH SCHOOL AND COLLEGE STUDENTS

God's Plan
GUYS - FRIDAY, MAY 18TH
GIRLS - SATURDAY, MAY 19TH

Fighting the Ego
GUYS - FRIDAY, MAY 25TH
GIRLS - SATURDAY, MAY 26TH

Forgive and Forget
GUYS - FRIDAY, JUNE 1ST
GIRLS - SATURDAY, JUNE 2ND

Striving for Excellence
GUYS - FRIDAY, JUNE 8TH
GIRLS - SATURDAY, JUNE 9TH

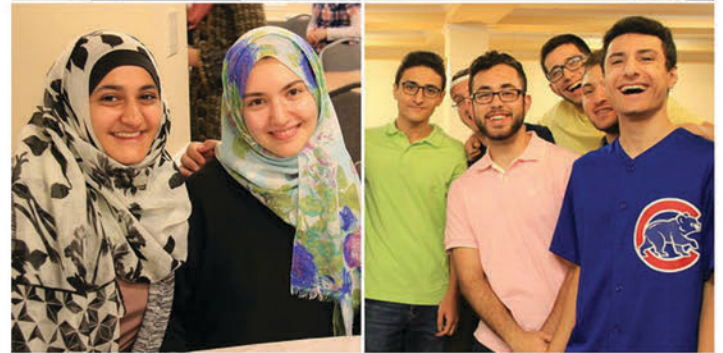
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*Ramadan
Mubarak*

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The Mecca Center Sunday School



Assalamu Alaikum Dear Mecca Center Community,

As the blessed month of Ramadan is upon us, the Mecca Center Sunday School students are looking forward to our Welcome Ramadan festivities, which will be held on Sunday, May 13, during school hours.

Students will be visited by a guest lecturer to rejuvenate them in anticipation of Ramadan. They will also partake in various Ramadan-themed crafts and projects and enjoy treats as well. Our last day of school will be the week after on May 20.

The Mecca Center Sunday School will begin open registration for the 2019-2018 academic year in May, inshaAllah. Please stay tuned for notifications.

Insha'Allah the Mecca Center Sunday School will continue to serve our community to the fullest potential and to be a cornerstone in our lives, preparing them to become actively involved in the Mecca

Warmest Regards,

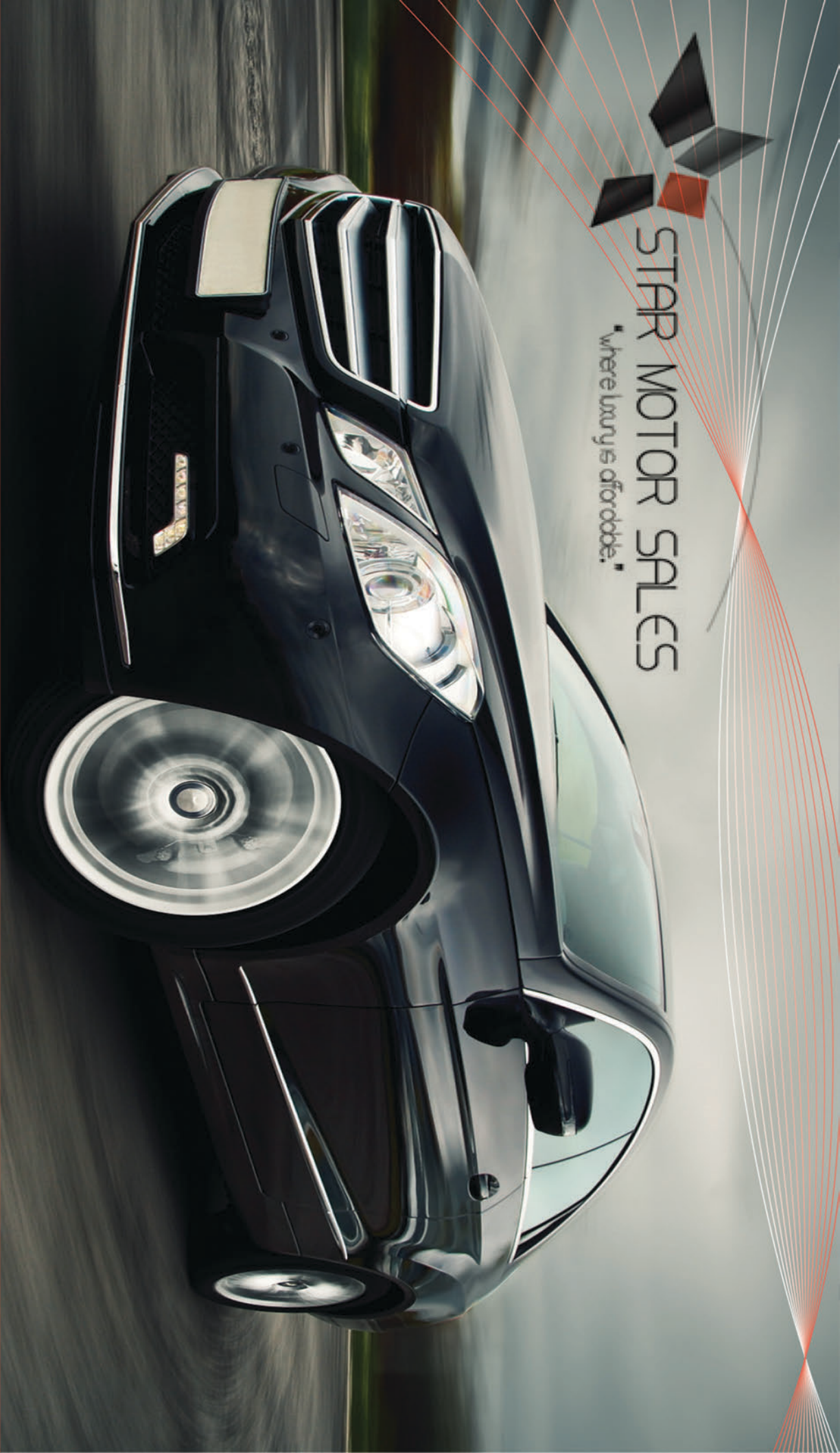
Dr. Linda Hamadeh
Sunday School Principal
The Mecca Center





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Why do we fast?*

One of the names of Allah is al-Hakeem (the Most Wise). The word Hakeem is derived from the same root as hukm (ruling) and hikmah (wisdom). Allah alone is the One Who issues rulings, and His rulings are the most wise and perfect.

Secondly: Allah does not prescribe any ruling but there is great wisdom behind it, which we may understand, or our minds may not be guided to understand it. We may know some of it but a great deal is hidden from us.

Thirdly: Allah has mentioned the reason and wisdom behind His enjoining of fasting upon us, as He says (interpretation of the meaning):

"O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)" [al-Baqarah 2:183]

Fasting is a means of attaining taqwa (piety, being conscious of Allah), and taqwa means doing that which Allah has enjoined and avoiding that which He has forbidden. Fasting is one of the greatest means of helping a person to fulfil the commands of Islam.

The scholars (may Allah have mercy on them) have mentioned some of the reasons why fasting is prescribed, all of which are characteristics of taqwa, but there is nothing wrong with quoting them here, to draw the attention of fasting people to them and make them keen to attain them.

Among the reasons behind fasting are:

Fasting is a means that makes us appreciate and give thanks for pleasures. For fasting means giving up eating, drinking and intercourse, which are among the greatest pleasures. By giving them up for a short time, we begin to appreciate their value. Because the blessings of Allah are not recognized, but when you abstain from them, you begin to recognize them, so this motivates you to be grateful for them.

Fasting is a means of giving up haraam things, because if a person can give up halaal things in order to please Allah and for fear of His painful torment,

, then he will be more likely to refrain from haraam things. So fasting is a means of avoiding the things that Allah has forbidden.

Fasting enables us to control our desires, because when a person is full his desires grow, but if he is hungry then his desire becomes weak. Hence the Prophet (peace and blessings of Allah be upon him) said: "O young men! Whoever among you can afford to get married, let him do so, for it is more effective in lowering the gaze and protecting one's chastity. Whoever cannot do that, let him fast, for it will be a shield for him."

Fasting makes us feel compassion and empathy towards the poor, because when the fasting person tastes the pain of hunger for a while, he remembers those who are in this situation all the time, so he will hasten to do acts of kindness to them and show compassion towards them. So fasting is a means of feeling empathy with the poor.

Fasting humiliates and weakens the Shaytaan; it weakens the effects of his whispers (waswaas) on a person and reduces his sins. That is because the Shaytaan "flows through the son of Adam like blood" as the Prophet (peace and blessings of Allah be upon him) said, but fasting narrows the passages through which the Shaytaan flows, so his influence grows less.

The fasting person is training himself to remember that Allah is always watching, so he gives up the things that he desires even though he is able to take them, because he knows that Allah can see him.

Fasting means developing an attitude of asceticism towards this world and its desires, and seeking that which is with Allah.

It makes the Muslim get used to doing a great deal of acts of worship, because the fasting person usually does more acts of worship and gets used to that. These are some of the reasons why fasting is enjoined. We ask Allah to help us to achieve them and to worship Him properly. And Allah knows best.

*MissionIslam.com

لماذا نصوم...؟

3- أَنْ فِي الصَّوْمِ التَّغْلِبَ عَلَى الشَّهْوَةِ ، لِأَنَّ النَّفْسَ إِذَا شَبِعَتْ مَنَنْتْ الشَّهَوَاتِ ، وَإِذَا جَاعَتْ اُمْتَنَعَتْ عَمَّا تَهْوَى ، وَلِذَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (يَا مَعْشَرَ الشَّبَابِ : مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ ؛ فَإِنَّهُ أَغْضُ لِلْبَصْرِ ، وَأَخْصَنُ لِلْفَرْجِ ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ ، فَإِنَّهُ لَهُ وَجَاءٌ) .

4- أَنَّ الصَّوْمَ مُوجِبٌ لِلرَّحْمَةِ وَالْعَطْفِ عَلَى الْمَسَاكِينِ ، فَإِنَّ الصَّائِمَ إِذَا ذَاقَ أَلْمَ الْجُوعِ فِي بَعْضِ الْأَوْقَاتِ ، ذَكَرَ مَنْ هَذَا حَالُهُ فِي جَمِيعِ الْأَوْقَاتِ ، فَتَسَارِعُ إِلَيْهِ الرَّفْقَةُ عَلَيْهِ ، وَالرَّحْمَةُ بِهِ ، بِالْإِحْسَانِ إِلَيْهِ ، فَكَانَ الصَّوْمُ سَبَبًا لِلْعَطْفِ عَلَى الْمَسَاكِينِ .

5- فِي الصَّوْمِ قَهْرٌ لِلشَّيْطَانِ ، وَإِضْعَافٌ لَهُ ، فَتُضْعَفُ وَسُوسَتُهُ لِلْإِنْسَانِ ، فَتَقْتَلُ مِنْهُ الْمَعَاصِي ، وَذَلِكَ لِأَنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ ، كَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَالصَّوْمُ تَضِيقٌ مَجَارِي الشَّيْطَانِ فِيضْعَفُ ، وَيَقْلُ نَفُودُهُ .

6- أَنَّ الصَّائِمَ يَدْرِبُ نَفْسَهُ عَلَى مِرَاقَبَةِ اللَّهِ تَعَالَى ، فَيَتْرِكُ مَا تَهْوَى نَفْسُهُ مَعَ قُدْرَتِهِ عَلَيْهِ ، لَعَلَّمَهُ بِاطْلَاعِ اللَّهِ عَلَيْهِ .

7- وَفِي الصَّوْمِ التَّزْهِيدُ فِي الدُّنْيَا وَشَهَوَاتِهَا ، وَالتَّرْغِيبُ فِيمَا عِنْدَ اللَّهِ تَعَالَى .

8- تَعْوِيدُ الْمُؤْمِنِ عَلَى الْإِكْتِنَارِ مِنَ الطَّاعَاتِ ، وَذَلِكَ لِأَنَّ الصَّائِمَ فِي الْغَالِبِ تَكَثُرَ طَاعَتِهِ فَيَعْتَادُ ذَلِكَ .

فهذه بعض الحكم من مشروعية الصيام ، نسأل الله تعالى أن يوفقنا لتحقيقها ويعيننا على حسن عبادته .
والله أعلم .

لا بد أولاً أن نعلم أن الله تعالى من أسمائه الحسنى (الحكيم) والحكيم مشتق من الحُكْم ومن الحكمة . فالله تعالى له الحكم وحده ، وأحكامه سبحانه في غاية الحكمة والكمال والإتقان .

ثانياً : أن الله تعالى لم يشرع حكماً من الأحكام إلا وله فيه حكم عظيم ، قد نعلمها ، وقد لا تهتدي عقولنا إليها ، وقد نعلم بعضها ويخفى علينا الكثير منها .

ثالثاً : قد ذكر الله تعالى الحكمة من مشروعية الصيام وفرضه علينا في قوله : (يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ) البقرة / 183 . فالصيام وسيلة لتحقيق التقوى ، والتقوى هي فعل ما أمر الله تعالى به ، وترك ما نهى عنه .

فالصيام من أعظم الأسباب التي تعين العبد على القيام بأوامر الدين . وقد ذكر العلماء رحمهم الله بعض الحكم من مشروعية الصيام ، وكلها من خصال التقوى ، ولكن لا بأس من ذكرها ، ليتنبه الصائم لها ، ويحرص على تحقيقها . فمن حكم الصوم :

1- أَنَّ الصَّوْمَ وَسِيلَةٌ إِلَى شُكْرِ النُّعْمِ ، فَالصَّوْمُ هُوَ كَفُّ النَّفْسِ عَنِ الْأَكْلِ وَالشُّرْبِ وَالْجِمَاعِ ، وَهَذِهِ مِنْ أَجْلِ النُّعْمِ وَأَعْلَاهَا ، وَالْإِمْتِنَاعُ عَنْهَا زَمَانًا مُعْتَبَرًا يُعَرِّفُ قَدْرَهَا ، إِذِ النُّعْمُ مَجْهُولَةٌ ، فَإِذَا فُقِدَتْ عُرِفَتْ ، فَيَحْمِلُهُ ذَلِكَ عَلَى قَضَاءِ حَقِّهَا بِالشُّكْرِ .

2- أَنَّ الصَّوْمَ وَسِيلَةٌ إِلَى تَرْكِ الْمَحْرَمَاتِ ، لِأَنَّهُ إِذَا انْقَادَتْ النَّفْسُ لِلْإِمْتِنَاعِ عَنِ الْحَلَالِ طَمَعًا فِي مَرَضَةِ اللَّهِ تَعَالَى ، وَخَوْفًا مِنَ أَلِيمِ عِقَابِهِ ، فَأَوْلَى أَنْ تَنْقَادَ لِلْإِمْتِنَاعِ عَنِ الْحَرَامِ ، فَكَانَ الصَّوْمُ سَبَبًا لِاتَّقَاءِ مَحَارِمِ اللَّهِ تَعَالَى .





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روزہ توڑنے والی اشیاء



الحمد لله

کہ دونوں شرمگاہیں مل جائیں اور کسی ایک میں غائب ہو جائیں تو اس کا روزہ فاسد ہو جائے گا چاہے انزال ہوا نہ ہو ، اسے اس کام پر اللہ تعالیٰ سے توبہ کرنی چاہیے ۔ اور اسے اس دن کا روزہ پورا کرنا ضروری ہے اور اس کے ساتھ ساتھ اس روزہ کی قضاء بھی ہوگی ، اور اس پر کفارہ مغلظہ ہوگا ، اس کی دلیل مندرجہ ذیل حدیث ہے ابوہریرہ رضی اللہ تعالیٰ عنہ بیان کرتے ہیں کہ ایک شخص رسول اکرم صلی اللہ علیہ وسلم کے پاس آیا اور کہنے لگا : اے اللہ تعالیٰ کے رسول صلی اللہ علیہ وسلم میں تو ہلاک ہو گیا ، نبی صلی اللہ علیہ وسلم نے اسے پوچھا کس چیز نے تجھے ہلاک کر دیا ؟

وہ شخص کہنے لگا : میں رمضان میں روزہ کی حالت میں اپنی بیوی سے جماع کر بیٹھا ہوں ، نبی صلی اللہ علیہ وسلم اسے فرمانے لگے : کیا تم غلام آزاد کرسکتے ہو؟ وہ کہنے لگا میں استطاعت نہیں رکھتا ۔

نبی صلی اللہ علیہ وسلم فرمایا : کیا دو ماہ کے مسلسل روزے رکھ سکتے ہو؟ وہ کہنے لگا میں اس کی بھی طاقت نہیں رکھتا ، نبی صلی اللہ علیہ وسلم نے فرمایا : کیا ساٹھ مسکینوں کو کھانا کھلا سکتے ہو؟ وہ کہنے لگا نہیں ۔۔۔ الحدیث ۔ صحیح بخاری ۔ صحیح مسلم ۔

روزہ توڑنے والی دوسری چیز مشت زنی ہے

مشت زنی یہ ہے کہ ہاتھ وغیرہ میں منی کا اخراج کیا جائے ۔ مشت زنی سے روزہ ٹوٹنے کی دلیل مندرجہ ذیل حدیث قدسی ہے اللہ تعالیٰ نے روزہ دار کے بارہ میں فرمایا

(وہ اپنا کھانا پینا اور شہوت میری وجہ سے ترک کرتا ہے) صحیح بخاری ۔ صحیح مسلم ۔

اور منی کا اخراج بھی اسی شہوت میں سے ہے جسے روزہ دار ترک کرتا ہے

لہذا جس نے بھی رمضان المبارک میں دن کو روزہ کی حالت میں مشت زنی کی اسے چاہیے کہ وہ اللہ تعالیٰ سے توبہ کرنے کے ساتھ ساتھ اس دن کو بغیر کھائے پیئے ہی رہے ، اور بعد میں اس کی قضاء بھی دے ۔

اور اگر وہ مشت زنی شروع ہی کرے پھر انزال سے قبل ہی رک جائے اور انزال نہ ہوا ہو تو اس کا روزہ صحیح ہے ، انزال نہ ہونے کی وجہ سے اس پر اس روزہ کی قضاء نہیں ۔

اس لیے روزہ دار کو چاہیے کہ ہر شہوت انگیزت چیز سے دور ہی رہے ، اور اپنے خیالات کو غلط اور ردی قسم کے خیالات سے بچا کر رکھے ۔ اور منی کے بارہ میں صحیح یہی ہے کہ اس کے اخراج سے روزہ نہیں ٹوٹتا ۔

روزہ توڑنے والی تیسری چیز کھانا پینا ہے منہ کے راستے کھانا یا پینا معدہ میں پہنچانے کو کہا جاتا ہے

اللہ سبحانہ و تعالیٰ نے اپنی پوری اور مکمل حکمت سے روزے مشروع کیے ہیں ، لہذا روزے دار کو حکم دیا کہ وہ اعتدال کے ساتھ روزہ رکھے ، نہ تو روزے سے اپنے آپ کو ضرر اور تکلیف دے ، اور نہ ہی وہ ایسی چیز تناول کرے جو روزے کے مخالف ہو ، اسی لیے روزہ توڑنے والی اشیاء کی دو قسمیں ہیں :

پہلی قسم : قسم استفراغ اور استخراغ ہے مثلاً جماع ، عمداتی کرنا ، حیض اور نفاس ، توان اشیاء کے نکلنے سے جسم کمزور ہو جاتا ہے ، اسی لیے اللہ تعالیٰ نے انہیں مفسدات صوم یعنی روزہ توڑنے والی اشیاء قرار دیا ہے ، تا کہ روزے دار میں دونوں کمزوریاں ایک تو روزے کی کمزوری اور دوسری ان اشیاء کے نکلنے کی وجہ پیدا ہونے والی کمزوری جمع ہو جائے تو روزے دار کو ضرر اور نقصان ہو اور اس کا روزہ حد اعتدال سے نکل جائے ۔

دوسری قسم : وہ نوع امتلاء یعنی اندر داخل ہونے اور پیٹ بھرنے والی ہے مثلاً کھانا پینا ، اس لیے اگر روزہ دار کھائے یا پیئے تو روزے کی مطلوبہ حکمت کا حصول نہیں ہوتا ۔

اللہ سبحانہ و تعالیٰ نے اپنے مندرجہ ذیل فرمان میں روزہ توڑنے والی اشیاء کے اصول جمع کر دیے ہیں :

«اب تمہیں ان سے مباشرت کرنے اور اللہ تعالیٰ کی طرف سے لکھی ہوئی چیز کوتلاش کرنے کی اجازت ہے ، تم کھاتے پیتے رہو یہاں تک کہ صبح کا سفید دھاگہ سیاہ دھاگے سے ظاہر ہو جائے ، پھر رات تک روزے کو پورا کرو» البقرة (۱۸۷) تواللہ تعالیٰ نے مندرجہ بالا آیت میں روزہ توڑنے والی اشیاء کے اصول بیان فرمائے ہیں جو کہ کھانا پینا اور جماع ہیں ۔ اور روزہ توڑنے والی اشیاء کو نبی مکرم صلی اللہ علیہ وسلم نے اپنی سنت میں مکمل طور پر بیان فرمایا ہے

روزہ کو فاسد کرنے اور توڑنے والی سات اشیاء ہیں :

- ۱- کھانا پینا ۔ ۲- جماع اور ہم بستری ۔ ۳- مشت زنی ۔ ۴- وہ اشیاء جو کھانے پینے کے معنی میں ہوں ۔
- ۵- سنگی وغیرہ لگوانے سے خون نکلنے کی بنا پر ۔ ۶- عمداتی کرنے کی وجہ سے ۔
- ۷- عورت کا حیض اور نفاس کی وجہ سے خون نکلنا ۔

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Things that invalidate

THE FAST

Allah has prescribed fasting in accordance with the highest wisdom. He has commanded the fasting person to fast in a moderate manner, so he should not harm himself by fasting or consume anything that will invalidate the fast. Hence the things that invalidate the fast are of two types: Some of the things that invalidate the fast involve things coming out of the body, such as intercourse, deliberate vomiting, menstruation and cupping. These things that come out of the body weaken it. Hence Allah has described them as being things that invalidate the fast, so that the fasting person will not combine the weakness that results from fasting with the weakness that results from these things, and thus be harmed by his fast or his fast no longer be moderate.

And some of the things that invalidate the fast involve things entering the body, such as eating and drinking. If the fasting person eats or drinks, he does not achieve the purpose of fasting.

Allah has summed up the things that break the fast in the verse where He says: "So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Sawm (fast) till the nightfall" [al-Baqarah 2:187]

In this verse Allah mentions the main things that invalidate the fast, which are eating, drinking and intercourse. The other things that break the fast were mentioned by the Prophet (pbuh) in his Sunnah. There are seven things that break the fast, as follows:

- 1) Intercourse, 2) Masturbation, 3) Eating and drinking, 4) Anything that is regarded as coming under the same heading as eating and drinking,
- 5) Letting blood by means of cupping and the like, 6) Vomiting deliberately, 7) Menstruation and nifaas

The first of the things that invalidate the fast is: intercourse. This is the most serious and the most sinful of the things that invalidate the fast.

Whoever has intercourse during the day in Ramadan deliberately and of his or her own free will, in which the two circum-

cised parts meet and the tip of the penis disappears in either of the two passages, has invalidated his fast, whether he ejaculates or not. He has to repent, complete that day (i.e., not eat or drink until sunset), make up that day's fast later on and offer a severe expiation. The evidence for that is the hadeeth narrated by Abu Hurayrah (may Allah be pleased with him) who said: A man came to the Prophet (pbuh) and said, "I am doomed, O Messenger of Allah!" He said, "Why are you doomed?" He said, "I had intercourse with my wife (during the day) in Ramadan." He said, "Can you free a slave?" He said, "No." He said, "Can you fast for two consecutive months?" He said, "No." He said, "Can you feed sixty poor persons?" He said, "No." Narrated by al-Bukhaari & Muslim.

The second of the things that invalidate the fast is masturbation. This means causing ejaculation or climax by using the hand etc. The evidence that masturbation is one of the things that invalidate the fast is the words of Allah in the hadeeth qudsi in which He says of the fasting person: "He gives up his food and drink and desire for My sake." Narrated by al-Bukhaari & Muslim. Causing ejaculation comes under the heading of the desire which the fasting person gives up. Whoever masturbates during the day in Ramadan has to repent to Allah and refrain from eating and drinking for the rest of the day, and he has to make up that fast later on.

If he starts to masturbate then stops without ejaculating, he has to repent, but his fast is still valid, and he does not have to make it up later because he did not ejaculate. The fasting person should keep away from everything that provokes desire and shun bad thoughts. With regard to the emission of madhiy (prostatic fluid), the most correct view is that it does not invalidate the fast. The third of the things that invalidate the fast is eating or drinking. This refers to food or drink reaching the stomach via the Mouth.

If anything reaches the stomach via the nose, this is like eating or drinking. Hence the Prophet (pbuh) said: "Snuff up water deeply into the nose (when doing wudoo'), except when you are fasting." Narrated by al-Tirmidhi, 788. If water reaching the stomach via the nose did not invalidate the fast, the Prophet (pbuh) would not have told those who are fasting not to snuff up water deeply into the nose.

The fourth of the things that invalidate the fast is anything that is regarded as coming under the same heading as eating and drinking

This includes two things:

Transfusion of blood to one who is fasting - such as if he bleeds heavily and is given a blood transfusion. This invalidates the fast because blood is formed from food and drink.

Receiving via a needle (as in the case of a drip) nourishing substances which take the place of food and drink, because this is the same as food and drink. With regard to injections which do not replace food and drink, rather they are administered for the purpose of medical treatment - such as penicillin or insulin - or are given to energize the body, or for the purpose of vaccinations, these do not affect the fast, whether they are intravenous or intramuscular (injected into a vein or a muscle). But to be on the safe side, these injections may be given at night.

Kidney dialysis, in which blood is extracted, cleaned and then returned to the body with the additional of chemical substances such as sugars and salts etc. is regarded as invalidating the fast.

The fifth of the things that invalidate the fast is letting blood by means of cupping. Because the Prophet (pbuh) said: "The cupper and the one for whom cupping is done have both invalidated their fast." Narrated by Abu Dawood, classed as saheeh by al-Albaani. Donating blood comes under the same heading as cupping, because it affects the body in the same way. Based on this, it is not permissible for a person who is fasting to donate blood unless it is essential, in which case it is permissible. In that case the donor has broken his fast and must make up that day later on.

If a person suffers a nosebleed, his fast is valid, because that happened involuntarily. With regard to bleeding that results from extraction of a tooth, surgery or a blood test etc., that does not invalidate the fast because it is not cupping or something that is similar to cupping, unless it has an effect on the body similar to that of cupping.

The sixth of the things that invalidate the fast is vomiting deliberately. Because the Prophet (pbuh) said: "Whoever vomits involuntarily does not have to make up the fast, but whoever vomits deliberately let him make up the fast." Narrated by al-Tirmidhi,

classd as saheeh by al-Albaani. Ibn al-Mundhir said: The scholars are agreed that the fast of one who vomits deliberately is invalidated. Al-Mughni.

Whoever vomits deliberately by sticking his finger in his throat, pressing his stomach, deliberately smelling something nasty or persisting in looking at something that makes him vomit, has to make up his fast later on. If his gorge rises, he should not suppress it, because that will harm him. The seventh of the things that invalidate the fast is the blood of menses and nifaas

Because the Prophet (pbuh) said: "Is it not the case that when she gets her period, she does not pray or fast?" Narrated by al-Bukhaari. When a woman sees the blood of her period or nifaas (post-partum bleeding), her fast becomes invalid even if that is one moment before sunset.

If a woman feels that her period has started but no blood comes out until after sunset, her fast is still valid. If the bleeding of a woman who is menstruating or in nifaas ceases at night and she has the intention of fasting, then dawn comes before she does ghusl, the view of all the scholars is that her fast is valid. Al-Fath. It is preferable for a woman to keep to her natural cycle

and to accept that which Allah has decreed for her, and not to take any medicine to prevent her period. She should accept what Allah has decreed for her of not fasting during her period, and make up those days later on.

This is what the Mothers of the Believers and the women of the Salaf used to do. In addition, it has been medically proven that these means of preventing menstruation are harmful and many women have suffered menstrual irregularities as a result. If a woman takes pills and her period stops as a result, that is fine, she can fast and her fast is acceptable.

These are things that invalidate the fast. All of them - apart from menses and nifaas - only invalidate the fast if three conditions are met: that the person was aware of the ruling and not ignorant of it; that he did it knowingly and not out of forgetfulness; and that he did it by choice and was not forced to do it.

مفسدات

الصيام

فَهَلْ تَجِدُ مَا تُطْعِمُ سَتَيْنَ مَسْكِينًا ؟ قَالَ : لا .. الحديث رواه البخاري ومسلم .

وثاني المفطرات : الاستمنا

وهو إنزال المنى باليد أو نحوها، والدليل على أن

الاستمنا من المفطرات : قول الله تعالى في الحديث

القدسي عن الصائم : (يَذُكُّ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي) رواه البخاري ومسلم . وإنزال المنى من الشهوة التي يتركها الصائم .

فمن استمنى في نهار رمضان وجب عليه أن يتوب إلى الله ، وأن يُسك ببقية يومه ، وأن يقضيه بعد ذلك .

وإن شرع في الاستمنا ثم كف ولم يُنزل فعليه التوبة ،

وصيامه صحيح ، وليس عليه قضاء لعدم الإنزال ، وينبغي أن يبتعد الصائم عن كل ما هو مثير للشهوة وأن يطرد

عن نفسه الخواطر الرديئة. وأما خروج المذي فالراجح أنه لا يُفطر .

الثالث من المفطرات : الأكل أو الشرب .

وهو إيصال الطعام أو الشراب إلى المعدة عن طريق الفم، وكذلك لو أدخل إلى معدته شيئاً عن طريق الأنف فهو

كالأكل والشرب، ولهذا قال النبي صلى الله عليه وسلم :

(وَبَالِغٌ فِي الْاسْتِنشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا) رواه الترمذي.

وصححه الألباني في صحيح الترمذي . فلو أن دخول الماء

إلى المعدة عن طريق الأنف يؤثر في الصوم لم يثب النبي

صلى الله عليه وسلم الصائم عن المبالغة في الاستنشاق .

الرابع من المفطرات : ما كان بمعنى الأكل والشرب .

وذلك يشمل أمرين :

١- حقن الدم في الصائم ، كما لو أصيب بنزيف فحقن

بالدم ، فإنه يفطر لأن الدم هو غاية الغذاء بالطعام

والشراب .

٢- الإبر (الحقن) المغذية التي يُستغنى بها عن الطعام

والشراب ، لأنها بمنزلة الأكل والشرب

وأما الإبر التي لا يُستعاض بها عن الأكل والشرب ولكنها

للمعالجة كالبنسلين والأنسولين أو تنشيط الجسم أو إبر

التطعيم فلا تضر الصيام سواء عن طريق العضلات أو

الوريد . والأحوط أن تكون كل هذه الإبر بالليل .

وغسيل الكلى الذي يتطلب خروج الدم لتنقيته ثم

رجوعه مرة أخرى مع إضافة مواد كيميائية وغذائية

كالكسكريات والأملاح وغيرها إلى الدم يعتبر مفطراً .

المفطر الخامس : إخراج الدم بالحجامة .

لقول النبي صلى الله عليه وسلم : (أَفْطَرَ الْحَاجِمُ

وَالْمَحْجُومُ) رواه أبو داود وصححه الألباني في صحيح

أبي داود .

وفي معنى إخراج الدم بالحجامة التبرع بالدم لأنه يؤثر

على البدن كتأثير الحجامة .

وعلى هذا لا يجوز للصائم أن يتبرع بالدم إلا أن يوجد

مضطر فيجوز التبرع له ، ويفطر المتبرع ، ويقضي ذلك

اليوم . ومن أصابه نزيف فصيامه صحيح ، لأنه بغير

اختياره .

وأما خروج الدم بقلع السن أو شق الجرح أو تحليل الدم

ونحو ذلك فلا يفطر لأنه ليس بحجامة ولا بمعناها إذ لا

يؤثر في البدن كتأثير الحجامة .

المفطر السادس : التقيؤ عمدًا

لقول النبي صلى الله عليه وسلم : (مَنْ ذَرَعَهُ الْقَيْءُ

فَلَيْسَ عَلَيْهِ قِضَاءٌ ، وَمَنْ اسْتَقَاءَ عَمْدًا فَلَيْقُضِ) . رواه

الترمذي صححه الألباني في صحيح الترمذي. ومعنى ذرعه

أي غلبه . وَقَالَ ابْنُ الْمُثَنَّرِ : أَجْمَعَ أَهْلُ الْعِلْمِ عَلَى إِبْطَالِ

صَوْمٍ مَنْ اسْتَقَاءَ عَمْدًا .

فمن تقيأ عمدًا بوضع أصبعه في فمه ، أو عصر بطنه ، أو

تعمد شم رائحة كريهة ، أو داوم النظر إلى ما يتقيأ منه ،

فعليه القضاء، وإذا راجت معدته لم يلزمه منع القيء لأن

ذلك يضره ..

المفطر السابع : خروج دم الحيض والنفاس

لقول النبي صلى الله عليه وسلم : (أَلَيْسَ إِذَا حَاصَتْ

لَمْ تُصَلِّ وَلَمْ تَصُمْ) . رواه البخاري . فمتى رأت المرأة

دم الحيض أو النفاس فسد صومها ولو كان قبل غروب

الشمس بلحظة . وإذا أحست المرأة بانتقال دم الحيض

ولكنه لم يخرج إلا بعد غروب الشمس صح صومها ،

وأجزأها يومها .

والحائض أو النفساء إذا انقطع دمها ليلًا فنوت الصيام

ثم طلع الفجر قبل اغتسالها فمذهب العلماء كافة صحة

صومها .

والأفضل للحائض أن تبقى على طبيعتها ، وترضى بما كتب

الله عليها ، ولا تتعاطى ما تمنع به الدم ، وتقبل ما قبل

الله منها من الفطر في الحيض والقضاء بعد ذلك ، وهكذا

كانت أمهات المؤمنين ، ونساء السلف .

بالإضافة إلى أنه قد ثبت بالطب ضرر كثير من هذه

الموانع وابتليت كثير من النساء باضطراب الدورة بسبب

ذلك ، فإن فعلت المرأة وتعاطت ما تقطع به الدم فارتفع

وصارت نظيفة وصامت أجزاءها ذلك .

فهذه هي مفسدات الصيام . وكلها -ماعدا الحيض

والنفاس- لا يفطر بها الصائم إلا بشروط ثلاثة :

- أن يكون عالمًا غير جاهل .

- ذاكراً غير ناس .

- مختاراً غير مُكره .



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Things that do not invalidate the fast



1 - Enemas, eyedrops, eardrops, tooth extraction and treatment of injuries do not invalidate the fast.

2 - Medical tablets that are placed under the tongue to treat asthma attacks etc, so long as you avoid swallowing any residue.

3 - Insertion of anything into the vagina such as pessaries, or a speculum, or the doctor's fingers for the purpose of medical examination.

4 - Insertion of medical instruments or IUD into the womb.

5 - Anything that enters the urinary tract of a male or female, such as a catheter tube, or medical scopes, or opaque dyes inserted for the purpose of x-rays, or medicine, or a solution to wash the bladder.

6 - Fillings, extractions or cleaning of the teeth, whether with a siwaak or toothbrush, so long as you avoid swallowing anything that reaches the throat.

7 - Rinsing the mouth, gargling, sprays etc. so long as you avoid swallowing anything that reaches the throat.

Oxygen or anaesthetic gases, so long as that does not give the patient any kind of nourishment.

Anything that may enter the body via absorption through the skin, such as creams, poultices, etc.

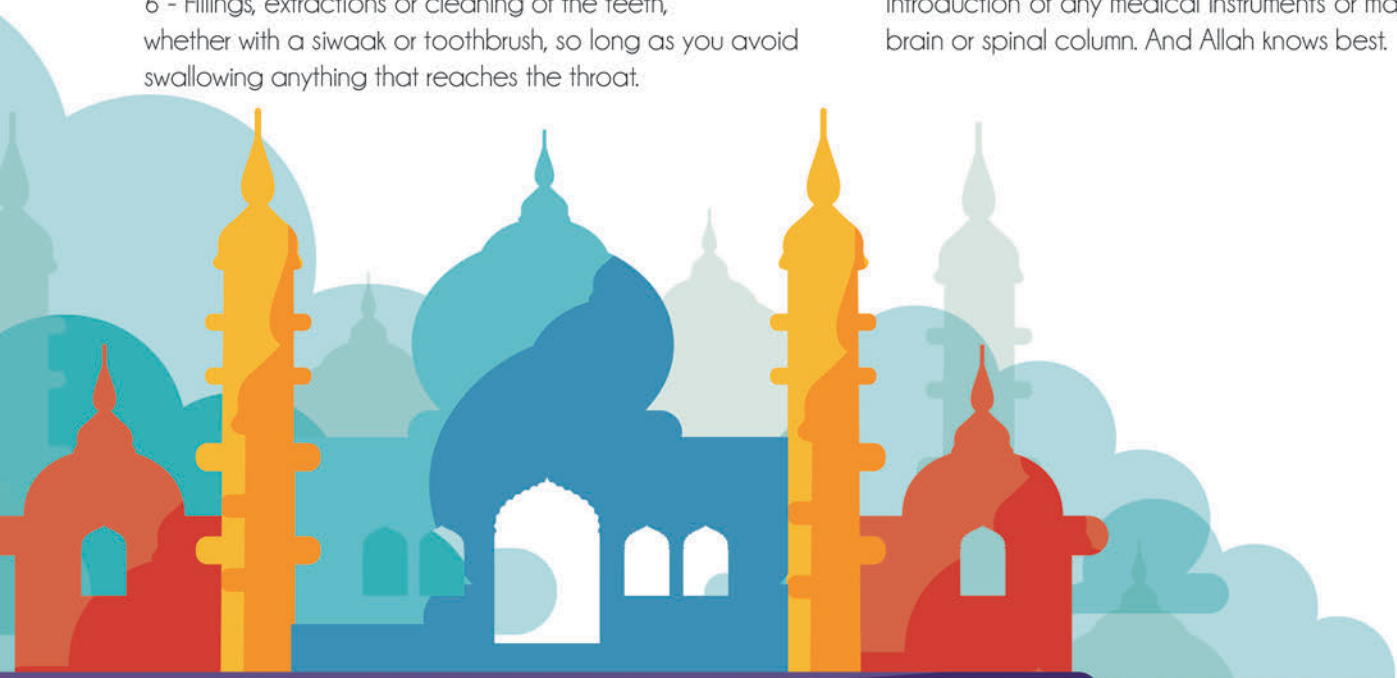
Insertion of a fine tube via the veins for diagnostic imaging or treatment of the veins of the heart or any part of the body.

Insertion of a scope through the stomach wall to examine the intestines by means of a surgical operation (laparoscopy).

Taking samples from the liver or any other part of the body, so long as that is not accompanied by administration of solutions.

Endoscopy, so long as that is not accompanied by administration of solutions or other substances.

Introduction of any medical instruments or materials to the brain or spinal column. And Allah knows best.





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أشياء لا تفسد الصيام

٩- ما يدخل الجسم امتصاصاً من الجلد كالدهنات والمراهم والصفات العلاجية الجلدية المحملة بالمواد الدوائية أو الكيميائية .

١٠- إدخال قنطرة (أنبوب دقيق) في الشرايين لتصوير أو علاج أوعية القلب أو غيره من الأعضاء .

١١- إدخال منظار من خلال جدار البطن لفحص الأحشاء أو إجراء عملية جراحية عليها .

١٢- أخذ عينات (خزعات) من الكبد أو غيره من الأعضاء ما لم تكن مصحوبة بإعطاء محاليل .

١٣- منظار المعدة إذا لم يصاحبه إدخال سوائل (محاليل) أو مواد أخرى .

١٤- دخول أي أداة أو مواد علاجية إلى الدماغ أو النخاع الشوكي .
والله تعالى أعلم .

١- الحقنة الشرجية وقطرة العين والأذن وقلع السنّ ومداواة الجراح كل ذلك لا يفطر .

٢- الأقراص العلاجية التي توضع تحت اللسان لعلاج الذبحة الصدرية وغيرها إذا اجتنبت ابتلاع ما نفذ إلى الحلق .

٣- ما يدخل المهبل من تحاميل (لبوس) ، أو غسول ، أو منظار مهبلي ، أو إصبع للفحص الطبي .

٤- إدخال المنظار أو اللولب ونحوهما إلى الرحم .

٥- ما يدخل مجرى البول للذكر أو الأنثى ، من قسطرة (أنبوب دقيق) أو منظار ، أو مادة ظليلة على الأشعة، أو دواء ، أو محلول لغسل المثانة .

٦- حفر السن ، أو قلع الضرس ، أو تنظيف الأسنان ، بالسواك أو فرشاة الأسنان ، إذا اجتنبت ابتلاع ما نفذ إلى الحلق .

٧- المضمضة ، والغرغرة ، وبخاخ العلاج الموضعي للفم إذا اجتنبت ابتلاع ما نفذ إلى الحلق .

٨- غاز الأكسجين وغازات التخدير (البنج) ما لم يعط المريض سوائل (محاليل) مغذية .

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اکسیجن اور بے ہوش کرنے والی گیس ، جب تک کہ مریض کو ٹرپ وغیرہ اور غذائی اشیاء نہ دی جائیں ۔

جلد کے مساموں کے ذریعہ جسم میں جذب ہوکر داخل ہونے والی اشیاء مثلاً تیل ، مرہم ، اور جلدی امراض کے علاج کے لیے پٹیاں جن پر کیمانی یا دوائی مواد لگا ہو کا استعمال کرنا ۔

تصویر یا دل اور دوسرے اعضاء کے علاج کے لیے شریاتوں میں باریک ٹیوب داخل کرنا ۔

پیٹ میں جلد کے ذریعہ انٹریوں کے چیک اپ آپریشن کے لیے دوربین داخل کرنا ۔

جگر یا دوسرے اعضاء کا کے ٹیسٹ کے لیے نمونہ حاصل کرنا لیکن یہ اس صورت میں ہے کہ جب اس کے لیے کسی قسم کا محلول نہ دیا گیا ہو ۔

معدہ میں ٹیسٹ کے لیے منظر داخل کرنا جب تک کہ کوئی محلول یا دوسرا مواد داخل نہ ہو ۔

دماغ وغیرہ میں کوئی آلہ یا علاج کے لیے کوئی مواد داخل کرنا ۔

انیمیا کروانا ، اور آنکھ اور کان میں قطرے ڈالنا ، دانت نکلوانا ، اور زخموں کی مرہم پٹی کروانا ، ان سب کاموں سے روزہ پر کچھ اثر نہیں ہوتا ۔

سینہ کے مرض کے لیے وہ گولیاں وغیرہ جو زبان کے نیچے رکھی جاتی ہیں لیکن حلق میں جاتے والی کوئی چیز نگلی نہ جائے ۔

رحم میں داخل کی جاتے والی اشیاء یا طبی چیک اپ کے لیے داخل ہونے والی چیزیں اور دوربین وغیرہ ۔

مرد و عورت کی پیشاب کی نالی میں باریک نالی یا دوربین ، یا پھر دواء اور مٹانہ صاف کرنے والا محلول داخل کرنا ۔

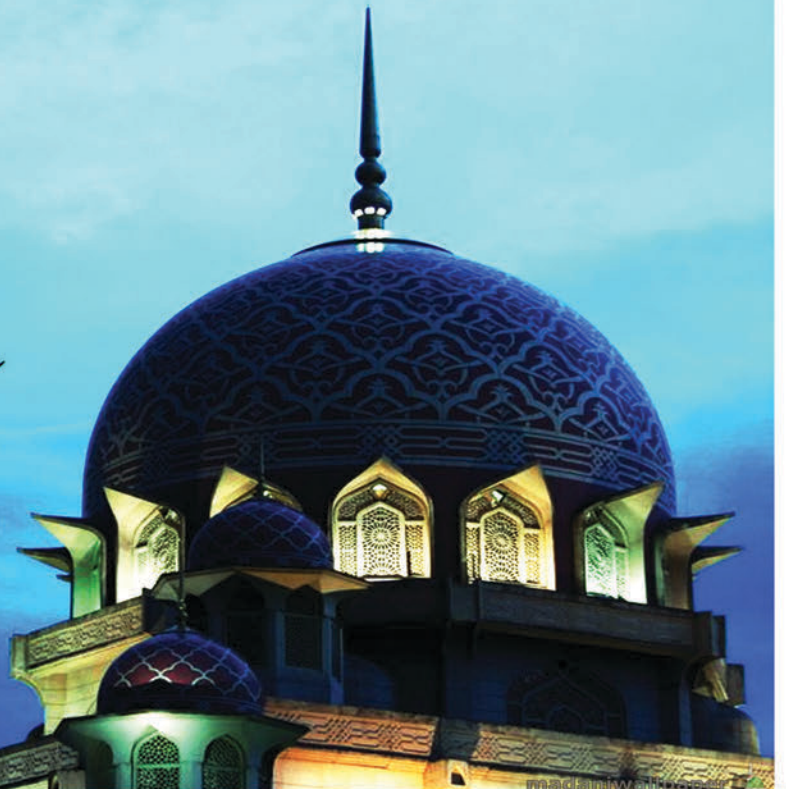
دانت کی کھوڑ بھرنا ، یا داڑھ نکالنا ، یا مسواک اور برش سے دانتوں کی صفائی کرنا ، جبکہ حلق میں پہنچنے والی چیز نگلنے سے بچا جائے ۔

کسی ، غرارے ، اور منہ کے علاج کے لیے سپرے کا استعمال کرنا جبکہ حلق میں جاتے والی چیز نگلنے سے بچا جائے ۔

رمضان

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Getting Children Accustomed to Fasting*

The age at which parents should start teaching their children to fast is the age when they are able to fast, which varies according to the physical constitution of each child, but some scholars have defined it as the age of ten years.

For more details on that please see the answer to question number 65558, in which there is important information.

Thirdly:

With regard to means of helping children to get used to fasting, that may involve a number of things, such as:

1. Telling them of the virtues of fasting and that it is one of the most important means of entering Paradise, and that in Paradise there is a gate called al-Rayyaan through which those who fast will enter.
2. Prior experience of getting used to fasting, such as fasting a few days in the month of Sha'ban, so that fasting in Ramadan will not come as a shock to them.
3. Fasting part of the day and increasing the time gradually.
4. Delaying sahoor (pre-dawn meal) until the last part of the night. That will help them to fast during the day.
5. Encouraging them to fast by giving them rewards each day or each week.
6. Praising them in front of the family at the time of iftaar (breaking fast) and sahoor, because that will raise their morale.
7. Instilling a spirit of competition for the one who has more than one child, whilst remembering that it is essential not to rebuke the one who is struggling.
8. Distracting the one who gets hungry by letting him sleep or play permissible games that do not involve effort, as the noble Sahaabah (Companions) used to do with their children. There are suitable programmes for children and cartoons on the trustworthy Islamic channels with

which you can distract them.

9. It is preferable for the father to take his son -- especially after 'Asr -- to attend the prayer and lessons, and to stay in the mosque to read Qur'aan and remember Allah.

10. Arranging visits during the day and night to families whose young children are also fasting, so as to encourage them to carry on fasting.

11. Rewarding them with permissible trips after iftaar, or making the kinds of food, sweets, fruits and juices that they want.

It should be noted that if the child becomes too exhausted, you should not insist that he completes the fast, so that this will not make him hate acts of worship or lead to him lying or make him sick, because he is not yet one of those who are accountable. It is important to pay attention to this and not be harsh with regard to telling the child to fast.

* islamqa.info





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10 Ideas for families during Ramadan

Have you ever had this feeling that the bond between your own family members is not strengthened?

If this was the case while approaching Ramadan, your chances are better. In the following points we demonstrate ways that nourishes and tightens family bonds.

The Qur'an banquet: Establish with your children a daily gathering during the holy month, specified to recite a part of the thirty parts of the Qur'an. No group of people gather for a banquet more blessed and beneficiary than the Qur'an banquet.

Family trip: Accompany your children in a daily trip after Iftar (Fast breaking meal) to the Masjid to perform Al-Tarawih Prayer and qiyam. That way, you will habituate them on praying this beloved prayer in congregation. It has been established scientifically the great benefits of such act, moreover its psychological effect.

Interpretation hour: One of the things that help us structure our youth is learning the meaning that the verses of the Qur'an carry, reason behind its revelation, and other many benefits from reading a tafseer in group especially if it was from an easy book like 'Aysar Al Tafaseer written by Shaikh Abu Bakr Al-Hazd'iry.

Knowledge lessons: Be keen fellow parent to specify a short time to explain one of the rulings of fasting. It could take the form of correcting a wrong act made by a fasting family member and elaborating on it, or basically use a book as reference.

Neighbors right: Ramadan is the month of goodness and mercy, one of the things that leave a long lasting impression, is to remember your neighbor with an exquisite dish, especially if you know that he likes a specific dish with a brief explanation about this great month and the concept of fasting in Islam. The Messenger of Allah, Allah's Prayers and Peace of Allah be upon him, said: «Gift each other as it spreads love amongst you» [Sahih Al-Jame']

Joyful ideas: Motivate your children to be creative, fun in a family atmosphere full of joy and happiness.

Memorize Qur'an: Grasp the opportunity of your children's clear mind with fasting and let them memorize some verses from the Holy Qur'an every day after Fajr or before Maghrib. Tell them that their rank in Paradise will be according to the quantity they learned from the Qur'an.

Kinship bond: Encourage your children in Ramadan for a short visit or a phone call to one of the relatives and teach them the importance of strengthening kinship bonds, leading to more blessing, sustenance, and longer life.

Hour of acceptance: Allah likes to hear the Du'a' (supplicating) of his servant, and one of the times that Allah accepts a supplication of his servant is the moment of fast breaking. This supplication is not rejected, so everyone must supplicate for his brother. Try to make Duaa with your family.

Preparations: Gather your children to cooperate in the last days of the holy month of Ramadan to carry out a cleaning and decorating campaign in the house to be ready to receive Eid. And Prayers and Peace of Allah be upon His Prophet, and upon all his family and companions.

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Mecca Quran Institute (MQI)

Practicing for the Holy Month

Students and teachers are preparing and practicing before the Holy Month of Ramadan begins
By Lujayn Kholoki

"The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion." Surat Al-Baqarah 2:185.

One of the most important and amazing facts related to the month of Ramadan is that the Holy Quran was revealed during this time. The Quran is a book of guidance that is an irreplaceable treasure. The Mecca Quran Institute preserves the speciality of the Quran especially before and during Ramadan.

With Ramadan coming around the corner, the Mecca Quran Institute teachers are teaching and preparing their students for Ramadan. Before the Holy Month begins, teachers are sharing the importance of the Quran to their students, and some classes are discussing the benefits of the Quran. Students are practicing different aspects that Muslims engage in during Ramadan such as: improving their Quran recitation, praying their daily five prayers, and repeating Athkar after salah.

For the past month, students were to fill a prayer chart every week. The purpose of the chart was to motivate the students to pray all their prayers on time. Batoul Seif, one of the teachers at MQI, said, "I wanted to encourage my students with the prayer chart to get them in the habit of praying prior to Ramadan. Along with the prayer chart, I taught the student salat Al-Ibrahimiya to prepare them for Ramadan, especially Taraweeh prayer," she said.



The Sahib Al-Quran girls program also decided to create and practice a prayer chart; the chart idea was created and designed by student Ruba. The class added 10 additional categories other than salah such as: praying Sunnah prayers, reading surat Al-Mulk and surat Al-Waqia, and reciting the evening and morning athkar, and later on we will add salah taraweeh and special Ibadat during Ramadan.

Lynn Kholoki, the beginners class teacher, also discussed the month of Ramadan with her students. "Since I have the youngest age group, I taught my students the basics of Ramadan," Kholoki said. She explains the importance of Ramadan and why we are obligated to fast and that since the days are long and her students are younger, they can begin to practice by fasting as much as possible. She also encouraged her students to use their new Quran reading skills during the month of Ramadan.

These lessons and preparations will allow our students to enjoy and succeed during Ramadan. Small steps like these will have huge benefits to our children in the future inshallah. We also invite you to join us for our upcoming Mecca Quran Institute Summer Camp for students.

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Our Vision

To spread the moderate, enlightening, spiritual message of the Quran in order to build a distinguished and engaged Muslim community in the United States.



Mecca Quran Institute (MQI)

Institute Goals

1. Create a positive environment for learning the Quran that serves all ages.
2. Teach proper recitation of the Quran in an efficient, effective, and comprehensive way.
3. Inspire a generation of youth to lead the next generations of Muslims in America.
4. Implement an innovative Quran curriculum that benefits students of all ages.

{Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.} (Al-Israa', Ayah 9). Allah (SWT) sent the Quran as guidance for all people, to lead them to happiness in this life and the next. It was revealed to our beloved Prophet Muhammad (S) as a gift and an honor that will last until the end of time.

Allah (SWT) gave us the Sunnah as another gift that explains the Quran, and clarifies its teachings. Allah (SWT) says in his Book: {[This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy} (Ibrahim, Ayah 1).

The Mecca Quran Institute was founded to be a place where our children can grow up with the Quran in their hearts, minds, and actions, in keeping with the teachings of our beloved Prophet (S) who said: "The best amongst you is the one who learns the Quran and teaches it." [Bukhari]
Through Allah's (SWT) blessings and favor, the Mecca Center Quran Institute has been established with many high-quality programs that serve the needs of every member of our community. By the Will of Allah (SWT) we pray that this institute will continue to develop and grow to be an ideal space for students to learn the Quran and come closer to Allah (SWT).

Registration

The Mecca Center Quran Institute offers classes in recitation and memorization and targets all ages and levels.

To learn more and register, please visit:

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Isn't Zakat a Pillar of Islam?

Mohammed Kaiseruddin

Zakat is a pillar of Islam. Allah (swt) has called it "an ordinance from Allah [9:60]", a criterion for being counted among Muslims [9:11] and has joined it with Salat at numerous places in the Quran [e.g., 2:43].

Muslims are taught from the elementary school onwards that Zakat is among the five pillars of Islam. However, Muslims in general, including our community in metropolitan Chicago, have not done nearly as much for the establishment of this pillar as we have for the other pillars. Examples of what we do for the establishment of Salat, Hajj and Fasting are abundant, whereas those for Zakat are scarce. As a result, Zakat appears to be the least established pillar in community awareness as well as practice. When fully practiced Zakat could produce 50\$ million locally that would do wonders for the local community.

Zakat is a very special kind of charity – special in many ways. It does not apply to the income, but it applies only to the savings (liquid assets) that have been in possession for a full year. A small percentage of such assets is required to be removed as Zakat. The word means purity and implies purifying the assets and overcoming one's attachment to and greed for material possessions. The ownership of Zakat is to be transferred to those in need.

Allah (swt) has promised numerous blessings to Zakat givers [2:261] and severe consequences for those who ignore it [3:180]. We tend to give Zakat during Ramadan for the obvious reasons that the blessings are multiplied in this month.

You may give your Zakat to organizations of your choice. Several mosques are well-established to receive Zakat and distribute it to individuals in dire needs who visit the mosques. Zakat Chicago is a central zakat institution. It is setup to receive Zakat as a one-stop service and distribute it LOCALLY to fulfill multiple deserving needs in the metropolitan area, such as food pantries, health and senior services, educational projects and others. Efforts are also underway to do more to establish Zakat locally as a pillar of Islam.



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Zakaat Al-Fitr

It was proven from the Messenger of Allah (pbuh) that he enjoined zakaat al-fitr on the Muslims, one saa' of dates or one saa' of barley, and he commanded that it be given before the people went out to the (Eid) prayer. In al-Saheehayn it is narrated that Abu Sa'eed al-Khudri (may Allah be pleased with him) said: At the time of the Prophet (pbuh) we used to give one saa' of food, or one saa' of dates, or one saa' of barley, or one saa' of raisins.

What must be given is a saa' of any kind of staple food, i.e., a saa' of the Prophet (pbuh), which is four complete scoops as scooped up with two hands, according to al-Oaamoos etc. There is nothing wrong with giving the equivalent amount by weight, which is approximately three kilograms.

Zakaat al-fitr must be given on behalf of all Muslims, young and old, male and female, free and slave. It is also obligatory to give it before the Eid prayer, and it is not permissible to delay it until after the Eid prayer. There is nothing wrong with giving it one or two days before the Eid. The companions of the Messenger of Allah (pbuh) used to give it one or two days before Eid.

Those to whom it must be given are the poor and needy. It was proven that Ibn 'Abbaas (may Allah be pleased with him) said: The Messenger of Allah (pbuh) enjoined zakaat al-fitr as a purification for the fasting person from idle and obscene speech, and to feed the poor. Whoever gives it before the prayer, it is zakaat al-fitr, and whoever gives it after the prayer, it is ordinary charity. This was narrated by Abu Dawood and classed as hasan by al-Albaani.

It is not permissible to pay the value in money, according to the majority of scholars; but Imam Abu Hanifah (may Allah be pleased with him) said: It's Okay to pay the value in money.

So, if it's hard to give Zakaat Al-fitr in the form of the local staple food, we can pay it in cash inshaa Allah, Wa Allah Aalam.



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فِي كُلِّ سُنْبُلَةٍ مِئَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ .
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مَا أَنْفَقُوا مِنْهَا وَلَا أَدَّى
لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ "

البقرة/ ٢٦١، ٢٦٢ .

"The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve"
[Al-Baqarah 2:261-262]

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال : " ما من يوم يصبح
العباد فيه إلا ملكان ينزلان فيقول أحدهما : اللهم أعط منفقا خلفاً ، ويقول الآخر :
اللهم أعط ممسكاً تلفاً " .
رواه البخاري ومسلم

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allah be upon him) said: "There is no day on which the people get up but two angels come down and one of them says, 'O Allah, give in compensation to the one who spends (in charity),' and the other says, 'O Allah, destroy the one who withholds.'" Narrated by al-Bukhaari and Muslim

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