

AL~FURQAN 1440/2019

Ramaḍān Mubārak

“Oh you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may attain piety (taqwa) [Qur’an al-Baqarah 2:183]

The Islamic Center of Tallahassee (ICT) is a vibrant multicultural Center. In addition to regular prayer services, it caters to the educational and social needs of the Muslim community of greater Tallahassee. Its mission is to serve the diversified community with true religious guidelines, ethics, morality, justice; and promote intra-faith & inter-faith cooperation for mutual understanding and tranquility. People of all faiths are thus welcome to the Center. As Allah (SWT) says *“O Mankind! Truly We have created you from a male and a female, and We made you nations (races) and tribes that you may come to know one another. Surely the most honorable of you before Allah are the most pious (muttaqin); Verily Allah is All-knowing, All-Aware.”* (Qur’an al-Hujurat 49:13)

Rendering of Phase 1 of the ICT 3617 Old Bainbridge Road, Tallahassee, FL 32303.



“O Children of Adam! Wear your beautiful apparel at every time and place of prayer: Eat and drink, but do not waste: verily, He does not love the wasteful!” (Qur’an al- A’raf 7:31)

The Messenger of Allah (saw) said "whoever fasts during Ramadan out of sincere faith and hoping to attain Allah's rewards, then all his past sins will be forgiven." (Bukhari).

ISLAMIC CENTER OF TALLAHASSEE OFFICIALS

SHU'RA (Board) Members Mohammad Ozair - Chairman Abdul Hatim - Property Management, ICT project Salah Bakhshwin – Dawa Committees Manager Mumtaz Albibi – Finance/Treasurer Abdullah Alman – Administrator Aasim Arif- WEB, Facebook, Masajids' operations	EDITOR of the NEWSLETTER Mazhar M. Islam , Ph.D. Professor of Finance Florida A&M University Email:Mazhar.Islam@fam.u.edu (work) Email:mmimomin@yahoo.com (private)
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Understanding the Significance of Ramadhan

The significance of the month of Ramadhan rests upon the revelation of The Holy Qur'an for Guidance for the mankind. *“Ramadhan is the month in which was sent down The Qur'an, as a guide to mankind, also clear signs for guidance; and criterion between truth and falsehood...”* (al-Baqarah 2:185). *“This is the Book; in it guidance sure, without doubt, to those who are Muttaqin”* (al-Baqarah 2:2). *“Alif. Lam. Mim. These are the signs of the Wise Book, guidance and mercy for the virtuous, who perform the prayer and give the alms and who are certain of the Hereafter. It is they who are upon guidance from their Lord, and it is they who will prosper.”* (Luqman 31:1-5)

Ramadan is a blessed month of the year not because of the fasting itself: ***this is the month to strive hard for understanding from the Qur'an by searching deeply for the meanings behind each verse (ayah) we recite, so that we can reflect on our lives.*** *“We did not send down the Qur'an unto thee that thou should be distressed, but only as a reminder unto one who fears Allah. A revelation from He, Who created the earth and the high heavens. The Compassionate mounted the Throne.”* (Ta Ha 20:2-5)

The Qur'an is known as the Book of *Al-Furqaan* in that it makes the distinction between **Truth and Falsehood (bayna al-Haqq wa al-batil)**. That is why Islam is known as *Din al-Haqq*. For that purpose, the Qur'an in numerous verses urges believers to acquire Knowledge in order to identify between **Truth and Falsehood**. *“By the Book that makes things clear. We sent it (Al Qur'an) down during a blessed night: for We (ever) wish to warn (against Evil). In that (night) is made distinct every affair of wisdom.”* [Qur'an ad-Dukhan 44: 2-5]. *“The revelation of the Book from Allah, the Mighty, the Wise. Indeed, We have sent down unto thee the Book in Truth; so worship Allah, devoting religion entire to Him.”*(al Zumar 39:1-2)

Ramadhan is also a month for supplications (Du'aa) and for seeking repentance in the light of the Qur'an. Allah (SWT) always listen to our prayers and supplications: *“When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every Supplicant when he calls on Me. Let them also, with a will, listen to My call, and believe in Me, that they may walk In the right way.”* (al-Baqarah: 186).

Allah (SWT) taught us many supplications in The Qur'an: **al-Baqarah(2):127,201,250,286; al-Imran(3):7,8,16,26,27,147,192,193; al-A'raf(7):23,126,155,156; Yunus(10):85,86; Hud(11):41; Ibrahim(14):41; al-Isra(17):24,80; al-Kahf(18):10; Ta Ha(20):25,26,27,28,114; al-Anbyya(21):83; al-Mu'minun(23):97,118; al-Furqaan(25):65,66,74; al-Qasas(28):21,24; al-Dukhan(44):12; al-Qamar (54):10; al-Mumtahanha(60):4; at-Tahrim (66):8.** Some are quoted here: *"My Rabb! I take refuge with You – from the prompting of the Shaitan"* (al-Muminin 23:97). *"Our Rabb! We have done wrong to ourselves; and if you do not forgive us and have mercy on us, we will surely be among the losers."* (al-Araf 7:23).

"Our Rabb! Give us whatever is good in this world and whatever is good in the hereafter, and save us from the hell fire." (al-Baqarah 2:201). *"Our Rabb! Protect me and my parents and the Believers – on the day when the reckoning is set up."* (Ibrahim 14:41). *"Our Rabb! Do not cause our hearts to deviate after You have guided us; and grant us mercy from Your Presence, Truly You, only You are the most Merciful."* (al-Imran 3:8).

"Our Rabb! Condemn us not if we forget, or fall into error; our Rabb! And do not lay upon us a burden as You did lay on those before us; our Rabb! And do not impose upon us a burden greater than we have strength to bear. Blot out our sins; and grant us forgiveness. Have mercy on us. You are our Protector; help us over the unbelieving people." (al-Baqarah 2:286).

The Prophet (pbuh) said: *"Ramadan has come to you. It is a month of blessing, in which Allah covers you with blessing, for He sends down Mercy, decreases sins and answers prayers. In it, Allah looks at your competition (in good deeds), and boasts about you to His angels. So show Allah goodness from yourselves, for the unfortunate one is he who is deprived in (this month) of the mercy of Allah, the Mighty, the Exalted."* (ImamTabarani).

The Holy Qur'an in the Light of al-Qur'an

The Qur'an is the last (final) Sacred Book of Allah (SWT) that He revealed through "wahy" (inspirations, verbal communications) to the last prophet Muhammad (pbuh) over 23 years of his prophet mission. **The Qur'anic literature** is so vast that no single person in his/her life time can fully comprehend the entire Book. It consists of 114 chapters; 6,236 verses; 77,437 words; and 323,671 letters. There is no Book in the world in whose service so much talent, so much labor, so much time and resources have been spent other than the Qur'an. *"If the mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another"* (al-Israah 7:88)

Muslims assert that The Qur'an is a revelation for all persons irrespective of time and places, the greatest blessings for mankind; and it is not difficult to summon Qur'anic verses to support this claim. *"We have indeed sent down into you clarifying signs and a description of those who have passed before you, and an exhortation for the reverent (an Nur 24: 34).* It is the fulfilment of Allah's promise to Adam and his generations as Allah (SWT) Says *"...there comes to you guidance from Me, whomsoever follows My guidance, on them shall be no fear, nor shall they grieve."*(al-Baqarah 2:38).

The Qur'an is defined by Allah (SWT) by different names: **Al-Furqaan** (*the Criterion*): "**Blessed is He Who sent down the Criterion to His servant, that It may be an admonition to all creatures**" (al-Furqaan 25:1); **Ummul-Kitaab** (*Mother of the Book*) in Ar-Rad 13:39; **Al-Qur'an al-Majid** (*Glorious Qur'an*) in al-Buruj 85:21); **Lawhim-Mahfuuz** (*Tablet Preserved*) in al-Buruj 85:22; **al-Qur'an al-Karim** (*most honorable*): "**That this is indeed a Qur'an most honorable**" in al-Waqi'ah 56:77; **Kitababun -Fussilat and Ara-byya**: "**A Book where the verses are explained in detail, a Qur'an in Arabic, for people who understand.**" (Fussilat 41:3). **Qur'anaan Ara-biyya** : "**We have sent it down as an Arabic Qur'an , in order that you may learn wisdom**" (Yusuf 12:2). "**We have made a Qur'an in Arabic, that you may be able to understand.**" (al- Zukruf 43:3); and **al-Huda** (*the Guide*) in al-Baqarah 2:185.

The Qur'an also defined itself **Kitaa-bim-Mubin** (*a Clear Record*) (An'am 6:59, Yunus 10:61, Hud 11:6k Yusuf 12:1 & al_Zukhruf 43:2). Allah (SWT) Says in surah Yunus 10:61: "**In whatever business thou may be, and whatever portion thou may be reciting from the Qur'an, and whatever deed you may be doing, We are witnesses thereof when you are deeply engrossed therein. Nor is hidden from the Rabb the weight of an atom on the earth or in heaven. And not the smallest and not the greatest of these things but are recorded in a clear record**".

The Qur'an is the Central Theophany (a direct communication of God to human being) of Islam and its fundamental source of *Divine Knowledge* - from metaphysics, angelology, cosmology, law, and ethics, arts, science to socio-economic structures. It also contains parables from previous nations of the Prophets to learn from them (*historical narrations*) as well as verses that inculcate spiritual cure. As we come more closer and closer to it, we come to an unlimited treasures of knowledge and wisdom to Guide us to a straight path through divine light to purify our souls, leading us success in this world and the hereafter. Allah (SWT) describes Himself "**Allah is the Light of the heavens and the earth. The parable of this Light is a niche, where is a Lamp. The Lamp is in a glass. The glass is as a shining star kindled from a blessed olive tree, neither of the East nor of the West. Its oil would well-nigh shine forth, even if no fire had touched it, Light upon Light. Allah guides unto His Light whomsoever He will, and Allah sets forth parable for mankind, and Allah is knower of all things**" (an Nur 24: 35)

The Qur'an should be the constant companion of our daily life. It is the only "way" to come closer to our Creator, Allah (SWT). "**It is in houses that Allah has permitted to be raised and wherein His name is remembered. He is therein glorified, morning and evening, by men whom neither trade nor buying and selling distract from the remembrance of Allah.**" (an Nur 24: 36)

It tells us of His infinite blessings, greatness, attributes, how He governs the cosmic worlds, how He relates Himself to us, how should we relate to Him and to our fellow beings and to every other creations. Indeed, no treasure is more valuable and precious for us than the Qur'an as Allah (SWT) Says: "**O mankind! There has come to you an admonition (direction), healing for what is in the hearts, and a guidance and a mercy for believers. Say: In the bounty of Allah, and His Mercy – in that let them rejoice:**" **That is better than the (wealth) they amass (hoard).**" (Yunus 10:57-58). This act of Divine Mercy should inspire us to ever greater heights of gratitude. The Prophet (pbuh) said: "**The best among you are those who learn Qur'an and teach it**" (Bukhari and Muslim).

Living by the way to the Qur'an

The purpose of the Qur'an is to guide us, to change ourselves by complete submission to Allah (SWT). As we recite it, we also should live by what it asks us to do. It can make us into an entirely **new "being"** - transforms our **whole person- internally and externally**. If it does not have any impact on our behavior and deeds, if we do not act what it enjoins and what it forbids; then we are not getting its true lessons. **What a tragic misfortunate it would be if we read the Qur'an and leave empty – soul untouched, heart unmoved, and life unchanged.** As Allah (SWT) says: **"Had We sent down this Qur'an on a mountain, you would certainly have seen it humbled, split asunder out of fear of Allah. We set forth these parables to men so that they reflect."**(al-Hashr 59: 21). **Aisha (ra) said, "Verily, the character of the Prophet of Allah was the Quran."** (Muslim).

RECITATION (Tilwah)

Other Qur'anic meaning is the "Recitation", as Allah (SWT) Says: **"Those whom We have given the Book, they recite it as it ought to be recited; it is only they who benefit in it."** (al-Baqarah 2:121). We must thus make ourselves more deeply aware of what the Quran means to **"recitation"**. **The Qur'an has to be recited not only with tongue and voice, but with the best light that our intellect can supply, with the purest light which our heart and conscious can provide us.** How much greater is the joy and sense of wonder and miracle when the Qur'an opens our spiritual eyes! **We should recite it as it deserves to be recited.** It is not an impossible task. Otherwise, the Quran could not have been meant for human being; nor could it be the Mercy and the Guidance as Allah (SWT) has promised in it: **"And We have indeed made the Qur'an easy to understand and remember, then is there any that will receive admonition?"** (al-Qamar 54: 17,22,32,40)

Precondition - Presence of HEART

Recitation is an act in which our souls, hearts, minds, tongues, and bodies should participate. The Qur'an was first sent down to the **"Heart" (ruh)** of the Prophet (pbuh). We will therefore reap its full joys only when we are able to involve our inner self (**heart**) in our recitation. Allah (SWT) says: **"And when they hear what has been sent down to the messenger, you see their eyes overflow with tears because of what they recognize of Truth. They cry, our Lord! We believe; you do write us down among the witnesses (to the Truth).** (al-Maidah 5:86).

We should ensure that so long as we are with Qur'an, our hearts remain with us, not merely a piece of flesh, but the center of all our attention, remembrance, emotions, aspirations and activities – our whole "inner person." Only and only then we will have the capability to receive the greatest gift of Allah (SWT) and respond with humble devotion. The Prophet (pbuh) said: **"There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart."** (Bukhari).

How to Approach The Qur'an

The Qur'an should be approached with the following conditions/steps to get the Knowledge, Wisdom, and the Guidance for which it was revealed.

- i. **Purify oneself:** *Our body, dress and the place should be clean. We need purity in our intention. The purer we are, the more our heart will remain with us, the more it will open itself to the Qur'an.*
- ii. **Firm Faith and Conviction:** *One should approach the Qur'an with an open mind without having any prejudices, with a deep faith and conviction, with humility, with a sense of utter dependence and devotion upon Allah (SWT).*
- iii. **Seek Refuge with Allah (SWT):** *Shaiten (Iblis) makes barriers between our souls and the word of Allah and tempts us away from obeying the Qur'an. Allah (SWT) says: **"When you recite the Qur'an seek refuge with Allah from Shaiten, the rejected one. Surely, he has no power over those who believe and put their trust in Allah."** (al-Nahl16:98).*
- iv. **Presence of Allah:** *We are in the very presence of Him who has sent down this Kitaab. **"..He is with you wherever you are."** (al-Hadid 57:4) . **"We are nearer to him than his jugular vein."** (Qaf 50:16) **"Remember Me and I will remember you."** (al-Baqarah 2:152) **"Whatever portion you may be reciting from the Qur'an, and whatever deed you may be doing, We are witnesses therefore when you are deeply engrossed therein."** (Yunus 10:61)*
- v. **Direct addressee of the Qur'an (Theophany):** *Allow ourselves to receive the Qur'an as if it is talking directly to us, penetrating our hearts and our intellects. "Read, study, and digest the Holy Book. Read slowly, and let it sink into your heart and soul. Such study will, like virtue, be its own reward" (Abdullah Yusuf Ali: **The meaning of the Holy Qur'an**).*
- vi. **Willingness to change attitude and behavior:** *We should have the determination and willingness to change our attitudes and behavior - inwardly and outwardly – in accordance with the teachings of the Qur'an. Otherwise, mere intellectual exercises will never bring us near to the treasures of It.*
- vii. **Understand and reflect on every verse of the Qur'an.** *We should try our utmost to apply it to our daily life. It is narrated that companions like **Uthman**(ra) and Abdullah ibn Mas'ud, once they learnt ten verses from the Prophet, didn't move further unless they have learnt it fully, both in understanding and in actions. That is how they and other companions of the Prophet (pbuh) sometimes spent years in learning only one surah. It is thus recommended to the beginners to read only short but authentic commentaries (tafsir).*

- viii. **Ponder and think deeply over the various parts what we read.** *It is vital that we should understand what Allah (SWT) is conveying to us, and reflect over it as much as we can. This requires reciting a particular verse or section slowly or even repeatedly. The more we think and reflect, we will have a better understanding of its meaning. If we recite Qur'an without understanding, we may get some reward because of our sense of devotion and desire to read the Book. But this would not, in the least, fulfil the purpose for which it has been revealed. The Qur'an is a full of exhortations asking (emphatically urging) us as to **why we "hear not", "see not", "think not", "use not reason", "ponder not"**.*

Allah SWT says: *"Who do not turn a blind eye and a deaf ear to the signs of their Lord, when they are reminded of them." (al-Furqan 25:73) "Will they not, then ponder over the Qur'an? Or are there locks on their hearts." (Surah Muhammad 47:24). "Among His signs is that He created you from dust. Then. Behold, you are human beings, and are multiplying around (the earth). And among His signs is that He created mates for you from your own kind, that you might find peace (tranquility) in them, and He has set love and mercy between you. Truly in that are signs for people who reflect. And among His signs are the creation of the heavens and earth and variation in your tongues (languages) and colors. Truly in that are signs for the wise. And among His signs is your sleeping at night and seeking His Bounty during the day. Truly in that are signs for people who hear. And among His signs is that He shows you lighting, arousing fear and hope, and that He sends down water from the sky, then revives the earth after its dead. Truly in that are signs for people who use reason. And among His signs is that the sky and the earth stand firm by His Command, Then, When He calls you out of the earth with a single call, behold, you will come forth" (al-Rum 30:20-25)*

- ix. **Accept the truth, Knowledge and guidance:** *There must be a total surrender to The Qur'an. We should accept without any doubts every verse, the knowledge ,wisdom, and the guidance Quran conveys to us. It demands us to reflect and ponder what it contains. If we can't fully understand or comprehend any verse, we should ask the authentic scholar(s) for further clarifications/explanations. Our own opinions, notions, whims and caprices should not in any way override the Qur'anic verses. As Allah (SWT) warns: *"He it is Who bestowed upon you from on high this Divine writ, containing messages clear in and of themselves (ayat muhkamat) – and these are the foundations of the Divine writ – as well as others that are allegorical (mutashabihat). Now those hearts are given too swerving from the truth go after that part of it which has been expressed in allegory, seeking out confusion, and seeking its final meaning, but no one knows its meaning except Allah...."* (al-Imarn 3:7).*
- x. **Constant Praise & Gratitude:** *We should Constantly praise with gratitude to Allah (SWT) for having us blessed with His greatest gift, Al Quran, and having guided us to Its Mercy. *"And when harm (affliction) befalls man, he calls His Lord, turning unto Him. Then when He bestows a blessing on him, he forgets the One whom he called beforehand and sets up equals unto Allah (shirks) to lead astray from His path. Say, " Enjoy your disbelief a little; truly you shall be among the inhabitants of the Fire."* (al Zumar 39:8).*

The more we are grateful, the more Allah (SWT) will guide us from the Quran: “.. All praise belongs to Allah who has guided us to this. Had Allah not guided us, we would never have found guidance.” (Al-A’raf 7: 43). “Our Lord , do not let our hearts deviate after you have guided us, and bestow upon us Your mercy. Turly You alone are the Bestower.” (al-Imran 3:8)

Thus It is in this spirit we should approach The QUR’AN. We ask ALLAH (SWT), Glorified & Exalted be He, as He commands in **surah al-Ta Ha 114**, *“My Rabb, advance me in knowledge.”*

Why do we need the Islamic Center/Masjids

In the days of Prophetic Medina, Masjid al-Quba was an institute for men and women to acquire learning and thus be able to *share Qur’anic and Prophetic teachings* among the diverse community. It was a treasury to raise funds for the poor and the needy; and to empower disadvantaged citizens of Medina. It was a Center for worship and dialogue for all believers. There is no doubt that Islam is both a personal and communal faith, enjoining believers towards spiritual purification as well as good citizenship. The earliest mosques in history were Centers of social, educational, and spiritual activities for believers.

Subsequently, wherever the Muslims lived, mosques were built to cater to their needs and the welfare of their communities. Islam encourages diversity to promote mutual understanding and advance our collective knowledge for the betterment of ourselves and our societies. On the other hand, diversity should not lead to disunity among believers. We must be united in our diversity to achieve *taaqwa (piety)*. As ALLAH warns us: *“Be not like those Who are divided Among themselves And fall into disputations After receiving Clear Signs; For them Is a dreadful penalty.” (al-Imran 3:105). “And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah’s favors on you.” (al - Imran 3:103)*

The proposed Islamic Center of Tallahassee (ICT) will operate as a space for programs that can aid our community in pursuit of truth and righteousness, irrespective of any denominations or sects. An environment that encourages mature, an open dialogue is required to foster the regular intellectual engagement that Islam entails. **The ICT** will be equipped to teach the *values of Islam*, in an engaging environment with the values of love, compassion, and unity that rest at its core. In order to demonstrate *pluralism* in Islam, the Center will play a significant role for interfaith and intra-faith dialogues.

“Verily, this Brotherhood of yours is a single Brotherhood, And I am your Lord And Cherisher; therefore Serve me and no other.” (al-Anbiyaa 21: 92)

The Center will host educational and career workshops by visiting and resident teachers and professionals to provide counselling and coaching for high school and college students. It will house a reference library accessible to those looking to study the basics of Islam consistent with prophetic teachings. *“The performance of prayer, and the giving of alms, fearing a Day when eyes and hearts will be turned about, that Allah may reward them for the best of that which they have done, and increase them from His Bounty. And Allah proves for whomsoever He will without reckoning.”* (an Nur 24: 37)

The Center will have a place where social functions can be performed, be it is an Iftar, Eid, or other ceremonial party. Worshipping and working together, serving ALLAH, *Glorified & Exalted be He*, and the larger community, the Center can harmoniously build a community for ourselves and our city. **The Center** will have a **Multi-purpose room** with audio-visual equipment for educational purpose with recreational facilities. **The Center** will serve the needy and the sick people. Within the community, there are many Muslim physicians. It will have facilities to offer community clinics for unprivileged and underprivileged patients as well as hosting seminars on health care. **The Center** will have a group of volunteers who actively participate in community works. The next generations are eagerly waiting to see such a Center that is truly a House for ALLAH (SWT).

In order to achieve the above stated goals and objectives, donations from the community with the efforts of shura committee, the ICT has embarked on an ambitious project. Every member of the community is thus requested to donate generously to make this multi-directional project in this blessed month of **Ramadan**. *“(O Muhammad), tell My servants who have believed and establish prayer and spend from what we have provided them, secretly and publicly, before a Day comes in which there will no exchange, nor any friendships”* (Ibrahim 14:31)

ICT Financial Status (May 10, 2019)

Accounts	Balance
Net Donations	\$513,795.
Expenses	\$65,705.
Cost for Phase I (estimated)	\$780,000.
Shortage (deficit)	(\$286,205.)

FUND RAISING DRIVE by Guest Speaker Imam Shamikh Shahadat
May 31 at Jum'ah Prayers

Islamic Center of Tallahassee
3617 Old Bainbridge Road
Tallahassee, Florida 32303
ictlh.org

Many of us may not know

Tallahassee's first Muslim community was established in 1976 with a mosque (Masjid al-Nahl) located along the St Marks Historic Railroad State Trail. Today, in addition to two mosques (al-Furqan and al-Ansars), Masjid al-Nahl serves the community at 123 Bragg Drive primarily for Friday prayers closer to FAMU. This mosque also deserve our all out support and cooperation. Let's make this Ramadan a time to connect with our neighbors including the larger Muslim community. For further information, please contact Br. Rashad at (850)-591-422, Br. Bennett at (850) 385-8386, or Br. Beyah at (850) 766-8486.

“O you who have believed! Spend from that which We have provided you before a day comes wherein there will be neither bargaining, nor friendship, nor intercession...” (al-Baqarah 2:254). “Who will lend unto Allah a goodly loan, which He will multiply for him many times over. And Allah withholds and outstretches, and unto Him you will be returned.” (al-Baqara : 245). “Who is he that will Loan to Allah a beautiful Loan? For (Allah) will increase it manifold To his credit, And he will have a generous reward.” (al-Hadid 57:11). “Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and knowing” (al-Baqara 2:268). “Those who spend their money in the night and in the day, secretly or openly, they will have their rewards with their Lord, there is no fear over them nor will they grieve.” (al-Baqara 2: 274).

“Allah, the Exalted says ”Spend, O son of Adam, and I shall spend on you” – Prophet Muhammad (pbuh) (Bukhari and Muslim). The Prophet (pbuh) said: “Charity extinguishes sins as water extinguished fire.” (Tirmidi and Ibn Majah)

Together with our help and the resources, we can raise mu'minin and mu'minat who will navigate the complexities of our society, who will be ambassadors of our faith, and who will help solve the multi-faceted problems of our present day world. Let's build such Centers and show our Rabb that we are Best of His Creation (Asraful Makhluqat).

Editorial Note: My humble request to all brothers and sisters to contribute your thoughts in any areas of your profession so that the community at large can benefit out of your knowledge or expertise. As an editor and an initiator of this Newleter, I have tried to consult the authentic scholarly sources to write the above pieces for the benefit of the community and for myself. Please contact me if you notice any errors as I am in the learning process. May Allah(SWT) forgive me for any unintentional mistakes in this noble attempt. The Newsletter will also be available on ICT's Web site.

Get Involved!

Committees	Achievements
Educational	Contact Imam
Family Activities	Financial stability
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With the approval of the Shura, business advertisements can be published in this Newsletter. Please check with Br. Ozair for further information. Your contribution for printing cost of the Newsletter and sharing it others will be recorded as a charity (good deed).

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