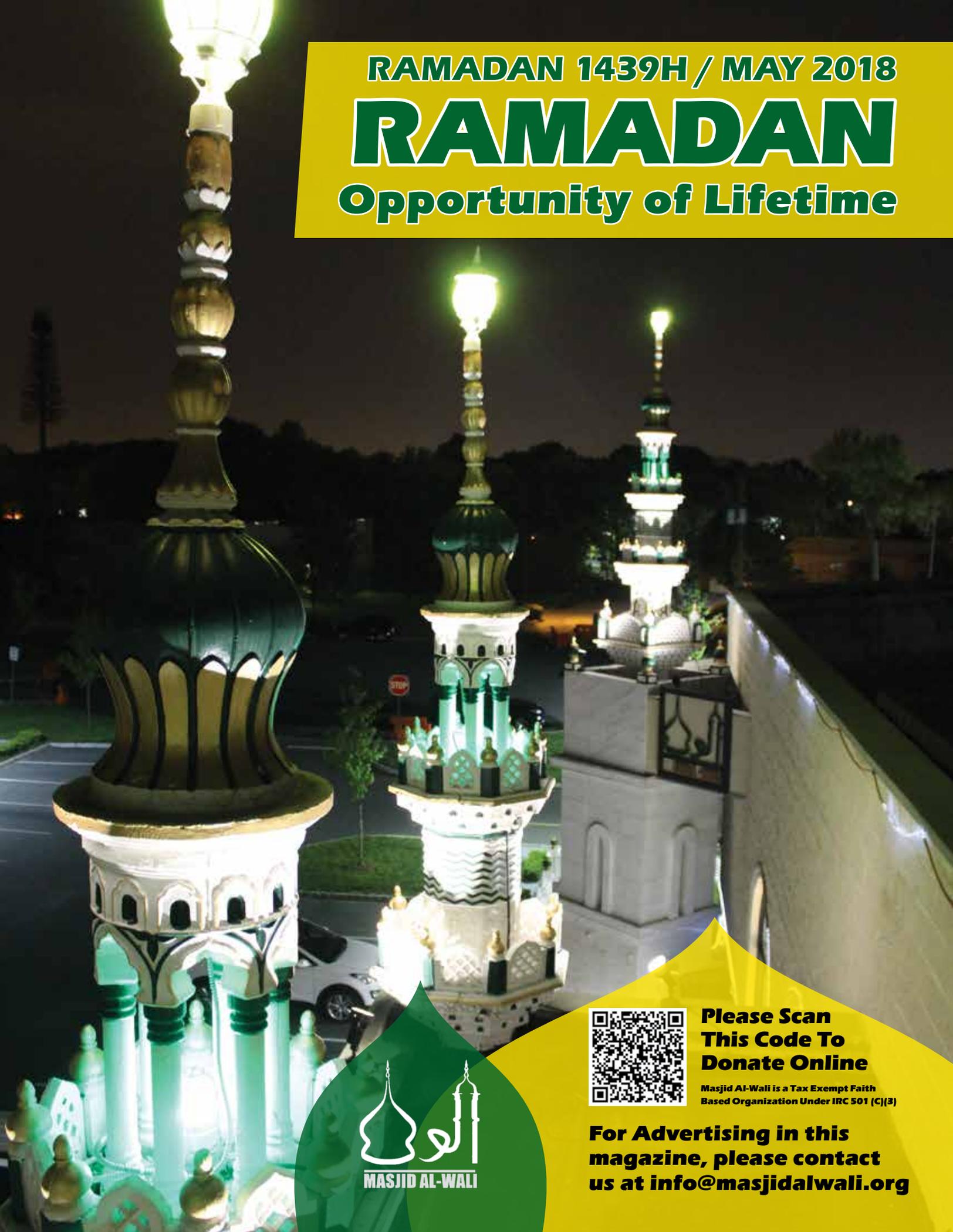


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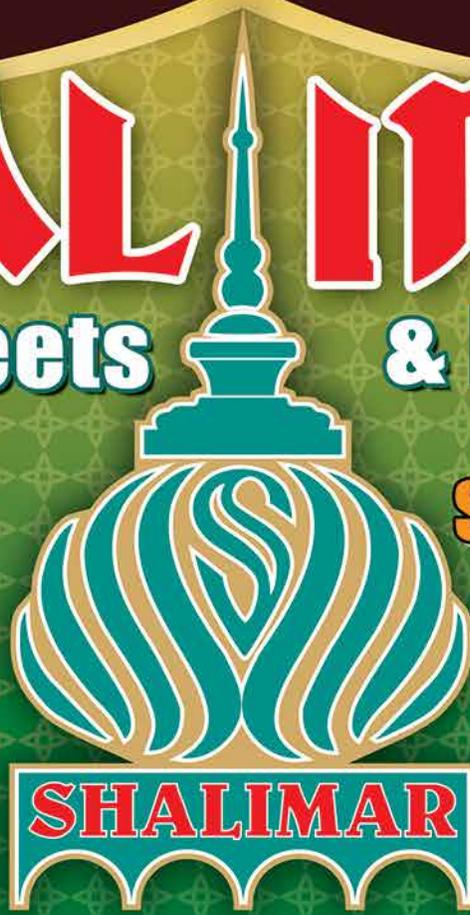
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## Ramadan Kareem

Assalamu Alaikum Warahmatullahi Wabarakatuh,

First, lets us thank Allah, the Glorious and Exalted, for giving us another Ramadan in our lives. As we have learned from our beloved Prophet, peace and blessing be upon him, the virtue of one additional Ramadan in a lifetime could be much more valuable. The gift of Ramadan demonstrates how merciful Allah is and how much He wants to help us to save ourselves from hell fire. First, He locks up Iblis (Shaitan or Satan) in Ramadan. Then He promises His enormous mercy during this month.

Every year we hope to become better than the previous year. This year we suggest two things for you. First, understand your open enemy Iblis very well and his strategies to deceive you. His first effort is to get you involved in direct or indirect disobedience of Allah. If he fails in that, then he will try to make you forget Allah. If he still fails, then he will try to reduce the quality and value of your ibadah by removing sincerity and mental presence. If he fails in this as well, he will simply make you settle for doing the very least good deeds possible. We see this happening in our lives again and again, but we can't ignore.

Second, it is important for you to strengthen the connection between you and Allah. To establish and strengthen this link we must strengthen our faith and increase the quality of our ibadah through contemplation, reflection, concentration, and presence of mind in our prayers and zikr. More than merely reciting, we must also study the Quran and try to understand every verse thoroughly and reflect upon each of them.

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Finally, may Allah help us all to make every fast a shield in the Hereafter and an intercessor in the grave. May Allah help all of us to do the best this Ramadan. Ameen!

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# Ramadan: Determining the Beginning and End

By Sh. Alaa El-Saadawi

In the name of Allah, the Most Gracious the Most Merciful. All praise is due to Allah, and may His peace and blessings be upon the Messenger of Allah.

Each year during Ramadan, we face the problematic issue of sighting the moon of both Ramadan and the moon of Shawwaal, as well as the differences regarding the beginning of the month and its end. This occurs every year. Among imams and preachers there continues to be strife due to the differing of edicts regarding this controversial issue, especially since it is not possible to be certain regarding this matter.

The Prophet, peace be upon him, forbade fasting on both the day of doubt and the day of Eid. The ummah agrees with the impermissibility of fasting on Eid, and that whoever nullifies his fast during the day, or for any of the days during of the month of Ramadan, without an excuse has committed a great crime.

Therefore, it is necessary to determine the two points (starting and ending) of the blessed month of Ramadan. It is also necessary to differentiate between that which is agreed upon, that which is disputed, and the issues in which the preponderant opinion must be established. The extent of the dispute must be taken into consideration so that it can be clearly seen whether or not either belief is legislated to rebuke others for having a differing opinion or not. I ask Allah to allow us to see the truth as true and to allow us to follow it.

Muslim scholars are in agreement that fasting the month of Ramadan is an obligation, and that it is a cornerstone of this monotheistic religion. They are also in agreement that the lunar month can be 29 or 30 nights. Further, they agree that determining the length of the month is done by visual moon sighting because the first opportunity that the crescent can be seen is on the 29<sup>th</sup> day. Thus, the month of Ramadan is determined by seeing the crescent moon or by the completion of 30 days of Shabaan. For in the two Sahihs

from the route of Abu Hurairah the Prophet peace be upon him said: “Fast when you see the new moon (of Ramadan) and break your fast when you see the new moon (of Shawwaal.) If clouds prevent you from seeing it, complete thirty days in the month of Shabaan.”

In the hadith that was reported by al-Bukhari from the narration of Ibn Umar that the Messenger of Allah peace be upon him said: “The month may consist of 29 nights. So, do not fast until you have sighted it. And if the sky is cloudy for you then complete the 30 days (of Shabaan).”

Thus, in these hadiths and others, the Prophet, peace be upon him, made fasting conditionally- based upon seeing the crescent moon or completing the 30 days of Shabaan. However, scholars differ in their point of view based on whether or not the sky is cloudy, resulting in three opinions.

The first of those is the opinion of the majority of the jurists such as Abu Hanifa, Malik, Shaafi, and the Dhahiriyyah, that we complete 30 days of Shabaan.

The second, which is the opinion of Imam Ahmed and contradicts the aforementioned statement, is that we limit Shabaan to 29 days, and assume the presence of the crescent and not be seen due to clouds.

The third opinion is that astronomical calculations are to be used. The reasoning behind this has been authenticated in the two Sahihs from the route of Ibn Umar, may Allah be pleased with him, which says: “When you see the new moon, observe fast, and when you see it (again) then break it, and if the sky is cloudy for you, then calculate it.”

This hadith explicitly indicates that the factor which we should rely upon in determining Ramadan is seeing the crescent, and that if the crescent is seen then it is obligatory for the people to fast. It also implicitly implies that if the crescent is not seen then it is forbidden to fast. However, differing opinions came into being due to the ambiguity in his statement “then calculate it,” (meaning when it is cloudy). This ambiguous

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word has been explained and clarified in more than one hadith from the route of Abdullah ibn Umar himself, who stated that what this means is the 30 days of Shabaan.

It was Imam Ahmed’s opinion that the meaning of “then calculate it” was to assume that the crescent was behind the clouds. This opinion contradicts the hadiths reported from the Messenger of Allah which were explained as the 30 days of Shabaan. This is a violation of the Prophet’s prohibition of fasting, the day of doubt.

A varying opinion ascribed to Mutraf ibn Abdillah ibn Shikhir, Ibn Qutaybah, and Abi al-Abbas ibn Surayj states that the meaning of “then calculate it” is to calculate it astronomically. Abu Umar ibn Abd al-Bar said: the ascription of this opinion to Mutraf ibn Abdillah ibn Shikhir is not authentic. As for ibn Qutaybah then he is not followed in the likes of this. As for Abu al-Abbas ibn Surayj, he said: “if clouds or dust from wind obstruct seeing (the crescent), it is permissible to fast for the one who knows astronomical calculations.” With this we see that those who allow calculations do so if it is cloudy. This can only be known on the 29th day of Shabaan and not a year before it. Secondly, those who allowed it ascribe that it is only for

those are knowledgeable about these types of calculations and not for the layman. Lastly, those who allow it say that it is “merely permissible”. Making this the rule for all cases is not an opinion held by anyone before this time, and is in contradiction to Islamic law.

Sheikh al-Islam Ibn Taymiyyah said in Majmu’ al-Fatawa (v.25/pg. 132): “except that some of these later-day pseudo-jurists that came after the year 300H claimed that if clouds cover the crescent it is permissible for the astronomer himself to act upon calculations. If the calculations indicate that the crescent would be seen, he fasts, and if not then no. This opinion, even though it is restricted to the astronomer when it is cloudy, is a deviant opinion. There is consensus against it (this opinion) which has preceded it. As for follow this when the sky is clear or making the general rule based upon it, then no Muslim has ever said this.”

He also said in Majmu’ al-Fatawa (v.25/ pg. 207): “and there is no doubt that it has been established by the authentic sunnah and the agreement of the companions that it is not permissible to rely upon astronomical calculations- as is affirmed in the two Sahihs that he said ‘We are an unlettered nation, we do not write or calculate. The month is such-and-such or such-

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and-such. Fast when you see the new moon (of Ramadan) and break your fast when you see the new moon (of Shawwal).’ The one who relies upon calculations for the crescent, just as he is misguided in terms of the shariah and an innovator in terms of the religion, he is incorrect in rational.”

Therefore, the opinion of the majority is that the meaning of “then calculate it” when it is cloudy, ascribes the completion the 30 days of Shabaan. This is indicated by the aforementioned clear, authentic texts, as well as many others. If the crescent is seen during the day after the sun has reached its zenith then there is consensus that if the people saw it during this time, then it is the crescent for the upcoming night. Where opinion differed was when the crescent was seen before the sun reached its zenith. The majority of knowledgeable people share the opinion that it is also true for the upcoming night as opposed to Abu Yusuf, the companion of Abu Hanifah, and Sufyan al-Thawri.

So, the consensus is that the rule is not to act upon astronomical calculations as a replacement for moon-sighting if the sky is clear. Next, to clarify that this issue has two parts and that often they are confused.

The first issue is using astronomical calculations for

determining the beginning of the month, even if the crescent was not seen. This includes rejecting the testimony of witnesses affirming seeing the crescent, even though uncertain calculations derived from dubious bases that are debated among the scholars of astronomy. These would include such things as the angle of sight and the possibility of sight. Due to this a person who takes this view would be considered a deviant and a person who has gone against the consensus.

Second, if the calculations are a fact, such as the documentation of new moon phases, it is permissible to reject the testimony based on this documentation. Thus, if calculations have determined that the crescent has not gone into its new phase, and a person comes forward claiming to have seen the crescent, this would mean that his testimony is rationally impossible. It is then the responsibility of the Islamic judge to reject such testimony as that of an evildoer, drunk, or insane person.

In conclusion, I ask Allah to unite the Muslims, to mend their hearts, to unite them upon the truth, and to allow them to hold on to the Book of Allah and the sunnah of His messenger.

And may the peace and blessings of Allah be upon His prophet Mohammad (Ameen!)

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# Know Your Enemy, Iblis

*By Adam Salaam*

We are warned about Iblis (Satan) constantly. Even so, many of us simply ignore what we are told. We fall for his tricks and may not even realize it. Facing Iblis is both easy and difficult. It is easy when we know him and his tactics well. It becomes difficult when we fall for the temporary glory of this world; such are the temptations of Iblis. Let's look at a few important facts about Iblis.

## 1. Who is Iblis?

Iblis is a jinn, and like all jinns, he is made out of fire. He is known by many names: Shaitan (Tempter or Daemon), Evil and Devil. In English, Iblis is typically referred to as Satan. He has free will, just like human beings, unlike angels who do not have free will and simply obey Allah, the Glorious and Exalted.

## 2. What did Iblis do?

Allah created Adam, the most superior and best of his creations, and ordered all the angels and Iblis to bow down to Adam. All obeyed Allah except Iblis, who refused to bow down to Adam.

## 3. Why is he punished?

Iblis is punished for rejecting Allah's order and refusing to bow down to Adam. When asked why he did this, Iblis revealed his arrogance and pride in his disobedience by telling Allah that he is superior to angels and humans, that he is made of fire while Adam is made of clay. We must also recall that like humans, jinns have free will. They can choose to do what they want to do. Therefore, Iblis chose to reject Allah's order demonstrating his arrogance. To punish Iblis for his disobedience, Allah threw him out of Jannah and into Hell for eternity, his punishment beginning the day of judgment.

## 4. Why is he our enemy?

As stated above, Iblis felt insulted and that he was superior to humans and therefore disobeyed Allah. He did not respect Allah's command. Neither did he realize the inner qualities that Allah has created in human beings. He is clearly an enemy to humans, for out of Iblis' arrogance, he vows to deceive humans and take them to Hell with him. He knows that many humans will follow him on Earth and go

with him to Hell, except for those realize this fact and seek Allah's protection.

## 5. What is his ultimate goal?

Until the day of judgment, his only objective is to deceive humans whatever way possible and lead them to Hell. He got permission from Allah to do this. However, Allah has promised the protection from Iblis for all humans who ask for it and seek refuge in Allah.

## 6. What is he capable of? What are his tactics?

Iblis has many tactics for tempting humans. He can whisper to us and tempt us through the temporary beauty of worldly things. He and his followers can easily divert and mislead humans who do not recognize him. He can confuse your thinking, making you think that things that are wrong are not. He does this bit by bit, so his temptation is almost impossible to perceive. He may also use others to tempt you or may use you to tempt others.

When he fails to distract you from staying on a good path and pleasing Allah, he will try to make you choose the smallest or most inferior of good deeds. When he fails to make his whispers heard, he will use other humans to tempt you. He will create discourse and divisions among you and those you care about. He will make you feel that small sins are acceptable, putting you on slippery slope that eventually leads to more serious sin.

Iblis also tries to tempt and mislead us by showing us illusions in this life. He will use his trickery to stop you from doing good deeds and living a life that pleases Allah. If he fails, he will try to manipulate you to doing only the smallest of good deeds. Another tactic is to introduce differences and divide people in the name of many reasons, large and small.

So, in essence, protecting ourselves is not enough. We also need to be aware of what is required to live a positive life and to do good things in life that please Allah, and not just small things, either, that would simply "get us by".

## 7. Can anyone be victim of Iblis's tactics or are some people spared?

Yes. Any human regardless how highly educated, scholarly or strong, s/he is still prone to Iblis temptation. Iblis is wily and intelligent enough to tempt any human. Even



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some prophets (Peace and blessings be upon them) have been misled by him at certain times. Even our Prophet (Peace and blessings be upon him) prayed to Allah for protection from Iblis.

### 8. *What is he not capable of?*

Iblis cannot force any human to action. He can only whisper into our hearts and tempt us through various things on earth. Any human who wants to disobey him can simply protect himself by seeking refuge in Allah. We just need to recognize his tactics and ask Allah for His help.

### 9. *Where is he in Ramadan?*

Allah being most merciful and knowing our weakness, keeps Iblis away one full month out of the year. Allah gives us this great opportunity to train and strengthen ourselves so we can be protected during the remaining eleven months of the year. He also gives us this time to seek forgiveness and to erase our past sins.

### 10. *How to protect yourselves from Iblis?*

Here are few simple ways to protect from Iblis.

- Know him well, know his strategies and the different ways he can deceive you.
- Seek Allah's protection often.
- Ask Allah for forgiveness often.
- Stay connected with Allah through mindfulness and zikr
- Learn and follow Prophet's (PBUH) guidelines

### 11. *How to protect children from his temptation?*

The biggest challenge today is the protection of our children from the world filled with followers of Iblis and the powerful distractions that exist. We need a strategy and discipline to address this challenge.

- Educate children about religion at an early age and continue to do so throughout their lives to help them develop true sense of Allah in their hearts.
- Be aware of what children are being exposed to and be tactful in controlling their access.
- Maintain good relationships with children and have open dialog about facts.
- Engage children in productive activities such as sports, games, competitions, voluntary work etc.
- Build and maintain a positive circle of friends for children.

### Conclusion

Adam (PBUH) is one of the finest creations of Allah. Humans are blessed by Allah with the best of qualities:

spiritual, intellectual, and behavioral. These are far superior than the qualities of jinns or any other earlier creations of Allah. These are the qualities that make human strive to reach the highest levels in all aspects of their lives. However, humans' most dangerous enemy, Iblis, will take every opportunity to tempt humans to follow him.

In many verses, the Quran mentions the characteristics of Iblis. In summary, he is portrayed as an insignificant creature who eventually earned the Allah's curse. First, we need to learn a lesson from Iblis's disobedience to Allah. Second, it is important to know Iblis well and his tactics to mislead us at every step in the life.

Note that we can't blame Iblis for all our sins as Allah has given all the sense to know his tactics and has warned us about Iblis clearly.

However, Allah is the most merciful, and He promises us that He will protect us from Iblis every time we ask His protection. He also promises that He will forgive us every time we ask for His forgiveness with conviction and true faith in Him.

May Allah protect us from Iblis and forgive us for all our shortcomings (Ameen!)

### References:

**Quran** - 4:117-20, 7:11-13, 7:16-18, 7:200-202, 14:22, 15:27, 15:36-42, 16:98-100, 17:62-65, 18:50, 35:6, 55:15

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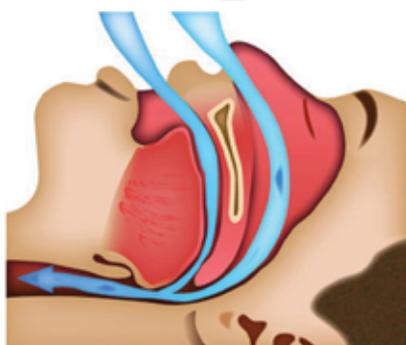
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## A Powerful Dua for Happiness

By Suleiman Hani

He said: “Whoever hears these words should memorize them.”

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet ﷺ said, “No person (“no believer” in another report) suffers any anxiety or grief, and then says:

اللَّهُمَّ إِنِّي عَبْدُكَ ، وَابْنُ عَبْدِكَ ، وَابْنُ أَمَتِكَ ، نَاصِيَتِي  
بِيَدِكَ ، مَاضٍ فِي حُكْمِكَ ، عَدْلٌ فِي قَضَائِكَ ، أَسْأَلُكَ  
بِكُلِّ اسْمٍ هُوَ لَكَ ، سَمَّيْتَ بِهِ نَفْسَكَ ، أَوْ أَنْزَلْتَهُ فِي  
كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ ، أَوْ اسْتَأْثَرْتَ بِهِ فِي  
عِلْمِ الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي  
وَنُورَ صَدْرِي ، وَجَلَاءَ حُزْنِي ، وَدَهَابَ هَمِّي

(O Allah, I am your slave, the son of your slave and the son of your maid-slave. Your command over me is forever executed and Your decree over me is just. I ask you by every Name belonging to You, which You have Named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur’ān the life of my heart and the light of my chest, and a departure for my sorrow and a release for my anxiety) except that Allah will remove his sorrow and replace it with happiness.”

They asked, “O Messenger of Allah, should we memorize these phrases (of the supplication)?” He responded, “Yes, whoever hears these words should memorize them.”<sup>[1]</sup>

### Transliteration:

Allaahumma innee ‘abduk, wabnu ‘abdik, wabnu amatik, naasiyati beyadik, maadhin fiyya hukmuk, ‘adlun fiyya qadhaa’uk, as’aluka bi kullismin huwa lak, sammayta bihi nafsak, aw anzaltahu fee kitaabik, aw ‘alamtahu ahadan min khalqik, awista-tharta bihi fee ‘ilmil ghaybi ‘indak, an taj-‘al al-Qur’aan al-‘aḏeeema rabee’a qalbi, wa noora sadri, wa jalā’a huzni, wa dhahāba hammi.

### DU‘Ā BREAKDOWN AND REFLECTIONS:

**“O ALLAH, I AM YOUR SLAVE, THE SON OF YOUR SLAVE AND THE SON OF YOUR MAID-SLAVE”**

Ibn al-Qayyim stated in his book, Zād al-Ma’ād,<sup>[2]</sup> that these words are full of recognition of who Allah is, and in it, the worshiper is calling upon the Lord, acknowledging the Creator, and presenting oneself as the slave of Allah, and the son/daughter of His slaves.

The supplicating believer also places things where they belong by recognizing (the following):

1. that his fate is in Allah’s control
2. that his destiny takes place according to the Divine Plan
3. that Allah does whatever He Pleases with it
4. that the servant can neither bring benefit nor harm to himself
5. that he cannot bring about his own birth, death, or resurrection
6. that he has no power to alter his decree except as Allah Wills
7. that he is completely dependent on his Creator, Cherisher, Sustainer, and Lord
8. that his own existence is subject to whatever Allah Decrees, and
9. that Allah is Just, and what He Wills shall Be.

### **YOUR COMMAND OVER ME IS FOREVER EXECUTED AND YOUR DECREE OVER ME IS JUST.**

This part of the supplication highlights two important points related to the Oneness of Allah:

1. The first is the recognition and confirmation of fate, and that Allah’s Decree regarding His slaves shall unfailingly come into being, and that His slaves cannot escape it or repel it.
2. The second point is that Allah is Just; He does not oppress His servants, and His decree takes place by virtue of His Knowledge and Divine Justice. This is because injustice represents the need, ignorance, incompetence, weakness, and inferiority of an unjust individual, and therefore, such attributes are not Divine, and they cannot come from one who is Omniscient, All-Knowing, Wise, and has no needs.

Allah is the All-Wise (Al-Hakeem), and thus His Wisdom is in effect wherever His Will is executed and ordained. Every atom and every cell in the universe and the entirety of His creation is in need of Him, but He is Rich beyond any need,

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and His Will affects all of His creation at all times and places. Belief in His Wisdom, therefore, must be combined with full acknowledgment and humble recognition that the slave is unaware of the full scope of matters, even when they are perceived to be difficult, for the All-Wise does not oppress His slaves. He tests them to elevate them, to purify them, to strengthen them, and to increase them in gratitude, guidance, resilience, and purpose. He plans for His slaves better than they plan for themselves, and He wants mercy and salvation for His slaves more than they want it for themselves.

We are in need of exemplifying gratitude towards Him, and as a result, He increases us in blessings for our action of praise.

“And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in blessings]; but if you deny, indeed, My punishment is severe.’”<sup>[3]</sup>

***I ASK YOU BY EVERY NAME BELONGING TO YOU, WHICH YOU HAVE NAMED YOURSELF WITH, OR REVEALED IN YOUR BOOK, OR YOU TAUGHT TO ANY OF YOUR CREATION, OR YOU HAVE PRESERVED IN THE KNOWLEDGE OF THE UNSEEN WITH YOU...***

The Messenger of Allah ﷺ is calling upon Allah by His beautiful Names and Attributes that He named Himself with, revealed in His Book, taught to any of His creation, or preserved in the knowledge of the unseen – to the extent that even the angels amongst His creation do not know of them –

in a manner that is powerful, for such a prayer surpasses other prayers and is beloved to Allah and most certainly worthy of a response, because it highlights the slave’s humility, knowledge, and recognition of the Lord of the Worlds.

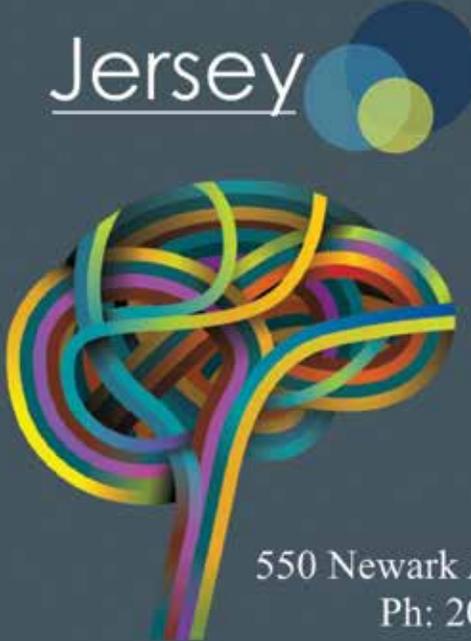
***...THAT YOU MAKE THE QUR’AN THE LIFE OF MY HEART AND THE LIGHT OF MY CHEST, AND A DEPARTURE FOR MY SORROW AND A RELEASE FOR MY ANXIETY***

The Qur’an, by Allah, is a cure for every type of illness in this world: mental, emotional, physical, and spiritual, if only we took it as a cure for everything, knowing that it is a means to re-balance the heart and re-tune the heart to its original natural disposition.

The Qur’an, by Allah, is a light for every type of darkness in this world, if only we embraced that light consistently, knowing that it removes the dark corrosions of sinfulness and heedlessness that accumulate in one’s heart.

The Qur’an, by Allah, is a relief for every type of sorrow and anxiety in this world, if only we resorted to it constantly through ease and through difficulty, knowing that it is a means of wiping away one’s stress, pain, anxiety, and sorrows.

The Qur’an as a cure, however, works only in proportion to how patient and sincere the believer is in embracing it, trusting in its effectiveness, and knowing that Allah’s Will, with His Speech as a prescription, will lead to an excellent and complete recovery, for Allah’s Promise is always fulfilled.



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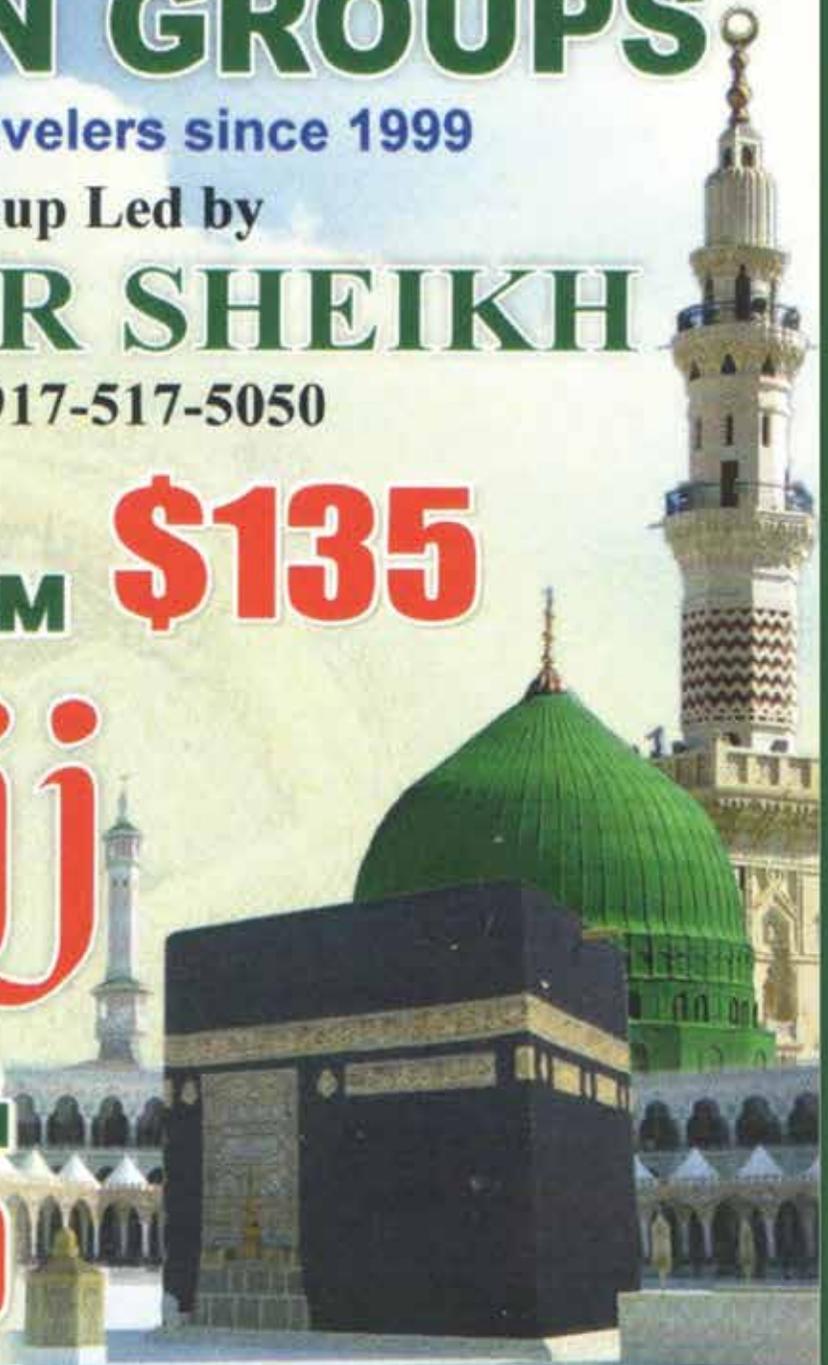
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**NO PERSON SUFFERS ANY ANXIETY OR GRIEF, AND THEN SAYS ... EXCEPT THAT ALLAH WILL REMOVE HIS SORROW AND REPLACE IT WITH HAPPINESS."**

This is a guarantee from the Messenger of Allah ﷺ who does not speak about religious matters from himself but rather from revelation.<sup>[4]</sup> This is a guarantee that the one who prays with this prayer, sincerely, humbly, gratefully, persistently, and patiently, will see that their sorrows are replaced with happiness. The one doing so, however, should not give up quickly on their supplication and should ideally implement as many of the etiquettes of du'ā as possible, such as repenting for one's sins, being in a state of purification, facing the Qiblah, raising one's hands, and so forth.

**THEY ASKED, "O MESSENGER OF ALLAH, SHOULD WE MEMORIZE THESE PHRASES (OF THE SUPPLICATION)?" HE RESPONDED, "YES, WHOEVER HEARS THESE WORDS SHOULD MEMORIZE THEM."**

This final part of the narration reminds us of at least two significant points:

1. It is important to benefit from what we hear as believers, particularly when there is an advice to do so. With this particular narration in mind, remember that every human being will face some type of sorrow or anxiety at one point or another in their lives, and thus it is wise for the believer to know these words and to pray with them often.

2. It is imperative as believers to also share this du'ā with others for the sake of helping them gain nearness to Allah and relief from their hardships, by His will, while being rewarded for our sharing of knowledge that is of vast benefit. The one who encourages others to do good is rewarded equally – every time they perform that deed – without the performer of the deed losing anything of their reward, as was authentically reported.<sup>[5]</sup>

## CONCLUSION

This du'ā is one of many reminders to bring us closer to Allah through sincerity, humility, gratitude, submission, and acknowledgment of His Majesty and the status of His Speech. Memorize this invocation and its meanings, pray with it frequently, and teach it to your loved ones, and may Allah the Exalted rectify your affairs, relieve you of your hardships, and reward you immensely for your patience and good deeds in this life and the next.

## REFERENCES:

- [1] Recorded by Aḥmad (4167), al-Ḥākim (1809), and Ibn Ḥibbān (984).
- [2] See: Ibn al-Qayyim, Provisions for the Hereafter.
- [3] Qur'ān 14:7.
- [4] See: Qur'ān 53:4.
- [5] Reported by at-Tirmidhi (2613).

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Chicken Haleem - Chicken Achari - Chicke Jalfrazy  
Chicken Manchurian

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Curry Pakora - Aloo Mutter - Aloo Baigun - Aloo Gobi  
Chana Masala Daal Hyderabad Style - Yellow Daal

**Rice ( Select One Item)**  
Zeera Rice - Veggie Pulao - Mutter Pulao  
Fried Rice - Chana Pulao  
Vegetable Biryani - Aloo Biryani

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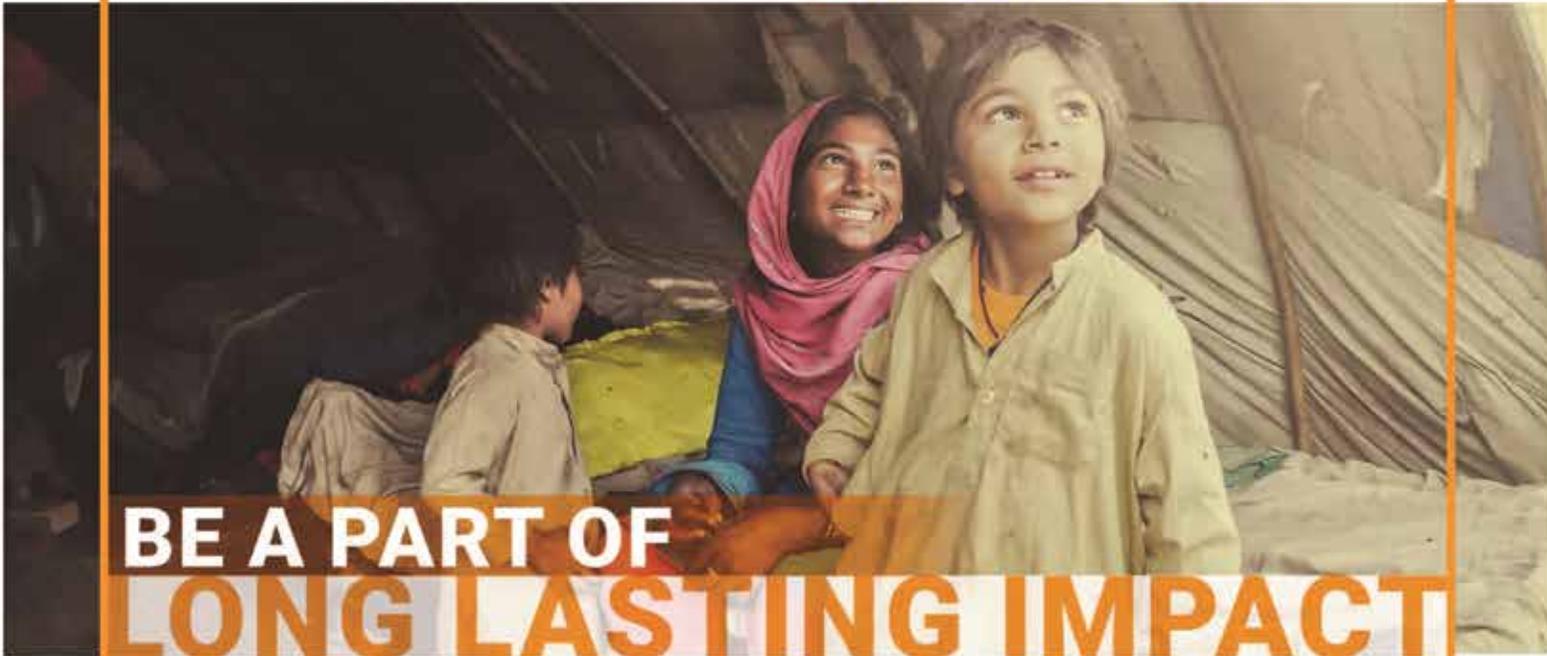
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a	Sewing	3 Months Course	6 Months Course
b	Beautician	2 Batches(15 Students Per batch)	2 Batches(30 Students Per batch)
c	Computer	720 Per Year	720 Per Year
d	Embroidery		
e	Electrical		
f	Plumbing		
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## Masjid Al-Wali Ramadan Program

Theme: *Ihsan ( Pursuing Excellence )*

Day	Ramadan	May/June	Fajr	Sunrise	Dhuhr Iqamah	Post-Dhuhr Lecture (60 min)	Speaker	Asr Iqamah	Maghrib
Wed	1	16	4:09	5:40	1:15	-	-	6:30	8:15
Thu	2	17	4:08	5:39	1:15	-	-	6:30	8:15
Fri	3	18	4:07	5:38	1:15	Jumua Khutbah	Imam/Guest Khateeb	6:30	8:15
Sat	4	19	4:06	5:37	1:15	Virtues of Fasting	Imam Kamal ALSayegh	6:30	8:15
Sun	5	20	4:04	5:36	1:15	Lecture in Urdu	Dr Islahi	6:30	8:15
Mon	6	21	4:03	5:35	1:15	-	-	6:30	8:15
Tue	7	22	4:02	5:28	1:15	-	-	6:30	8:15
Wed	8	23	4:01	5:34	1:15	-	-	6:30	8:15
Thu	9	24	4:00	5:33	1:15	-	-	6:30	8:15
Fri	10	25	3:59	5:32	1:15	Jumua Khutbah	Imam/Guest Khateeb	6:30	8:15
Sat	11	26	3:58	5:32	1:15	Fiqh of Zakaatul Maal	Dr. Hatem	6:30	8:15
Sun	12	27	3:57	5:31	1:15	Lecture in Urdu	Imam Yousef Islahi	6:30	8:15
Mon	13	28	3:56	5:31	1:15	-	-	6:30	8:15
Tue	14	29	3:55	5:30	1:15	-	-	6:30	8:15
Wed	15	30	3:54	5:31	1:15	-	-	6:30	8:15
Thu	16	31	3:54	5:29	1:15	-	-	6:30	8:15
Fri	17	1	3:53	5:29	1:15	Jumua Khutbah	Imam/Guest Khateeb	6:30	8:15
Sat	18	2	3:52	5:28	1:15	Fiqh of Wudoo	Imam Kamal ALSayegh	6:30	8:15
Sun	19	3	3:51	5:28	1:15	Lecture in Urdu	Imam Yousef Islahi	6:30	8:15
Mon	20	4	3:51	5:28	1:15	-	-	6:30	8:15
Tue	21	5	3:50	5:27	1:15	-	-	6:30	8:15
Wed	22	6	3:50	5:27	1:15	-	-	6:30	8:15
Thu	23	7	3:49	5:27	1:15	-	-	6:30	8:15
Fri	24	8	3:49	5:27	1:15	Jumua Khutbah	Imam/Guest Khateeb	6:30	8:15
Sat	25	9	3:48	5:26	1:15	Fiqh of Zakaatul Fitr	Dr Hatem	6:30	8:15
Sun	26	10	3:48	5:26	1:15	Lecture in Urdu	Imam Yousef Islahi	6:30	8:15
Mon	27	11	3:48	5:26	1:15	-	-	6:30	8:15
Tue	28	12	3:48	5:26	1:15	-	-	6:30	8:15
Wed	29	13	3:47	5:26	1:15	-	-	6:30	8:15
Thu	30	14	3:47	5:26	1:15	-	-	6:30	8:15
Fri		15	3:47	5:26	1:15	-	-	6:30	8:15

**First Ramadan can be either**

**Please confirm dates for Ramadan with the Masjid via Phone ( 908 444 0511 )**

**Please note: \* Ishraq is 20 minutes after**

**Pre Esha lectures will BEGIN approximately 30 minutes earlier and END 30 minutes later**

**\*\*\* Taraweeh reflection**

# 2018 - 1439 H ( May / June 2018 )

## ence in faith) - Those / Who

Thrib	Pre-Isha Lecture (30 min)	Speaker	Isha Iqamah	Taraweeh (8)	Reflection (10 min)	Taraweeh (12)
0	Welcome Ramadan	Administration	10:00	Qari Abdullah Kamil	Administrative	Qari Abdullah Kamil + 1
1	...guards their tongue	Guest Speaker	10:00	Qari Abdullah Kamil	...guards their tongue	Qari Abdullah Kamil + 1
2	...brings most benefit to people	Sh. Hatem	10:00	Qari Abdullah Kamil	...brings most benefit to people	Qari Abdullah Kamil + 1
3	...greet others first	Imam Kamal ALSayegh	10:00	Qari Abdullah Kamil	...greet others first	Qari Abdullah Kamil + 1
4	...keeps tongue moist with thikr	Imam Ala ELSaadawi	10:00	Qari Abdullah Kamil	...keeps tongue moist with thikr	Qari Abdullah Kamil + 1
5	...repays their debt well	Imam Raouf	10:00	Qari Abdullah Kamil	...repays their debt well	Qari Abdullah Kamil + 1
6	...recites Quran with reverence	Mohamed Hassaballa	10:00	Qari Abdullah Kamil	...recites Quran with reverence	Qari Abdullah Kamil + 1
7	...is best to their spouse	Br Ahmed Ansari	10:00	Qari Abdullah Kamil	...is best to their spouse	Qari Abdullah Kamil + 1
8	...learns the Quran and teaches it	Guest Speaker	10:00	Qari Abdullah Kamil	...learns the Quran and teaches it	Qari Abdullah Kamil + 1
9	...cares for an orphan	Dr. Hatem	10:10	Qari Abdullah Kamil	...cares for an orphan	Qari Abdullah Kamil + 1
0	...prays during the night	Imam Kamal ALSayegh	10:10	Qari Abdullah Kamil	...prays during the night	Qari Abdullah Kamil + 1
1	...is most modest	Imam Ala ELSaadawi	10:10	Qari Abdullah Kamil	...is most modest	Qari Abdullah Kamil + 1
1	...is most patient	Imam Raouf	10:10	Qari Abdullah Kamil	...is most patient	Qari Ahmed Elsayad + 1 Qari
2	...is most forgiving	Mohamed Hassaballa	10:10	Qari Abdullah Kamil	...is most forgiving	Qari Abdullah Kamil + 1
3	...maintains ties with their family	Br Ahmed Ansari	10:10	Qari Abdullah Kamil	...maintains ties with their family	Qari Abdullah Kamil + 1
3	...is best to their parents	Guest Speaker	10:10	Qari Abdullah Kamil	...is best to their parents	Qari Abdullah Kamil + 1
4	...prays on time	Sh. Hatem	10:15	Qari Abdullah Kamil	...prays on time	Qari Abdullah Kamil + 1
5	...does most charity secretly	Imam Kamal ALSayegh	10:15	Qari Abdullah Kamil	...does most charity secretly	Qari Abdullah Kamil + 1
5	...has the best character	Imam Ala ELSaadawi	10:15	Qari Abdullah Kamil	...has the best character	Qari Abdullah Kamil + 1
6	...strives against their desires	Imam Raouf	10:15	Qari Abdullah Kamil	...strives against their desires	Qari Abdullah Kamil + 1
7	...guards their vision	Mohamed Hassaballa	10:15	Qari Abdullah Kamil	...guards their vision	Qari Abdullah Kamil + 1
7	...avoids showing off	Br Ahmed Ansari	10:15	Qari Abdullah Kamil	...avoids showing off	Qari Abdullah Kamil + 1
8	...does not eat much	Guest Speaker	10:15	Qari Abdullah Kamil	...does not eat much	Qari Abdullah Kamil + 1
8	...seeks religious knowledge	Dr. Hatem	10:20	Qari Abdullah Kamil	...seeks religious knowledge	Qari Abdullah Kamil + 1
9	...does good deeds continuously	Imam Kamal ALSayegh	10:20	Qari Abdullah Kamil	...does good deeds continuously	Qari Abdullah Kamil + 1
9	Laylat-ul-Qadr	Imam Ala ELSaadawi	10:20	Qari Abdullah Kamil	Laylat-ul-Qadr	Qari Abdullah Kamil + 1
0	...does good deeds continuously	Imam Raouf	10:20	Qari Abdullah Kamil	...does good deeds continuously	Qari Abdullah Kamil + 1
1	...suppresses his anger	Mohamed Hassaballa	10:20	Qari Abdullah Kamil	...suppresses his anger	Qari Abdullah Kamil + 1
1	...calls for good and prevents evil	Br Ahmed Ansari	10:20	Qari Abdullah Kamil	...calls for good and prevents evil	Qari Abdullah Kamil + 1
2	...is most repentant	Guest Speaker	10:20	Qari Abdullah Kamil	...is most repentant	Qari Abdullah Kamil + 1
3	Fiq Eid-Al-Fitr		10:20	Qari Abdullah Kamil	Fiq Eid-Al-Fitr	Qari Abdullah Kamil + 1

er the 16 / 17 May, 2018.

95 ) or Web Site [WWW.masjidalwali.org](http://WWW.masjidalwali.org) - 10 Olsen Ave. Edison NJ 08820

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# A Ramadan Priority: Connecting with Neighbors

By Ammarah Usmani

The current political atmosphere in the United States has been seemingly detrimental for Muslims, but a positive result has been that more and more people are becoming open-minded about Islam and speaking up in support of Muslims.

What better opportunity than Ramadan to show others the spiritual, charitable side to Muslims as well?

This time around, let's change it up a bit. Let's make "empathy" the theme of this Ramadan, develop good, caring habits, and keep them up throughout the year. Here are some ideas for reaching out to your neighbors during Ramadan:

## 1. Show them you care.

Introduce yourself to your neighbors if you haven't already. Whether they're Muslim or not, ask how they're doing as they're walking to check the mail or playing outside with their kids. It can seem preachy if you just approach your neighbors just to share information about Islam, so develop a friendly relationship first.

## 2. Send a card.

Everyone likes getting cards instead of bills in the mail. You can make Ramadan greeting cards and write something simple along the lines of, "Happy Ramadan from our family to yours", or be elaborate and write a few lines about why Ramadan is special for you and your family. Small gestures like these open the door for conversation, and sometimes it's more effective than just a pamphlet.

## 3. Share your Iftar.

Make some extra Iftar appetizers one day and bring them over to your neighbors. If you want to be creative, make a small colorful package using a paper container and add dates, chocolates, candies, along with the appetizers. Be sure to label each food item and as a courtesy, list the ingredients in case they have any food allergies, or ask them in person.

## 4. Share the experience.

You can invite over a few neighbor friends for Iftar, but better yet, if your Masjid holds Iftars on the weekend, invite them there (if they're willing to come). That way, they'll see what Ramadan is beyond just the food. They'll be able to witness the community aspect, people praying together, worshipping together, so that way it'll be a much more wholesome experience.

## 5. Show you are a better human being in Ramadan.

Overall, just show your neighbors that Ramadan makes you a better human being. Sometimes we might hear sarcastic remarks about Islam and terrorism, women in Hijab, or other sensitive topics, so responding with a simple smile and calm demeanor can break the strongest barriers of ignorance.

We all feel nice when our neighbors remember us during their holidays, like Christmas and Easter, so returning the favor and being even more generous during Ramadan and later on at Eid can clear the toughest of misconceptions about Muslims.

May Allah allow us to earn the full benefits of this Ramadan and build strong relationships based on mutual respect, care, and empathy with our family, friends, and neighbors. Ameen.

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# 10 Tips to Help You Keep Those Ramadan Habits

By Samana Siddiqui

Ramadan was great for Sarah. She actually started praying five times a day on time. But once the blessed month is over she fears the momentum, drive and motivation that kept her going will fade out. Sarah is worried that this good habit might not last.

But it doesn't have to be that way. In fact, a number of psychologists agree that a person needs about three weeks to develop a good habit. If you've been praying regularly, fasting, controlling your temper, trying to be more patient, or keeping any other good habit during Ramadan, you're almost sure, Insha Allah, to keep up with it afterwards.

Nonetheless, we all slip up. As well, the drive that pushes us to do good in Ramadan is usually not as strong the rest of the year. Here are a few things you can do to maintain the good habits you picked during Ramadan:

## 1. Make Dua

It was Allah who gave you the ability to keep the good habit in Ramadan, and only He can help you maintain it afterwards. Make Dua that Allah helps you not only keep the habit, but that He accepts it and makes it a way for you to grow in closeness to Him.

## 2. Make it a habit

If you want to keep good habits, you've got to make sure they remain part of your daily schedule. For instance, fasting. Did you know that the Prophet (peace and blessings be upon him) encouraged fasting on Mondays and Thursdays? He said: A man's deeds are reported (to Allah) on Mondays and Thursdays and I prefer that I should be fasting when my deeds are reported (Tirmidhi). This is a great way of maintaining the habit so you're not rusty by next Ramadan.

Or for example, were you extra generous during Ramadan? Well, maybe you can portion out a set amount of your weekly or monthly paycheck to a charitable cause to maintain the habit of giving.

Make the habit part of your daily and weekly schedule. The point is to keep the action in practice, and of course gain rewards from Allah.

## 3. Think about your day each night

Evaluating ourselves, our intentions, words and actions, every night is a very good way to maintain good habits

(see a sample self-evaluation form).

Self-evaluation doesn't only help you see where you are and where you've got to go. It's also a great reminder of what you were supposed to do and didn't.

Add a question or two (or three or four) about your specific habit into a daily self-evaluation questionnaire. Ask yourself, for instance, how often did I pray today? What was the quality of my prayer? Did I pray on time? etc. These serve to remind you to keep up the habit and do better next time.

## 4. Evaluate yourself weekly

This helps you see the bigger picture. You'll be able to evaluate on a more long-term level how well you've been keeping your habit in practice. You can do the same thing on a monthly and yearly basis.

For those who are really into the technical aspect of self-evaluation, maybe you can make a graph to help you chart how well (or not so well) you've been keeping up with your good habit.

## 5. Get a friend to help

What are friends for anyway? If you've got a close friend you feel you can share your new habit with, let them join you in keeping up with it and keeping tabs on you while they're at it. This will not only encourage you, but Insha Allah, it'll deepen your brother/sisterhood as well.

Alternatively, look for groups where you can maintain the habit. If, for instance, you memorized Quran regularly in Ramadan and want to keep the habit, join an Islamic study circle focused on memorization.

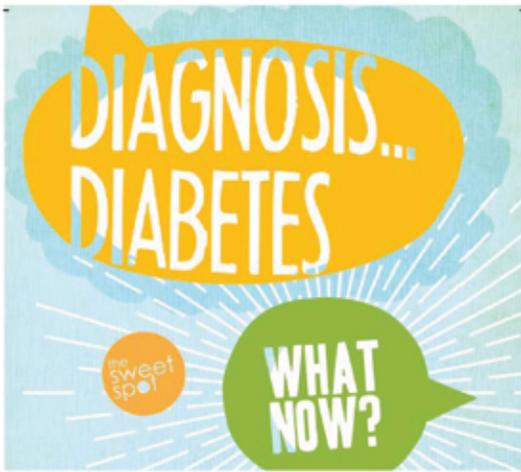
## 6. Don't fall apart once you make one mistake

The beauty of Tawbah (repentance) in Islam, is that Allah blesses us with this opportunity to return back to Him after doing something wrong. We should remember that we are humans and that we will err. Only Allah is Perfect. This is why, for instance, if we were able to pray on time all through Ramadan, but become slack afterwards, we must realize it, seek Allah's forgiveness sincerely, and try our best to get back on track, asking Allah to help us.

We should not give up trying to pray on time just because we have missed doing so on a couple of occasions.



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## 7. Ask yourself WHY you kept the habit

Niyyah or intention is a key to Allah's acceptance of our good deeds. If we developed a habit to impress others, for instance, we may be able to keep the momentum for a while, but most probably it'll wear out afterwards.

But if we maintained a habit sincerely for the sake of Allah, Insha Allah, not only will we be rewarded for it, but our intention will help us maintain the necessary motivation to continue to do good.

## 8. Don't expect the same results

If you were ready to spring out of bed in anticipation for Fajr during many of the days of Ramadan, but find yourself barely waking up for the prayer afterwards, don't be surprised, but don't become slack either.

Good habits are often easy to maintain in Ramadan, the blessed month. The hard part is doing so after the "high" of Ramadan. This is where you'll have to work hard to force yourself to maintain your habit, whether it's waking up for Fajr, not smoking, eating less, being more patient, etc.

Be thankful when you're able to maintain your habit and think about practical things you can do to keep it up on a regular basis.

## 9. Work your way up slowly

Aisha reported that Rasulullah said: Do good deeds properly, sincerely and moderately, and remember that you shall enter Paradise only through Allah's Mercy, and also remember that the most beloved deed to Allah is that which is regular and constant even if it is little (Bukhari).

The wisdom in this Hadith is tremendous and it is one way of keeping up good habits you have picked up in Ramadan. For example, let's say you were motivated to read Quran for half-an-hour on a daily basis in Ramadan. But now that it's over, you feel sluggish, lazy and want to give it up. Yet, you had wanted to maintain this habit after the blessed month was over.

Instead of trying to read Quran for the same amount of time, reduce the time period to as much as you are initially able to do, even if it's just five minutes a day.

If you keep up this 'five minutes a day' habit, Insha Allah, you will see the amount of Quran you read will increase slowly but gradually, perhaps even surpassing your Ramadan maximum in the long-term, Insha Allah!

## 10. Don't give yourself the option

What makes you get up for work in the mornings, no matter how tired you are? What makes you drag yourself

out of a warm bed on a cold morning to get ready for school? It's the fact that you have no option, and you know that there are negative consequences to not going to work (you'll be fired) or school (you'll fail).

Use the same kind of psychology on yourself when it comes to maintaining your good habit. Tell yourself, for instance, that Allah will be very angry with you if you do not pray Fajr, no matter how cold your room is on a frosty December morning. That in turn can lead to more bad deeds, which could lead to decreased faith, and a downward spiral in your life. And Allah can punish you in various ways in this world as well as the next for not praying. You could lose your job; you could have a family crisis, etc.

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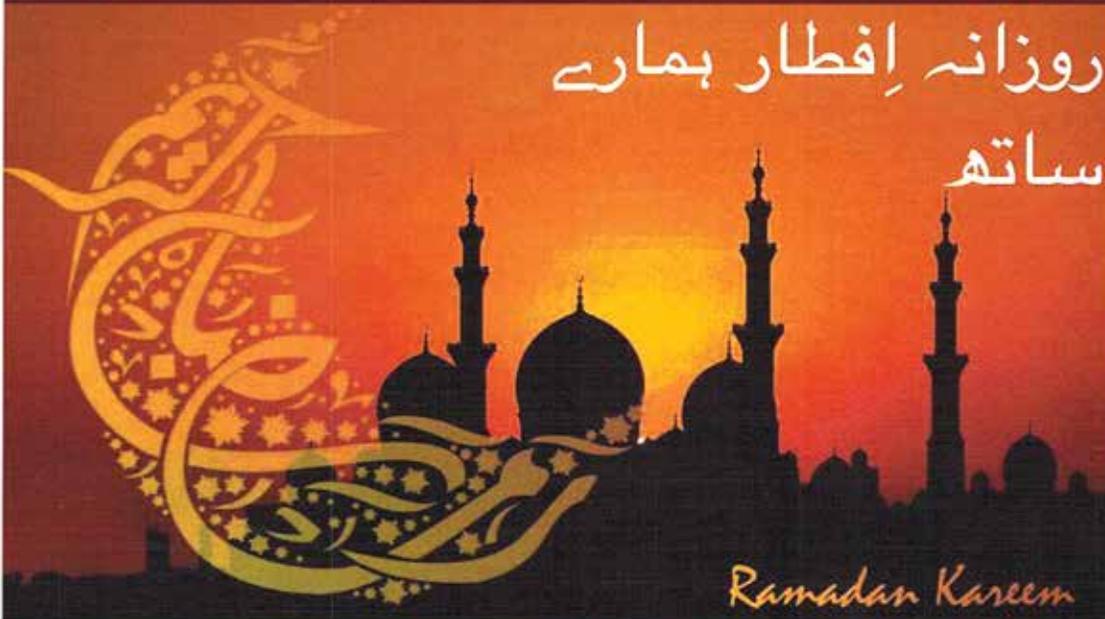
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# Duas for the Last Day of Ramadan and Eid

By Abdul Malik Mujahid

As Ramadan comes to an end, so do the increased opportunities for prayer. We may or may not get another Ramadan in our lives. This may be our last Iftar. Just before Iftar is a special time to ask Allah for everything you want. He loves hearing from us. The last night and day of fasting is a special day of Dua as well, considering that the Prophet has said that Allah makes decisions about our forgiveness that day. So here are some suggested Duas.

## Duas before the last Iftar

If everyone in your family can break fast together, it will be great to make Dua together.

1. Oh Allah, please accept all of my prayers, fasting, and remembrance of You during this blessed month.
2. Please forgive me for the shortcomings in my worship and help me improve by next Ramadan.
3. Ya Allah, help me continue the good habits I have acquired during Ramadan.
4. Oh Allah, please make me of the righteous, the guided, and those You love.
5. Ya Allah, please guide me and my family to the Straight Path and help us become excellent Muslims for Your sake.
6. I worship only You and only from You do I seek help. Please increase Your bounty for me

Do remember your loved ones, friends, coworkers, neighbors, and classmates by name in your Dua.

## Duas for the last night of power

1. Ya Allah, You are the embodiment of forgiveness, You love to forgive, Please disregard my shortcomings, O Forgiver, Ghafoor, the Forgiving Lord.
2. Oh Allah, make it easy for me to do good and help me avoid the bad in all situations.
3. Oh Allah, grant me success in all of my affairs in this life and the Next.
4. Please increase me in knowledge and bless me with excellent teachers.
5. Ya Allah, let me die in the highest state of Iman.
6. Oh Allah, bless this Ummah, guide us, and unite our hearts.
7. Ya Allah, lift my heart, relieve my burdens, and make me of those who put their full trust in You for all of their affairs.
8. Oh Allah, please bless me with the opportunity to see many more Ramadans and to perform much better

worship of You than I have done this year and in the past.

## Duas for Eid

Approach your Imam before Eid Salat and hand him a couple of requests based on the following Duas so he can lead all in Dua;

1. Ya Allah, open our hearts towards our neighbors.
2. Ya Allah, open the hearts of our neighbors towards us.
3. Ya Allah, unite the Muslims in the USA and the world to serve Allah's creation to please Him.
4. Ya Allah, give Sabr (patience) and freedom to the innocent prisoners and guide those who are at fault.
5. Ya Allah, You take care of the oppressed. Please help the oppressed in Palestine, Kashmir, Afghanistan, Iraq, India, Chechnya and other parts of the world.
6. Ya Allah, guide oppressors to the right path and move the hearts of extremists from the harmful path.
7. Ya Allah, give wisdom to our leaders; accept their sacrifice; bless them with more courage.

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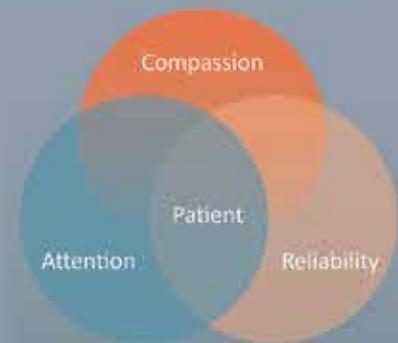
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## Handling Painful Moments with Grace

By Sayeda Habib

Life is uncertain. We don't know what any day will bring, but one thing that human beings have a lot of is resilience. We can bounce back from anything— even a crisis situation. We know as Muslims, that challenges will come, and that Allah سبحانه وتعالى will only give us what we can handle.

We can often make sense of events such as death, disease, or a natural disaster. We know that these are acts of Allah سبحانه وتعالى.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ  
وَالْأَنْفُسِ وَالْثَمَرَاتِ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾  
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾  
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ  
الْمُهْتَدُونَ ﴿١٥٧﴾

And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the patient, Who says, when afflicted with calamity: "To Allah We belong, and to Him is our return": They are those on whom (descend) Blessings from Allah, and Mercy, and they are the ones that receive guidance. (Al-Baqarah 2:155-157)

But what about things that sometimes don't make sense? What if someone we care for hurts us or disappoints us. Being let down can be one of the most difficult experiences of life.

Things such as infidelity, having a friend break your trust, gossip, or being let down in your expectations can be exceedingly painful. We aren't usually taught skills to handle these situations, so if you feel overwhelmed or unequipped to deal with the pain, you are not alone.

We are all unique individuals and deal with things in our own way. However, the first few moments can be critical for us. So, here are a few tips on how to get through those initial challenging moments.

### TAKE A BREATH

The first response to this type of situation is shock, then pain and anger. Responding in anger may cause you to say or do things you may later regret. Remove yourself from the situation and take a time out. Cool off then decide, is it worth it?

### SEEK HELP

You may have lots of friends and family to talk to, but they may not have the skills to help you through. If you are feeling angry with someone close to you, sharing it with others may



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complicate matters in the future. Seek help from a friend or a professional who can be objective about the situation. You may be feeling vulnerable at this time and everyone may not provide you with the understanding or empathy you need which can lead you to feel misunderstood and even more hurt. Find someone who will listen, without wanting to fix things for you therefore allowing you to explore your own solutions.

## FEEL THE FEELINGS

Please do not expect yourself to get over this almost immediately. The body has its own speed of releasing emotions during a painful situation. Feel the waves of emotions that come up. Ask those around you to let you do this and just be supportive. Feeling things through is the quickest way of healing them. If you bury them, they are sure to come up later in the form of disease.

## EAT WELL

Your body may be in fight/flight for some time. A shock puts our body in this state automatically in order to deal with the threat it feels. This is the time to take vitamin C, and a good range of other vitamins. Fight/flight encourages us to eat sugar and high-carb meals. Aim to avoid those and go for well-cooked meals, with lots of vegetables thrown in.

## PAMPER YOURSELF

Nurturing yourself in times of stress is essential. Do some exercise, and also find some time to relax. Take short breaks and do something different. It will help to shift your perspective.

## EXPECT THAT THIS WILL TAKE TIME

We live in an age of instant gratification. This also raises the expectations we have for ourselves. Don't expect yourself to be "over it" in an instant. Your emotions will take time to release and your body will take time to heal. Give yourself the room to be and take one day at a time.

## GET CLOSURE

Take a few days and let your emotions settle, and then find a way to put the event behind you. Write all what remains to be said in a letter to the person concerned, and then tear it up. This process is cathartic and helps put the situation in the past. Make sure you intend to put it in the past. Do not read or save the letter; just let it go.

## BE OPTIMISTIC

Difficult circumstances often present us with an opportunity for growth. Ask yourself "what's the opportunity here?" Allow yourself to figure out how you can make the best of this challenging time. Use this experience to ask yourself how you might develop even more strength, patience and resilience in you.

We can all overcome any challenge, though we will need to be compassionate with ourselves through the process. These tips are meant to give you a starting point when you are dealing with tremendous pain and stress. My best wishes for the journey.

Abu Yahya Suhaib bin Sinan رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is good for him" Sahih Muslim.

Sayeda Habib is a life coach who empowers Muslims to live a more fulfilling life. She is the author of "Discover the best in you: life coaching for Muslims." To find out more, log on to [www.makelifehappen.com](http://www.makelifehappen.com) or email [sayeda@makelifehappen.com](mailto:sayeda@makelifehappen.com)

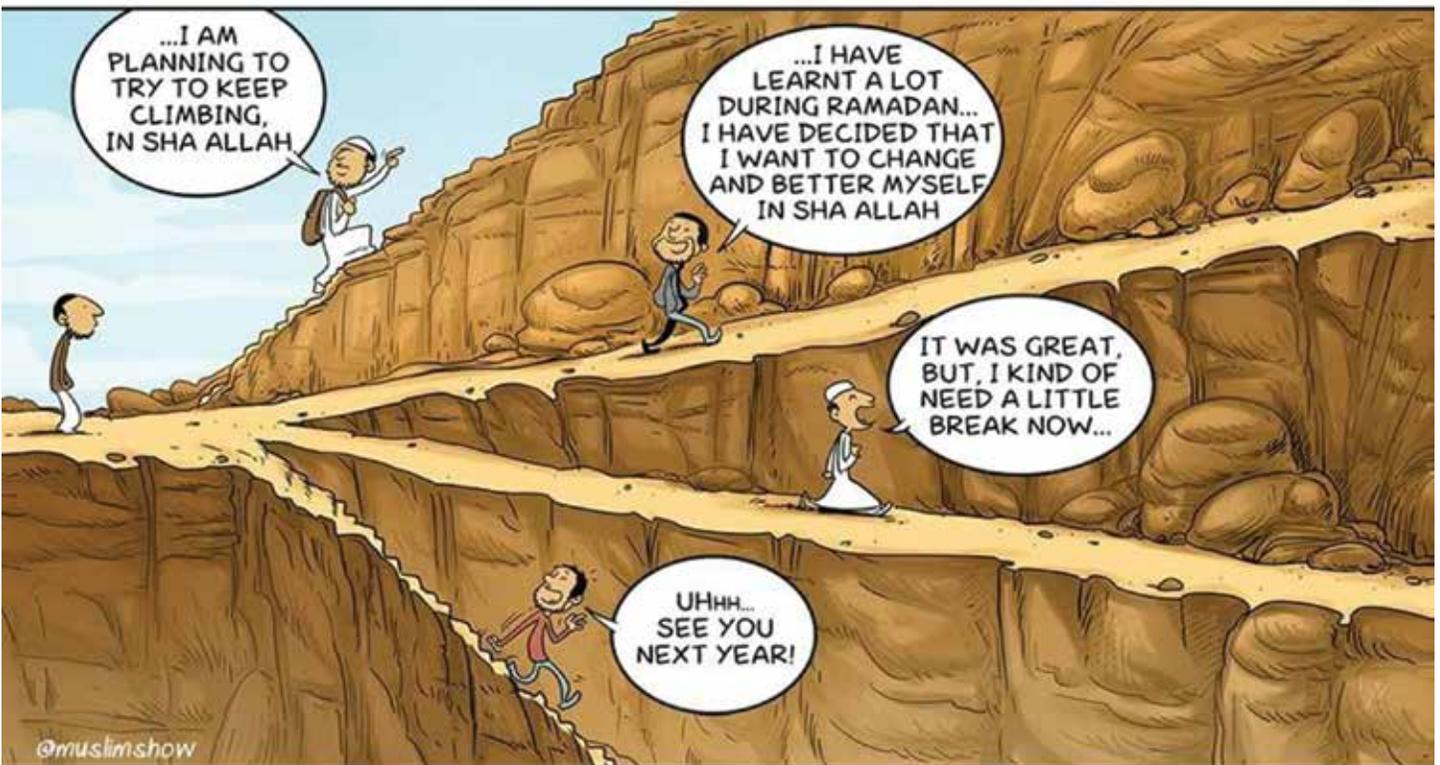
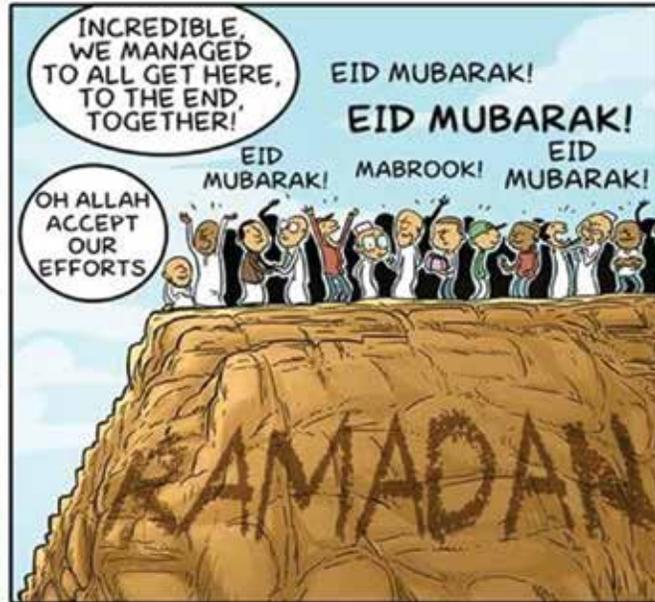
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**Daily Quran classes for kids & Adults**

**Youth Seerah Seminar** **Sisters Dars/ Tafsir of Quran**

**Quran Competition**

**Quranic Night** **Funeral Services**

**Saturday Classes by Dr Hatem Al Haj**

**Quran Weekly lecture by Dr El Fayoumi**

**Monthly Q & A Session by Dr Hatem Al Haj**

**Al-Maghreb Courses**

**Weekend Fajr Club** **Monthly Community Dinners**

**Youth Summer School** **Free Flu Shots**

**Masjid Al-Wali Community Leadership Awards**

**Free Eye Clinic** **Zakat CARE Packages**

**Ramadan Itekar for 60+ Mutakifeen**

**Maulana Yusuf Islahi Lectures**

**Pre-Eid Bazaar** **Eid ul Fitr Party**

**Eid ul Azha BBQ**

**Food, Hygiene item collection & Toy drive**

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