



# Islamic Center Newsletter™

ICNEF, St. John's Bluff Road South, Jacksonville, Florida 32246 • 904-646-3462

## CALENDAR

### MONTHLY GATHERINGS

October 27, 2007 @ 5:30 P.M.  
November 24, 2007 @ 5:30 P.M.  
January 26, 2008 @ 5:30 P.M.

### CORPORATE BOARD MEETINGS

October 28, 2007 @ 2:00 P.M.  
January 27, 2008 @ 2:00 P.M.

### ICJAX MEETINGS

October 28, 2007 @ 2:00 P.M.  
November 25, 2007 @ 2:00 P.M.  
January 27, 2008 @ 2:00 P.M.

### IJAX MEETINGS

October 18, 2007 @ 2:00 P.M.  
November 15, 2007 @ 2:00 P.M.  
December 20, 2007 @ 2:00 P.M.

### DEADLINE FOR NEXT ISSUE

January 4, 2008

### READ US ONLINE

[www.icnef.org](http://www.icnef.org)

## ISLAMIC CALENDAR 2007

### Mosques Around the World

A calendar every Muslim will be proud to display at home, in the office, or to give as a gift for family and friends. Reserve your calendar at the Islamic Center Book Store for only \$10.

## THE LAST TEN DAYS OF RAMADAN

By Abdelnaser Nassar

The Prophet Muhammad (peace and blessings be upon him) said, "If any Muslim comes out of Ramadan without gaining forgiveness and goodness, he is a real loser." (Reported by Ibn Hibban and At-Tabarani)

The last ten days of Ramadan are very special days in the life of every Muslim. According to Muslims, they are the most blessed days in the blessed month of Ramadan, the month the Qur'an was revealed. Muslims believe that although the Prophet Muhammad was promised Paradise, he used to exert himself even more in worship during these last ten days, hoping to draw closer to Allah. The Prophet's wife `A'ishah (may Allah be pleased with her) said, "With the start of the last ten days of Ramadan, the Prophet used to tighten his waist belt (i.e., work hard) and used to pray all the night, and used to keep his family awake for the prayers." (reported by Al-Bukhari)

For Muslims, the last ten days should be a time to perfect one's fast and avoid anything that may break it. It is a time to give more charity and to settle disputes and forgive one another. It is also a time for soul searching, evaluating one's life, supplicating, and asking forgiveness. This should be done sincerely because if Allah accepts the supplications, the reward is the cutback of one's sins.

The best time to do it is in the last part of the night.

The last ten days are also known for i'tikaf (spiritual retreat). The Prophet (peace and blessings be upon him) used to perform i'tikaf in the mosque during the last ten days of Ramadan, barely sleeping during that time. I'tikaf requires a total devotion to Allah; it is a sort of vacation with Him. The time is spent worshipping, performing extra salah (ritual Prayers), reading the Qur'an, making zikr (remembrance of Allah) and du'aa' (supplication). One should leave behind the cares of this world, and even eat and sleep in the mosque. Those who cannot

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perform i'tikaf for ten days should try to do it for a shorter time, if only for one night or a day or two.

Laylat Al-Qadr also occurs during the last ten days of Ramadan. The Prophet (peace and blessings be upon him) said, "Any Muslim who stands in Prayer during Laylat Al-Qadr out of faith and sincerity, his previous sins will be forgiven."

Consider taking one or more days off from your work to spend them thinking Allah for the all Ne'am (provisions) that Allah has given to you. The best days to consider is the last ten days of Ramadan, also consider taking the Eid day off to spend it with your family and friends. What better way to spend two days, then to use them for a practice our Prophet, peace be upon him, determined to be our days of festival "Eid-al-Fitr" and "Eid-al-Adha."

## ZAKAT UL-FITR

By Abdelnaser Nassar

Narrated Ibn Umar, may Allah be pleased with them, Allah's Messenger, peace be upon him, enjoined the payment of one Sa'a of barley as Zakat-ul-Fitr on every Muslim. Be they slave or free, male or female, young or old, he ordered that it be paid before the people want out to offer the "Eid prayer." (Bukhari). Also narrated Abu Sa'id Al-Khudri, May Allah be pleased with him, In the life of Allah's Messenger, peace be upon him, we used to give one Sa'a of food as Sadakat-ul-Fitr (to the poor).

Zakat-ul-Fitr is obligatory upon the head of every household and is due at the end of the month of Ramadan before the Eid prayer. It is due from every family that has more than a day and night's supply of food. For each person one supports and those living in one's household (include servant and others), the head of family must give the measurement of one Sa'a (In the USA, scholars have determined Sa'a to equal approximately between \$8 to \$10 for each person in the household.)

## EID UL-FITR

By Abdelnaser Nassar

The Prophet, peace be upon him, used to go out to an open area for Salat (prayer) on the festival at the end of Ramadan (Eid-ul-Fitr) and the feast of the sacrifice (Eid-ul-Adha), and the first thing he would start with would be Salat. (Bukhari)

The Prophet, peace be upon him, said: "The Number of extra Takbir for Salat of Eid-ul-Fitr is seven in the first Rak'a and five in the second, then recitation after them in both Rak'a." (Abu Dawud)

The Prophet, peace be upon him, would order us to have all the women come out for Eid-ul-Fitr and Eid-ul-Adha. "Including the unmarried, the menstruating and the virgins; as for those menstruating, they should stay aside from the place of Salat. And they would witness the blessing and the supplications ." I said to him, "One of us may not have an outer garment." He said, "One of her

sisters should clothe her with one of her outer garments." (Agreed Upon).

Its forbidden to observe Saum (fast) on the day of 'Eid-al-Fitr and 'Eid-al-Adha.

Narrated Abu 'Ubaid, the slave of Ibn Azhar: I witnessed the 'Eid with 'Umar bin Al-Khattab, May Allah be pleased with him, who said, "Allah's Messenger, peace be upon him, has forbidden people to observe Saum on the day which you break Saum (of Ramadan) I.e. the first day of Eid-al-Fitr and the day in which you eat the meat of your sacrifices (i.e. Eid-al-Adha). (Sahih Al-Bukhari, hadith no. 211, Vol. 3)

Narrated Abu Sa'id Al-Khudri, may Allah be pleased with him: The Prophet, peace be upon him, said: "No Saum (fast) is permissible on two days: 'Eid-al-Fitr' and 'Eid-al-Adha'." (Sahih Al-Bukhari, Hadith No. 288, Vol. 2)

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### BOARD OF TRUSTEES - 2006

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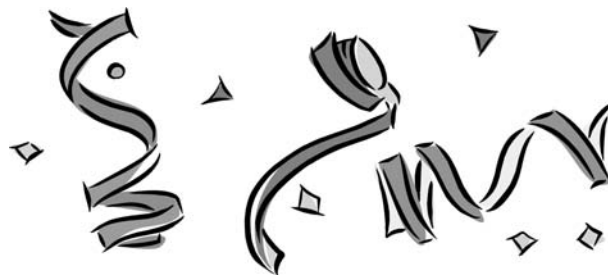
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## EID ANNOUNCEMENT

Inshaa Allah Eid prayer will be at the Islamic Center of Northeast Florida, The Eid Salat and fundraising will start at 9AM on Friday Oct. 12 or Saturday Oct. 13. Please call or visit the Islamic Center on Thursday, Oct. 11 before 11 PM for more information. HAPPY Eid for every one and may Allah accept our good deeds during and after holy month of Ramadan.

## EID CELEBRATION

The Islamic Center will have a Eid Carnival on Sunday, Oct. 21. Please bring your family and friends for fun filled family activities. The Carnival is from 11AM to 3PM, there is a \$2 fee for everyone over 3 years old.

## FASTING SIX DAYS OF SHAWWL

By Abdelnaser Nassar

Abu Ayyoub reported that the Messenger of Allah, *salla Allahu alaihi wa sallam* said, "Whoever fasts the month of Ramadan and then follows it by fasting six days during the month of Shawwal will be rewarded as if he had fasted the entire year." [Muslim, at-Tirmithi, Ibn Majah, Abu Dawood and Ahmad by way of Jabir].

These days can be anytime during the month of Shawwal except the first day because it is unlawful

to fast the day of Eid. These days do not have to be at the beginning of the month, nor do they have to be consecutive. Hence, Muslims should seize this opportunity and fast these six days to get Allah's reward.

Why the fasting of six days of Shawal after Ramadhan equates to that of the whole year? Some 'Ulamaa' say that the good deed is rewarded ten times. Thus fasting six days is like fasting 60 days, added to 30 days of Ramadhan times 10 (i.e., 300) makes it a year.



## EID-AL-FITR

By Maria Ilyas

As the month of Ramadan draws to a close, Muslims everywhere feel a small sadness inside; Ramadan was a time of kindness and care. Then dawns a festive celebration, "Eid-al-Fitr." If a person has truly done the fast sincerely he or she will feel inclined to help the poor and needy so that no one will be without food on this special day of celebration. This feeling is expressed by paying Zakat-al-Fitr. This Zakah is usually eight or nine dollars per person. This money must be paid before the Eid prayer. The Eid prayer is two rakats and is prayed in a special way. After the prayer the imam gives a lecture and then everyone spends the day visiting friends and having fun.

Eid is a time of sharing and caring. This is displayed when the multitudes of people all gather to pray the Eid prayer. During Ramadan we all

invite people over for iftar and share good feelings throughout the community. Eid is a time to extend those feelings even after Ramadan ends. Eid gives us time to reflect on the lessons of Ramadan, and do a better job next year.

After a month of self-denial and overlooking our carnal desires and focus on our spiritual needs, Eid is a time of celebration and feasting. However, a Muslim's commitment does not stop once Ramadan is over; we do not stop reading Qur'an once we have completed it in Ramadan, we do not go back to our bad habits that we "temporarily" stopped, we should keep up the good work and permanently stop those habits. To sum up, Eid is a time of sharing, caring, and reflecting on the lessons we've learned during Ramadan, and remembering that we must try to be good people throughout the year and not just during Ramadan.

## EIGHT DIVINE DESCRIPTION OF HIJAB

By Sis. Nahla Ransom

### *The Virtue of Hijab.*

An act of obedience to Allah and to his prophet (pbuh), Allah says in the Quran, "It is not for a believer, man or woman, when Allah and his messenger have decreed a matter that they should have an opinion in their decision. And whoever disobeys Allah and his Messenger, has indeed strayed in a plain error." (Surah 33:36)

Allah also said, "And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appears thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers or their brothers' sons." (Surah 24:31)

### *The Hijab is Iffah (Modesty).*

Allah (swt) made the adherence to the hijab a manifestation for chastity and modesty. Allah says: "O Prophet! Tell thy wives and daughters, and the

believing women, that they should cast their outer garments over their persons (when out of doors): that is most convenient, that they should be known (as such) and not molested." (Surah 33:59)

In the above ayah there is evidence that the recognition of the apparent beauty of the women is harmful to her. When the cause of attraction ends, the restriction is removed. This is illustrated in the case of the elderly women who may have lost every aspect of attraction. Allah (swt) made it permissible for them to lay aside their outer garment, however it is still better for them to keep their modesty.

### *The Hijab is Tahara (Purity).*

Allah (swt) had shown us the hikmah (wisdom) behind the legislation of the hijab, "And when you ask them (the prophet) wives for anything, ask them from behind a screen, that is purer for your hearts and their heart." (Surah 33:53)

The hijab makes for greater purity for the hearts of believing men and women because it screens against the desire of the heart. Without the hijab,

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the heart may or may not desire. That is why the heart is more pure when the sign is blocked by the hijab, and thus the prevention of fitnah manifested. The hijab cuts off the ill thoughts and the greed of the sick heart. "Be not soft in speech, lest one in whose heart is a disease (of hypocrisy) or evil desire (for adultery, etc.) should be moved with desire, but speak in an honorable manner." (Surah 33:32)

### ***The Hijab is a Shield.***

The prophet (pbuh) said, "Allah, most high is Hayeii (bashful). He loves bashfulness."

### ***The Hijab is Taqwah (Righteousness).***

Allah (swt) says in the Quran, "O children of Adam, we have bestowed raiment upon you to cover yourselves (screen your private parts, etc) and as an adornment. But the raiment of righteousness, that is better."

The diverse forms of dress in the world today are mostly to show off and is hardly thought of as a cover and shield for a women's body. To the believing women, however the purpose of dress is to safeguard their modesty and cover their private parts as a manifestation for the order of Allah (swt). It is an act of Taqwah (righteousness).

### ***The Hijab is Iman (Belief or Faith).***

Allah (swt) did not address his word about the hijab except to the believing women, Al mo'minat. In many cases in the Quran, Allah (swt) refers to the believing women. Aisha (ra), the wife of the prophet (pbuh) addressed some women from the tribe of Banu Taeneem who came to visit her and had thin clothing on, they were improperly dressed. "If indeed you are believing women, then truly this is not the dress of the believing women, and if you are not believing women, then enjoy it."

### ***The Hijab is (Bashful).***

There are two authentic hadith which states, "Each religion has a morality and the morality of Islam is haya" and "Bashfulness is from belief and belief is in Al Jannah (paradise)." The hijab fits the natural bashfulness, which is a part of the nature of women.

### ***The Hijab is Gheerah.***

The hijab fits the natural feeling of Gheerah, which is intrinsic in the believing man who does not like people to look at his wife, or daughter(s). Gheerah is a driving emotion that drives the believing man to safeguard women who are related to him from strangers. The believing Muslim man has Gheerah for all Muslim women. In response to lust and desire, men look (with desire) at women while they do not mind that other men do the same to their wives or daughters. The mixing of sexes and absence of hijab destroys the Gheerah in men. Islam considers Gheerah an integral part of faith. The dignity of the wife, daughter, or any other Muslim women must be highly respected and defended.



AL FURQAN™  
ACADEMY

## AL-FURQAN ACADEMY TEACHERS & STAFF PROFILE

### • Shiraz Shbat – Principal •

Sr. Shiraz has a B.A. in English Literature and an Associate in Applied Business. She is certified as a teacher, supervisor and administrator. Sr. Shiraz has been working in teaching and administration for the past 15 years. She has won several awards for her dedication and committed work for her school and community in Ohio. Sr. Shiraz has good communication skills, she is well known for being capable of dealing with diversity.

### • Lateefah Siddiq – Administrative Assistant •

Sr. Lateefah is a valuable asset to the AFA administrative team. for a second consecutive year. She is a very hard worker and knowledgeable about school procedures. Sr. Lateefah is a native of Jacksonville and has 13 years of experience in office work.

### • Assistants •

#### Rola Elquirem

Sr. Rola Elquirem has a B.S. in Microbiology from North Carolina State University. She has two years experience as a volunteer assistant in various capacities with Al Iman Islamic School in Raleigh, North Carolina. She served last year as an acting principal. Sr. Rola is working as a school assistant and fifth grade science teacher. She is a very energetic and a hard worker.

#### Roba Assali

Sr. Rola has an Associate degree in Accounting and a certification in Early Childhood. She has been with us for four years, two years as a volunteer and two years as an assistant teacher. She is currently assisting in Pre K and teaching Qur'an, Arabic and Islamic Studies. Sr. Roba expresses much joy in dealing with the young ones.

### • Qur'an, Arabic & Islamic Studies Teachers •

#### Shaik Mabrouk Hassan

Shaik Mabrouk is the Qur'an teacher for Al-Furqan. He is a graduate of the renowned Al-Azhar University in Egypt with a Bachelor's degree in Qur'an recitation and Qur'an Science. Shaik Mabrouk spent six years as a Qur'an teacher with the Sharia Council in Egypt, and had about 600 of his students graduate after learning to recite the Holy Qur'an. The Jacksonville community is blessed to have a scholar like him.

#### Sr. Seham Mona

Sr. Seham teaches Arabic and Islamic Studies. She has been a volunteer at AFA for three years and a teacher for the last seven years. Prior to coming to Jacksonville in 1995, she taught physics at a university in Syria for over nine years. Sr. Seham also taught high school algebra, Qur'an, Arabic and Islamic Studies in an Islamic school for seven years. The AFA administration and students, grade k to 5th are fortunate to have such a dedicated teacher.

### • Najwan Edelbi – After Care Administrator •

Sr. Najwan takes care of the children in the After Care Program. She is from Syria and has been in the U.S. for the last four years. She is very punctual and committed to her work.

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### • Lead Teachers •

#### Jayne De La Rosa

Ms. Jayne is currently the lead teacher and certified to teach Pre K/VPK. She has a B.A. in Family Studies with a concentration on Early Childhood Education, and an A.A in Early Childhood. Ms. Jayne has several years of experience in providing training and workshops for parents on children's developmental needs. She has eight years of teaching experience with toddlers and four years old. Ms. Jayne is very friendly with her students and parents.

#### Joyce Lane

Ms. Joyce is currently the lead teacher for Kindergarten. She has a Bachelor of Arts-General Studies. She is currently applying for her Masters in Education. Ms. Joyce has over seven years of experience interacting with children. Ms. Joyce is very energetic and enthusiastic.

#### Dana Ajjuri

Sr. Dana is the lead teacher for 4th & 5th grade she has a B.A. in Elementary Education. She is certified to teach K-6th grade. She taught 3rd & 4th grade students at the Islamic Academy of Huntsville and was involved in extracurricular activities. Sr. Dana has great ideas to motivate, and encourages her students and colleagues.

#### LaTisha Mobark

Sr. LaTisha (Aisha) is the lead teacher for 1st grade. She has a B.A. in English and is certified by the State of Florida. She received certification in Gifted Endorsement for grades K-12. Sr. Aisha taught honors and gifted classes for one year at Landmark Middle school. She deals with her students with patience and love.

#### Nighat Hussain

Sr. Nighat is the lead teacher for 2/3 grade. She holds a B.S. degree in Health Administration from UNF, and a B.A. degree in Economics and English Literature from a university in Pakistan. She has passed the Florida Teacher's Certification Exam. She is currently working on her Professional Certification. She has taught Kindergarten through fourth grade at AFA for the last six years. She is the recipient of AFA's "Best Teacher Award" for the 2004-2005 school year. Sr. Nighat enjoys her class and puts much effort into providing good teaching quality.



# RULES OF CONDUCT

*(Editor's Note: The following Rules of Conduct are contained in APPENDIX-5 of The ICNEF By-Laws.)*

In order to ensure smooth operation of the Islamic Center facilities, everyone using these facilities is expected to observe the Rules of Conduct described below. However, these rules are by no means all inclusive. The Board of Trustees of the Islamic Center of Northeast Florida, Inc. may, at any time, make changes or additions to these rules.

Having been charged with the responsibility and authority to manage the affairs of the Islamic Center, the Board of Trustees intends to ensure that the following Rules of Conduct are observed by everyone using the Islamic Center facilities. The Board of Trustees reserves the right to refuse the use of Islamic Center facilities to anyone not observing these rules.

1. All Muslims are welcome to pray at the Islamic Center regardless of the Islamic School of Thought they have chosen to follow. In order to avoid making of any statement that may be disrespectful to any of these schools of thought or be of a controversial nature, it is essential that everyone be very careful in presenting his/her point of view.
2. Political discussions or political activities of any type are strictly forbidden at the Islamic Center premises. Therefore, no statement is to be made in favor of or against the policies of the United States government or any other government.
3. No one is to impose his/her viewpoint in regard to prayers on another person.
4. Except for the offering of prayers in Arabic, all other activities of the Center will be conducted in English.
5. Everyone age 10 and above using the Center must be dressed modestly. Islam gives us following guidance in regard to "AURAH" (parts of the body that must be covered as a minimum):
  - a. Men
    - i. Wear loose fitting, non see-through clothes that cover body down to below the knees, without provocative logos.
  - b. Women
    - i. Wear loose fitting, non see-through clothes with long sleeves, covering the body down to the ankles.
    - ii. Properly cover the hair with a head scarf.
6. Everyone is expected to remove shoes before entering the prayer hall.
7. The following are strictly prohibited anywhere on the Islamic Center premises:
  - a. Smoking
  - b. Playing of music except when used for educational purposes sanctioned by the Imam of the Islamic Center
  - c. Leaving personal property for storage
8. The Center is to be used for religion related activities only.
9. Sleeping overnight is strictly prohibited anywhere on the Islamic Center premises except during the last ten nights of Ramadan.
10. Taking of photographs inside the Islamic Center building is forbidden except under the following circumstances:
  - a. By news media with specific approval of the Imam or the Chairman of the Islamic Center.
  - b. Lectures & Khutbas provided that women are not present in the area to be photographed, with the specific approval of the Imam or the Chairman of the Islamic Center.
  - c. Marriage or other ceremonies after those present have been informed in advance about the area to be photographed. This will enable those who do not want to be photographed to remove themselves from that area.
11. Taking of photographs outside the Islamic Center building but on the Islamic Center premises is permitted only after the subjects have agreed to be photographed.
12. For each congregational prayer, the IMAM of the Islamic Center will ask a qualified person to call "Azan." Any one wishing to call the Azan must seek approval from the IMAM in advance. This is necessary to ensure that the person calling the Azan can pronounce it correctly, and that Azan is not called before its time.

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13. Any Muslim wishing to give a talk or a sermon or make any other presentation (except for making any solicitations) following any of the congregational prayers must contact the IMAM of the Islamic Center in advance. IMAM is empowered to allow or disallow any such presentations. For solicitations, Rule #21 will apply.
14. The IMAM of the Islamic Center will normally give Khutba before Friday's congregational prayers. In his absence, any one of the substitute IMAMS previously designated by the Board of Trustees will do so.
15. If a Muslim scholar is to be invited to give Khutba (sermon) before Friday's congregational prayers, or a non-Muslim is to be invited to address the community at any time, approval of the Board of Trustees will be required before any such invitations are issued.
16. Except for the library material designated for loan to members (books, tapes, etc.), nothing belonging to the Center can be taken outside the Center premises for anyone's personal use.
17. Everyone is expected to take better care of the Center's facilities than they would of their homes. Therefore, anyone causing any type of damage to the Center's facilities assumes full responsibility, and is expected to have it fixed.
18. Parents are fully responsible for the behavior and actions of their children while they are at the Center. "Your child messes it up, you clean it." Running, shouting and playing at the Center premises must be controlled by the parents.
19. Anyone noticing another person (adult or child) that is about to or may be causing damage to the Center's facilities is expected to stop such action or seek help of others to stop it.
20. No project is to be undertaken at the Center's premises, or on behalf of the Center, or that may have the Center's name associated with it in any way, unless approved by the Board of Trustees in writing. A Project Approval Form to be used to seek such approval from the Board is available in the Center's hallway.
21. The following rules will apply to all solicitations and distribution of materials, i.e. flyers, etc., at the Islamic Center premises:
  - a. In case of an emergency, i.e. death, fire or other similar disasters, the Chairman of the Islamic Center, and in his absence the Vice-Chairman, and in his absence the Secretary, is empowered and must approve the solicitation of funds for assistance.
  - b. Distribution of sales materials, i.e. flyers, etc., or their posting on the Bulletin Board at the Islamic Center by legitimate 'For Profit' business organizations is allowed unless the material or the organization is considered inappropriate by the Islamic Center Chairman, or in his absence by the Vice-Chairman, or in his absence by the Secretary. Any such decision made by these officials may be appealed to the Board of Trustees of the Islamic Center.
  - c. All other solicitations, including solicitations for funds, require prior approval of the Islamic Center Board of Trustees. The person or organization desiring to make such a solicitation, or his representative, must contact the Chairman of the Islamic Center, or in his absence the Vice-Chairman, or in his absence the Secretary. It will be the responsibility of these officials to seek necessary approval of the Islamic Center Board of Trustees at the next regularly scheduled meeting, and advise the appropriate person after such approval is granted or denied.
22. Selling or storage of food products inside the Islamic Center building is strictly forbidden except as provided herein:
  - a. Vending machines approved by the Board of Trustees of the Islamic Center;
  - b. Fund raising and other events approved by the Board of Trustees of the Islamic Center;
  - c. Sale of baked goods (cookies and alike) to raise funds for a specific project sponsored by the Islamic Center.
23. Except for the posting of the school materials on the walls of the second floor by Al-Furqan, and by the Weekend School, posting of flyers or any other information on the walls, doors, windows, and columns of the Islamic Center building is prohibited.

# WHO DOES A MUSLIM OWE THANKSGIVING TO?

By Abdul Hafeez Fauq

The history of mankind is replete with accounts of harvest festivals and thanksgiving celebrations that have been held from time immemorial by various cultures. The ancient Greeks, Romans, Chinese, and Egyptians have celebrated thanksgiving on special occasions to express their gratitude to the deities they adored and worshipped.

Most humans thank someone or something for what they feel obligated to give thanks. Thus, nations are thanked, communities and organizations are thanked, and individuals are thanked. Various cultures follow different religious teachings in expressing gratitude, but in most cases it always we human beings that are thanked at the end of the day.

However, the Islamic concept of “thanksgiving” is entirely different and unique. The Qur’an enjoins us to express all our thanks and obligations to Allah for everything we do, give or receive as favor to ourselves, to our fellow human beings, or to our community and nation:

*2:152: Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.*

We must pay our thanks to Allah, subhanahu wa ta’ala, because He is the Master and Sustainer of the Universes (1:1) and to Him belongs whatever is in the Heavens and the Earth (2:255); He is the Supreme Creator who creates out of everything and out of nothing whatever and whenever He wills.

It is often surmised that is humans who invented things—grand buildings, automobiles, rockets, computers, etc.—and therefore need not thank anyone. Nevertheless, the Qur’an tells us that there is nothing that we claim to create, invent or discover, that is ours in the least, but that all credits and acknowledgments are due to Him; even things as mundane as the daily clothing we wear and the armor soldiers use to guard themselves against injury:

*16:81: It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete His favors on you, that ye may bow to His Will (in Islam).*

It is important to know that the reward for doing good to others must be sought only from Allah, the Most High, and not from the mortal people. Both the doer of the favor and the receiver of the favor are required to thank none but Allah alone:

*76:8-9: And they feed, for the love of Allah, the indigent, the orphan, and the captive, (Saying), “We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.”*

People are needy themselves, while Allah is beyond all needs (112:2), and with Him are plentiful rewards. This is because Allah is al-Shakir (One who recognizes and acknowledges--2:158, 4:147) as well as al-Shakoor (35:30, 35:34, 64:17) i.e., One who appreciates good deeds and recompenses with unfathomable rewards:

*16:53 “And whatever blessings and good you have, it is from Allah ... “*

*106:3-4 “So let them worship Allah, the Lord of this House (the Kaaba) Who provides them with food against hunger and with security against fear (of danger).”*

A little reflection will reveal that Allah has graced us with countless blessings—He has granted us innumerable abilities—the ability to see, hear, feel, think, and act, to name just a few; He has given us a planet full of life, vigor, and vibrancy with myriad blessings of provision that sustain all kinds of life with incredible ease and frequency:

*14:34 “And if you were to count the blessings of Allah, you will never be able to count them.”*

Allah, the Most Merciful, has told us in no uncertain terms that He will create ease and facility for him/her both in this mortal world and the next for us we remain appreciatively steadfast in His way:

*65:2-3 “And whoever fears Allah and keeps his duty to Him, Allah will make way for him out of every difficulty, And He will provide for him from sources he never imagined.”*

And last but not the least, a small addition is in order to what has been emphasized so far in this exposition; Allah, subhanahu wa ta’ala, has enjoined upon us to express our thanks to our parents by being kind to them and avoiding uttering a word that might hurt them:

*31:14 “... Show gratitude to Me and to thy parents: to Me is (thy final) Goal”.*

In conclusion, we must put Allah first in all what we do on a daily basis. We should never stop expressing our thanks to Him in every way conceivable—by praying to Him regularly, by prostrating to Him with utmost humility, by praising Him profusely, by acting on His commands meticulously, and living our lives in total submission to Him and Him alone. Even though, most of us are ungrateful as prophesied (100:6, 40:61, 27:73, 10:60, 23:70), we must never forget that:

*Allah likes those who do Shukr – 39:7*

*Allah rewards those who do Shukr – 3:144*

*Allah gives more benefits and blessings to those who do Shukr – 14:7*

*Allah protects those from harm who render Him Shukr – 54:34-35*

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# EID AL FITER

According to local consensus, Eid-Al-Fiter will be on Saturday, October 13, 2007. Eid program will start at 9AM, at Hyatt Regency Hotel, downtown. Please make arrangement to arrive early for Eid-Al-Fiter prayer. If the Eid is announced to be on Friday, October 12, 2007, the prayer will be held at 9AM at the Islamic Center of Northeast Florida. For confirmation please call Islamic Center after 10:00 PM on Thursday October 11, 2007 or check our website [www.incef.org](http://www.incef.org) for final announcement.