



# WAHDAT

UNITY: A publication of the Islamic Education Center - Aug 2010

## What's the board up to?

-Creating a fund-raising committee that is representative of IEC's stakeholders (different ages, ethnicities, backgrounds) to tap deeper into IEC's base of well-wishers and help broaden the pool from which we raise funds to finance IEC's operations.

-Finalizing structure of Al-Zahra Committee - the committee will consist of paid members who submitted forms as requested several months ago; the committee will nominate from amongst themselves 3 members to the posts of Coordinator, Secretary and Treasurer; the charter of the committee will be to organize the affairs of the ladies in IEC.

-Posting financials for 3 months ending June 30, 2010 in the men's and women's hallway; these financials will be updated quarterly and reflect the current situation with IEC's finances.

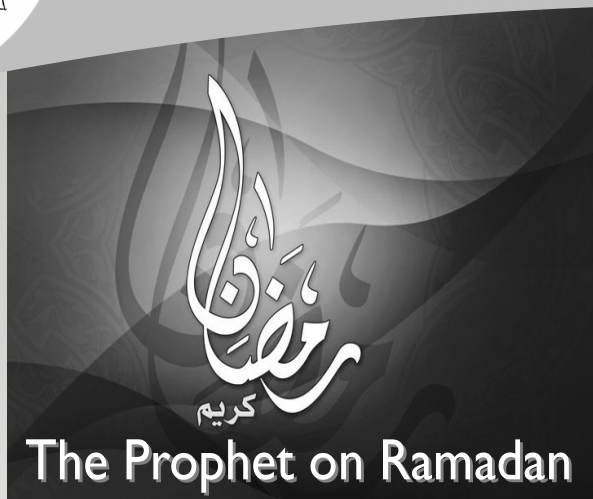
-Negotiating with the building next door to potentially allow us use of their parking during the month of Ramadhan.

## Mark the Date

Aug 12 - Al Hadi School opens

Sept 10 - Farsi School Registration

Sept 17 - Farsi School Begins



## The Prophet on Ramadan

"O People! Indeed ahead of you is the blessed month of Allah. A month of blessing, mercy and forgiveness. A month which with Allah is the best of months. Its days, the best of days, its nights, the best of nights, and its hours, the best of hours. It is the month which invites you to be the guests of Allah and invites you to be one of those near to Him. Each breath you take glorifies him; your sleep is worship, your deeds are accepted and your supplications are answered. So, ask Allah, your Lord; to give you a sound body and an enlightened heart so you may be able to fast and recite his book, for only he is unhappy who is devoid of Allah's forgiveness during this great month. Remember the hunger and thirst of the day of Judgment with your hunger and thirst; give alms to the needy and poor, honor your old, show kindness to the young ones, maintain relations with your blood relations; guard your tongues, close your eyes to that which is not permissible for your sight, close your ears to that which is forbidden to hear, show compassion to the orphans of people so compassion may be shown to your orphans. Repent to Allah for your sins and raise your hands in dua during these times, for they are the best of times and Allah looks towards his creatures with kindness, replying to them during the hours and granting their needs if he is asked.

"O People! Indeed your souls are dependent on your deeds, free it with Istighfar (repentance) lighten its loads by long prostrations; and know that Allah swears by his might: That there is no punishment for the one who prays and ... *Continued on page 2.*

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## Letter from the Editor

As you have probably noticed in the last couple of issues, an effort has been put forth by a group of brothers and sisters to improve the quality of our community newsletter. We believe Wahdat can play a critical role in bringing our community members closer to each other by creating the means for the expression of thoughts and ideas, sharing news and updates, and also creating a bridge between community and the board members. All this and a lot more can only be achieved by the support of the community members.

We would like to encourage all the brothers and sisters to send us their feedback, suggestions, and most importantly articles to [wahdat.newsletter@gmail.com](mailto:wahdat.newsletter@gmail.com). The articles can cover a wide range of topics including personal experiences, news, perspectives, and constructive criticism. The submission deadline of each issue is the 20<sup>th</sup> of its previous month. If you are interested, please contact us to receive the submission policies of Wahdat newsletter.

At the end, I would like to thank Brother Mustafa Ibrahim for his support and for giving the youth an opportunity to get involved. Also many thanks to Brothers Amir Golabakhsh, for his helps with editing, and Azhar Sheraze, for his help with layout, and all others who committed their time to submit monthly articles of Wahdat newsletter.

Amir Shiva, *Editor*



## The Prophet on Ramadan

*Continued from front page*

"O People! One who gives Iftaar to a fasting person during this month will be like one who has freed someone and his past sins will be forgiven. Some of the people who were there then asked the Prophet (s): "Not all of us are able to invite those who are fasting?" The Prophet (s) replied: "Allah gives this reward even if the Iftaar (meal) is a drink of water."

"One who has good morals (Akhlaq) during this month will be able to pass the 'Siraat'...on the day that feet will slip..."

"One who covers the faults of others will benefit in that Allah will curb His anger on the Day of Judgment..."

"As for one who honors an orphan; Allah will honor him on the Day of Judgment,

"And for the one who spreads his kindness, Allah will spread His mercy over him on the day of Judgment.

"As for the one who cuts the ties of relation; Allah will cut His mercy from him..."

"Who so ever performs a recommended prayer in this month Allah will keep the fire of Hell away from him..."

"Whoever performs an obligator prayer Allah will reward him with seventy prayers [worth] in this month.

"And who so ever prays a lot during this month will have his load lightened on the day of measure. "He who recites one verse of the holy Quran will be given the rewards of reciting the hole Qur'an during other months.

"O People! Indeed during this month the doors of heaven are open, therefore ask Allah not to close them for you; The doors of hell are closed, so ask Allah to keep them closed for you. During this month Shaytan is imprisoned so ask your Lord not to let him have power over you."



## Al-Hadi School reaches 15 year milestone

**By Zehra Ahmed**

What makes Al-Hadi School stand out from other schools? As the school enters its fifteenth year since, it has come a long way. But again the question that is asked repeatedly is - what makes Al-Hadi so unique and why should we support and send our children here.

Al-Hadi School is small compared to many schools, but within the confines of a 44,000 square foot facility, it manages to incorporate a pre-school, elementary, middle and high school. It offers a safe Islamic environment and basis for children to learn and implement their religion, helping them incorporate their religion into a practical application of their lives. While doing so, it builds in them the confidence to face the world and feel secure of who they are and for what they stand.

Going forward, what do we have to look forward to?

The school administration, while in transition this year, has not let that stop them from going forward in planning continuous improvement within their academics. To help further enhance the curriculum this year, the administration has established a formal curriculum committee which includes many academic professionals from the community, teachers, and parents, who will help in reviewing existing and other new curricula available outside to help in improving the academic level of Al-Hadi School.

To enhance the already existing Islamic curriculum, the school has obtained the services of Sheikh Hussain Mekki to head the Islamic Studies department. Establishing an Islamic curriculum has been a challenge as most existing curricula that exist are in Arabic and need translation. With this department now under the direction of Moulana Mekki and with guidance from Moulana Shabbiri, great improvement is anticipated.

This year, the incoming Parent-Teacher Organization (PTO) is comprised of a group of enthusiastic parents with plans to help the school improve in many ways both academically and aesthetically, with helping tutoring children for the PSIA (Private School Interscholastic Association) event, planning carnivals and sports day, and activities to appreciate one of our most valuable assets – our teachers

The school board, IEB, continues to support the administration, teachers and parents in their venture to improve the vision and mission of Al-Hadi School.

With this and many other benefits that can be attained from Al-Hadi School, we look forward to welcoming our existing and prospective students and staff as we continue on our journey to pursue our mission - *To foster our students' optimal potential and leadership skills by inculcating a spirit of life-long learning based on Islamic principles.*



In Surah Baqarah, ayat 183, the Quran says ‘O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so you may (learn) self-restraint.’

# Fasting while Backbiting

By Sara Dhanji

The seemingly obvious demonstration of this self-restraint is the avoidance of food and drink in the month of Ramadhan. Although this is probably the part of fasting that we feel the most, there are other aspects of self-restraint that are just as important to our fasts. While fasting we must not only refrain from food, but also from other things such as being disrespectful and lying and backbiting. However, it is very easy to slip into backbiting as we interact with friends and family during our fasts. Even when we meet at the masjid to break our fasts together, we have a situation created to foster backbiting and lying. The Prophet has said “One who, while fasting, neither guards his tongue from telling lies nor refrains from doing bad deeds does not respect his fast, while Allah does not approve of mere abstention from food...” Here he emphasizes that we

**We must also guard our tongues and not lie in order to preserve the respect for our fasts.**

should not only consider not eating a qualification for a successful fast. We must also guard our tongues and not lie in order to preserve the respect for our fasts.

In addition, when we find backbiting or lying in our midst, we should not join in with it and we should avidly avoid conversations that lead to backbiting. We should also advise others not to engage in these acts. The Prophet has said “When you fast, you should not speak ill of anybody, nor should you be boisterous or noisy. If anybody speaks ill of you or tries to pick a quarrel with you, do not respond to him in the same manner; rather, simply tell him that you are fasting.” In this way the Prophet has told us how to react in a situation where we are directly confronted by lying or unkind remarks. We should not react negatively or explosively, rather we should simply end the conversation quickly before any other bad deeds can take place.



It is important to note, that the rules that we hold ourselves to during Ramadhan fasting should be carried on to the rest of lives. What backbiting and lying we refrain from during Ramadhan, should also be refrained from during other months. We should remember that Ramadhan emphasizes the importance we place on concentrating on our actions so that we are able to train and teach ourselves to become better Muslims overall, not just so that we can be good for 30 days and then return to our bad habits.

# Rights at the Airport

By Ali Jafri

Trips to the airport have become a stressful experience for Muslims in the United States. By educating ourselves on our rights at the airport, we will be able to better manage our stress and any difficulties we may encounter.

When entering the United States, even with valid travel papers, customs officers have the right to stop, detain, and search any person or item. Law enforcement has the right to question your immigration status to determine whether you have the right to enter the United States. If upon entry to the United States you are selected for a longer interview, you have the right to an attorney if the questions being asked relate to anything other than your immigration status (i.e. political or religious in nature). It is advisable to keep the phone number of a criminal defense attorney with you during your travels.

If a sister is asked to remove her hijab when being screened by security, she should assert her right to have this removal done in private. If a pat-down of one’s hijab is necessary, sisters should request that they be allowed to do the pat-down themselves. If a law enforcement officer allows this, they will supervise the pat-down and then check your hands for any chemical residue.

Syed Ali Jafri can be reached at [AttorneyJafri@gmail.com](mailto:AttorneyJafri@gmail.com).

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# Our Environment

By Ali Abedi

## The Start of a Journey



The topic of environmental awareness encompasses several aspects: the rights of Earth and its treasures (resources) upon us, the rights of other creatures upon us, and the rights of other humans upon us. As Muslim we must hold our morals to a high standard. Our disdain for wastefulness, our compassion towards other creatures, and our responsible approach towards Mother Nature all fall under the umbrella of having high morals. It is with this intention that we begin this column and ask that you join us in this journey towards becoming more environmentally-conscious Muslims.

Over the next issues we will discuss the Quran and ahadith about our responsibilities regarding our planet: minimizing waste, protecting the Nature that we have been blessed with and respectfully living alongside organisms that praise the Almighty. Additionally, we will address scientific consensus about humans' effect on the environment.

Of utmost importance is our responsibility towards the Imam of the Age. True waiting (intizar) means being active in providing the preparations for the return of our last Imam. According to our Holy

Prophet (pbuh):

“Amongst my last ummat, Mahdi will reappear. God will bestow upon him (Imam) rain, the earth will grow its vegetation, riches will be bestowed in full, cattle and the animals will become plentiful, and the ummat will grow and become esteemed.” [Kanzul A'mal 38700]

As a last argument, becoming stewards of our environment would allow for us to prepare the setting for conditions that would exist after the return of our Imam. For these reasons and many more, we hope that you will join us next issue when we discuss wastefulness and recycling – just in time for the holy month of Ramadhan!

**Fact:** 700 lbs of paper are consumed by the average American each year [Environment Defense Fund].

**Tip:** Recycling your paper could be as simple as a trip to IEC! Use the paper-retriever container near the IEC entrance.

*The All Beneficent, has taught the Quran.  
He created [the] Human-being,  
taught him articulate speech.  
The sun and the moon are made punctual,  
and the herb and the tree prostrate.  
He raised the sky and set up the balance,  
declaring, 'Do not infringe the balance!  
Maintain the weights with justice, and do not  
shorten the balance!'  
And the earth, He laid it out for mankind.*

- Quran 55:1-10

### Advertise in Wahdat

Interested in getting exposure for your organization? This newsletter is distributed to over 450 households. Costs start from \$50 dollars an issue. Discounts are available for committing to 3 or more issues. Email [wahdat@iec-houston.org](mailto:wahdat@iec-houston.org) or call 713.539.8846





This article is part I of a series relating to Xavier's experience with Islam. Look forward to part II in the next Wahdat newsletter.



## NEW BEGINNINGS

By Xavier Vasquez

*For my friend, for my ummah, for IEC, and foremost for Allah (swt).*

My name is Xavier. I have never written an article. So, how do I tell the story of my essence? How do I explain the journey of my life that led to this point of being in front of you and telling you about where I come from and where I've been spiritually? I don't know exactly, but what I will share with you is my life, unobstructed and honest. I hope it means something to you, because it means everything to me.

I was born here in Houston. My father and mother were both Catholic at the time, and my life was that of a Christian. The first inkling I had of anything such as a greater power is also the first memory of my life. I was three years old, I had just seen my father crying and I called for my mother who asked me to wait outside of our car in a grassy field, as she consoled him. But it wasn't a field, it was a cemetery.

A few days earlier, my uncle Luis had been killed by a drunk driver and now, we were at his burial. As I stood there amongst various family and friends, I remember waiting by a tree, as drops of rain fell down from the sky and then, I looked up. I don't recall what my child's mind thought, I just remember that moment. I guess, it was the first time I looked up and wondered 'why.' Many years later, eleven to be exact, I found myself alone in my room. I had just had a rather explosive argument with my father a few days before. My family was going through a very difficult situation during this time. We had been evicted from our previous home, we lived from motel to motel room, in effect being homeless. We had very little. There were many times when we could only afford to eat once a day, we didn't have hot water for a year and overall, times were very rough. Anyway, I was a mental mess. At 14, these are things that

you never learn to deal with. Arguing with my father, was the last straw for me as I was breaking down emotionally and mentally. And so, I found myself in my closet, with a knife in my right hand. I was holding it against my left wrist, preparing to cut myself open so that I could bleed to death and die on the carpeted floor beneath me. As I brought the jagged edge of the blade against my skin, I started to cry and through the tears, I looked up towards the ceiling, feeling empty inside and calling out, "why?" I dropped the knife and continued to cry. I felt alone.

As often happens, as I got older, I would seek religious guidance from one sect to another. I was Catholic, then my family was Jehovah Witness, then I tried Roman Catholicism and then non-denominational Christianity. And every time I searched for the answers, for the reasons to every part of life that we question, I never found what I was looking for.

There were times I would spend alone, as I often do, looking towards the sky on late nights just staring at the stars shimmering above with the Moon's glow, and the vast emptiness of space. I would sit alone and think about science without divinity, reading everything that I could and I thought I had it all figured out. I thought I knew everything and thus, I decided that there was no God. Everything was by chance, everything happened for no reason. I was alone. It was emptiness that I found and I embraced it. I shuffled back between being agnostic when I felt guilt, but often, I knew that I was atheist. There was no love, there was no 'why.' I believed there was nothing. And so I stopped looking up, because there was no one to see anymore. God was gone.

*Continued on next page*

**NEW BEGINNINGS** continued

As the years passed by, I would smirk at the mere mention of God. I would laugh in disgust at the hypocrisy of Christian churches, the idolatry of money in this society and how it infected the world over. I watched as genocide unfolded in Africa, filling the rivers of Rwanda with the dead bodies of children and then in Eastern Europe, where snipers would kill for fun. I watched as Palestinians were bombarded every day and how politicians did nothing to help, but to hide behind their words. I watched presidents lie, commit other people's sons to war only for profit. I watched as the Taliban tore up Afghanistan and no one cared till some planes crashed into buildings. Afterwards, I stayed silent for three days hoping that God would listen to my silence, but nothing happened. The world still went on and its evil increased every day. I knew it. He was gone.

I listened to stories about countries halfway around the world and about a religion that wasn't mine. I heard the condemnation of politicians and Christian pastors about Islam. Yet for some reason, I never hated it the way everyone else seemed to. I felt something inside of me that never wanted to condemn its teachings. "No," I thought, "it's people who do those things, because God isn't here any more. We kill each other without Him." I was proud of myself for not being prejudiced against this thing called Islam, yet, I knew that I hated everything else. This world, us....we didn't deserve salvation.

I continued to watch as this society swore revenge against a religion and as it feared everything with it. I watched as people used a church pulpit to spread fear, hate and intolerance across the world. I watched as women and children were killed thousands of miles away for nothing other than being in the wrong place at the wrong time. I watched as my country violated its own laws and how fear became the only worship. I heard my co-workers make jokes and spread their ignorance and thought, "we are all damned. God doesn't care about any of us, you fool."

I watched as the world slowly tore itself apart and thought, "You see, He doesn't care, because He doesn't exist." The only god I ever saw anyone praying to was when they needed forgiveness for their blatant sins. I would look and think, "who are you praying to? Even if He was there, He's not listening to us. He left us a long time ago. Why would He want us?" What I really thought, was why would He want me.

I was lost in a world of my own despair and I knew I had made it that way. Towards the end of last year, my intention became the worst: I had decided to forsake anything having to do with Him. I was ready to fall off the deep end into a black abyss never to return. And I found comfort in those moments because I gave myself permission to turn away from Him, as I felt He turned away from me. Or so I thought.

*To be continued in next issue.*

**The Al-Qasim-JUNIOR YOUTH CLUB (QJYC)** announces its first ever "Saturday Junior Youth Workshop," a weekly program that builds upon the artistic and aesthetic talents of junior youth, in order to help them internalize and promote Islamic values within their lives. The program is divided into three (3) semesters: Fall, Spring and Summer. We began a shortened Summer Semester on Saturday July 24<sup>th</sup>, and it will continue until Saturday August 28<sup>th</sup>. The Saturday Workshop offers a great opportunity to instill in junior youth a strong Islamic identity by creating, and enhancing their talents within the IEC community and in other Islamic settings.

Applications for the Fall Semester 2010 are available. Please visit <http://www.iec-houston.org/saturdayworkshop> for more information. Current workshops include:

- Speeches, Debates, and Quizzes Workshop ,
- Dua's and Ziyarats Workshop
- Poetry, Noha and Qasida Workshop
- Plays and Performances Workshop
- Arts and Crafts Workshop
- The Alim Forum
- Indoor/ Outdoor sports



Ages 5—13 only



## Is Belief in God Natural? By Azhar Sheraze

Religion has claimed that belief in God is natural. What is meant by 'natural'? In this context, it does not mean we are compelled by an irresistible force to intellectually accept the actual existence of God. We still have a choice, based on how we understand the evidence. Instead, 'natural' means that we incline gracefully towards a certain conclusion or action, and to resist would take added force and energy.

As an example, it is natural to desire food and as such it is natural to make the decision to eat because there exist inner, natural urges that push us to do so. We may decide to control this appetite in order to avoid excesses or over-eating, but it is difficult [and harmful] to ignore this natural urge altogether. The same may be claimed of every other natural inclination, whether it is the desire for water, attraction towards the opposite gender, the desire for purpose and enjoyment, etc. Closing your eyes to your inner impulses is like swimming upstream instead of along the current.

Religious scholars and thinkers of different types also tend to believe in a natural propensity to believe in spiritual truths, like that of angels, Satan, and God. This propensity colors our perception, often causing us to see deeper than what our senses reveal at the surface – revealing purpose and meaning in all aspects of the world and within. This inner metaphysical propensity tends to cause the feeling of life and purpose in even the most mundane aspects of life. How often do we see living things in the clouds above? Or pictures in our bathroom tiles? We internalize these sparks as hints of life beyond what we perceive with our senses.

Religious scholars describe this propensity as a starting point for belief in God and other spiritual realities. And just as food and sexual urges should not be shunned, this too may be ignored only to our own detriment. According to Muslim scholars, denial of God naturally leads to the 'hunger pangs' of uncertainty - pangs that eat away at the soul and bring sadness to

the heart.

One may question whether inner propensities accurately point us to external realities. Does an inner divine feeling mean God exists? A baby's cries seem to be the roadmap to a mother's milk, thirst sets us off in the direction of water, and our loneliness and longing for companionship towards our fellow human beings and future spouses. All those urges point to something real. Allamah Tabatabai says, "If such [an inner] wish were not to have an objective existence it would never have been imprinted upon man's inner nature, in the same way that if there were not food there would have been no hunger. Or if there were to be no water there would be no thirst and if there were to be no reproduction there would have been no sexual attraction between the sexes." [1]

Of course, inner pushes are not direct, rational proof for God's actual existence. There is no doubt, however, that they are a strong foundation for the possibility of something real and they will provoke deep curiosity. All our inclinations may point to a reciprocal reality, and it's presumptuous to assume the impossibility. Thus, the inner-force of our spiritual inclination is enough reason to soul-search and research whether there is a God or not.

This cannot be too different than the inner push to search for water when thirsty in a desert. Your soul has desired it and is hopeful for its existence. Failing to begin the search is certain to lead you nowhere except deprivation and death. To search means to be hopeful in the reality of what you desire within. The longing can be so strong that it even attempts to define your purpose.

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Dr Justin Barrett of the University of Oxford's Centre for Anthropology and Mind told BBC Radio 4's Today program, "The preponderance of scientific evidence for the past 10 years or so has shown ... a predisposition to see the natural world as designed and purposeful and that some kind of intelligent being is behind that purpose. If we threw a handful on an island and they raised themselves I think they would believe in God."



**Is Belief in God Natural?** *Continued from page 8*

The modern, scientifically-minded individual who may be uncertain about religious conclusions has enough evidence to take seriously those spiritual urges as well, as a consensus develops in scientific circles that the human mind naturally develops the idea of God (though keep in mind that some scientists use this as proof that the human mind is whimsical rather than reason to search for God in the real world).

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Dr Olivera Petrovich, also of Oxford University, believes that infants are hard-wired to believe in God. She says, "Atheism is definitely an acquired position." [3]

Bruce Hood, professor of developmental psychology at Bristol University, says "Our research shows children have a natural, intuitive way of reasoning that leads them to all kinds of supernatural beliefs about how the world works." [4]

Professor Pascal Boyer, an anthropologist at Washington University, says "Religious thinking seems to be the path of least resistance for our cognitive systems. By contrast, disbelief is generally the work of deliberate, effortful work against our natural cognitive dispositions — hardly the easiest ideology to propagate." [4]

Such research questions the long-standing position many atheists have taken claiming that belief is the result of indoctrination or family rearing. Of course this does not mean that doubts regarding belief are unfounded. Spiritual inclinations are a start of the journey; they are not necessarily

sufficient rational proofs. Shaheed Mutahhari explains, "However, it is worth noting that we do not mean that, as the monotheistic tendency is natural and innate (fitrawii), no questions arise when the issue is dealt with at the intellectual and philosophical level. This is certainly not meant. This matter is just like every other issue that naturally—despite affirmation by natural instinct—gives rise to questions, objections and doubts in the mind of a beginner when posed at the rational level, and satisfying answers to them are also available at that level."

So listen deep within. Do not conclude exactly what your soul is telling you without logical or scientific evidence. But when you hear a longing voice, certainly head in its direction to see what it may be.

"We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?" - Quran 41:53.

[1] Shia, Allamah Tabatabai. <http://www.ummah.com/khoei/shia/index.html>

[2] <http://www.telegraph.co.uk/news/newsttopics/religion/3512686/Children-are-born-believers-in-God-academic-claims.html>

[3] <http://www.theage.com.au/national/infants-have-natural-belief-in-god-20080725-313b.html>

[4] <http://www.timesonline.co.uk/tol/comment/faith/article6823229.ece>

[5] The Causes for the Materialistic Tendencies in the West Part I, Shaheed Mutahhari. [www.al-islam.org/al-tawhid/1-west.htm](http://www.al-islam.org/al-tawhid/1-west.htm)

[6] Disciplines of Prayer, Chapter 10, Imam Khomeini, <http://www.al-islam.org/adab/10.htm>

[7] For further reading on this topic, see Mutahhari's Glimpses of Nahjul Balagha: The chapter on World and Worldliness. <http://www.al-islam.org/al-tawhid/glimpses/>



**DID YOU KNOW...**

- **IEC on a given weeknight in Ramadhan serves around 500 meals and around 700-900 meals on nights of special occasion.**
- **Estimated cost of Ramdhan is \$84,500.**

Please do not miss the opportunity to open your fast with your brothers and sisters during this Holy month. We would like to thank every one of you for your continued assistance, cooperation, support, and participation in our various programs throughout the year. Your support is what makes our work possible.



***I am astonished to see people thoughtful of their food, but unmindful of their spiritual nourishment. They protect themselves against harmful food , but fail to reject dirty and mean thoughts.—Imam Hassan (as)***

## Allamah Tabatabai on Imam Hassan (as) An excerpt from the book *Shia*

Imam Hassan Mujtaba, upon who is peace, was the second Imam. He and his brother Imam Hussein were the two sons of Amir al-Mu'minin 'Ali and Hadrat Fatima, the daughter of the Prophet. Many times the Prophet had said, "Hasan and Hussein are my children." Because of these same words 'Ali would say to his other children, "You are my children and Hassan and Hussein are the children of the Prophet." Imam Hassan was born in the year 3 AH, in Medina and shared in the life of the Prophet for somewhat over seven years, growing up during that time under his loving care. After the death of the Prophet which was no more than three, or according to some, six months earlier than the death of Hadrat Fatima, Hassan was placed directly under the care of his noble father. After the death of his father, through Divine Command and according to the will of his father, Imam Hassan became Imam; he also occupied the outward function of caliph for about six months, during which time he administered the affairs of the Muslims.

During that time Mu'awiyah, who was a bitter enemy of 'Ali and his family and had fought for years with the ambition of capturing the caliphate, first on the pretext of avenging the death of the third caliph and finally with an open claim to the caliphate, marched his army to Iraq, the seat of Imam Hassan's caliphate. War ensued during which Mu'awiyah gradually subverted the generals and commanders of Imam Hassan's army with large sums of money and deceiving promises until the army rebelled against Imam Hassan. Finally, the Imam was forced to make peace and to yield the caliphate to Mu'awiyah, provided it would again return to Imam Hassan after Mu'awiyah's death and the Imam's Household and partisans would be protected in every way. In this way Mu'awiyah captured the Islamic caliphate and entered Iraq. In a public speech he officially made null and void all the peace conditions and in every way possible placed the severest pressure upon the members of the Household of the Prophet and the Shi'a.

During all the ten years of his Imamate, Imam Hassan lived in conditions of extreme hardship and under persecution, with no security even in his own house.

In the year 50 AH, he was poisoned and martyred by one of his own Household who, as has been accounted by historians, had been motivated by Mu'awiyah. In human perfection Imam Hassan was reminiscent of his father and a perfect example of his noble grandfather. In fact, as long

as the Prophet was alive, he and his brother were always in the company of the Prophet who even sometimes would carry them on his shoulders. Both Sunni and Shi'ite sources have transmitted this saying of the Holy Prophet concerning Hassan and Hussein: "These two children of mine are Imams (leaders) whether they stand up or sit down" (allusion to whether they occupy the external function of caliphate or not). Also, there are many traditions of the Holy Prophet and 'Ali concerning the fact that Imam Hassan would gain the function of Imamate after his noble father.

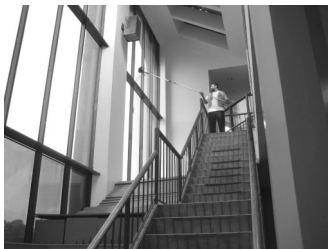
Imam al-Hassan ibn 'Ali, peace be upon him, said:

"If you fail to obtain something of worldly benefit, take it as if the thought of it had never crossed your mind at all. Never did a nation resort to mutual counsel except that they were guided by it towards maturity."

"Opportunity is something which is quick to vanish and late to return."



Masjid al-Nabi and the grave of Imam Hassan in Medina



# IEC Clean Up Day & Adopt a Block

On Sunday, July 25th, a group of spirited sisters and brothers from the IEC community came together for a clean up day. "The event was coordinated by Ali Mirab, the property director, and Dawood Mirza, the public relations director. Enjoy the pictures!

## August 2010 Calendar

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11 Possible Ramadan Start	12	13 *	14
15	16	17	18	19	20 Death Anniversary of Hazrat Khadija	21
22	23	24	25 Imam Hassan's Birthday	26	27 Majlis of Imam Ali	28 Majlis of Imam Ali Night of Qadr
29 Majlis of Imam Ali	30 Majlis of Imam Ali Night of Qadr	31 Majlis of Imam Ali				

Program timings are subject to change. Please sign up for the IEC program mailing list and refer to the IEC website ([www.iec-houston.org](http://www.iec-houston.org)) for up-to-date information. Also note that the calendar indicates the night of programs at IEC and not necessarily the date of the actual historical occasions.

### The Month of Ramadan Program Daily Information

Holy Quran recitation will start 40 minutes before Maghrib. Maghrib Salaat will start on time. Iftaar/dinner will be served after Maghrib. Ahkam Class by Maulana Hussain El-Mekki will last for 10 min. Isha Salaat. Daily speeches after Isha by Maulana Hurr Shabbiri (20 min).

### Dua Schedule

Dua Iftetah: Mon, Wed, Fri & Sat

Dua-e-Tawasul..... Tuesday

Dua-e-Kumail.....Thursday

Munajat-e-Imam Ali.....Sunday

\*\* Simultaneous Language Sessions on Friday August 13th.



## Calendar for the Month of Ramadan

Day	Aug / Sept	Ramadan		Imsak	Fajr	Sunrise	Zhur / Asr	Maghrib / Iftaar	Special Program
WED	11	1		5:07 AM	5:17 AM	6:45 AM	1:25 PM	8:25 PM	
THU	12	2	1	5:08 AM	5:18 AM	6:45 AM	1:25 PM	8:24 PM	
FRI	13	3	2	5:09 AM	5:19 AM	6:46 AM	1:24 PM	8:23 PM	
SAT	14	4	3	5:10 AM	5:20 AM	6:46 AM	1:24 PM	8:22 PM	
SUN	15	5	4	5:11 AM	5:21 AM	6:47 AM	1:24 PM	8:21 PM	
MON	16	6	5	5:12 AM	5:22 AM	6:47 AM	1:24 PM	8:20 PM	
TUE	17	7	6	5:12 AM	5:22 AM	6:48 AM	1:24 PM	8:19 PM	
WED	18	8	7	5:13 AM	5:23 AM	6:49 AM	1:23 PM	8:18 PM	
THU	19	9	8	5:14 AM	5:24 AM	6:49 AM	1:23 PM	8:17 PM	
FRI	20	10	9	5:15 AM	5:25 AM	6:50 AM	1:23 PM	8:16 PM	Passing of Hazrat Khadija-10th Ramadan
SAT	21	11	10	5:16 AM	5:26 AM	6:50 AM	1:23 PM	8:15 PM	
SUN	22	12	11	5:17 AM	5:27 AM	6:51 AM	1:22 PM	8:14 PM	
MON	23	13	12	5:17 AM	5:27 AM	6:52 AM	1:22 PM	8:13 PM	
TUE	24	14	13	5:18 AM	5:28 AM	6:52 AM	1:22 PM	8:12 PM	
WED	25	15	14	5:19 AM	5:29 AM	6:53 AM	1:22 PM	8:10 PM	Birth of Imam Hasan— 15th Ramadan
THU	26	16	15	5:20 AM	5:30 AM	6:53 AM	1:21 PM	8:09 PM	
FRI	27	17	16	5:20 AM	5:30 AM	6:54 AM	1:21 PM	8:08 PM	
SAT	28	18	17	5:21 AM	5:31 AM	6:54 AM	1:21 PM	8:07 PM	Night of Qadr (18th Ramadan)
SUN	29	19	18	5:22 AM	5:32 AM	6:55 AM	1:20 PM	8:06 PM	Night of Qadr and Martyrdom of Imam Ali (20th Ramadan)
MON	30	20	19	5:23 AM	5:33 AM	6:55 AM	1:20 PM	8:05 PM	
TUE	31	21	20	5:23 AM	5:33 AM	6:56 AM	1:20 PM	8:04 PM	
WED	1	22	21	5:24 AM	5:34 AM	6:57 AM	1:19 PM	8:02 PM	Night of Qadr (22nd Ramadan)
THU	2	23	22	5:25 AM	5:35 AM	6:57 AM	1:19 PM	8:01 PM	
FRI	3	24	23	5:26 AM	5:36 AM	6:58 AM	1:19 PM	8:00 PM	The Day of Quds
SAT	4	25	24	5:26 AM	5:36 AM	6:58 AM	1:19 PM	7:59 PM	
SUN	5	26	25	5:27 AM	5:37 AM	6:59 AM	1:18 PM	7:58 PM	
MON	6	27	26	5:28 AM	5:38 AM	6:59 AM	1:18 PM	7:56 PM	
TUE	7	28	27	5:28 AM	5:38 AM	7:00 AM	1:17 PM	7:55 PM	
WED	8	29	28	5:29 AM	5:39 AM	7:00 AM	1:17 PM	7:54 PM	
THU	9	30	29	5:30 AM	5:40 AM	7:01 AM	1:17 PM	7:53 PM	Eid-ul Fitr*
FRI	10		30	5:30 AM	5:40 AM	7:01 AM	1:16 PM	7:52 PM	

\* Subject to moon sighting



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