

RAMADAN IFTARS AND TARAWEEH

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MCMC.

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and Lectures by Moulana
Yousuf Islahi

MCMC ONGOING LECTURES

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Sciences

Wednesdays (after Magrib):
Qou'ran Sciences

Thursdays (after Magrib): Fiqh
(Thahara & Salah)

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other selected topics by various
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Ramadan, Righteousness, and Restraint

In the name of Allah, Most
Gracious, Most Merciful

All praise is due to Allah, Lord of the
universe; and salutations of His
messenger, Muhammad, the last
Prophet sent to mankind.

As Ramadan approaches, every
Muslim must decide what he wants
to achieve during the blessed month,
which Allah chose as a special favor
to this Ummah. The opportunities are
immense during Ramadan, as one
can see by simply reading the
Prophetic Ahadith pertaining to the
month. Let us look at some of these
Ahadith and discuss the guidance in
them and identify the ways in which
we can benefit from the month.

Rasulullah – *alayhissalatu
wassalam* – said: “Allah Almighty
says, ‘all deeds of the son of Adam
are for himself except fasting. It is
for Me and I shall reward for it.’
Fasting is a shield, so when it is the
day of fast for anyone of you, he
should not behave indecently or
shout, and if someone abuses him or
picks a fight with him, let him say
I’m fasting. By Him in Whose hand
is my life, the stale breath of a
fasting person is sweeter than musk
to Allah; and the fasting person
shall have two joys that he will
enjoy: when he breaks his fast he
will enjoy it and when he meets his
Lord he will be joyful due to his
fasting.” (Al-Bukhari & Muslim on

Continued on page 4

MCMC President Ramadan Message

Dear MCMC members,
Assalam-u-AlaikumWa Rahmatullahi
Wa Barakatuhu,

I am writing to you in the midst of
landmark developments and changes
in the history at MCMC. Our full
time Islamic School An-Noor
Academy and the Tahfeedul Quran
school-Darul Huda started humbly 5

years ago have run out of space
at 1000 Hoes Lane, requiring
relocation to a much larger facility at
Ethel Road to accommodate the
growing number of happy families
receiving top class education for

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PAKISTAN EARTHQUAKE HELP APPEAL

Please help your brothers and
sisters in Pakistan who are
recovering from devastating
Earthquake, where thousands
died, hundred of thousands
injured, and millions are left
homeless.



MCMC Phone Directory

Main Number: 732-463-2004

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MCMC AND AN- NOOR ACADEMY NEED YOUR HELP

**MCMC AND AN-NOOR
ACADEMY NEED YOUR
CONSTANT MONETARY
HELP FOR
MAINTAINANCE OF
THEIR ONGOING
OPERATIONS AND FOR
UPGRADE OF SERVICES.**

**MCMC IS ALSO LOOKING
FOR VOLUNTEERS TO
SERVE IN ANY OF ITS
FUNCTIONAL
COMMITTEES AND
PROGRAMS.**

**PLEASE CONTACT THE
ADMINISTRATOR, THE
IMAM OR PRESIDENT IF
YOU CAN PROVIDE HELP.**

An-Noor Academy--- A History in the Making

In order to meet the growing and urgent need of the community, the Muslim Center of Middlesex County in May 2000 established AnNoor Academy and Darul Huda. AnNoor Academy was envisioned as a full time Islamic school and the first academic year had a humble beginning with 2 classes and enrollment of 32 students. Meanwhile Darul Huda – a tahfeez school started the program with 12 students.

Today AnNoor Academy has grown to a full fledged Islamic school managing both Full time Islamic school as well as Darul Huda program and has a total enrollment of 190 students. This is a great accomplishment in itself by achieving such high results in a short time span. We have moved moved most of the school operation at a leased building on 120, Ethel Road, Piscataway with 13,300 sft area. This building is a top rated modern facility and provides large class rooms, computer and science lab as well as multi purpose hall and a gymnasium.

Since its inception it was our goal that we will strive to make AnNoor Academy one of the best among the Islamic as well as all private schools. There were certain goals as well as initiative set for the school as noted below:

1. Establish high standards for student academic performance in an Islamic environment and continually assess student performance relative to these standards.
2. Address the issue of equity and excellence for all students including those of diverse socio-economic levels, diverse races and those with special needs.
3. Teachers and other staff members to be totally committed to be and excellent educator, promoter and reformer.
4. To impart knowledge so that it becomes interesting, motivational and exciting.

5. To develop a sense of dignity, love and appreciation of Islamic values among all students.
6. Examine use of instructional time to optimize academic learning and utilization of modern technology as well as 'Best Practices' in all instructional programs.
7. Include parents as partners in achieving high standards.

Today the students of AnNoor Academy receive best education for all academic subjects as well as Quran, Arabic language and Islamic studies. The dedication of our staff has produced much desired results where our students were place among top 1-5% in Nation wide Terra Nova test.

The Darul Huda Tehfeez School offers a unique program in the country where children memorize Quran and attend regular academic classes to keep up with their grades. Besides the above stated goals the mission of Darul Huda program focuses in the following areas.

1. Spread the message of Allah (SWT) through memorization of Quran.
2. Teach Quranic memorization with proper Tajweed and train 'Huffaz' for preservation and promotion of Allah (SWT) word in this country.
3. Provide excellent academic courses so that students can seek professional degrees equipped with the knowledge of Quran and Islamic subjects.

Our dedicated staff has produced 11 Huffaz during this period of 5 years (7 boys & 4 girls). Insha Allah our ultimate goal is to make this institution a place for higher learning of Islamic Fiqh including facilities for research and publication.

We must realize that Islamic schools develop the personalities of students physically, intellectually and spiritually

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MCMC President Ramadan Message An-Noor Academy--- A History in the Making

Continued from page 1

their children. The school has started to function autonomously for efficient administration. The MCMC address has changed from 1000 Hoes Lane to 1000 RT. 18, unfortunately eliminating the parking facility availed to us on the Hoes lane on Fridays and Ramadan. The ever accommodating Piscataway Township has given us an alternate site to park on Fridays at the Morris Avenue and at the swimming pool at the Junction of Park Avenue and Hoes Lane, as a stop gap measure till we are able to find a larger facility to accommodate our growing congregational parking needs and space for our fulltime school. We are very thankful to our beloved mayor, Police chief and the Piscataway town administrative officials for their courtesy to help us meet our spiritual obligations. There is a new Majlis-e-Shura in place with a smooth flawless transition as in the past. Our challenge is to find a larger space to accommodate our growing congregation needs, a larger parking facility and the growing number of students at the full time and weekend schools. We are desperately looking for an additional place and the progress will be communicated to you as soon as we get one.

As I am writing , the Ramadan has arrived and the community is feeling some of the challenges acutely. My request to you all to kindly cooperate and help the administration with your advise, finances and muscles wherever and whenever needed. Requesting your patience, tolerance and dua.

Truly,
Zafar Ahmed Shaheen, President MCMC

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so as to shape the students characters with best moral and manners. We are sure that the children who attend Islamic school will be able to compete with fellow citizens to the Ivy League or other renowned colleges. Towards this end the AnNoor Academy is blessed to have a team of dedicated staff including its Principal Sheikh Ahmed Salem who recently was awarded the PhD in Education from a US university.

Due to growth of AnNoor Academy it has been restructured as an independent body with a strong link with MCMC. It is our goal to fulfill a long lasting mission as stipulated in recently adopted By-laws. Our school system will be continuously reviewed and re-evaluated to identify any practice or implementation which will add value and would bring best results in achieving our goal/mission.

All the achievements during past few years would not have been possible without the help of Allah (SWT) - may he be exalted. We must not also forget the full support and cooperation of our community which provided the needed impetus to boost this project. As such we urge everyone to invest in this most valuable enterprise of the community- An Noor Academy.

Syed Anwer Hussain, Chairman AnNoor Academy Board

Id al Fitr

By Imam Rauf Zaman, MCMC

The term 'Id means 'return' and this is because it returns every year with goodness and happiness. Fitr means 'breaking of the fast'. So 'Id al Fitr is the festival that signifies the end of the month of fasting. It is one of the two 'Ids that Allah has given us in Islam, the other being 'Id al Adha. The messenger of Allah, peace and blessings be on him, migrated to Madina and found the Ansar celebrating two days of festivities, so he said:

"Allah has given you in exchange for them two other days that are better than them, 'Id al Fitr and 'Id al Adha."

This clearly shows that it is not permissible to continue celebrating those festivities of the days of Jahiliyya. 'Id al Fitr comes after Ramadan, a month of rigorous abstinence and self-restraint. During that month everyone kept away not only from the unlawful things but also resisted the lawful, natural things such as food and drink and sexual relationship with one's spouse. It is appropriate; therefore, that Allah should reward them with a day of happiness and enjoyment of good food and other lawful things. The prophet, peace and blessings be on him, said:

"The fasting person shall have two joys: the joy of breaking his fast and the joy of meeting his Lord."

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Ramadan, Righteousness, and Restraint

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the authority of Abu Hurayra).

This hadith expresses the idea that fasting is such a great and important act of worship that Allah has kept its rewards secret and those who fasted will be pleasantly surprised by the rewards in the Hereafter. We also learn from it that fasting is a shield i.e. a shield from hellfire, as some narrations tell us. It is a shield from hell because it prevents one from committing the major sins that lead into hell. If someone trains himself to resist the temptation of food and drink when he is hungry and thirsty, he will be in a better position to resist the temptation of sin. This, however, does not make one infallible or sinless, so we still have to be perpetually on our guard against sin.

It is very rare to find someone who is fasting forgetting that he is fasting or deliberately breaking his fast. Young or old, they will pass by delicious food and turn away from it. And the only reason is that they had made a pledge during the night to obey Allah throughout the day. This is the kind of consciousness that we should have regarding the other pledges we have made to Him and it should be with us for our entire lives.

Medical evidence shows that fasting is a shield from physical sicknesses as it helps the body to get rid of toxic waste and breaks down the accumulation of fat, etc. This gives us the satisfaction of knowing that Allah's laws are in no way detrimental for our lives, rather, in them is the perfect balance between the spiritual and the physical.

By saying that the stale breath of a fasting person is sweeter to Allah than musk, the hadith is telling us of a matter that could only have come by revelation, the extent to which Allah loves when a person fasts. Some scholars say that we should not freshen our mouths by brushing our teeth or any other means since this is what Allah loves. Others hold a different point of view. It seems to me, however, that it would be closer to the Sunnah to keep our mouths fresh since this was the practice of the Prophet, peace be on him, and he forbade us from coming to the mosque after eating raw garlic or onion so as not to be annoying to others.

As for the joy of breaking the fast, all fasting persons look forward to it at the end of every day and we experience it again when we celebrate Eid al Fitr, which literally means the festival of fast breaking. As for the joy of meeting Allah, we humbly pray that He will grant us that privilege on the Day of Resurrection.

Rasulullah – *alayhissalatu wassalam* – said: “*Siyam (fasting) and the Qur'an will intercede for the worshiper on the Day of Judgment. Siyam will say: O Lord, I denied him food and desire so make me his intercessor. The Qur'an will say: I denied him sleep at night so make me his intercessor. They both will be made his intercessors.*” (Ahmad ibn Hanbal, At-Tabarani and Al-Hakim on the authority of ‘Abdullah ibn ‘Umar).

This hadith personifies fasting as well as the Qur'an. We think of fasting as an abstract idea and the Qur'an as a book, never visualizing that they may one day intercede on our behalf. But Allah can make it happen. We, on our part, must do what is necessary to

deserve such an honor. We must recite and study the Qur'an by night just as much as we must abstain from our legitimate desires by day.

Rasulullah – *alayhissalatu wassalam* – said: “*Ramadan has come to you, a blessed month, in which Allah made fasting compulsory on you, in which the gates of heaven are opened and the gates of hell are closed and the rebellious devils are enchained, and in which there is for Allah a night that is better than a thousand months, one who is deprived of its good is indeed deprived.*” (Ahmad on the authority of Abu Hurayra).

Also: “*When the first night of Ramadan comes the devils and the rebellious jinn are enchained, the gates of the fire are locked not a single one to be opened, the gates of the garden are opened not a single one to be locked, and an announcer announces ‘O seeker of good advance and O seeker of evil retreat!’ and Allah has people whom He frees from the fire and that is every night.*” (Tirmidhi & Ibn Majah on the authority of Abu Hurayra).

Also: “*Ramadan has come to you, a month of blessings, in which Allah surrounds you with His care, sends down His mercy, remits sins and responds to supplications. Allah observes your vying with one another during the month and flaunts you to His angels. So show Allah goodness from yourselves, for the unfortunate is he who is denied Allah's mercy in this month.*” (At-Tabarani on the authority of ‘Ubada ibn As-Samit).

Also: “*Whoever fasts the whole of Ramadan with faith and hope will be forgiven his past sins.*” (Al-

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Ramadan, Righteousness, and Restraint*Continued from page 4*

Bukhari on the authority of Abu Hurayra).

Also: “Whoever does the *Qiyam* (night prayers) of Ramadan with faith and hope will be forgiven his past sins.” (Al-Bukhari on the authority of Abu Hurayra).

These ahadith provide beautiful insights into the virtues of Ramadan. What better news can a person have than to know that his arch-enemies – the devils – are enchained? However, people question how evil still abounds throughout the month, as one can hardly fail to notice. Scholars give two explanations for what seems to be a contradiction between the hadith and reality. Both explanations are reasonable. One is that only the major devils are enchained, since some of the ahadith say that it is the rebellious devils who are locked up. The other is that evil still comes from human beings. The two explanations are valid but give us cause for alarm. They mean that it is not all smooth sailing in Ramadan. We have to be on our guard from both the devils (albeit minor) as well as from our own evil human tendencies.

One of the greatest benefits of the month is forgiveness of sins. We are fallible human beings and prone to commit sins. On the Day of Judgment every one of us will be worried stiff for our sins. What a great relief for some of us that our sins were forgiven due to our fasting. But can you imagine what your state of mind will be on that day when you realize that your fasting was not as it should have been and your qiyam was not in true submission to Allah? We need to know how to improve the quality of our fasts so that we are not deprived of its benefits on that day.

Rasulullah – *alayhissalatu wassalam* – said: “Come close to the pulpit (*minbar*).” So we came close. Then, when he climbed a step, he said “aameen.” When he climbed the second step he said “aameen.” And when he climbed the third step he said “aameen.” When he descended, we said: “O Rasulullah, we heard something from you today which we did not hear before.” He said “Jibril appeared to me and said, ‘away with the person who catches Ramadan yet is not forgiven,’ So I said ‘aameen.’ When I climbed the second step, he said, ‘away with the person in whose earshot you are mentioned and he does not invoke blessings on you.’ I said ‘aameen.’ When I climbed the third step he said, ‘away with the person whose parents – or one of them – reaches old age while he is alive, yet they fail to enter him into paradise.’ I said ‘aameen.’ ” (Al-Hakim on the authority of Ka’b ibn ‘Ajra).

Look how someone may be debarred from entering Jannah although he fasted every Ramadan!

“Whoever does not give up false testimony and acting upon it and

ignorant behavior, Allah has no need for him to give up his food and drink.” (Al-Bukhari).

“Many a fasting person will get nothing from his fast except hunger and thirst.” (Ahmad Ibn Hanbal).

Allah says: “Eat and drink and do not waste.” We seem to waste more in Ramadan rather than conserve.

Here are some questions that we must ask ourselves as we enter this new Ramadan.

Are we satisfied that our fast really has the quality to be a shield for us and an intercessor on the Day of Judgment? As we make our intention at night to fast during the day, is it really the thought of Allah that is on our mind? Or are we simply following a routine that everyone else in our family is following? Are we still engrossed in our worldly affairs during the day or do we use the time we have gained by not taking snacks or lunch for worship? When we sit eagerly around the Iftar waiting for the sun to set, are we thinking about the delicious meal to follow or are we mentally engaged in Remembrance of Allah? Are we following the Sunnah of not eating our fill? Do we take more than we can eat and dump our half-full plates into the garbage? Do we spend money on lavish Iftars at restaurants where the poor are not invited? When we stand in Tarawih, are we remembering Allah and pondering over His words? Or are we yawning and thinking how fast we will be able to go to bed or take refreshments?

O Allah! Enable us to reach Ramadan with strong faith and determination and accept our fasting and prayers.

By Imam Rauf Zaman, MCMC

Id al Fitr*Continued from page 3*

The joy of breaking his fast may refer to the daily breaking of the fast or the occasion of 'Id al Fitr which celebrates the end of the month of fasting. Everyone who has fasted in previous years knows the joy of these two occasions.

'Id is a day of thanksgiving and gratefulness to Allah. In Surah Al Baqara, Ayah 185, Allah says:

"... (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful."

The phrase "to glorify Him" is a translation of "*litukabbiroo*", meaning to declare the greatness of Allah. Thus, with the completion of Ramadan, the Takbirat of 'Id should be recited after each of the five prayers. In its simplest and most renowned format, the Takbirat consists of the following words:

"*Allahu akbar, Allahu Akbar; la ilaah illa Allah; Allahu Akbar, Allahu Akbar; wa lillaahi 'l hamd.*"

"Allah is the greatest (twice); there is no god but Allah; Allah is the greatest; and to Him is all praise."

This declaration, though by word of mouth, is not just a slogan to be shouted on 'Id day then, when the day is done, the sound fades away not to be heard again until the next 'Id. It is, rather, an expression of the conviction that every Muslim must have in his heart at all times of his life and one that is not only to be intellectually appreciated but also practically exemplified every day by submission and obedience as well as showing gratitude and dependence on Him.

'Id is a day of gratitude, as mentioned in the above quoted Ayah from Surah Al Baqara. Allah has granted us His favors in uncountable ways. He enabled us to fast and do other good deeds in Ramadan. Every drop of water, every morsel of food and every breath of air that we enjoyed – and continue to enjoy - was from Him. How can we express gratitude? By saying "alhamdulillah," "All praise is due to Allah" by redoubling our efforts to worship Him, by proper usage of the resources He has given us, by calling others to recognize Him and by keeping on the straight path until the day of our greatest joy.

Islam permits us to show joy by various halaal means, to take nice food and to

entertain ourselves in a halaal way in order to relieve ourselves of the strain we were under throughout the month of Ramadan and to renew our vigor and enthusiasm for continuing on the path to Allah, just as a traveler needs rest on a long journey.

Nevertheless, 'Id is not an occasion of unrestricted freedom or a day of irresponsibility. One must not indulge in what is haraam and one's entertainment must be pure and clean. Some of us lose all the goodness we had built up during the holy month by what we indulge in on the day of 'Id. Some of us abandon our prayers altogether on that day! Many come to the 'Id prayer, which is not compulsory, having missed our compulsory Fajr that morning! Allah says:

"O you who believe, obey Allah and His messenger and do not make your deeds null and void." (47:33)

There is a saying in Arabic: Who disobeys me on the day of 'Id has, as it were, disobeyed me on the Day of Requital."

Among the practices of the Prophet on the 'Id are the following:

- Spending the night of 'Id in worship and remembrance of Allah;
- Mu'adh reports that the Prophet said: "Whoever spends these four nights in prayer is assured of entering Paradise: the night of At-Tarwiyah, the night of 'Arafah, the night of Al Adha and the night of Al Fitr."
- Taking a bath, brushing one's teeth, donning perfume, wearing one's nicest and best clothing;
- Reciting the Takbir from the time of Fajr;
- Anas reported that the prophet said: Beautify the two 'Ids with the sound of laa ilaaha illa Allah, Allahu Akbar, Alhamdu lillaah, and declaring the holiness of Allah."
- Giving one's Zakatul Fitr before the 'Id prayers.
- Ibn 'abbas said: "the Prophet prescribed zakatul fitr as a purification of the fast from any improper acts and as a meal for the poor. If given before the prayer, it is an accepted Zakat. But if given after the prayer, it is a charity like other charities."
- Giving charity as much as possible to the poor, orphans and widows.
- Showing joy and happiness, and expressing pleasure with being obedient to Allah.
- Going early to the Musalla for 'Id prayer by one route and returning by another so that the angels may witness your going and coming.
- Eating something sweet, preferably dates, before going to the prayer. Anas reports that "the Prophet would not go out on the Day of Fitr without eating dates, and he would eat them in odd numbers."
- Attending the 'Id prayer and listening to the Khutba. The prayer should be delayed so that people can get to pay the Zakatul Fitr.
- Saying salaam to family members, neighbors, friends and all Muslims after the prayer and greeting them with the 'Id greeting, which is:
- "taqabbal Allahu minnaa wa minkum" i.e. "May Allah accept from us and from you (all our good deeds)".
- Visiting relatives and friends while taking care to implement the manners of visitng.
- Keeping away from haraam games, evil places and all forms of sins including neglect of Salaat.

May Allah accept all of those who fasted and did other acts of worship during Ramadan and make this 'Id a blessed one for us all. May He also relieve the Muslims and Muslim countries that suffered disasters and make these disasters a means of sincere repentance and return to His Way for all of the Ummah.

October 2005 / Sha'ban – Ramadan 1426

HDate	Day	Fajr	Snrs	Zuhr	Asr	Maghrb	Isha
1	27	Sat	5:39 6:54	12:50	4:54	6:42	7:54
2	28	Sun	5:40 6:55	12:50	4:53	6:41	7:53
3	29	Mon	5:41 6:57	12:50	4:51	6:39	7:51
4	30	Tue	5:42 6:58	12:49	4:50	6:37	7:49
5*	1	Wed	5:43 6:59	12:49	4:49	6:36	7:48
6	2	Thu	5:44 7:00	12:49	4:47	6:34	7:46
7	3	Fri	5:45 7:01	12:49	4:46	6:32	7:45
8	4	Sat	5:46 7:02	12:48	4:44	6:31	7:43
9	5	Sun	5:47 7:03	12:48	4:43	6:29	7:41
10	6	Mon	5:48 7:04	12:48	4:41	6:28	7:40
11	7	Tue	5:49 7:05	12:48	4:40	6:26	7:38
12	8	Wed	5:50 7:06	12:47	4:39	6:25	7:37
13	9	Thu	5:52 7:07	12:47	4:37	6:23	7:35
14	10	Fri	5:53 7:08	12:47	4:36	6:22	7:34
15	11	Sat	5:54 7:09	12:47	4:34	6:20	7:32
16	12	Sun	5:55 7:10	12:46	4:33	6:19	7:31
17	13	Mon	5:56 7:11	12:46	4:32	6:17	7:30
18	14	Tue	5:57 7:12	12:46	4:30	6:16	7:28
19	15	Wed	5:58 7:13	12:46	4:29	6:14	7:27
20	16	Thu	5:59 7:15	12:46	4:28	6:13	7:25
21	17	Fri	6:00 7:16	12:45	4:26	6:11	7:24
22	18	Sat	6:01 7:17	12:45	4:25	6:10	7:23
23	19	Sun	6:02 7:18	12:45	4:24	6:08	7:21
24	20	Mon	6:03 7:19	12:45	4:23	6:07	7:20
25	21	Tue	6:04 7:20	12:45	4:21	6:06	7:19
26	22	Wed	6:05 7:21	12:45	4:20	6:04	7:18
27	23	Thu	6:06 7:22	12:45	4:19	6:03	7:16
28	24	Fri	6:07 7:24	12:45	4:18	6:02	7:15
29	25	Sat	6:08 7:25	12:45	4:16	6:00	7:14
30	26	Sun	5:09 6:26	11:45	3:15	4:59	6:13
31	27	Mon	5:10 6:27	11:44	3:14	4:58	6:12

* Salah times are for Piscataway, NJ and vicinity. Please adjust times according to local sources. Zuhr time is calculated as 3 minutes after zawaal. It is not allowed to perform salah (with sajdah) for a 6 minute period before the start time for Zuhr.

** Asr time is based on Hanafi fiqh. In Shafee/Maliki fiqh, it starts about 45 min. - 1 hour earlier.

Iqamah Times at the Masjid (MCMC)

Fajr 5:45 (8/18-9/5), 6:00 (9/6-9/19),
6:15 (9/20-10/21), 6:30 (10/22-10/29)
& 5:30 (10/30-11/3)

Zuhr 1:15

Asr 6:00 (8/18-9/19), 5:30 (9/20-10/3),
5:00 (10/4-10/29) & 3:30 (10/30-1/19)

Maghrib On Time

Isha 9:00 (9/1-9/19), 8:30 (9/20-10/3),
8:00 (10/4-4/1)

Jum'ah 1:00

November 2005 / Ramadan–Shawwal 1426

HDate	Day	Fajr	Snrs	Zuhr	Asr	Maghrb	Isha
1	28	Tue	5:11 6:28	11:44	3:13	4:57	6:11
2	29	Wed	5:12 6:29	11:44	3:12	4:56	6:10
3	30	Thu	5:13 6:30	11:44	3:11	4:54	6:09
4*	1	Fri	5:14 6:32	11:44	3:10	4:53	6:08
5	2	Sat	5:15 6:33	11:44	3:09	4:52	6:07
6	3	Sun	5:16 6:34	11:45	3:07	4:51	6:06
7	4	Mon	5:17 6:35	11:45	3:06	4:50	6:05
8	5	Tue	5:18 6:36	11:45	3:05	4:49	6:04
9	6	Wed	5:19 6:37	11:45	3:05	4:48	6:03
10	7	Thu	5:20 6:39	11:45	3:04	4:47	6:02
11	8	Fri	5:21 6:40	11:45	3:03	4:46	6:02
12	9	Sat	5:22 6:41	11:45	3:02	4:45	6:01
13	10	Sun	5:23 6:42	11:45	3:01	4:44	6:00
14	11	Mon	5:24 6:43	11:45	3:00	4:43	5:59
15	12	Tue	5:25 6:45	11:46	2:59	4:43	5:59
16	13	Wed	5:27 6:46	11:46	2:59	4:42	5:58
17	14	Thu	5:28 6:47	11:46	2:58	4:41	5:57
18	15	Fri	5:29 6:48	11:46	2:57	4:40	5:57
19	16	Sat	5:30 6:49	11:46	2:56	4:40	5:56
20	17	Sun	5:31 6:50	11:47	2:56	4:39	5:56
21	18	Mon	5:32 6:51	11:47	2:55	4:38	5:55
22	19	Tue	5:32 6:53	11:47	2:55	4:38	5:55
23	20	Wed	5:33 6:54	11:47	2:54	4:37	5:54
24	21	Thu	5:34 6:55	11:48	2:54	4:37	5:54
25	22	Fri	5:35 6:56	11:48	2:53	4:36	5:54
26	23	Sat	5:36 6:57	11:48	2:53	4:36	5:53
27	24	Sun	5:37 6:58	11:49	2:52	4:35	5:53
28	25	Mon	5:38 6:59	11:49	2:52	4:35	5:53
29	26	Tue	5:39 7:00	11:49	2:52	4:35	5:53
30	27	Wed	5:40 7:01	11:50	2:51	4:34	5:52

* Eid ul Fitr (expected). There is a possibility that Eid ul Fitr (1st of Shawwal) will be on November 3, 2005.

** Salah times are for Piscataway, NJ and vicinity. Please adjust times according to local sources. Zuhr time is calculated as 3 minutes after zawaal. It is not allowed to perform salah (with sajdah) for a 6 minute period before the start time for Zuhr.

In the Name of Allah, the Beneficent, the Merciful

“That day Hell is produced, that day man will remember; but how will the remembrance help him?

He will say ‘Oh! If only I had prepared in advance for this life of mine!’”

Al-Qur'an, Surah Al-Fajr 89:23-24

In the Name of Allah, the Beneficent, the Merciful

On the authority of Abdullah bin Umar (may Allah be pleased with him), the Messenger of Allah (may the blessings and peace of Allah be upon him) said: “The best of companions with Allah is the one who is best to his companions, and the best of neighbors to Allah is the one who is the best of them to his neighbor.”

Hadith related by Tirmidhi

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