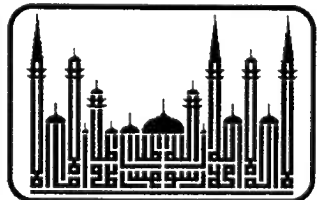


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Perspectives



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Editorial

The alleged claim by the Clonaid Company of the birth of the first human clone - a seven pound baby girl born on December 26, 2002 to a 31 year old American mother was met by mixed reaction. Few scientists hailed the announcement. Most of the scientists expressed very strong criticism, on the grounds that other cloned mammals have had serious birth defects, or have developed health problems later. The cow clones that were born had enlarged hearts or lungs that did not develop properly. Some of the cloned mice grew normally for about half their life span. They then became enormously obese.

The world first cloned sheep, Dolly, was euthanized on February 14, 2003 after being diagnosed with progressive lung disease at the age of six (sheep can live up to 11 or 12 years of age).

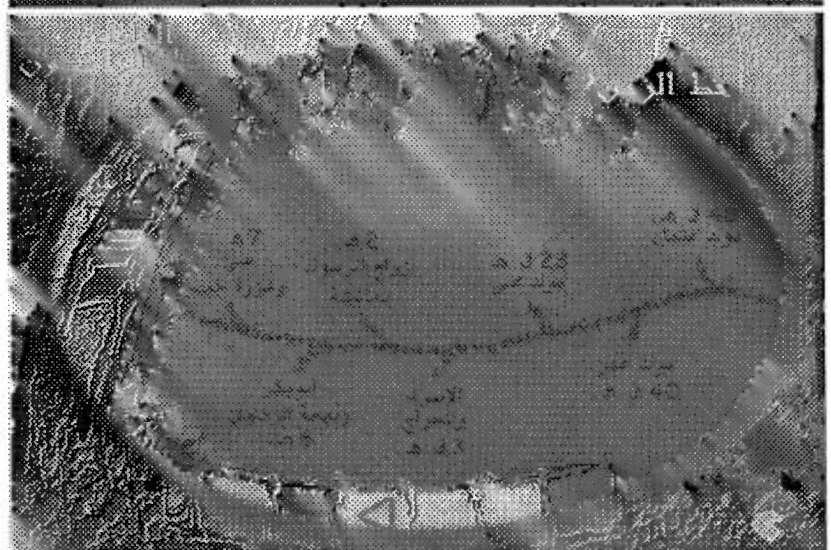
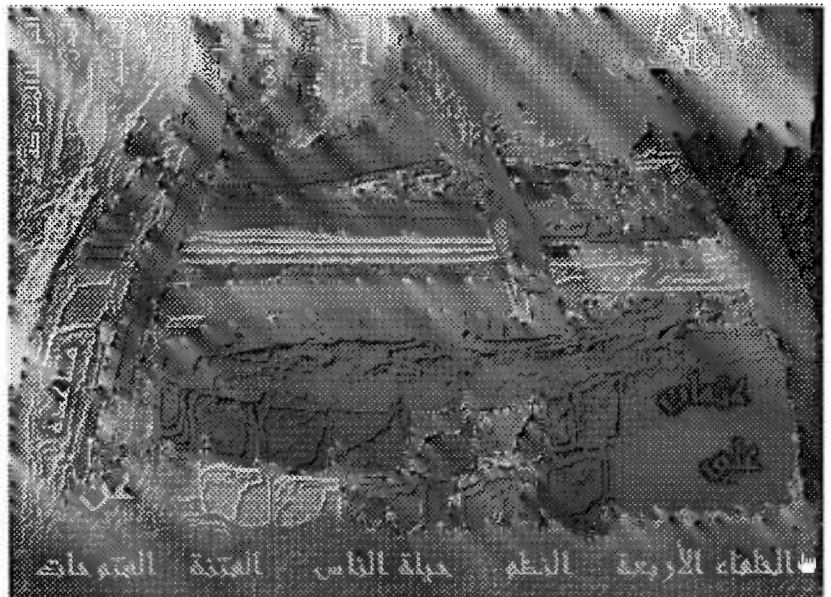
Some facts about human cloning الإستنساخ are presented herein:

- A "Human clone" is a time-delayed identical twin of another person. A clone is not an exact replica of the original, but a much younger identical twin. As with identical twins, the clone and the original person will have different finger prints. They can have different behaviors and attitudes.
- The whole process can never be viewed as a kind of creation, or even recreation. Scientists extract needed cells from the original person, fuse them and enucleated egg (from a human donor) with electricity, then implant them into a womb for the normal growth process and eventual birth.
- Cloning contradicts: the diversity of creation; the pattern of creating things in pairs; the concept of sharing with a mate of the opposite sex - even in Paradise, Adam needed a mate; and confuses the lineage.
- Although Muslim scholars, and other religious leaders have condemned human cloning, and maintained that it is forbidden by Islam. The theological, ethical and legal dimensions of human cloning (including the dangers caused to the human personality, human dignity and honor; human family and society) need to be clearly addressed to provide a rational and compelling basis for the *fatwa* (religious ruling).

A panel of Muslim religious scholars and scientists need to be appointed to provide an Islamic perspective on human cloning. □

Al Kholafa Al Rashedoun

The Arabic encyclopedia provides a comprehensive history of the lives and activities of the four rightly guided *khalifs* that succeeded the Prophet (PBUH) as leaders of the Islamic state. The contents include: 120 religious rulings by the four *khalifs*; virtues of the four *khalifs* as described by the Prophet (PBUH); about 100,000 authentic sayings of the Prophet (PBUH) reported by the four *Khalifs*; more than 1000 pages of text supported by audio; descriptions of the cities and towns mentioned in the historical accounts along with maps showing their locations; analysis of the turmoil that occurred during that time; time history accounts of the important events that took place during that time and; about one hour of animation depicting some of the events that took place. The program runs on a PC with a pentium 100 or higher. It is distributed by RDI company in Egypt, <http://www.rdi-eg.com> □



Reflections

Dr. Ahmed K. Noor

Putting One's Full Trust in Allah

التوكل على الله

One of the fundamental concepts of the Islamic ideology is *Al-Tawwakul ala Allah* التوكل على الله, which is translated as putting one's full and absolute trust in Allah. Without it the *Iman*, or faith, is incomplete. The person who relies wholly and exclusively on Allah will have a positive outlook on life, even when he/she faces hardships and difficulties.

In this article an attempt is made to describe the meaning, significance, implications and practical applications of *Al-Tawwakul ala Allah*.

Two Categories of the acts of worship

The acts of worship can be divided into two categories (see the figure on page 3):

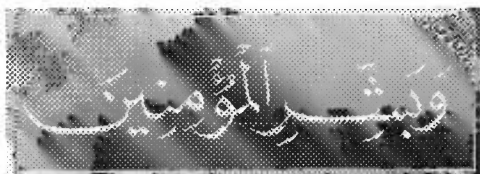
- Acts of worship performed by the human limbs and organs عبادات الجوارح. Examples include Prayers, fasting and pilgrimage.
- Acts of worship performed by the hearts عبادات القلوب. Examples are repentance, sincerity of faith and *Al-Tawwakul ala Allah* (putting one's full trust in Allah).

Whereas the rewards for the first category end with the ending of the act of worship, the rewards for the second category have no end.

The Arabic words *Al-Wakeel*

التوكل and *Al-Tawwakol* الوكيل

In order to understand the full meaning of *Al-Tawwakol ala Allah* التوكل على الله



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى
بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا .
(سورة الفرقان - آية ٥٨)

And put your trust in Him Who lives and dies not; and celebrate His praise; and enough is He to be acquainted with the faults of His servants.

(Qur'an 25:58)

الله, one needs to understand the meaning of the two Arabic words *Al-Wakeel* and *Al-Tawwakol*.

Al-Wakeel الوكيل is one of the Divine attributes of Allah. It means the disposer of all affairs; the ultimate Guardian and Trustee; the One who is relied upon and gives satisfaction; the One who guides all His creations to what is best for them.

Al-Tawwakol التوكل refers to: putting one's full (absolute) trust in; perfect and complete reliance on;

- Realizing that all our resources do not guarantee the outcome of our undertakings, and therefore,
- Fully accepting the result that Allah selects for the person.

Since Allah's knowledge and power are limitless, He is the only one that possesses full and complete knowledge, and is able to provide His servants with what is best for them.

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ .
(سورة آل عمران - آية ٥)

From Allah, verily nothing is hidden on earth or in the heavens.

(Qur'an 3:5)

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ
الْخَبِيرُ .
(سورة الملك - آية ١٤)

Should He (Allah) not know, He that created? and He is The Subtle The Aware.

(Qur'an 67:14)

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا
تُخْفِي الصُّدُورُ .
(سورة غافر - آية ١٩)

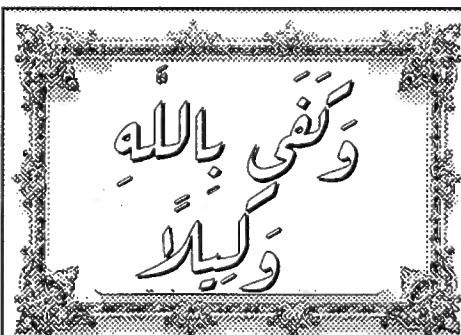
(Allah) knows the treachery of the eyes, and all that the hearts (of people) conceal.

(Qur'an 40:19)

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ
فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ
إِنَّهُ كَانَ عَلِيمًا قَدِيرًا .

(سورة فاطر - من آية ٤٤)

Nor is Allah to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing, All-



And sufficient is Allah as a Wakeel (disposer of all affairs).

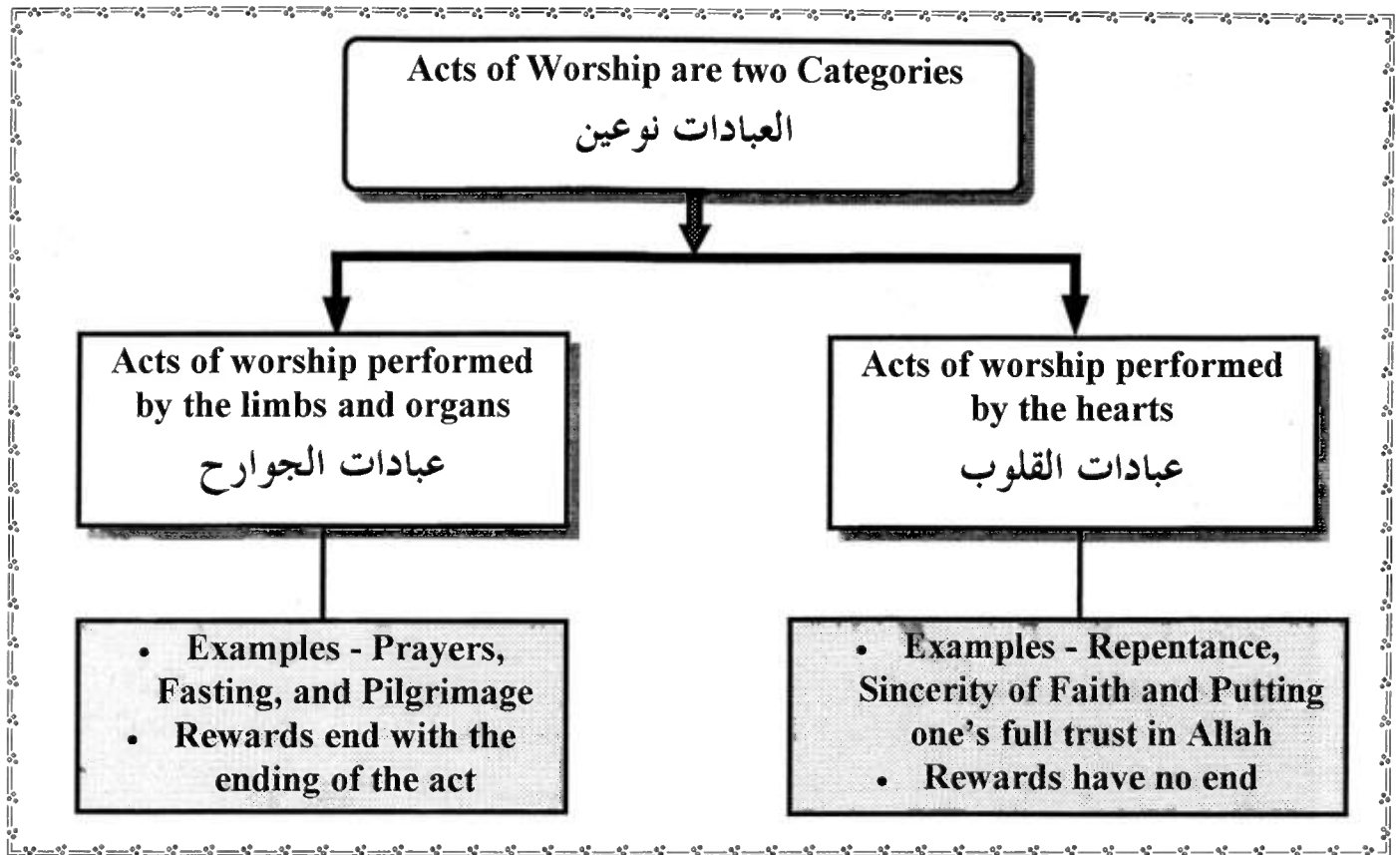
(Qur'an 33:3)

having full confidence in; and entrusting one's affairs to. It is mentioned 22 times in the Qur'an.

The words *Al-Tawwakol ala Allah* التوكل على الله, putting one's full trust, and having complete confidence, in Allah are mentioned together 9 times in the Qur'an. They do not imply having an attitude of resignation, or not striving for sustenance in this life. Rather, *Al-Tawwakol ala Allah* التوكل

means:

- Using all the talents, energies and resources which Allah has provided to the person to achieve lawful goals, using only lawful means.



Powerful.

(Qur'an 35:44)

Some definitions of Al-Tawwakol ala Allah التوكل على الله

الله

Muslim scholars tried to come up with functional definitions of Al-Tawwakol ala Allah التوكل على الله

Among these definitions are:

- To let oneself go with Allah, wherever He wants to take you الإسترسال مع الله حيث شاء
- To be fully satisfied and content with Allah as your Wakeel. أن ترضى بالله وكلياً

And to say: I have entrusted You, my Lord with all my affairs.

وكلتكم يارب في كل أموري

Examples of what Allah, as Al-Wakeel, provides

Examples of what Al-Wakeel provides for the human at the different

stages of his/her life are given in the figure on page 4. Every time one road appears to be closed in one's face, Al-Wakeel opens for the person more than one road. Some times, because of his/her limited knowledge, a person might be unhappy, dissatisfied with what he/she receives, not knowing that Allah, as Al-Wakeel, might:

- Prevents you from having something to give you better things. ما منعت إلا ليعطيك
- Afflicts you to cure some of your (spiritual) ills ولا إبتلاك إلا ليعافيك
- Tests you to purify you ولا إمتحنك إلا ليصفيك
- Takes you out of this world to reward you with Paradise ولا أخرجك من الدنيا إلا ليجتبيك في الجنة

Significance and Virtues of Al-Tawwakol ala Allah

Three verses of the Qur'an state:

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا .

(سورة النساء - من آية ٨١)

(سورة الأحزاب - آية ٣)

(سورة الأحزاب - من آية ٤٨)

And put your full (absolute) trust in Allah, and Sufficient is Allah as a Wakeel (disposer of all affairs).

(Qur'an 4:81, 33:3, 33:48)

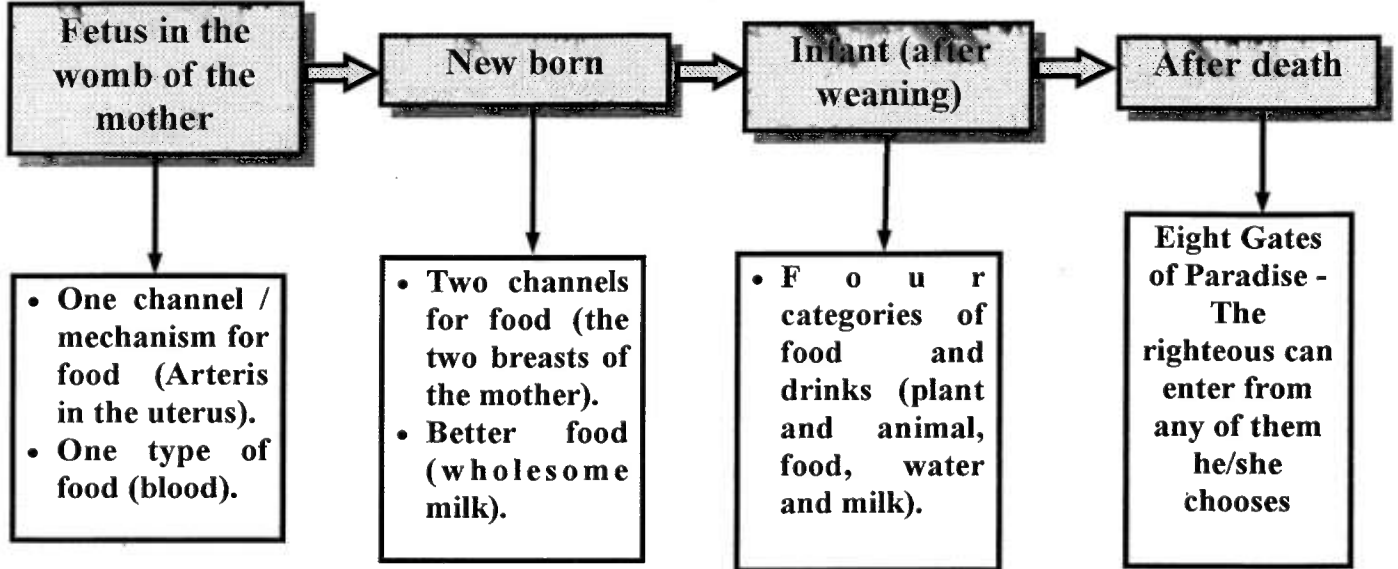
- Al-Tawwakul ala Allah is one of the characteristics of the believers

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ .

(سورة الأنفال - آية ٢)

For, Believers are those who, when Allah is mentioned, fell a tremor in their hearts, and when they hear His revelations rehearsed, find their faith strengthened, and put (all) their trust in their Lord. (Qur'an 8:2)

Examples of what *Al-Wakeel* (Allah) Provides for the Human at the different stages of his/her life



وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ .
(سورة المائدة - من آية ٢٣)

But on Allah put your trust if you have faith.

(Qur'an 5:23)

The following two authentic sayings of the Prophet (PBUH) show the virtues of *al-Tawwakol ala Allah*.

يدخل الجنة من أمتى سبعون ألفاً بغير حساب هم الذين لا يسترقون ولا يتطيرون وعلى ربهم يتوكلون .
(صحيح البخارى)

Seventy thousand people of my followers will enter Paradise without accounts, and they are those who do not seek incantations (ritual recitation of verbal charms or spells to produce a magic effect), do not believe in bad omens, and put their full trust in their Lord.

(Sahih Al-Bukhari)

لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير تغدو خماصا وتروح بطانا.

(مسند الإمام أحمد)

If you were to put your trust in Allah genuinely He would give you provision as He does for the birds which go out hungry in the morning and come back full in the evening.

(Musnad Ahmad)

Note that the Prophet (PBUH) in this saying selected the birds because they do not stay in their nests, expecting the food to come to them. They go out searching for the food and Allah guides them to where they can get it.

Examples of how the Prophets practiced *Al-Tawwakol ala Allah*

The highest form of *Al-Tawwakol ala Allah* is in the invitation to the way of Allah. A person who sincerely invites

to the way of Allah would enjoy a unique relationship with Allah, which includes true love of, and absolute trust in, Allah. The Qur'an provides us with several examples of how the prophets practiced *Al-Tawwakol ala Allah* in their invitation to Allah.

• Prophet Noah (PBUH) remained with his people for nine hundred and fifty years, inviting them, day and night, to Allah.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ .

(سورة العنكبوت - آية ١٤)

And indeed We sent Noah to his people, and he stayed among them a thousand years less fifty years, and the deluge overtook them while they were unjust.

(Qur'an 29:14)



قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا
وَنَهَارًا .

(سورة نوح - آية ٥)

He (Noah) said: "O my Lord! Verily, I have called my people night and day (i.e., secretly and openly to accept the doctrine of Islamic Monotheism)".

(Qur'an 71:5)

Most of the people rejected his message. Because of his *Tawwakol ala Allah*, Prophet Noah (PBUH) felt secure, and content with what Allah has decreed for him. He even challenged the unbelievers.

وَإِن لَّعَلَيْهِمْ نَبَأُ نُوحٍ إِذْ قَالَ لِقَوْمِهِ
يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي
وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ
تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ
ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ
اقضوا إِلَيَّ وَلَا تَنْظُرُونَ .

(سورة يونس - آية ٧١)

And recite to them the news of Noah. When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the signs of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.

(Qur'an 10:71)

- Prophet Hud (PBUH) was abused, rejected, accused with madness and threatened by his people (the tribe of Ad). Again, because of his *Tawwakol ala Allah*, he was confident that he would prevail over them.

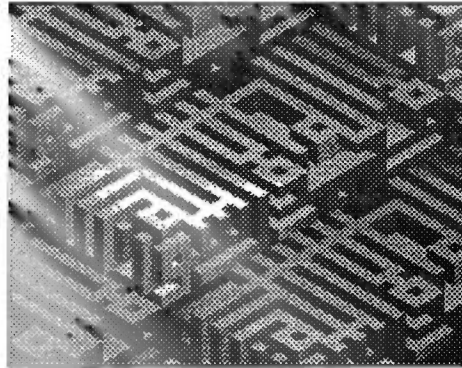
إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا
بِسُوءٍ قَالِ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا
أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ . مِنْ دُونِهِ
فَكَيِّدُونِي جَمِيعًا ثُمَّ لَا تَنْظُرُونَ
إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ
مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا
إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ .

(سورة هود - آيات ٥٤، ٥٥، ٥٦)

"All that we say is that some of our gods have seized you with evil". He (Hud) said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship with Him. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path.

(Qur'an 11:54,55,56)

- Prophet Ibrahim (PBUH) destroyed the idols of his people. They decided to build a building (like a furnace) and throw him in the blazing fire (to be burned alive).



قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْفُوهُ فِي
الْجَحِيمِ .

(سورة الصافات - آية ٩٧)

They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

(Qur'an 37:97)

Because of his *Tawwakol ala Allah* he kept repeating

حسبي الله ونعم الوكيل

Allah is sufficient for me, and He is the best disposer of affairs.

Through a Divine intervention (direct command from Allah) the fire changed its nature and became cool and a means of safety for Prophet Ibrahim.

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا
عَلَىٰ إِبْرَاهِيمَ . وَأَرَادُوا بِهِ كَيْدًا
فَجَعَلْنَاهُمُ الْأَخْسَرِينَ .

(سورة الأنبياء - آيات ٦٩، ٧٠)

We (Allah) said: "O fire! Be you cool and (a means of) safety for Ibrahim!" And they wanted to harm him, but We made them the worst losers.

(Qur'an 21:69,70)

- Prophet Shu'aib (PBUH) was threatened by the chiefs of Midian - either he returns to their religion, or he will be banished, along with those who believed in Allah with him, from their city. Because of his *Tawwakol ala Allah*, he was confident that he would prevail over the unbelievers.

قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ
عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا
اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ
نُعَوِّدَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا
وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى
اللَّهُ تَوَكَّلْنَا رَبُّنَا افْتَحْ بَيْنَنَا
وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ
الْفَاتِحِينَ .

(سورة الأعراف - آية ٨٩)

"We should indeed forge a lie against Allah, if we returned to your religion after Allah has rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will of Allah, Our Lord comprehends all things in His knowledge. In Allah is our trust. Our Lord! Decide You between us and our people in truth, for You are the best to decide".

(Qur'an 7:89)

- Prophet Moussa (PBUH) liberated the Israelites from bondage and led them out of Egypt. Pharaoh ordered a general mobilization to pursue and crush the Israelites completely. When the Israelites saw the overwhelming force of Pharaoh behind them, and the sea in front of them, they cried to Prophet Moussa: "we are overtaken!". But, because of his *Tawwakol ala Allah*, Prophet Moussa was confident that Allah will show him the way out of this calamity. Indeed, Allah commanded Prophet Moussa to strike the sea with his rod, it tore the sea asunder and the waters stood like two mighty mountains on the sides and remained in that

condition for so long that, on the one hand, the Israelite caravans consisting of hundreds of thousands of the migrants were able to pass through safely, and on the other, Pharaoh and his forces stepped in and reached the middle of the sea, and were drowned. The Qur'anic description of this story is:

فَلَمَّا تَرَاءَ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ . قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ . فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ . وَأَزَلَّنا ثُمَّ الْأَخْرِينَ . وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ . ثُمَّ أَغْرَقْنَا الْأَخْرِينَ .

(سورة الشعراء - آيات ٦١ إلى ٦٦)

And when the two bodies saw each other, the people of Moses said: "We are sure to be overtaken." (Moses) said: "By no means! My Lord is with me! Soon will He guide me!" Then We told Moses by inspiration: "Strike the sea with your rod." So it divided, and each separate part became like the huge, firm mass of a mountain. And We brought near the others (pharaoh's Party) to that place. We delivered Moses and all who were with him; but We drowned the others.

(Qur'an 26:61 to 66)

• Although the life of Prophet Mohammad (PBUH) is full of incidents which clearly demonstrate his *Tawwakol ala Allah*, the special incident in the cave of Thawr, during his migration from Mecca to Medina with Abu Bakr is worth mentioning. Abu Bakr, saw the unbelievers at the mouth of the cave, and was afraid that the unbelievers might harm the Prophet (PBUH). The Qur'an describes the response of the Prophet (PBUH).

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا .

(سورة التوبة - من آية ٤٠)

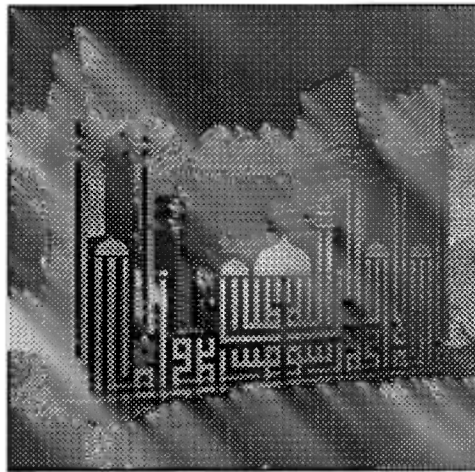
"Be not distressed: indeed Allah is

with us".

(Qur'an 9:40)

The incident is described in the following authentic tradition:

قال أبو بكر رضى الله عنه كنت مع النبي صلى الله عليه وسلم في الغار فرأيت آثار المشركين قلت يا رسول الله لو أن أحدهم رفع قدمه رأنا قال ما ظنك باثنين الله ثالثهما . (صحيح البخارى)



While Abu Bakr was with the Prophet (PBUH) in the cave of Thawr, he saw the feet of the unbelievers and said; "O messenger of Allah! If one of them were to look down below his feet, he would see us". The Prophet (PBUH) said: "What do you think of two whose third is Allah).

(Sahih Al-Bukhari)

How to develop *Al-Tawwakol ala Allah*

A number of activities can result in the progressive development of *Al-Tawwakol ala Allah*. These include:

- Frequent remembrance of Allah.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ .

(سورة الرعد - آية ٢٨)

Those who believe, and whose hearts find satisfaction in the remembrance

of Allah; for without doubt in the remembrance of Allah do hearts find satisfaction.

(Qur'an 13:28)

- Being mindful of Allah. The Prophet (PBUH) gave this advice to Ibn Abbas, when he was a young boy

يا غلام إني أعلمك كلمات احفظ الله يحفظك احفظ الله تجده تجاهك إذا سألت فاسأل الله وإذا استعنت فاستعن بالله واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء لم ينفعوك إلا بشيء قد كتبه الله لك ولو اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ . (سنن الترمذى)

Young man, if you are mindful of Allah He will be mindful of you, and if you are mindful of Allah you will find Him before you. When you ask for anything ask it from Allah, and if you seek help seek Allah's help. Know that if the people were to unite to do you some benefit they could benefit you only with what Allah had recorded for you, and if they were to unite to do you some injury they could injure you only with what Allah had recorded for you. The pens are withdrawn and the pages are dry.

(Sunan Al-Termizi)

- Frequent *du'a* (supplication). This include two the special *du'a* to be made upon stepping out of the home.

من قال يعنى إذا خرج من بيته بسم الله توكلت على الله لا حول ولا قوة إلا بالله يُقال له كُفيت ووقيت وتنحى عنه الشيطان .

(سنن الترمذى)

Anyone who says the following words when leaving the home: "In the name of Allah. I place my full trust in Allah, and there is no might nor power except with Allah", will be protected and the Shaitan (Satan) will keep away from

him/her.

(Sunan Al-Termizi)

كان صلى الله عليه وسلم إذا خرج من بيته قال بسم الله توكلت على الله اللهم إنا نعوذ بك من أن نزل أو نصّل أو نظلم أو نظلم أو نجهل أو نجهل علينا .

(سنن الترمذی)

In the name of Allah, I place my full trust in Allah, and there is no might and no power except with Allah. O Allah, I take refuge with You lest I should stray or be led astray, or slip or be tripped, or oppress or be oppressed, or behave foolishly, or be treated foolishly.

(Sunan Al-Termizi)

At the time of hardships, when the person is most vulnerable to the temptation of *Shaitan*, he/she should put his/her full (absolute) trust in Allah by:

- Remembering Allah much.
- Using all the resources, energies and talents given to him/her by Allah, within the Islamic framework, to get out of difficulty.
- Making the special *du'a* for anxiety and sorrow, which the Prophet (PBUH) taught us, to get out of the difficulty. These include the following two:

ما أصاب أحدا قط همٌّ ولا حزنٌ فقال "اللهم إني عبدك وابن عبدك وابن أمتك ناصيتي بيدك ماضٍ في حكمك عدلٌ في قضاؤك أسألك بكل اسم هو لك سميت به نفسك أو علمته أحدا من خلقك أو أنزلته في كتابك أو استأثرت به في علم الغيب عندك أن تجعل القرآن ربيع قلبي ونور صدري وجلاء حزني وذهاب همي" إلا أذهب الله همّه وحزنه وأبدله مكانه فرجاً. (مسند الإمام أحمد)

"O Allah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to

You which You named Yourself with, or revealed in Your book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You: that You make the *Qur'an* the life of my heart and the light of my breast and a departure for my sorrow and a release for my anxiety." Anyone who makes this *du'a*, Allah will relieve his/her anxiety and sorrow.

(Musnad Ahmad)

اللهم رحمتك أرجو فلا تكلني إلى نفسي طرفة عين أصلح لي شأني كله لا إله إلا أنت .

(مسند الإمام أحمد)

O Allah! It is Your mercy that I hope for, so do not have me in charge of my affairs even for a blink of an eye, and rectify for me all my affairs. None has the right to be worshipped except You.

(Musnad Ahmad)

I pray to almighty Allah to guide us to the straight path, strengthen our *Iman* (faith), and make us among those who put their full, and absolute, trust in Him.

Ameen ☪

Important Dates

1424

Muharram 1, March 4, 2003

Ramadan 1, October 27, 2003

Eid-ul-Fitr, . November 25, 2003

Eid-ul-Adha, .. February 1, 2004

1425

Muharram 1, February 22, 2004

Ramadan 1, October 16, 2004

Eid-ul-Fitr, .. November 14, 2004

Eid-ul-Adha, .. January 21, 2005

1426

Muharram 1, February 10, 2005

Ramadan 1, October 5, 2005

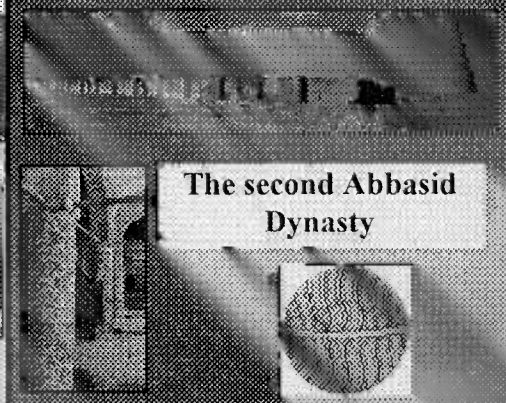
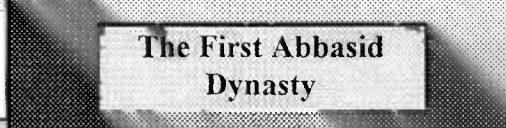
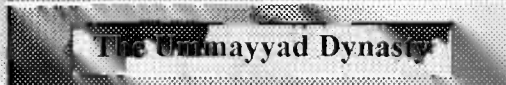
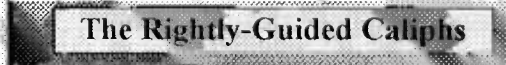

Eid-ul-Fitr, ... November 4, 2005

Eid-ul-Adha, .. January 10, 2006

Notes

- All Islamic dates begin at sunset the preceding evening.
- Please contact the National Organizations listed on the back page for confirmation about these dates.

Chronology of Early Islam

1258 A.D.		656 A.H.
846 A.D.		232 A.H.
750 A.D.		132 A.H.
661 A.D.		41 A.H.
632 A.D.		11 A.H.
610 A.D.		13 B.H.

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Addresses of National Organizations

- * *Islamic Society of North America*
P.O. Box 38, Plainfield, IN 46168
Tel. (317) 839-8157 Fax (317) 839-1840
URL address (<http://www.isna.net>)
- * *Islamic Circle of North America*
166-26 89th. Ave., Jamaica, NY 11432
Tel. (718) 658-1199 Fax (718) 658-1255
E-Mail info@icna.org
URL address (<http://www.icna.org>)
- * *The Islamic Assembly of North America*
3588 Plymouth Rd. Suite # 270
Ann Arbor, MI 48105
Tel. (800) 994-IANA
Fax. (800) 998-IANA
E-Mail webmaster@iananet.org
URL address (<http://www.iananet.org/>)
- * *American Muslim Council*
1212 New York Ave. N.W. Suite 400
Washington, D.C. 20005
Tel. (202) 789-2262 Fax (202) 789-2550
- * *The Islamic Food and Nutrition Council of America (IFANCA)*
5901 North Cicero Ave., Suite 309
Chicago, IL. 60646
Tel. (773) 283-3708 Fax (773) 283-3973

Sources for Islamic Literature

- * *The foundation for Islamic Knowledge*
P.O. Box 665
Lombard, IL 60148
Tel. (630) 495-4817 Fax (630) 627-8894
- * *The Islamic Information Foundation*
8 Laurel Lane
Halifax, N.S. B3M2P6, Canada
Tel. (902) 445-2494
- * *Islamic Center of Washington*
2551 Massachusetts Ave., N.W.
Washington, DC. 20008
Tel. (202) 332-8343 Fax (202) 234-5035
- * *The Islamic Book Service (IBS)*
745 McClintock Drive
Suite 114, Burr Ridge, IL 60521
Tel. (630) 789-9191 Fax (630) 789-9455
- * *KAZI Publications, Inc.*
3023 W. Belmont Ave.
Chicago, IL 60618
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e-mail: kazibooks@kazi.org
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