

THE AWAKENING

The Official Newsletter of Lewisham Islamic Centre



Ramadan 1431 / August - September 2010

Ayah of the Month

In the chapter of Al-Baqarah (The Cow) verse #183, Allah (swt) says:

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous –”

The Holy Quran (02:183)

The Significance of Fasting in Ramadan & in General

Fasting is abstaining from eating, drinking and sexual intercourse from day-break to sunset as a devotional ritual. Allah, the Almighty says in the Noble Quran : “O you who believe, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.” (Quran; 2:183) That is: that you may fear Allah, keep away from His prohibitions, and fulfill His Commands. Prophet Muhammad (SAW) said: “Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)” [Al-Bukhaari] This means that Allah does not want us to abstain from eating and drinking only. Rather, He wants us to refrain from evil deeds and vileness too. The Prophet instructed that a fasting person, if offended or abused, should say: “I am fasting.” [Al-Bukhaari]

What is the Purpose of Fasting?

The purpose of fasting is not physical training to endure hunger, thirst and exhaustion; it is disciplining the ego to relinquish that which is loved for the sake of the Beloved. The loved are the desires of eating, drinking, sexual activities etc., while the Beloved is Allah, the Exalted.

Hence, it is imperative to keep in mind when we observe fasting that we do so only for the sake of Allah. It becomes imperative on us to try our best to observe the rites that reflect our obedience to Allah, such as the remembrance of Allah, reading the Quran, supererogatory prayers, charitable deeds and donations, good manners, and the like. Fasting has great significances

and aims, which, if carefully considered, instil in us much surprise. Among these significances, we will mention the following:

First Significance:

Fasting is linked with true faith in Allah, that is why it has been reported that fasting is a secret act of worship since a person may break his fast it's a secret worship that concerns only the servant and his Creator.

Second Significance:

It is training for the servant to aspire for the Hereafter since, by fasting, he gives up some of the worldly pleasures, looking forward for Allah's reward. By observing the fast Allah says in the Noble Quran:

“And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night].” (Quran; 2:187).

Third Significance:

It is submission and servitude to Allah, the Exalted. The servant responds to the call of his or her Lord by eating and drinking only at the allowable time.

Fourth Significance:

Fasting is a form of education to the whole society. When the fasting Muslim feels that people around him are all fasting, he no longer finds fasting difficult.

The Nullifiers of Fasting

THINGS WHEN DONE DELIBERATELY AND KNOWINGLY WILL INVALIDATE OUR FASTS

In addition to being considered great sins, a person who has committed any of these acts will still have to continue fasting the rest of the day in which such actions have taken place. There will also be certain measures of reconciliation as is indicated below.

1. Intentional Eating and Drinking

Allah Says: “And eat and drink until the white thread of dawn becomes... distinct to you from the black thread

...Continued on p. 2

[of night]. Then complete the fast until the night [i.e. sunset].”

(Quran 2:187). This applies to the one who does so consciously. However, if a person eats or drinks forgetfully or accidentally or is forced to do it, the fasting is intact and the day is not to be made up; the person should continue fasting. Abu Hurayrah (RA) reported that Prophet Muhammad (SAW) said: “Whoever forgets he is fasting, and eats or drinks is to complete his fast, as it is Allah Who fed him and gave him something to drink.” (Al-Bukhari, Muslim, and others).

Ibn Abbaas (RA) reported that the Prophet (SAW) said: “Allah has excused for my Ummah (Muslim community) mistakes, forgetfulness and what they are forced to do.” (At-Tahaawi, Al-Haakim and Ad-Daraqutni) Similar to eating and drinking is smoking (besides being prohibited in itself) and letting any substance into the stomach. However, if a person eats or drinks out of forgetfulness, then he/she should continue fasting, and the day fasted is valid and counted, and does not need to be made up. This is based on the Hadeeth (narration) in which the Prophet (SAW) said: “If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah.” (Al-Bukhari) Similarly, if a person breaks the fast before the actual Maghrib (sunset), or eats after the time for Fajr (dawn) has begun because of a mistake in time recognition, he is not to make up that day.

2. Sexual Intercourse

Just like eating and drinking, Allah has forbidden sexual intercourse during the days of Ramadan. Allah, the Almighty, says: “It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations] They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you [i.e. offspring]. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night [i.e. sunset]. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His verses [i.e. ordinances] to the people that they may become righteous.” (Quran; 2:187)

3. Intentional Vomiting

Abu Hurayrah reported that the Prophet (SAW) said: “Whoever is overcome by vomiting is not to make up the day. Whoever vomits intentionally must make up the day.” [Ahmad & others]

4. Poor Intentions, this is in two parts:

The first being a failure to intend (i.e. with the heart) to fast before dawn of the day of the fast. (Note: voluntary fasting is excluded from this requirement.) The second is to intend to stop fasting at any moment during the day of fast.

“Whoever forgets he is fasting, and eats or drinks is to complete his fast, as it is Allah Who fed him and gave him something to drink.”

(Al-Bukhari, Muslim and others)

These last two actions are related to the heart and to the intention which is an essential element (or pillar) of fasting. The above two will render one’s fast void even if the person does not actually eat anything. This is because the intention is one of the pillars of the fast and, if one changes his intention, he has nullified his fast. A day invalidated by such an action cannot be atoned, even by fasting a lifetime. Thus, in addition to making up the day, the only way to atone such an act is by true and

sincere repentance and strong determination never to do it again. The only action, according to most scholars, which requires that both the day be made up and the act of expiation be performed, is having sexual intercourse during a day of Ramadan.

Abu Hurayrah reported that a man came to the Messenger of Allah (SAW) and said: “I am destroyed, O Messenger of Allah!” The Prophet (SAW) asked: “What has destroyed you?” He said, “I had intercourse with my wife during a day of Ramadan.” The Prophet (SAW) asked: “Are you able to free a slave?” He said, “No”. The Prophet (SAW) asked: “Is it possible for you to fast for two consecutive months?” He said, “No.” The Prophet (SAW) asked: “Is it possible for you to feed sixty poor people?” He said, “No.” The Prophet (SAW) said: “Then sit.” A basket of dates was brought to the Prophet (SAW) and he said to the man: “Give this in charity.” The man said: “To someone poorer than us? There is no one in this city who is poorer than us!” The Prophet (SAW) laughed until his molar teeth could be seen and said: “Go and feed your family with it.” (Al-Bukhaari Muslim and others)

Most scholars say that both men and women have to perform the acts of expiation (Kaffaarah) if they intentionally have intercourse during a day of Ramadan.

5. Taking Injections Containing Nourishment

Though this type of action is committed intentionally and thus falls under intentional eating and drinking, it is not considered as a sin if given to a sick person in need of it. All what is needed is to make up the day later. These injections are meant to give nourishment intravenously so that it reaches the intestines, with the intention of nourishing the sick person. Likewise, an injection which reaches the bloodstream will also break the fast as it is being used in place of food and drink. Similar is the use of drips containing glucose and saline solutions, and inhalers used by people sick of asthma. May Allah relieve all sick believers.

6. Involuntary Events which Break the Fast

The fast is disrupted (and there is no point or reward then in continuing to

fast) when a woman sees blood caused by either Menstruation or Postnatal bleeding. Even if such bleeding begins just before the sunset, the fast of that day is rendered invalid and will have to be made up after Ramadan. A woman in these will have to fast a day later for every day that she missed. If a menstruating woman becomes pure (ceases bleeding) before dawn, she should take her Ghusl (purifying shower) and intend to fast the next day.

However, if she becomes pure after Fajr (dawn) then she takes her Ghusl, and starts praying as usual, and the day has to be made up after Ramadan. She may eat and drink during that day as it is an invalid day as Shaykh Ibn 'Uthaymeen observed. The Prophet (SAW) said: "Is it not that when she [the woman] menstruates, she does not pray nor fast?" We (present companions) said: Yes indeed. He said: "That is the deficiency in her Deen [religion]". (Muslim)

The order to make up for the days of

menstruation is reported in the lesson 'Aa'ishah (RA) gave to Mu'aath (RA) who came and asked her "Why is it that the menstruating woman has to make up her fasts but not the prayers?" ... 'Aa'ishah said: "That (menstruation) used to come upon us and so we were ordered (by the Prophet SAW) to make up the fasts and were never ordered to make up the prayers." (Al-Bukhaari and Muslim)

Hadith of the Month

The messenger of Allah (pbuh) said:

"Fasting is a shield through which a slave shields himself/herself from the Hell Fire."

Reported by Al-Tabarani and declared to be authentic by Al-Albani



Lewisham Islamic Centre Needs Your Help

By the grace of Allah (swa) we have acquired and agreed on the purchase of 369 Lewisham High street, we have already given a £40,000 deposit towards a total; of £396,000 agreed purchase price.

Our centre is under great pressure to ensure we raise the balance by the completion date (24th August 2010).

Please donate or loan to LIC whatever you can from the Halal substance and bounties Allah (swa) has blessed you with.

If 700 people gave £500 each that would be £350k similarly 350 people at £1k would give the same result.

WEEKLY ACTIVITIES AT LEWISHAM ISLAMIC CENTRE

Monday: After Asr
As-Sirat - The Straight Path By Imam Saleem Beg (All welcome)

Wednesday: 7:30pm
Fiqh Classes - With Faraz Farhat (All welcome)

Friday: After Asr -
Seerah Class

Saturday: After
Asr - Al Usool Ath-Thalatha (The Three Fundamental Principles)

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RAMADAN TIMETABLE

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



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Eid Prayer Times:

1st 07:00 am
2nd 08:00 am
3rd 09:00 am
4th 10:00 am

* Zakatul Fitir is £4 per person, please be sure to pay it before the Eid prayer.

* Regular Zakat or Zakatul-Mal is also collected at the centre.

***Lewisham Islamic Centre follows East London Mosques timetable. Other centres and Muslim institutes may follow different timetables which may differ from ours. We would like to remind the Muslims that these differences are based on legitimate reasons and shouldn't become a cause for concern and disunity. Muslims are also advised to follow the timetable issued by their local mosques and not to cause dissent in their own local communities, as Muslim unity is one of the greatest principles and obligations of Islam.

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