



Journey of Faith

Ramadan Reflections from The Mecca Center

February - March 2026 | Ramadan 1447



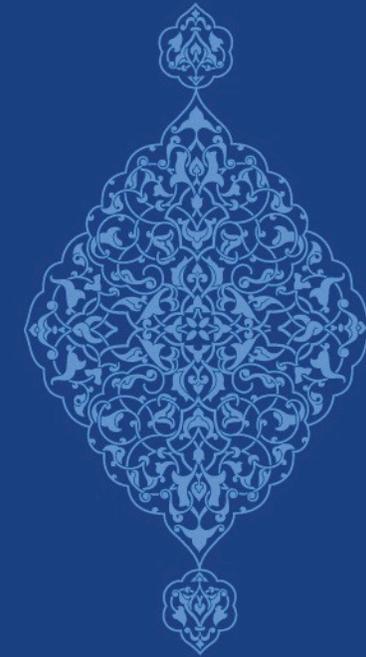
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

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

(Al-baqarah 183)



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A Message from the President

Dear community members,

Assalamu Alaikum wa Rahmatullahi wa Barakatuh

As we welcome the blessed month of Ramadan, I extend to you and your families my heartfelt greetings and prayers for a month filled with faith, mercy, and renewed purpose.

Ramadan is a divine gift—a time of fasting, prayer, charity, and reflection that strengthens our connection to Allah and draws our community closer together. During this blessed month, The Mecca Center comes alive with worship, learning, and generosity through nightly prayers, iftars, educational programs, and charitable initiatives that reflect the strength and beauty of our community.

I am deeply grateful to our dedicated staff, volunteers, donors, and community members whose efforts make these programs possible and help ensure The Mecca Center remains a welcoming home for all. As we enter Ramadan, let us remember those in need, increase our acts of kindness, and strive to emerge with stronger faith, better character, and a renewed sense of responsibility toward one another.

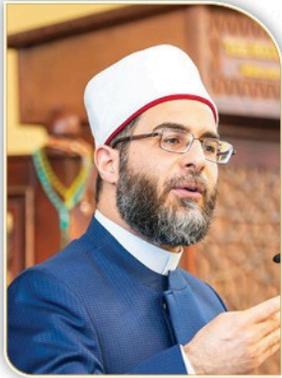
May Allah accept our fasting, prayers, and good deeds, forgive our shortcomings, and grant peace and blessings to our families and our community.

Ramadan Mubarak, and may this month be a source of light, guidance, and unity for us all.

Akram Kholoki M.D.

The Mecca Center President

When Desire Yields to Devotion: How Ramadan Trains the Heart in Taqwa



By Dr. Ahmed Arafat

Resident Scholar



Ramadan arrives each year as a gentle yet powerful revolution of the soul. As we welcome this blessed month, we celebrate a season of mercy, discipline, and spiritual renewal. Ramadan is not simply about refraining from food and drink; it is a divine opportunity to reshape our desires, refine our character, and draw closer to Allah ﷻ.

At the heart of fasting lies its connection to *taqwa*—a deep awareness of Allah that shapes both inner intention and outward behavior. Allah says in the Qur’an: *“O you who believe, fasting has been prescribed for you as it was prescribed for those before you, so that you may attain taqwa”* (Qur’an 2:183). Linguistically, *taqwa* comes from *wiqāyah*, meaning protection or safeguarding. It refers to shielding oneself from harm—especially spiritual harm. In this sense, fasting acts as a protective barrier for the heart. By restraining the body, fasting strengthens the soul and trains the believer to resist sin and heedlessness. What follows is an outline of key dimensions of *taqwa* cultivated through fasting, along with practical action points that can serve as a “spiritual thermometer” for self-reflection during Ramadan.

1. Caring for the Soul

Imam al-Ghazali explains that physical desires are strengthened by food and bodily energy. Fasting weakens these impulses, allowing the soul to regain control and reconnect with Allah. After breaking the fast at sunset, the believer prepares for *Taraweeh* and increased worship, making fasting both a protective barrier and a source of spiritual nourishment. Yet when the fast is broken with excess, its spiritual benefits are diminished. Moderation in eating allows fasting to fulfill its true purpose: spiritual elevation rather than physical indulgence.

Action Point:

I commit to eating moderately at *iftar*, avoiding overeating, and honoring the spirit of fasting as a reduction—not an indulgence—of consumption.

2. Strengthening Willpower

Many people feel trapped in cycles of sin, believing they lack the strength to change. Fasting directly challenges this assumption and teaches a powerful lesson: self-control is possible. When hunger and thirst intensify, the fasting person learns to say “no” to even the most basic needs. This discipline proves that resisting sinful habits is possible. If one can abstain from food and water for Allah’s sake, then abandoning harmful behaviors becomes achievable. In this way, Ramadan reminds us that change is not beyond our reach—it begins with intention, discipline, and reliance upon Allah.

Action Point:

I resolve to identify specific bad habits or sins and work to abandon them, seeking Allah’s help.

3. A Season of Forgiveness

Some drift away from *taqwa* because the burden of past sins feels overwhelming. Ramadan comes as a divine reassurance. The Prophet ﷺ said: *“Whoever fasts Ramadan with faith and seeking reward will have their past sins forgiven.”* No matter how heavy the burden of sin feels, Ramadan offers a fresh beginning—a chance to return to Allah with humility and hope.

Allah ﷻ calls every sinner back to Him, regardless of how far they may have strayed: *“O My servants who*

have transgressed against themselves, do not despair of Allah's mercy. Indeed, Allah forgives all sins." (Qur'an 39:53) When Rabi'ah al-'Adawiyyah was asked whether Allah would forgive someone who had committed many sins, she replied: "He invites those who are far from Him to repent. Do you think He would turn away those who seek Him?"

Action Point:

I choose sincere repentance and thank Allah for the gracious blessing of forgiveness.

4. Cultivating Humility

Fasting reminds us of our weakness and dependence on Allah. Hunger strips away illusions of self-sufficiency and protects the heart from arrogance, no matter how comfortable our lives may be. The Qur'an warns: "Indeed, man transgresses when he sees himself as self-sufficient" (Qur'an 96:6-7).

Action Point:

I strive to remain humble before Allah and people, recognizing that blessings are a reason for gratitude—not pride.

5. Patience and Gratitude

Long fasting hours cultivate patience, while the moment of *iftar* awakens gratitude. Simple things—water, dates, bread—suddenly feel priceless. Ramadan reminds us not to take basic blessings for granted: water, food, health, and safety are in fact gifts deserving constant thanks.

Action Point:

I commit to keeping a personal list of blessings and thanking Allah regularly for them.

6. Generosity and Giving

The Qur'an often pairs acts of worship with social responsibility—such as prayer alongside charity. Fasting allows us to experience hunger and thirst, deepening empathy for those who endure deprivation daily. Ramadan turns this empathy into action through charity, generosity, and service. Giving purifies the heart from self-centeredness and aligns worship of Allah with care for His creation.

Action Point:

I commit to fulfilling my Zakah and increasing my charitable giving to those in need.

7. Sincerity (*Ikhlas*)

In Islam, deeds are accepted only when done sincerely for Allah. One of the greatest lessons of fasting is sincerity (*ikhlas*). A fasting person abstains even when no one is watching, acting solely for Allah's pleasure. This trains the heart to seek divine approval rather than praise from people, strengthening faith and integrity.

Action Point:

I resolve to fast Ramadan seeking Allah's pleasure alone—not social validation or cultural expectations.

8. A Faith-Nurturing Environment

Weak faith is often linked to unhealthy environments: distance from the masjid, poor companionship, and neglect of worship. Ramadan creates a spiritually immersive atmosphere—through congregational prayers, Qur'an recitation, charity, and family bonds. This environment revives faith, strengthens bonds with the masjid, and encourages righteous companionship, all of which are essential for spiritual growth.

Action Point:

I commit to distancing myself from harmful influences and strengthening my connection to the masjid and righteous company.

9. Du'a' (Supplication)

It is striking that Allah's invitation to make du'a' appears directly between verses about fasting: "When My servants ask you about Me, I am near. I respond to the call of the caller when he calls upon Me." (Qur'an 2:186) Unlike many other verses, Allah responds directly here—removing any sense of distance between the believer and their Lord. Ramadan is a time when hearts are softer and prayers rise with greater sincerity. It is a reminder that Allah is always near, listening, and responding in His perfect wisdom.

Action Point:

I commit to preparing daily supplications and trusting Allah's wisdom in how and when they are answered.

10. Renewing Our Relationship with the Qur'an

Ramadan is commonly known as the month of fasting, yet Allah defines it as: "The month in which the Qur'an was revealed" (Qur'an 2:185). The Qur'an is the heart of Ramadan. Without reconnecting with it, we miss the essence of the month.

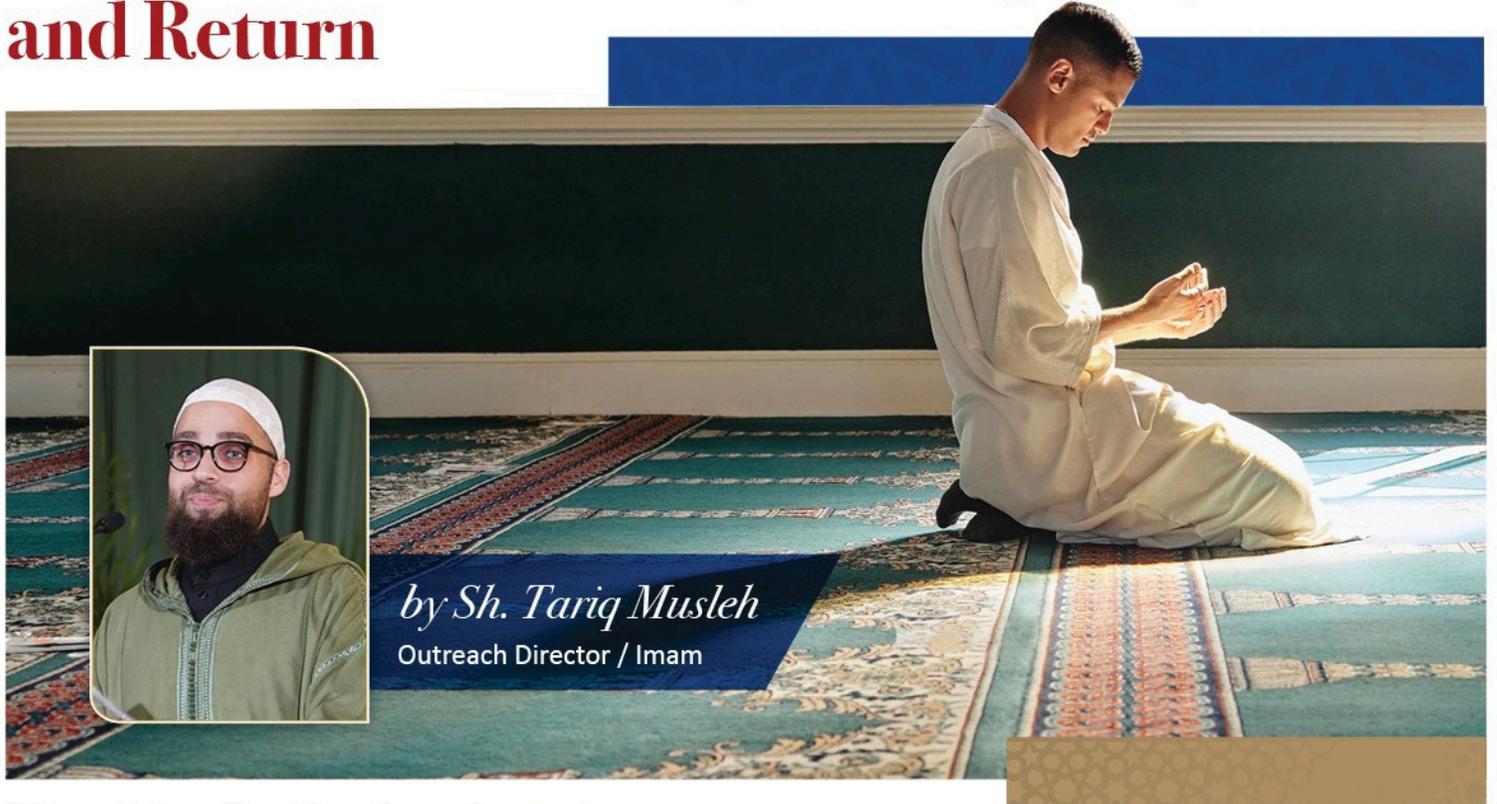
Five Action Points regarding the Qur'an:

- **Reading:** Imam Malik would suspend Hadith study in Ramadan to focus solely on the Qur'an.
- **Understanding:** Reflection leads to transformation. The Prophet ﷺ once spent an entire night contemplating a single verse.
- **Memorizing:** Begin with small portions; preservation through memorization is a unique blessing of this Ummah.
- **Applying:** Live by its teachings and ethics.
- **Sharing:** Teach what you learn—especially within your family.

I pray that Allah ﷻ grants us a Ramadan filled with mercy, forgiveness, and spiritual growth. May He keep our hearts firm upon His Straight Path, unite us in obedience, and accept our fasting, prayers, and good deeds.

Ramadan Mubarak.

Ramadan: A Month of Reflection, Redemption, and Return



by *Sh. Tariq Musleh*
Outreach Director / Imam

Salaamu Alaikum, Dear Mecca Center Community,

Ramadan Mubarak to each and every one of you. We ask Allah ﷻ to make this blessed month a source of spiritual rejuvenation for you and your families, filling your days with moments of nearness to Him and your nights with memories made alongside those you love—doing what He ﷻ loves.

For some of us, Ramadan arrives while our hearts feel heavy. We may not feel ready, or even worthy, asking ourselves: How can I enter Ramadan when I keep falling into sin and messing up? But Ramadan was never reserved for the already-righteous. It is for the one who lives in the masjid and for the one who hasn't entered it in so long they can't remember. It is for the one who has been reading Qur'an daily and for the one who struggles to recall the last time she opened the Book of Allah.

Ramadan is a month for the imperfect—for sinners, strugglers, and the broken, for me and for you. It is a month of mercy and forgiveness for those who feel undeserving—not because we have earned it, but because we desperately hope for it, and Allah ﷻ sees that desperation through His mercy. Know, my dear brothers and sisters, that this is the month of redemption, the month of acceptance, the month of returning to Allah ﷻ.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ، فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكُمْ صِيَامَهُ، تَفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ، وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُغَلُّ فِيهِ مَرَدَّةُ الشَّيَاطِينِ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ

The Messenger of Allah ﷺ said: “Ramadan has come to you—a blessed month. Allah has made fasting it obligatory upon you. In it, the gates of Heaven are opened, the gates of Hell are closed, and the rebellious devils are chained. In it is a night better than a thousand months; whoever is deprived of its goodness is truly deprived.”

Joy in the worship of Allah ﷻ fuels our striving and pushes us to compete in good deeds in our race toward Jannah. Do not allow the weight of life to diminish the joy of witnessing Ramadan—for simply reaching it is already a mercy.

Reflection

Ramadan is a month of reflection—one that reveals both who we truly are and who we are capable of becoming. It shows us our potential to be upright servants of Allah and devoted followers of the Beloved ﷺ, and it is what makes this month, as the Qur’an tells us, better than a thousand months. Allah ﷻ enrolls us in the school of Ramadan, temporarily removing many external obstacles by chaining the shayāṭīn, allowing us to see ourselves with greater clarity and honesty. As the Prophet ﷺ described:

عَنْ أَبِي هُرَيْرَةَ، عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا كَانَتْ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ صَفَّدَتِ الشَّيَاطِينَ وَمَرَدَةُ الْجِنِّ وَغَلَقَتْ أَبْوَابَ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ، وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ، وَنَادَى مُنَادٍ: يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ...»

“When the first night of Ramadan arrives, the devils and the rebellious jinn are chained. The gates of the Fire are closed and not a single one of them is opened, while the gates of Paradise are opened and not a single one of them is closed. And a caller proclaims: ‘O seeker of good, come forward; O seeker of evil, desist...’”

Although the Ramadan curriculum is the same for everyone, its lessons are deeply personal. In this month, we become aware of our strengths and our shortcomings, what we are capable of sustaining, and what we need to reform. Ramadan invites us to reflect on our true selves and to appreciate the blessings in our lives—the greatest among them the blessing of Islam itself. Ramadan is a school, and the most valuable lesson it teaches is that without it, we are truly nothing.

The divine purpose of fasting is made explicit in the Qur’an: لَعَلَّكُمْ تَتَّقُونَ — “so that you may attain taqwa.” Taqwa is mindfulness of Allah, a shield and protection, defined by scholars as: أن يجعل العبد بينه وبين ما يخافه وقاية: “that a servant places between himself and what he fears a protective barrier.” Ramadan becomes a thirty-day intensive training in taqwa, teaching the believer that while appetites and desires are natural, they must be governed rather than obeyed unconditionally. Through restraint, one learns mastery—not suppression—of the self.

This meaning was powerfully illustrated by Abu Hurayrah رضي الله عنه when he was asked, “What is taqwa?” He replied, “Have you ever walked a thorny path?” When the man answered yes, Abu Hurayrah said, “What did you do?” He replied, “I avoided the thorns, stepped carefully, or stopped short.” Abu Hurayrah said, “That is taqwa.” Thus, fasting is not merely abstention from food and drink, but a comprehensive training in awareness, restraint, and consciousness—one that reshapes the believer long after Ramadan has passed.

Redemption

Al-Hasan al-Baṣrī رحمه الله defined the people of taqwa succinctly:

«إِنَّهُمْ الَّذِينَ يَتْرُكُونَ مَا حَرَّمَ اللَّهُ عَلَيْهِمْ وَيَفْعَلُونَ مَا أَمَرَ اللَّهُ بِهِ» — “They are those who stay away from what Allah has prohibited and fulfill what Allah has commanded.”

The Prophet ﷺ emphasized that fasting is not meant to be an empty ritual, saying:

«الصَّيَامُ جُنَّةٌ مَا لَمْ يَخْرَفْهَا» — “Fasting is a shield, so long as it is not damaged.” It is a means of protection, forgiveness, and renewal—if preserved through sincerity and conscious restraint.

The redemptive nature of fasting is magnified by the divine atmosphere of Ramadan itself. The Prophet ﷺ taught that the gates of Paradise are opened, the gates of the Fire are closed, and a caller proclaims, “O seeker of good, come forward; O seeker of evil, desist.” يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ. وَلِلَّهِ عِتْقَاءُ مِنَ النَّارِ. وَذَلِكَ فِي كُلِّ لَيْلَةٍ

This is an open invitation from Allah ﷻ—a call to return, repent, and move toward goodness while forgiveness is made accessible and redemption is offered again and again.

Allah ﷻ declares: كُتِبَ عَلَيْكُمُ الصِّيَامُ — “Fasting has been prescribed for you.” The word kutiba signifies firm obligation and deliberate prescription. Allah has made fasting fard, binding it upon believers not as a burden, but as an act of mercy and care. His prescriptions are the most perfect and complete sources of healing (shifā’), for human beings are in constant need of treatment—especially for the heart. Through acts of worship like fasting, Allah provides treatment plans addressing the diseases of sin, heedlessness, and excess.

At its core, fasting cultivates piety, refines character, instills discipline, reduces overdependence on material pleasures, and serves as a rigorous training ground for managing appetite and desire. It is an act of mujāhadah—self-striving—that strengthens one’s ability to delay gratification and allow reason and revelation to govern impulse. By abstaining from what is lawful and essential, the believer becomes better equipped to avoid what is unlawful and destructive.

Fasting is also universal. The Qur’anic mention of earlier peoples (كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ) reminds believers that fasting has always been a human need—an essential tool for discipline and spiritual refinement. This continuity offers encouragement and comfort: when hardship is known to have been borne by others, it becomes easier to endure. Fasting is thus a timeless response to the shared human struggle against excess and impulse, and a divine pathway toward self-discipline and spiritual refinement.

Return and Renewal

Return begins with responding to that call—by turning back to Allah with sincerity, humility, and resolve, trusting that the door opened by His mercy is wide enough for us all. As the angels proclaim, “O seeker of good, come forward!” (يَا بَاغِيَ الْخَيْرِ أَقْبِلْ), Ramadan invites us to set aside everything else and move toward the reward of Allah ﷻ. In responding to this call, our hearts and souls are renewed, healed, and strengthened.

We are enrolled by Allah ﷻ in this blessed school of Ramadan, and He has made it so easy to succeed that one can only fail if one goes out of their way to do so. If it’s not fasting, it is charity; if not charity, it is standing in the night; if not standing, it is abstaining from evil tendencies. So many avenues exist to earn Allah’s pleasure and “graduate” from this divine school.



Such acts of devotion carry immense reward. The Prophet ﷺ said: “Fasting is for Me, and I shall reward it accordingly.”

(الصَّيَامُ لِي وَأَنَا أُجْزِي بِهِ) The intimate nature of fasting engages the heart, soul, and body, combining internal devotion and external discipline. Each servant receives a reward as only Allah knows, enveloping the believer in His infinite mercy and forgiveness. Earning the reward of Jannah is not distant or impossible; it is within reach for anyone who sincerely intends and strives.

Ramadan is also a time of healing and relief, relieving our hearts from the trials and tribulations of the world. It is when we pour out the vessels of our hearts to Allah, confident in His wisdom and guidance. We release ourselves from society’s expectations and redirect our focus to the expectations Allah has for us. It is a time to abandon sins, harmful habits, and company that pull us away from Him, nurturing both self-love and spiritual discipline.

This renewal extends to our connection with the masjid. As communities gather for Taraweeh, Qiyam, Quran recitation, and iftars, the rejuvenation of our relationship with the houses of Allah fosters deeper healing for hearts and souls. Al-Ghazali likens the masjid to a hospital for the heart: just as a hospital treats the body, the masjid provides medicine for the soul. Beyond worship, masajid serve as hubs of support, guidance, and comfort, and through communal activities such as charity drives and educational programs, they strengthen the bonds of our communities. Indeed, the masjid is a spiritual sanctuary, a place of healing for our hearts and souls, and a means for us individually, as well as the community, to return to Allah ﷻ.

May Allah ﷻ make this blessed month a door to Jannah for us. May He accept our humble attempts at seeking His pleasure, grant our hearts a center of worship, unity, and service, and allow the blessings of Ramadan to resonate in our lives for years to come.



COULD IT BE OUR LAST

by *Sh. Mohamed Abbas*
Imam

Bismillah ArRahman ArRahim

To my beloved family at The Mecca Center,

As we welcome the blessed month of Ramadan ,our hearts are filled with gratitude and humility .Allah ,in His mercy, has **blessed us to witness this sacred month once again**—to breathe its days ,to stand in its nights ,and to open our hearts to its light .This blessing alone deserves endless thanks.

Yet even as we congratulate one another and say *Ramadan Mubarak* ,let us pause for a moment of reflection.

Just days ago ,we were not guaranteed to reach this month .How many people were with us last Ramadan—fasting, praying ,and sharing these same greetings—yet are no longer here today ?Reaching Ramadan is not something promised ;it is a gift that Allah gives to whom He wills.

Allah reminds us:

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي بِأَيِّ أَرْضٍ تَمُوتُ

No soul knows what it will earn tomorrow ,and no soul knows in which land it will die.

Surah Luqman31:34 ,

This realization should not take away from our joy—it should **purify it** .It should fill our hearts with gratitude and awaken within us a sense of responsibility.

This Ramadan marks my **second Ramadan with you**, a community that Allah has blessed me to live with, serve, and grow alongside for more than a year now. You are not just a community—you are a family. For this blessing, I sincerely thank Allah.

Now that Allah has allowed us to witness Ramadan, the question becomes:

How will we live it?

Will we allow it to pass like any other month, or will we seize it as if it may be **our last Ramadan**?

The Prophet ﷺ once spoke of two men who accepted Islam together. One was martyred early, while the other lived longer and was blessed to witness another Ramadan—fasting its days and standing in prayer during its nights. When it was seen that the one who lived longer entered Jannah before the martyr, the companions were surprised. The Prophet ﷺ explained that the extra prayers, fasting, and good deeds—especially another Ramadan—raised his rank higher in Jannah.

(Musnad Ahmad)

One more Ramadan can change everything.

One more Ramadan can raise a servant to levels they never imagined.

Since Allah has blessed us to be here **now**, let us take advantage of **every single second**. Let us live this Ramadan with presence, intention, and sincerity—as if it were our last chance to meet Allah in this blessed season.

Let us plan our days and nights. Let us be intentional about our **Taraweeh**, our **Tahajjud**, our **Qur'an recitation as families**, our du'ā, 'our repentance, and our return to Allah—together. Let our homes be filled with remembrance, and let our masjid be a place of mercy, warmth, and unity for every heart.

The Messenger of Allah ﷺ said:

“Whoever fasts Ramadan with faith and seeking reward, all of his previous sins will be forgiven.”

Bukhari & Muslim

○ **Allah**, thank You for allowing us to reach Ramadan.

○ **Allah**, help us make the most of every moment within it.

○ **Allah**, place barakah in our time, our families, and our deeds.

○ **Allah**, forgive our sins, soften our hearts, and grant us sincerity in our worship.

○ **Allah**, have mercy on the Muslims all over the world—those who are oppressed, displaced, grieving, and struggling.

○ **Allah**, let this month bring relief after hardship, peace after fear, healing after pain, and hope after despair.

○ **Allah**, protect the innocent, free the oppressed, heal the sick, comfort the broken-hearted, and grant patience to those facing trials.

○ **Allah**, unite the hearts of the believers, strengthen our families, guide our youth, bless our elders, and make our masjid a source of light, mercy, and guidance.

May Allah accept this Ramadan from us all.

May He make it a month of mercy, forgiveness, and freedom from the Fire.

And may He accept it from us—as if it were **our last**.

Ameen.

Yours.

Imam Mohamed Abbas



An Invitation Within

I'm not sure if others have felt this way, but for me, as a convert, my journey has been filled with highs and lows. In the beginning, I would sometimes experience feelings of melancholy. I found myself missing the company of my non-Muslim family during this time. I missed sharing with them the feelings of joy that this month should bring.

However, through the years and with community, what I had perceived as lacking I've come to realize is a divine invitation to go within. An invitation to slow down and to reconnect with my Creator. An invitation to muffle the noise of the dunya and listen to the sacred words of Allah (swt) speak to my heart. An invitation to experience the tranquility my soul has longed for my entire life.

There is no other calendar month that comes close to the immense peace I experience during the month of Ramadan. I wish the emotions and energy were something I could experience all year long. I can remember a time early on as a new Muslim when I was afraid and worried I may not be able to do it—that I might not have the discipline or willpower. But with persistence, each passing year I grew stronger. I came to realize that the more effort I put in, the more barakah I experienced. It's hard to describe in words.

What I have learned is that it is not just about the beautiful iftars spent with family and friends, but more about the simplicity of being grateful for having food to break our fast with. It's about remembering our brothers and sisters here and around the world who do not have enough to break their fast, and the gravity of what that must feel like. It's about service to my community and neighbors. It's about my worship and my commitment to my Creator to continuously seek the straight path. It's about embodying the Prophet's صلى الله عليه وسلم character and having taqwa in every action and thought. It's about a total transformation—a transformation that we hope to sustain even after Ramadan has passed.

I pray that we all have the opportunity to reach this Ramadan.

Susan Joyce-Ismail

The Gift of Community



This Ramadan marks thirty years since I first embraced Islam. In those early days, I observed the month mostly on my own, learning quietly and piecing things together without a larger community around me. Even as life went on and I had a family of my own and extended Muslim relatives in my life, I still felt the absence of deeper community connection, of Muslim friends, companionship, and the kind of shared spiritual life that makes this month so special. Although Ramadan was meaningful, I moved through it without that dimension of belonging.

What I never could have imagined then is how much community would later shape my experience of this month. Sharing iftar with others, lingering in conversations after taraweeh, exchanging salaams with familiar faces, and simply praying shoulder to shoulder in a space where I truly felt I belonged revealed a dimension of Ramadan I hadn't known I was missing. Those moments taught me that while faith lives in the heart, it also grows through others.

The Mecca Center has played a central role in that transformation. Here, I have found teachers to guide me, friends who support me, and a sense of home in my faith that I once longed for as a new Muslim. This shift from practicing Ramadan privately to experiencing it collectively within a community has been one of the most meaningful changes in my journey.

What has moved me even more in recent years is witnessing newer Muslims walking a path that in some ways I recognize, yet one that looks different from my own. They are finding community early on, feeling supported, welcomed, and embraced in ways I did not have when I first entered Islam. Being able to play a role in that process has been deeply fulfilling. It feels like a full-circle answer to the quiet duas of my early years, when I prayed for companionship in faith. Now, not only do I have that companionship, but I am entrusted with helping others discover it for themselves.

As Ramadan approaches, I carry profound gratitude for the opportunity to worship alongside others, for the blessing of community, and for the responsibility and privilege of helping newer Muslims find their footing in a space that sees, welcomes, and supports them. May Allah enable us to witness this Ramadan and make it a month of connection, mercy, and growth for everyone.

Ameen.

Michele Shaal



THE **5**TH ANNUAL
CONVERTS' CONFERENCE
AT THE MECCA CENTER

A COMPASS IN FAITH

RETRACING THE STEPS OF THE FIRST BELIEVERS

APRIL 24-26
2026

Join us for an inspiring three-day conference as we explore the lives of the Companions of the Prophet (PBUH). Together, we will reflect on their journeys as the first to embrace the message of Islam and draw lessons from their unwavering faith, sacrifices, and dedication.



REGISTRATION

MECCACENTER.ORG/EVENTS/5TH-ANNUAL-CONVERTS-CONFERENCE

16W560 91st Street, Willowbrook, IL, 60527







WAYS *to* GIVE



CREDIT CARD

Donate using The Mecca Center's electronic kiosk, conveniently located at the main lobby or back entrance.



Check

Kindly make checks payable to The Mecca Center.



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Website / QR Code

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RAMADAN CHILDREN'S PROGRAM

Register your child for nightly fun and educational activities during Taraweeh time!

- ✦ **Where:** The Mecca Center
- ✦ **When:** Ramadan Nights
- ✦ **Time:** 10 minutes before Isha adhan
- ✦ **Age Group:** 3-10 years



✦ Fees ✦

• \$250 per child for the whole month

\$15 a night per child for walk-ins depending on availability



REGISTER NOW!

meccacenter.org/events

16W560 91st St, Willowbrook, IL 60527

Special needs accommodations are available on Fridays upon request. Email manal@meccacenter.org



THE MECCA CENTER RAMADAN GUIDELINES

Ramadan Mubarak! May Allah shower His blessings upon you and your family and accept your fasting, prayers, and dua. We pray that this Ramadan brings you immense spiritual growth, peace, and fulfillment.

To ensure a great experience for everyone during this holy month, we have established a few guidelines, and we kindly ask the community to follow them:

The Mecca Center has organized a variety of Ramadan programs for all age groups:

- Ages 0-3: Mommy & Me Rooms
- Ages 3-10: Children's Program
- Ages 10-13: Youth Taraweeh
- Ages 13 and up: Taraweeh

If your children are not registered and participating in Ramadan programs, they must remain with their parents at all times. Unsupervised roaming in or around The Mecca Center will not be permitted.

• **Main Men's Musallah:**

- Children under the age of 3 are not allowed at the main area of the musallah
- Fathers with children under 3 are kindly asked to sit in the back area of the musallah, located between the two main doors
- If your child, regardless of age, becomes loud and disturbing to others at the Musallah, we kindly ask you to take them out until they calm down and are ready to join the prayer. Please expect to be approached by a staff member to assist in this matter if necessary.

• **Downstairs Musallah for Women:**

- No children are allowed in this space.

• **Upstairs Musallah for Women:**

- Children under the age of 3 are not allowed.
- Mothers with children under 3 are kindly asked to use the designated "Mommy and Me" rooms 215, 216, 223. These rooms will be equipped with a selection of toys for the children and Qurans and prayer rugs for the adults. Prayers will be livestreamed, allowing mothers to follow along while keeping their children engaged.
- If your child, regardless of age, becomes loud and disturbing to others at the Musallah, we kindly ask you to take them out until they calm down and are ready to join the prayer. Please expect to be approached by a staff member to assist in this matter if necessary.
- Due to limited space, strollers are not permitted inside the building. Parents may use car seats instead.

• **Wudu (Ablution):**

- Wudu for men and women is located downstairs in the lower level.

• **Children's Programs:**

- Rooms 162,163 & 164 on the first floor of new building
- Timing: Runs nightly from Isha to the end of Taraweeh prayers.
- Age Group: children ages 3-10.
 - Monthly: \$250 per child.
 - Walk-ins: \$15 per night (subject to availability).

Entrances at The Mecca Center

- All doors of The Mecca Center will be open for taraweeh prayers to help ease congestion
- Please exit promptly after the prayer and avoid socializing in the foyer to maintain a quiet atmosphere for those in the prayer areas.

TARAWEEH PARKING INFORMATION

• **Available Parking Locations:**

- The Mecca Center parking lot
- Anne M. Jeans Elementary School parking lot
- Church parking lot

• **Parking Guidelines:**

- Do not park in unauthorized areas, such as fire lanes, reserved spaces, or along curbsides.
- Please leave close parking spots for the elderly, women, and those with special needs.
- Observe the speed limit within all parking areas.
- Use designated drop-off and pick-up zones; never leave your vehicle unattended.
- Be respectful and follow the instructions of parking attendants.

• **Additional Notes:**

- We encourage young community members to park at Anne M. Jeans Elementary School or the nearby church parking lot and walk to The Mecca Center.
- If The Mecca Center parking lot is full, traffic security will direct vehicles to park at Anne M. Jeans Elementary School or the nearby church parking lot. Attendees should then walk to The Mecca Center.
- Traffic attendants are here to assist everyone. Please cooperate and show respect towards them.

Jazakum Allahu Khairan & Ramadan Mubarak



Share The Blessings of Ramadan! Donate for Suhoor and Iftar

Your generous donation will help provide Suhoor and Iftar for individuals and families at The Mecca Center



- Online Donation: Visit the link below and select the category “Suhoor / Iftar”
- In Person: Stop by The Mecca Center's main office to make a cash donation or use the kiosk in the foyer!

Online Donation Link: bit.ly/SuhoorIftar



THE MECCA CENTER

امساكية رمضان

February/March 2026 - Ramadan 1447



| FEB شباط | RAMADAN رمضان | DAY اليوم | FAJR الفجر | SUNRISE الشروق | DHUHR الظهر | ASR العصر | MAGHRIB المغرب | ISHA العشاء |
|-------------|------------------|--------------|---------------|-------------------|----------------|--------------|-------------------|----------------|
| 18 | 1 | WED | 5:27 | 6:44 | 12:06 | 3:46 | 5:28 | 6:46 |
| 19 | 2 | THU | 5:24 | 6:41 | 12:06 | 3:48 | 5:31 | 6:48 |
| 20 | 3 | FRI | 5:23 | 6:40 | 12:06 | 3:49 | 5:32 | 6:49 |
| 21 | 4 | SAT | 5:21 | 6:38 | 12:06 | 3:50 | 5:33 | 6:50 |
| 22 | 5 | SUN | 5:20 | 6:37 | 12:06 | 3:51 | 5:34 | 6:51 |
| 23 | 6 | MON | 5:19 | 6:35 | 12:06 | 3:52 | 5:36 | 6:52 |
| 24 | 7 | TUE | 5:17 | 6:34 | 12:05 | 3:53 | 5:37 | 6:54 |
| 25 | 8 | WED | 5:16 | 6:32 | 12:05 | 3:55 | 5:38 | 6:55 |
| 26 | 9 | THU | 5:14 | 6:31 | 12:05 | 3:56 | 5:39 | 6:56 |
| 27 | 10 | FRI | 5:13 | 6:29 | 12:05 | 3:57 | 5:40 | 6:57 |
| 28 | 11 | SAT | 5:11 | 6:27 | 12:05 | 3:58 | 5:42 | 6:58 |

| MARCH آذار | RAMADAN رمضان | DAY اليوم | FAJR الفجر | SUNRISE الشروق | DHUHR الظهر | ASR العصر | MAGHRIB المغرب | ISHA العشاء |
|---------------|------------------|--------------|---------------|-------------------|----------------|--------------|-------------------|----------------|
| 1 | 12 | SUN | 5:10 | 6:26 | 12:05 | 3:59 | 5:43 | 6:59 |
| 2 | 13 | MON | 5:08 | 6:24 | 12:04 | 4:00 | 5:44 | 7:01 |
| 3 | 14 | TUE | 5:07 | 6:23 | 12:04 | 4:01 | 5:45 | 7:02 |
| 4 | 15 | WED | 5:05 | 6:21 | 12:04 | 4:02 | 5:46 | 7:03 |
| 5 | 16 | THU | 5:03 | 6:19 | 12:04 | 4:03 | 5:47 | 7:04 |
| 6 | 17 | FRI | 5:02 | 6:18 | 12:03 | 4:04 | 5:49 | 7:05 |
| 7 | 18 | SAT | 5:00 | 6:16 | 12:03 | 4:05 | 5:50 | 7:06 |
| 8 | 19 | SUN | 5:58 | 7:15 | 1:03 | 5:06 | 6:51 | 8:07 |
| 9 | 20 | MON | 5:57 | 7:13 | 1:03 | 5:07 | 6:52 | 8:09 |
| 10 | 21 | TUE | 5:55 | 7:11 | 1:02 | 5:08 | 6:53 | 8:10 |
| 11 | 22 | WED | 5:53 | 7:10 | 1:02 | 5:08 | 6:54 | 8:11 |
| 12 | 23 | THU | 5:52 | 7:08 | 1:02 | 5:09 | 6:56 | 8:12 |
| 13 | 24 | FRI | 5:50 | 7:06 | 1:02 | 5:10 | 6:57 | 8:13 |
| 14 | 25 | SAT | 5:48 | 7:05 | 1:01 | 5:11 | 6:58 | 8:15 |
| 15 | 26 | SUN | 5:46 | 7:03 | 1:01 | 5:12 | 6:59 | 8:16 |
| 16 | 27 | MON | 5:45 | 7:01 | 1:01 | 5:13 | 7:00 | 8:17 |
| 17 | 28 | TUE | 5:43 | 7:00 | 1:00 | 5:14 | 7:01 | 8:18 |
| 18 | 29 | WED | 5:41 | 6:58 | 1:00 | 5:15 | 7:02 | 8:19 |
| 19 | 30 | THU | 5:39 | 6:56 | 1:00 | 5:16 | 7:03 | 8:20 |

Daylight Saving Time begins March 8

IQAMA OF PRAYERS

Fajr 20 min after Adhan

Dhuhr 1:15pm

Asr Feb 18-Mar 2: 4 pm
March 3-7: 4:15pm
March 8-18: 5:15pm
March 19: 5:30pm

Maghrib 5 min after Adhan

Isha 2/18 - 3/7: 8:00pm
3/8 - 3/19: 8:30pm

1st Jumuah 2/18 - 3/7:
12:00 PM
3/8 - 3/19:
1:00 PM

2nd Jumuah 2/18 - 3/7:
1:30 PM
3/8 - 3/19:
2:30pm

SHEIKHS CONTACT INFO

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Sh. Tariq Musleh

tariq@meccacenter.org

calendly.com/shtariqmusleh

630-241-2000 X-1004

Sh. Yousef Wahb

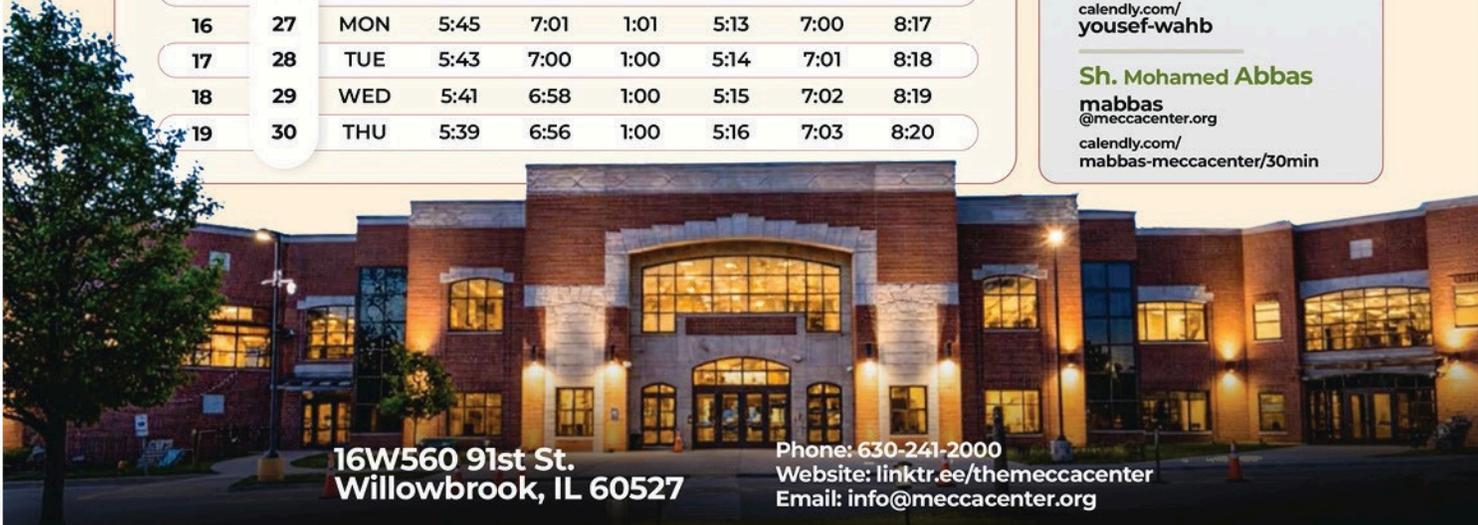
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Email: info@meccacenter.org

MEET THE RECITERS



Sh. YOUSEF ALY WAHB is an Islamic Law Instructor at the University of Windsor's Faculty of Law, the Research Director of the Qur'anic Studies Department at Yaqeen Institute for Islamic Research, and LexisNexis Canada Family Law Author. Holds a Bachelor in Islamic Studies from Al-Azhar University in Cairo, Master of Laws LL.M from Windsor Law in Canada, and is currently pursuing further academic studies at the University of Chicago.



Sh. MOHAMED ABBAS is an award-winning Qur'an reciter (qari'), he holds certifications in multiple recitation forms and is widely known for his beautiful recitation and nasheed. He previously served as Imam at the Illiana Islamic Association and founded the Noon Quranic Academy in Northwest Indiana



Sh. SENAN HAFEZ born and raised in Ras Al Khaimah, UAE, developed a strong passion for the Quran from a young age, guided by his parents. He obtained his bachelor's degree in business and information engineering from the UAE and Japan, followed by a master's degree in the US. Currently, he works as a Senior Clinical IT Manager in the biopharmaceutical industry. Senan remains dedicated to his passion for the Quran, volunteering as a Tarawih Qari at the Mecca Center in Chicago during Ramadan since 2018, where he serves his community with humility and gratitude. Inspired by multiple reciters, he honed his audio engineering and tech skills to found SoulsFX.com, a platform to spread content infused with spiritual enlightenment drawn from the Quran and Dhikr.



Sh. SABRI ELMANSOURI born and raised in Libya, is an accomplished individual with a Bachelor's in Medicine and surgery, a Master of Public Health, and a resident physician at Insight Hospital, Chicago. Alongside his medical career, he is a Munshid and Qari, having memorized the Quran with two Rewayat(Hafs and Kallon) in 1999. He served as Imam Taraweeh in Germany and Italy, and currently at the Mecca Center since 2016. Sabri is a judge for the Annual USA National Quran Competition and secured 6th place globally in the Nasheed competition in 2018.



TARAWEEH RECITERS SCHEDULE 2026

| RAMADAN | FEBRUARY | DAY | SHEIKH | Rakaa | Pages | From: | To: |
|---------|----------|-----------|--------------------|---------------|-----------|----------------|----------------|
| | | | | | From - To | Ayah /Surah | Ayah /Surah |
| | 17 | Tuesday | Sh. Mohammed Abbas | Ishaa & 1-10 | 2-14 | البقرة / 1 | البقرة / 91 |
| | | | Sh. Senan Hafez | 11-20 & Witer | 14-25 | البقرة / 92 | البقرة / 167 |
| 1 | 18 | Wednesday | Sh. Senan Hafez | Ishaa & 1-10 | 25-37 | البقرة / 168 | البقرة / 232 |
| | | | Sh. Mohammed Abbas | 11-20 & Witer | 37-49 | البقرة / 233 | البقرة / 286 |
| 2 | 19 | Thursday | Sh. Mohammed Abbas | Ishaa & 1-10 | 50-61 | آل عمران / 1 | آل عمران / 85 |
| | | | Sh. Senan Hafez | 11-20 & Witer | 61-73 | آل عمران / 86 | آل عمران / 175 |
| 3 | 20 | Friday | Sh. Senan Hafez | Ishaa & 1-10 | 73-84 | آل عمران / 176 | النساء / 35 |
| | | | Sh. Yousef Wahb | 11-20 & Witer | 84-96 | النساء / 36 | النساء / 113 |
| 4 | 21 | Saturday | Sh. Yousef Wahb | Ishaa & 1-10 | 97-107 | النساء / 114 | المائدة / 5 |
| | | | Sh. Senan Hafez | 11-20 & Witer | 108-119 | المائدة / 6 | المائدة / 69 |
| 5 | 22 | Sunday | Sh. Yousef Wahb | Ishaa & 1-10 | 119-131 | المائدة / 70 | الأنعام / 35 |
| | | | Sh. Senan Hafez | 11-20 & Witer | 132-143 | الأنعام / 36 | الأنعام / 121 |
| 6 | 23 | Monday | Guest | Ishaa & 1-10 | 143-154 | الأنعام / 122 | الأعراف / 34 |
| | | | Sh. Mohammed Abbas | 11-20 & Witer | 154-166 | الأعراف / 35 | الأعراف / 137 |
| 7 | 24 | Tuesday | Sh. Mohammed Abbas | Ishaa & 1-10 | 167-177 | الأعراف / 138 | الأنفال / 14 |
| | | | Sh. Senan Hafez | 11-20 & Witer | 178-190 | الأنفال / 15 | التوبة / 22 |
| 8 | 25 | Wednesday | Sh. Senan Hafez | Ishaa & 1-10 | 190-200 | التوبة / 23 | التوبة / 80 |
| | | | Sh. Mohammed Abbas | 11-20 & Witer | 200-211 | التوبة / 81 | يونس / 25 |
| 9 | 26 | Thursday | Sh. Mohammed Abbas | Ishaa & 1-10 | 212-223 | يونس / 26 | هود / 14 |
| | | | Sh. Senan Hafez | 11-20 & Witer | 223-234 | هود / 15 | هود / 109 |
| 10 | 27 | Friday | Guest | Ishaa & 1-10 | 234-244 | هود / 110 | يوسف / 77 |
| | | | Sh. Yousef Wahb | 11-20 & Witer | 244-253 | يوسف / 78 | الرعد / 34 |
| 11 | 28 | Saturday | Guest | Ishaa & 1-10 | 254-264 | الرعد / 35 | الحجر / 50 |
| | | | Sh. Yousef Wahb | 11-20 & Witer | 264-274 | الحجر / 51 | النحل / 72 |
| 12 | MARCH/1 | Sunday | Sh. Yousef Wahb | Ishaa & 1-10 | 275-286 | النحل / 73 | الإسراء / 39 |
| | | | Sh. Senan Hafez | 11-20 & Witer | 286-296 | الإسراء / 40 | الكهف / 26 |
| 13 | 2 | Monday | Sh. Mohammed Abbas | Ishaa & 1-10 | 296-308 | الكهف / 27 | مريم / 50 |
| | | | Sh. Senan Hafez | 11-20 & Witer | 308-320 | مريم / 51 | طه / 114 |
| 14 | 3 | Tuesday | Sh. Senan Hafez | Ishaa & 1-10 | 320-330 | طه / 115 | الأنبياء / 92 |
| | | | Sh. Mohammed Abbas | 11-20 & Witer | 330-339 | الأنبياء / 93 | الحج / 64 |
| 15 | 4 | Wednesday | Sh. Mohammed Abbas | Ishaa & 1-10 | 340-349 | الحج / 65 | المؤمنون / 118 |
| | | | Sh. Senan Hafez | 11-20 & Witer | 350-359 | النور / 1 | النور / 64 |

TARAWEEH RECITERS SCHEDULE 2026

| RAMADAN | MARCH | DAY | SHEIKH | Rakaa | Pages | | From: | To: |
|---------|-------|-----------|--------------------|---------------|-----------|---------------|---------------|-----|
| | | | | | From - To | Ayah /Surah | Ayah /Surah | |
| 16 | 5 | Thursday | Sh. Mohammed Abbas | Ishaa & 1-10 | 359-370 | 1 / الفرقان | 68 / الشعراء | |
| | | | Sh. Senan Hafez | 11-20 & Witer | 370-380 | 69 / الشعراء | 44 / النمل | |
| 17 | 6 | Friday | Sh. Senan Hafez | Ishaa & 1-10 | 381-390 | 45 / النمل | 43 / الفصص | |
| | | | Sh. Yousef Wahb | 11-20 & Witer | 391-399 | 44 / الفصص | 27 / العنكبوت | |
| 18 | 7 | Saturday | Sh. Yousef Wahb | Ishaa & 1-10 | 399-410 | 28 / العنكبوت | 60 / الروم | |
| | | | Youth | 11-20 & Witer | 411-420 | 1 / لغمان | 20 / الأحزاب | |
| 19 | 8 | Sunday | Sh. Yousef Wahb | Ishaa & 1-10 | 420-427 | 21 / الأحزاب | 73 / الأحزاب | |
| | | | Sh. Senan Hafez | 11-20 & Witer | 428-440 | 1 / سبأ | 45 / فاطر | |
| 20 | 9 | Monday | Sh. Mohammed Abbas | Ishaa & 1-10 | 440-450 | 1 / بس | 113 / الصافات | |
| | | | Sh. Yousef Wahb | 11-20 & Witer | 450-459 | 114 / الصافات | 7 / الزمر | |
| 21 | 10 | Tuesday | Sh. Yousef Wahb | Ishaa & 1-10 | 459-469 | 8 / الزمر | 22 / غافر | |
| | | | Sh. Mohammed Abbas | 11-20 & Witer | 469-478 | 23 / غافر | 18 / فصلت | |
| 22 | 11 | Wednesday | Sabri Elmansouri | Ishaa & 1-10 | 478-488 | 19 / فصلت | 48 / الشورى | |
| | | | Sh. Yousef Wahb | 11-20 & Witer | 488-497 | 49 / الشورى | 29 / الدخان | |
| 23 | 12 | Thursday | Sh. Yousef Wahb | Ishaa & 1-10 | 497-507 | 30 / الدخان | 11 / محمد | |
| | | | Sh. Mohammed Abbas | 11-20 & Witer | 508-517 | 12 / محمد | 18 / الحجرات | |
| 24 | 13 | Friday | Sh. Yousef Wahb | Ishaa & 1-10 | 518-528 | 1 / ق | 62 / النجم | |
| | | | Sh. Senan Hafez | 11-20 & Witer | 528-537 | 1 / القمر | 96 / الواقعة | |
| 25 | 14 | Saturday | Sh. Yousef Wahb | Ishaa & 1-10 | 537-548 | 1 / الحديد | 17 / الحشر | |
| | | | Sabri Elmansouri | 11-20 & Witer | 548-557 | 18 / الحشر | 18 / النفاين | |
| 26 | 15 | Sunday | Sh. Yousef Wahb | Ishaa & 1-8 | 558-562 | 1 / الطلاق | 12 / الملك | |
| | | | Sh. Mohammed Abbas | 11-16 | 563-568 | 13 / الملك | 52 / الحاقة | |
| | | | Sh. Senan Hafez | 15-20 & Witer | 568-573 | 1 / المعارج | 28 / الجن | |
| 27 | 16 | Monday | Sh. Mohammed Abbas | Ishaa & 1-8 | 574-580 | 1 / المزمل | 31 / الإنسان | |
| | | | Sh. Senan Hafez | 11-16 | 580-585 | 1 / المرسلات | 42 / عبس | |
| | | | Sh. Yousef Wahb | 15-20 & Witer | 586-590 | 1 / التكويد | 22 / البروج | |
| 28 | 17 | Tuesday | Sh. Yousef Wahb | Ishaa & 1-8 | 591-595 | الطارق | الشمس | |
| | | | Sh. Senan Hafez | 11-16 | 595-600 | الليل | العبادات | |
| | | | Sh. Mohammed Abbas | 15-20 & Witer | 600-604 | القارعة | الناس | |
| 29 | 18 | Wednesday | Sh. Yousef Wahb | Ishaa & 1-8 | 1-29 | البقرة / 1 | البقرة / 29 | |
| | | | Sh. Mohammed Abbas | 11-16 | 30-71 | البقرة / 30 | البقرة / 71 | |
| | | | Sh. Senan Hafez | 15-20 & Witer | 72-101 | البقرة / 72 | البقرة / 101 | |



RAMADAN

at The Mecca Center



IFTARS

| | | | |
|--|----------------------------|-----------------------|--|
| Community Night Lecture & Iftar | Every Monday in Ramadan | 1 Hour Before Maghreb | Dr. Ahmed Arafat, Sh. Mohamed Abbas, Sh. Yousef Wahb, & Sh. Tariq Musleh |
| TGL Community Corner Iftar | Wed, Feb 25 th | 5:30 PM | Sh. Tariq Musleh & Sh. Omar Hedroug |
| TGL Sisterhood Iftar | Wed, March 4 th | 5:30 PM | The Mecca Center and Islamic Center of Naperville |
| Unity in Diversity: Annual Interfaith Iftar | Sat, March 7 th | 5:00 PM | Interfaith Committee |

LECTURE, PROGRAM, OR EVENT

| | | | |
|---|---------------------------------------|---------------------|--|
| Post-Fajr Khatirah | Everyday | After Fajr | Dr. Ahmed Arafat, Sh. Mohamed Abbas, Sh. Yousef Wahb, & Sh. Tariq Musleh |
| Pre-Ishaa Khatirah | Everyday | Before Ishaa | Dr. Ahmed Arafat, Sh. Mohamed Abbas, Sh. Yousef Wahb, & Sh. Tariq Musleh |
| Night Tahajud | Every Sat & Sun | 3 Hours Before Fajr | Dr. Ahmed Arafat, Sh. Mohamed Abbas, Sh. Yousef Wahb, & Sh. Tariq Musleh |
| Mommy & Me Taraweeh | Everyday | During Taraweeh | |
| Children's Program | Everyday | During Taraweeh | |
| Service Project: Ramadan Gift Box The Mecca Center x Madina Community | Sat, Feb 21 st | 10:00 AM | |
| TGL Coffee Break | Thur, Feb 26 th | 11:30 PM | Sh. Tariq Musleh & Sh. Omar Hedroug |
| The Meaning of La Illaha Illa Allah: Two-Day Post Taraweeh Majlis | Sat, Feb 28 th | After Taraweeh | Sh. Yousef Wahb |
| TGL Service Project | Sun, March 1 st | 1:00 PM | Sh. Tariq Musleh & Sh. Omar Hedroug |
| Lunar Eclipse Prayer - Salat Al Khusuf صلاة الخسوف | Tue, March 3 rd | Before Fajr | Sh. Tariq Musleh |
| TGL Brotherhood Qiyam | Fri, March 6 th | 11:30 PM | Sh. Tariq Musleh & Sh. Omar Hedroug |
| The Meaning of La Illaha Illa Allah: Two-Day Post Taraweeh Majlis | Sat, March 7 th | After Taraweeh | Sh. Yousef Wahb |
| TGL Coffee Break | Sun, March 8 th | 11:00 PM | Sh. Tariq Musleh & Sh. Omar Hedroug |
| Last 10 Nights of Ramadan Program: Mothers of the Believers | Last 10 Nights of Ramadan | After Taraweeh | Sh. Tariq Musleh & Esteemed Guests |
| Laylatul Qadr Program | The 27 th Night of Ramadan | After Taraweeh | Dr. Ahmed Arafat, Sh. Mohamed Abbas, Sh. Yousef Wahb, & Sh. Tariq Musleh |





RAMADAN

with The Mecca MVMT

(YOUTH PROGRAMMING)



| Youth Taraweeh | First 20 Nights of Ramadan | Ages 10-13 | Taraweeh |
|---------------------------------|---|---------------------------------|----------|
| Recharge Brothers' Qiyam | Friday, Feb 20 th – Saturday, Feb 21 st | College and Young Professionals | Qiyam |
| Recharge Sisters' Qiyam | Saturday Feb 21 st – Sunday, Feb 22 nd | College and Young Professionals | Qiyam |
| Recharge Suhoor | Saturday, Feb 28 th | College and Young Professionals | Suhoor |
| Sisters' FNL Iftar | Friday, Feb 27 th | High School | Iftar |
| Sisters' FNL Qiyam | Friday, March 6 th | High School | Qiyam |
| Brothers' FNL Iftar | Friday, March 6 th | High School | Iftar |
| Brothers' FNL Qiyam | Saturday, March 7 th | High School | Qiyam |
| Sisters' Meetups Qiyam | Saturday, Feb 28 th | Middle School | Qiyam |
| Sisters' Meetups Iftar | Wednesday, March 4 th | Middle School | Iftar |
| Brothers' Meetups Qiyam | Friday, Feb 27 th | Middle School | Qiyam |
| Brothers, Meetups Iftar | Wednesday, March 4 th | Middle School | Iftar |









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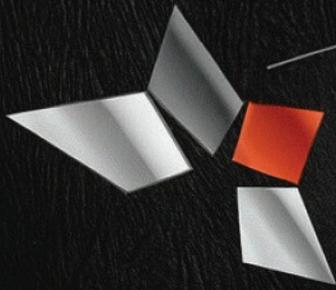
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