



# THE MINISTER

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The Holy Shrine of Imam Ali (a.s.)

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## THE MINISTER

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(It is not necessary that the trustees may agree with the writer's view.)

# Ramadan

By Moulana Syed Shamim-us-Sibtain Rizvi

The Hadith teaches us that each of us is a guide and a leader and that, in the Hereafter, each of us will be asked whether we have guided and advised others as we should in accordance with our capacity and means. If this responsibility has been taken up, none of us would be on the wrong path. We are social animals and our nature demands that each of us must have someone to check on us in the world.

The Western way of life has changed us, and we have forgotten our duty to embrace virtue and forbid vice. The saying, 'mind your own business' has been wrongly interpreted. It does not mean we should allow everyone to do whatever they like.

The mutual duties of Amr-bil-Marooif and Nahi-anil-Munkar have encouraged us to publish a monthly magazine. Inshallah, in every month the magazine will be published and Alhamdulillah the 'Ramadan' issue is now in your hands.

The Holy month of Ramadan will

again turn our lives towards the Islamic life and renew our spiritual power. The month of Ramadan is particularly related to Allah. It is the best month, and its night and days are blessed. Everybody should seek the blessings of Allah by building good character.

The comprehensive guide for humankind was revealed in Laylatul Qadr. The Night of Majesty is one of the nights in this month of Ramadan in which the Glorious Quran was revealed. This night is likely to be on either the 19th, 21st or 23rd of Ramadan.

The 15th of Ramadan was the birthday of Imam Hassan (a.s.) and the 21st of Ramadan was the martyrdom of Imam Ali (a.s.). The history of both Imams teach us how to lead our lives in this world and to deal with people and take care of them.

May Allah save the whole world, particularly the Islamic world, from every type of calamity and bring us all to act according to Islamic Law.



## A Brief Introduction to Ramadhan

Ramadan is the ninth month of the Islamic Lunar calendar and the holiest of the four holy months. It begins with the sighting of the new moon after which all physically mature and healthy Muslims are obliged to abstain from all food, drink, gum chewing, any kind of tobacco use, and any kind of sexual contact between dawn and sunset. However, that is merely the physical component of the fast; the spiritual aspects of the fast include refraining from gossiping, lying, slandering and all traits of bad character. All obscene and irreligious sights and sounds are to be avoided. Purity of thought and action is paramount. Ordained in the Quran, the fast is an exacting act of deeply personal worship in which Muslims seek a raised level of God-consciousness. The act of fasting redirects the hearts away from worldly activities, towards The Divine.

The month of Ramadan is a time for spiritual reflection, prayer, doing good deeds and spending time with family and friends. The fasting is intended to help teach Muslims self-discipline, self-restraint and generosity. It also reminds them of the suffering of the poor, who may rarely get to eat well. It is common to have one meal (known as the Suhoor), just before sunrise and another (known as the Iftar), directly after sunset. This meal will commonly consist of dates, following the example of the Prophet Muhammad, peace be upon Him. Because Ramadan is a time to spend with friends and family, the fast will often be broken by different Muslim families coming together to share in an evening meal.

Ramadan derives from the Arabic root: ramida or ar-ramad, meaning scorching heat or dryness. Since

Muslims are commanded to fast during the month of Ramadan, it is believed that the month's name may refer to the heat of thirst and hunger, or because fasting burns away one's past sins. Muslims believe that God began revealing the Qur'an to the Prophet Muhammad during Ramadan (in the year 610 C.E.). The Qur'an commands: "O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint...Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting..." (Chapter 2, verses 183 and 185). Fasting during Ramadan did not become an obligation for Muslims until 624 C.E., at which point it became the third of the Five Pillars of Islam. The others are faith (Shahadah); prayer (Salah); charitable giving

(Zakah); and the pilgrimage to Makkah (Hajj).

Another aspect of Ramadan is that it is believed that one of the last few odd-numbered nights of the month is the Laylat ul-Qadr, the "Night of Power" or "Night of Destiny." It is the holiest night of the holiest month; it is believed to be the night on which God first began revealing the Qur'an to the Prophet Muhammad through the angel Jibril (Gabriel). This is a time for especially fervent and devoted prayer, and the rewards and blessings associated with such are manifold. Muslims are told in the Qur'an that praying throughout this one night is better than a thousand months of prayer. No one knows exactly which night it is; it is one of God's mysteries. Additionally, Muslims are urged to read the entire Qur'an during the month of Ramadan, and its 114 chapters have been divided into 30 equal parts for this purpose.

When the first crescent of the sighted by a reliable source, the month of Ramadan is declared over, and the month of Shawwal begins. The end of Ramadan is marked by a three-day period known as Eid ul-Fitr, the “Festival of Fast-breaking.” It is a joyous time beginning with a special prayer, and accompanied by celebration, socializing, festive meals and sometimes very modest gift-giving, especially to children.

When Ramadan ends, Muslims give charity in a locally prescribed amount,

new moon has been officially calculated to feed one poor person in that region for one day. This is known as fitra, and is meant as another reminder of the suffering endured by many. Many Muslims also take this occasion to pay the annual alms which are due to the poor and needy, known as Zakah (2.5% of assets).

At the beginning of Ramadan, it is appropriate to wish Muslims “Ramadan Mubarak” which means “Blessed Ramadan.” At its conclusion, you may say “Eid Mubarak.”

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### **Request**

**Without your financial assistance and moral support this society can not continue its selfless activities.**

**S. I. Education Society is highly in debt due to recession in every respect and difficulties.**

**Please do donate generously.**

**I am authorised to utilize khums and other charity money in this sacred work of *Tabligh*.**

**With thanks and dua, The Patron**

## **Eighteen Reasons Why a Muslim Fasts**

Every year the month of Ramadhan comes and goes; every year we fast, yet without proper appreciation of the potentials of character building that the fasts hold for us. We find ourselves as spiritually backwards after the fast are over as when the month began. In fact our lack of knowledge of the real objectives of fasts often tends to produce an adverse effect in us, for, as is well known, the best of medicines could have ill effects if not taken in accordance with the physician's directives and instructions.

Thus it is, that the fast tends to make many of us irritable and quick tempered (expecting, as we do, VIP treatment from others, especially our subordinates and family members because of our fast) while the fast was in fact meant to mellow us into exhibiting the finer tracts of human character as illustrated by our Imams.

Imam Zaynul Abidin (a) would record the lapses of his servants during the month of Ramadhan, without telling them anything at the time. As the month would draw to its close, he would gather the servants before him and apprise them of their mistakes, for giving them at the same time and beseeching the Lord to forgive him, even as he had forgiven them. The holy Imam, Masoom that he was, only sought by this practical demonstration to draw attention of his followers to the fact that they would be accountable to God for their actions and should they desire His forgiveness, they would have to forgive their subordinates as well. This practical lesson taught by the Imam ought to be rigorously pursued during the month of Ramadhan by the followers of the Imam.

As in this case, so in other spheres of life, our attitude to fasts ought indeed to be

radically changed. We ought to welcome fasts as a practical means of reforming ourselves rather than nearly consider them as an inevitable religious bondage, eagerly awaiting to free ourselves there from at the month end to resume our ways of old again.

Besides of course being a means to acquiring the pleasure of God, for which all acts of devotion are basically meant, fasting could be used as a stepping stone to build up the various traits of character in accordance with the clear injunctions of the Qur'an itself that fasts have been prescribed with a view to developing piety in man.

In the hurry and bustle of the present day life, man often finds himself ill-equipped to battle through life's odds if he is not equipped with the proper attitude to face the various problems. While we find ourselves frustrated or look to other directions in such difficulties, we have most unfortunately overlooked the character building force that

the fasts provide us every year.

Ramadhan is a month of fasting and prayers for the Muslims. The fast consists of total abstinence from food and drink from dawn to dusk. There is however, a greater significance to fasts than mere abstinence from eating and drinking. The real objective of fasts is to inculcate in man the spirit of abstinence from sins, and cultivation of virtue. Thus the Qur'an declares that the fasts have been prescribed with a view to developing piety in man.

How are the many facets of piety sought to be cultivated through fasts? This article tries to list as concisely as possible, the various benefits the fasts would confer upon Muslims.

1. The most important consideration in undertaking a fast, as in any act of devotion, is to seek nearness to God, and seek His pleasure and Forgiveness. This itself

generates a spirit of piety in man.

2. Creating the conditions of hunger and thirst for oneself, simply in obedience to the Divine order, measures the faith of man in God and helps strengthen it by putting it to a severe test.
3. Fasting enhances through creation of artificial non-availability, the value of the bounties of God which man often takes for granted. This inculcates in man a spirit of gratitude and consequent devotion to God. Nothing else can bring home to a man the worth of God's bounties than a glass of water and a square meal after a day long fast. This also reminds man that the real joy in enjoying God's bounties lies in moderation and

restraint and not in over indulging.

4. Fasting makes us deeply conscious of the pangs of hunger and discomfort suffered by the less fortunate among our brethren. They have to put up with difficult conditions all through their lives. It thus kindles in man a spirit of sacrifice leading to change towards his suffering brethren.
5. Fasting gives man an unflinching training in endurance, a spirit of acceptance. This could well prepare him to put up with the unchangeable situations in life in the same spirit of resignation as cultivated during the fasts.
6. Fasting develops courage, fortitude, and a fighting spirit in man to surmount the heavy

odds in life with a cool and tranquil mind. It sharpens his power of concentration to overcome obstacles through a vigorous exercise all throughout the month, leading to a steeling of his will power and resolve that could help him in challenging situations in life. It is seen than many an undesirable habit which is difficult to give up, is more easily given up during the days of fasting.

7. Fasting teaches man reliance on God, and confidence in Him. Just as the vigorous state of fasting for a whole month is undertaken with His assistance, bitter situations in life could also be surmounted with His help.
8. Fasting develops a spirit of patience in man, with the realization that the

days of fasting, though seemingly unending, do have a successful and happy end. Thus is life. All bitter situations pass, and come to an end.

9. Fasting is meant to conquer anger and develop self-control in man. The vigorous effort required to put up with hunger and thirst can well be extended to conquer other infirmities of human character that lead man into error and sin.
10. Fasting inculcates a spirit of tolerance in man to face unpleasant conditions and situations without making his fellow beings the victim of his wrath. Many people, when facing discomfort and deprivation, become irritable and annoyed. This anger is then vented on those around

them. Fasting helps a man become more tolerant despite his own discomfort.

11. Fasting mellows a man and enhances his character, giving a jolt to the human instincts of pride, haughtiness, jealousy and ambition. Fasting softens his character, and clears his heart and mind of many negative emotions.
12. Fasting exposes the weakness of man in the event of his being deprived of two basic bounties of God; food and drink. It infuses into him a spirit of weakness and submission, generating humility and prayer in an otherwise arrogant being.
13. Fasting breathes the spirit of forgiveness in man towards others, as he seeks God's

forgiveness through fasts and prayers.

14. Fasting gives lessons in punctuality. Man has to adhere to a strict schedule of time in the observance of the fast.
15. Fasting could affect the economy of the individual as he is less wasteful on food and meals.
16. Fasting demands a rigid sense of discipline, mental, spiritual and physical. This forms characteristics which are an essential ingredient to success in life.
17. Fasting creates spiritual reformation in man, infusing him with a spirit of enthusiasm and zest to change and become a better human being in the eyes of God. This is an excellent opportunity,

given to believers each year, to change themselves and consequently their destinies.

The rigid abstinence of a fast regulates man's health, sharpens his intellect and enhances the qualities of his heart.

18. On the physical side, fasting cleanses the human system of the accumulated impurities of uninterrupted eating throughout the year. It prepares the body to face diseases or conditions of scarcity.

Fasting is thus a bounty in itself, encompassing within itself many bounties. It instils a spirit of reformation in man, creating a wide awakening in him to fulfil his duties towards God and man, and towards himself.

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## Activities

- English Monthly Magazine "The Minister".
- Urdu Monthly Magazine "Al-Moballigh".
- Audio Magazine "The Voice".
- Religious Madressa. (Mon, Tue and Wed).
- Islamic Library (a collection of manuscripts and printed books in Arabic, Persian, English and Urdu languages).
- Weekly Religious Gathering:
  - Thursday 8:00 pm – Dua-e-Kumayl and Majlis
  - Friday 8:00 pm – Dinner, Lectures (English & Urdu), followed by questions and answers.
  - Saturday 7:30 am – Breakfast followed by lecture on Different topics.
  - Sunday 11:00 am – (First Sunday of every month) Medical Lecture by a Doctor.

We need Momeneen's views and help.

# The Benefits of Fasting

## SPIRITUAL ASPECTS

Experience shows that a blind man generally has a stronger memory, and certain of his senses are more developed than those of an ordinary man who has sight. In other words, if certain faculties are not utilized, they may strengthen some other faculties. Similar is the relation between the body and the soul. In the weakening the body there is strengthening of the soul (spirit), even as the pruning of the branches of a tree procures more flowers and more fruit.

When an individual fasts, his conscience pricks him in the face of evil deeds, and he is more able to resist temptations. Further, the fasts make him think of the Creator more, and develop his inclinations for charity and make him taste the sweetness of obedience to the Lord.

## MATERIAL ASPECTS

Students learn for several months continuously, and then they get a summer vacation. Employees work for six days of the week, the seventh day being a holiday for leisure and rest. Man expends mental and physical energy the whole day, thereafter sleep renovates their faculties for the next day. Even the machines and tools require relaxation, and we observe this for motor cars, aeroplanes, locomotives etc. It is, therefore, not reasonable to think that the stomach and the digestive organs do not also require rest.

In fact, modern medicine has also reached the same conclusion. A large number of doctors in Switzerland, Germany, etc., prescribe for various chronic diseases, fasting, for longer or shorter period according to the

exigencies for the sickness and the physical capacities of the sick person.

They have also found that various glands secrete certain acids in the stomach on account of hunger and thirst. These acids kill many germs which produce different diseases. Statistics have also shown that several digestive and other diseases are less abundant among people who have the habit of fasting every year.

We know that man requires a change of climate, air and water from time to time. Patients recovering from illness are sent away from convalescence to a place other than their habitual living place. The more fortunate among the Westerners pass a month of summer vacation outside their home. In other words, it is necessary to change the normal habits from time to time. This is also a kind of rest. We see, for

instance that cultivators use their fields alternately and give "rest" to the soil. Continuity being harmful, it is forbidden to fast during the whole year, even for those who want spiritual benefits thereby. Experience has also shown that if one fasts for ever, it becomes a habit, and a second nature, and does not profit by it as does he who fasts with intervals. In fact, if one fasts for more than a month it does not have much effect.

To terminate this discussion, those who fast on medical prescription or even under compulsion as a discipline, do get the material benefits inherent in fasting; but there being no intention of a spiritual search, they do not benefit thereby spiritually. Believers fast with the intention of complying with the command of The Creator. They therefore have its reward for their piety, while not losing the physical and

material benefits of the fast.

## **FASTING FOR FITNESS**

### **Well-being:**

Aside from the spiritual values of fasting, there are physical rewards that come to you by our not eating for a short time. These rewards are reaped not only by the over plump person, but by anyone who fasts.

The general well being of a person on a fast has been noted by physicians. Many doctors advise fasting for patients tussling with gout, heart disease, skin disorders, general intemperance to food and drink, or excessive smoking.

### **Brain Benefit:**

Fasting is good for mental discipline and it effects spiritual uplift. The brain benefits greatly. If you are doing heavy study, preparing for a speech, or otherwise engaging in deep

concentration, you do better if fasting. Fasting sharpens your mind and makes you alert and sensitive to mental effort. You concentrate more readily if your stomach is empty and not drawing blood from the brain to digest food.

Many public speakers know well that eating before speaking reduces mental acuity and cuts down on the force of speech. They fast before an important speech and eat later. They know the brain benefits by a fast.

### **Digestive Distress Relieved:**

Other organs that are relieved by fasting are the digestive organs. The stomach, liver, pancreas, and intestines often are overworked. When the digestive system is given a vacation, eating becomes a greater joy.

### **Rejuvenator and Skin Freshener:**

Fasting has been called by a great restorer of youth and

prolonger of life. This idea stems from the fact that people who fast acquire a clearer skin, a rosier tint to their cheeks, and more youthful complexion than they had before.

People troubled with skin disorders such as psoriasis, acne, or recurrent skin infections are often advised by their physicians to eliminate sweets and fats from their diet. How much better to eliminate all foods for a time periodically, and let the skin pores have a chance to clean themselves and be free from the effects of too many sweets and fats.

### **Boon to Smokers:**

For anyone trying to stop smoking or drinking, a fast can be a boon to the body. By stopping tobacco, alcohol, and food intake for a time, a person helps the body return to normal.

Once the body is "scrubbed clean" inside, the smoker and

drinker feels so alive and alert that he does not have any desire to return to his unwise habits.

A more nearly normal appetite follows a fast, and simple foods are enjoyed with greater relish. Heavy use of condiments-pepper, spices, mustard, and ketchup, is no longer needed to make food appetizing.

### **Rest Hearts:**

If you are a heart patient you will find that a fast takes a load off your heart and your circulation. If you have been short of breath, a fast improves your breathing and by elimination of salt and water from the body, reduces tissue oedema. This condition may make it possible for you to sleep easier and with fewer pillows.

### **Side Effects:**

Some minor discomforts are noted at time during fasting. The person who fasts may be

subject to headaches; if so, he needs the fast. Other side effects of fasting, such as a feeling of weakness, palpitation of the heart, and drowsiness late in the afternoon, usually minor, disappear with a little rest.

If the person who wants to improve his diet by cutting out meat, highly seasoned gravy, rich cake, and sugary preserves goes on a fast, he hurries the process of changing. After eating heavily of these foods for sometime he cannot immediately enjoy a plain wholesome diet. His taste is so perverted that he cannot enjoy good fruit, whole-grain bread, and vegetables.

Such a fast proves more benefit than medicine, for the

abused stomach finds the rest it has long needed. Genuine hunger can be satisfied with a plain nutritious diet.

For spiritual uplift, try a fast. You will find that it draws you closer to the Creator in prayer. It makes your character stronger by the self-discipline and humble experience of denying yourself food. The double benefit is your feeling of well being, with a clearer eye, sharper brain, springier step, and greater efficiency for your work. It has been often said: "The man eager for success has the lean, hungry look". A bit of starvation can give you that eagerness in a hurry.

**Try a fast for spiritual and physical fitness!**

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# Eid Al-Fitr

Many people wonder why we celebrate Eid at the end of Ramadhan. Are we happy that Ramadhan has finished? How can we be happy that such a great month of Allah, with all its blessings and mercies, has gone away? The actual reason we celebrate Eid is not because we are glad the holy month is over, but because we are thankful to Allah for giving us the chance and the strength to carry out His commands in the blessed month. We are happy that we were able to fast and pray in Ramadhan, and have hopefully attained Taqwa, the goal of fasting.

In the Holy Qur'an Allah talks about Eid. He says in Sura al-Baqarah, ayat no.185:  
You shall complete the number (of days) and you may glorify God for His guiding you, and that you may be thankful.

Imam Ali (a) has a very beautiful hadith about Eid in

which he says: Eid is for him whose fasts have been accepted by Allah, and whose worship has been appreciated by Allah. Everyday in which you do not disobey Allah is a day of Eid. This hadith is something to think about. Every day in which we do not commit a single sin, is actually a day of Eid for us.

The Holy Prophet (s) and our Imams celebrated Eid and encouraged all Muslims to do so. They told Muslims to wear good clothes, put on perfume, and go to the mosque to recite the Eid prayer. They also said we should exchange Eid greetings, visit each other, and generally pass the day joyfully. We are supposed to remember the poor by taking out the fitrah before Eid, and visiting them and sending them gifts if we can.

The day of Eid is meant for remembering Allah. The Holy Prophet (s) says: "Give beauty to your Eid by doing Takbir".

It is said that the Prophet (s) himself used to come out of his home on the day of Eid, reciting the Takbir and glorifying Allah in a loud voice.

Let me narrate to you a beautiful story about a day of Eid during the time of our eighth Imam, Imam Ali ar-Ridha (a). Mamoon who was the Khalifa at that time, had appointed the Imam as his successor. When the day of Eid approached, Mamoon sent a message to request the Imam to lead the Eid prayer. Imam refused at first, but when Mamoon insisted he said he would lead the prayer in the same way as his grandfather the Holy Prophet (s) did. Mamoon agreed.

On the morning of Eid, Imam took a bath and changed his clothes. He put on a white turban and applied perfume. He came out of his home barefooted. He took a few steps, turned his face towards

the sky, and said the Takbir; Allahu Akber, Allahu Akber. The people of the city had flocked to see the Imam come to lead the Eid prayer. They responded loudly to the Takbir of the Imam. Allahu Akber, they said. The effect was magnetic. People began to throw off their shoes to become bare-footed like the Imam, and they all followed him to the Mosque, reciting the Takbir as they went. When Mamoon heard of the effect Imam was having on the people, he was scared. He quickly sent a message to the Imam that Imam should return to his home, and that he himself was coming to lead the Eid prayer.

Celebrating Eid unites Muslims. As a community, they get closer to work together to make it a memorable occasion. Eid prayers, and other programs held to celebrate it allow Muslims to meet and enjoy the company of one another.

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# The Amazing Quran

By Gary Miller

An interesting example of the latter type of falsification tests contained in the Qur'an is the verse which mentions the relationship between the Muslims and the Jews. The verse is careful not to narrow its scope to the relationship between individual members of each religion, but rather, it summarizes the relationship between the two groups of people as a whole. In essence, the Qur'an states that the Christians will always treat the Muslims better than the Jews will treat the Muslims.

Indeed, the full impact of such a statement can only be felt after careful consideration of the real meaning of such a verse. It is true that many Christians and many Jews have become Muslims, but as a whole, the Jewish community is to be viewed as an avid enemy of Islam. Additionally, very few people realise what such an open

declaration in the Qur'an invites. In essence, it is an easy chance for the Jews to prove that the Qur'an is false - that it is not a divine revelation. All they have to do is organise themselves, treat the Muslims nicely for a few years and then say, "Now what does your holy book say about who are your best friends in the world - the Jews or the Christians? Look what we Jews have done for you!" That is all they have to do to disprove the authenticity of the Qur'an, yet they have not done it in 1400 years. But, as always, the offer still stands open! All of the examples so far given concerning the various angles from which one can approach the Qur'an have undoubtedly been subjective in nature; however there does exist another angle, among others, which is objective and whose basis is mathematical. It is surprising how authentic the Qur'an becomes when one

assembles what might be referred to as a list of good guesses.

Mathematically, it can be explained using guessing and prediction examples. For instance, if a person has two choices (i.e., one is right, and one is wrong), and he closes his eyes and makes a choice, then half of the time (i.e., one time out of two) he will be right. Basically, he has a one in two chance, for he could pick the wrong choice, or he could pick the right choice. Now if the same person has two situations like that (i.e., he could be right or wrong about situation number one, and he could be right or wrong about situation number two), and he closes his eyes and guesses, then he will only be right one fourth of the time (i.e., one time out of four). He now has a one in four chance because now there are three ways for him to be wrong and only one way for him to be right. In simple terms, he could make the wrong choice in situation number one and then make the

wrong choice in situation number two; OR he could make the wrong choice in situation number one and then make the right choice in situation number two; OR he could make the right choice in situation number one and then make the wrong choice in situation number two; OR he could make the right choice in situation number one and then make the right choice in situation number two.

Of course, the only instance in which he could be totally right is the last scenario where he could guess correctly in both situations. The odds of his guessing completely correctly have become greater because the number of situations for him to guess in have increased; and the mathematical equation representing such a scenario is  $1/2 \times 1/2$  (i.e., one time out of two for the first situation multiplied by one time out of two for the second situation).

Continuing on with the example, if the same person

now has three situations in which to make blind guesses, then he will only be right one eighth of the time (i.e., one time out of eight or  $1/2 \times 1/2 \times 1/2$ ). Again, the odds of choosing the correct choice in all three situations have decreased his chances of being completely correct to only one time in eight. It must be understood that as the number of situations increase, the chances of being right decrease, for the two phenomena are inversely proportional.

Now applying this example to the situations in the Qur'an, if one draws up a list of all of the subjects about which the Qur'an has made correct statements, it becomes very clear that it is highly unlikely that they are all just correct blind guesses. Indeed, the subjects discussed in the Qur'an are numerous, and thus the odds of someone just making lucky guesses about all of them become practically nil. If there are a million ways of the Qur'an to be wrong, yet

each time it is right, then it is unlikely that someone was guessing. The following three examples of subjects about which the Qur'an has made correct statements collectively illustrate how the Qur'an continues to beat the odds.

In the 16th chapter the Qur'an mentions that the female bee leaves its home to gather food. Now, a person might guess on that, saying, "The bee that you see flying around - it could be male, or it could be female. I think I will guess female." Certainly, he has a one in two chance of being right. So it happens that the Qur'an is right. But it also happens that was not what most people believed at the time when the Qur'an was revealed. Can you tell the difference between a male and a female bee? Well, it takes a specialist to do that, but it has been discovered that the male bee never leaves his home to gather food. However, in Shakespeare's play, Henry the Fourth, some of the characters discuss bees and mention that the bees are

soldiers and have a king. That is what people thought in Shakespeare's time, that the bees that one sees flying around are male bees and that they go home and answer to a king. However, that is not true at all. The fact is that they are females, and they answer to a queen. Yet it took modern scientific investigations in the last 300 years to discover that this is the case.

So, back to the list of good guesses, concerning the topic of bees, the Qur'an had a 50/50 chance of being right, and the odds were one in two.

In addition to the subject of bees, the Qur'an also discusses the sun and the manner in which it travels through space. Again, a person can guess on that subject. When the sun moves through space, there are two options: it can travel just as a stone would travel if one threw it, or it can move of its own accord. The Qur'an states the latter - that it moves as a result of its own motion. To do such; the Qur'an uses a form

of the word *sabaha* to describe the sun's movement through space. In order to properly provide the reader with a comprehensive understanding of the implications of this Arabic verb, the following example is given. If a man is in water and the verb *sabaha* is applied in reference to his movement, it can be understood that he is swimming, moving of his own accord and not as a result of a direct force applied to him. Thus when this verb is used in reference to the sun's movement through space, it in no way implies that the sun is flying uncontrollably through space as a result of being buried or the like. It simply means that the sun is turning and rotating as it travels. Now, this is what the Qur'an affirms, but was it an easy thing to discover? Can any common man tell that the sun is turning? Only in modern times was the equipment made available to project the image of the sun onto a tabletop so that one could look at it without being blinded. And

through this process it was discovered that not only are there three spots on the sun but that these spots move once every 25 days. This movement is referred to as the rotation of the sun around its axis and conclusively proves that, as the Qur'an stated 1400 years ago, the sun does, indeed turn as it travels through space.

And returning once again to the subject of good guess, the odds of guessing correctly about both subjects - the sex of bees and the movement of the sun - are one in four!

Seeing as back as fourteen centuries ago people probably did not understand much about time zones, the Qur'anic statements about this subject are considerably surprising. The concept that one family is having breakfast as the sun comes up while another family is enjoying the brisk night air is truly something to be marvelled at, even in modern time. Indeed, fourteen centuries ago, a man could not travel more than thirty miles in

one day, and thus it took him literally months to travel from India to Morocco, for example. And probably, when he was having supper in Morocco, he thought to himself, "Back home in India they are having supper right now." This is because he did not realise that, in the process of travelling, he moved across a time zone.

Yet, because it is the words of Allah, the All-Knowing, the Qur'an recognises and acknowledges such a phenomenon. In an interesting verse it states that when history comes to an end and the Day of Judgment arrives, it will all occurring an instant; and this very instant will catch some people in the daytime and some people at night. This clearly illustrates Allah's divine wisdom and His previous knowledge of the existence of time zones, even though such a discovery was non-existent back fourteen centuries ago. Certainly, this phenomenon is not something which is obvious to one's eyes

or a result of one's experience, and this fact, in itself, suffices as proof of the authenticity of the Qur'an.

Returning one final time to the subject of good guesses for the purpose of the present example, the odds that someone guessed correctly about all three of the aforementioned subjects - the sex of bees, the movement of the sun and the existence of time zones - are one in eight!

Certainly, one could continue on and on with this example, drawing up longer and longer list of good guesses; and of course, the odds would become higher and higher with each increase of subjects about which one could guess. But what no one can deny is the following; the odds that Muhammad (SAWA) an illiterate, guessed correctly about thousands and thousands of subjects, never once making a mistake, are so high that any theory of his authorship of the Qur'an must be completely

dismissed - even by the most hostile enemies of Islam!

Indeed, the Qur'an expects this kind of challenge. Undoubtedly, if one said to someone upon entering a foreign land, "I know your father. I have met him," probably the man from that land would doubt the newcomer's word, saying, "You have just come here. How could you know my father?" As a result, he would question him, "Tell me, is my father tall, short, dark, fair? What is he like?" Of course, if the visitor continued answering all of the questions correctly, the sceptic would have no choice but to say, "I guess you do know my father. I don't know how you know him, but I guess you do!" The situation is the same with the Qur'an. It states that it originates from the One who created everything. So everyone has the right to say, "Convince me! If the author of this book really originated life and everything in the heavens and on the earth, then He

should know about this, about that, and so on." And inevitably, after researching the Qur'an, everyone will discover the same truths.

Additionally, we all know something for sure: we do not all have to be experts to verify what the Qur'an affirms. One's

iman (faith) grows as one continues to check and confirm the truths contained in the Qur'an. And one is supposed to do so all of his life.

May God (Allah) guide everyone to the truth.



**Important dates of this month**  
**Subject to the sighting of the moon**

1 <sup>st</sup> September 2008 .....	30 <sup>th</sup> Shabaan 1429
2 <sup>nd</sup> September 2008 .....	1 <sup>st</sup> Ramadhan 1429
4 <sup>th</sup> September 2008 / 3 <sup>rd</sup> Ramadhan 1429 .....	Moon Confronting Scorpio
5 <sup>th</sup> September 2008 / 4 <sup>th</sup> Ramadhan 1429 .....	Moon Confronting Scorpio
11 <sup>th</sup> September 2008 / 10 <sup>th</sup> Ramadhan 1429 .....	Sad Demise of Hazrat Khadija (a.s.)
16 <sup>th</sup> September 2008 / 15 <sup>th</sup> Ramadhan 1429 .....	Birthday of Imam Hasan (a.s.)
19 <sup>th</sup> September 2008 / 18 <sup>th</sup> Ramadhan 1429 .....	Shab-e-Zarbat of Imam Ali (a.s.)
20 <sup>th</sup> September 2008 / 19 <sup>th</sup> Ramadhan 1429 .....	Roz-e-Zarbat of Imam Ali (a.s.)
22 <sup>nd</sup> September 2008 / 21 <sup>st</sup> Ramadhan 1429 .....	Martyrdom of Imam Ali (a.s.)
24 <sup>th</sup> September 2008 / 23 <sup>rd</sup> Ramadhan 1429 .....	Lailatul Qadr

THE SHIA ISLAMIC EDUCATION SOCIETYSTATEMENT OF FINANCIAL ACTIVITIES  
FOR THE YEAR ENDED 31 OCTOBER 2007

	2007		2006	
	£	£	£	£
<b>Incoming Resources</b>				
Donations Received		24,521		73,671
Other Income				250
<b>Investment Income</b>				
Interest Received		-		-
<b>Total Incoming Resources</b>		<u>24,521</u>		<u>73,921</u>
<b>Direct Charitable Expenditure</b>	(4,719)		(44,428)	
<b>Management and Administration of the Charity</b>	(17,734)		(19,470)	
<b>Total Resources Expended</b>	<u>(22,453)</u>	<u>(22,453)</u>	<u>(63,898)</u>	<u>(63,898)</u>
<b>Net Incoming / (Outgoing ) Resources</b>		<u>2,068</u>		<u>10,023</u>
<b>Designated fund receipts</b>		-		-
<b>Other Recognised Gains and Losses</b>		-		-
<b>Movement in Funds</b>		<u>2,068</u>		<u>10,023</u>
<b>General fund balance brought forward</b>		146,292		136,269
<b>General fund balance carried forward</b>		<u>148,360</u>		<u>146,292</u>

**THE SHIA ISLAMIC EDUCATION SOCIETY****ANALYSIS OF RESOURCES EXPENDED  
FOR THE YEAR ENDED 31 OCTOBER 2007**

	2007 £	2006 £
<b>Direct Charitable Expenditure</b>		
Wages and salaries	-	35,304
Repairs and maintenance	143	2,211
Books and journals	-	871
Light and heat	2,865	3,960
Insurance	1,155	1,311
Depreciation	556	743
<b>Direct Charitable Expenditure</b>	<u>4,719</u>	<u>44,428</u>
<b>Management and Administration of the Charity</b>		
Printing	10,445	11,279
Stationery	42	831
Postage	4,740	5,284
Telephone and fax	652	1,118
Water and council rates	825	537
Advertising	-	21
Coach hire	-	-
Bank charges and interest	626	301
Sundry expenses	404	-
<b>Management and Administration of the Charity</b>	<u>17,734</u>	<u>19,470</u>
<b>Total Resources Expended</b>	<u>22,453</u>	<u>63,898</u>

## THE SHIA ISLAMIC EDUCATION SOCIETY

NOTES TO THE FINANCIAL STATEMENTS  
FOR THE YEAR ENDED 31 OCTOBER 2007

## 2 TANGIBLE FIXED ASSETS

	Freehold Properties £	Plant & Machinery £	Fixtures & Equipment £	Total £
Cost or valuation :				
As at 1 November 2006	148,501	16,666	9,672	174,839
Additions	-	-	-	-
As at 31 October 2007	148,501	16,666	9,672	174,839
Depreciation :				
As at 1 November 2006	-	16,181	7,931	24,112
Charge for the year	-	121	435	556
As at 31 October 2007	-	16,302	8,366	24,668
Net Book Value :				
As at 31 October 2007	148,501	364	1,306	150,171
As at 31 October 2006	148,501	485	1,741	150,727

## 3 CASH AND BANK BALANCES

	2007 £	2006 £
Cash and bank balances	353	-
	353	-

## 4 CREDITORS: Amount Falling Due Within One Year

	2007 £	2006 £
Bank overdraft	2,935	4,487
Other creditors and accruals	-	719
	2,935	5,206

## 5 DEBTORS

	2007 £	2006 £
Other debtors and prepayments	771	771
	771	771

The Minister

September 2008

**THE SHIA ISLAMIC EDUCATION SOCIETY**

BALANCE SHEET AS AT 31 OCTOBER 2007

	Note	2007 £	2006 £
angible Fixed Assets	2	150,171	150,727
urrent Assets			
ebitors and Prepayments	5	771	771
ash at bank and in hand	3	353	-
		1,124	771
editors : Amounts falling within one year	4	2,935	5,206
		2,935	5,206
Current (Liabilities) / Assets		(1,811)	(4,435)
al Assets less Current Liabilities	6	148,360	146,292
restricted Funds			
eral Funds		148,360	146,292
al Unrestricted Funds	5	148,360	146,292
stricted Funds		-	-
al Funds		148,360	146,292

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Bhalloo & Company Limited  
Chartered Certified Accountants  
50 Throwley Way  
Sutton  
Surrey SM1 4BF

Date *18-8-2008*

## Album

Mo'mineen listening to Urdu poetry at S. I. Education Society



email: [rizvi1933@yahoo.co.uk](mailto:rizvi1933@yahoo.co.uk)

To:

### Our Motto

Faith, Piety, Courage, Justness,  
Knowledge, Tolerance, Modesty,  
Abstinence, Sacrifices and  
Propagation.

### AUTHORISATION:

I am authorised by all leading  
Maraje to utilise Khums and  
other charity money for Tabligh.

*Patron, S.I.E.S.*

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