

WHERE DO WE BELONG?

By: The Patron of S. I. Education Society

The Qur'an is a Divine and Holy Book and its words are from God. It provides an authentic and comprehensive constitution for humankind, whether a person believes in it or not. The logical and philosophical verdicts cannot be denied by any man of intellect.

Every writer is biased and influenced by his own experience to a greater or lesser extent. Divine books are surely not open to discrimination. The Holy Qur'an contains a formula to enable us to judge and justify ourselves throughout our lives. From the beginning, the Holy Qur'an has classified humankind into three categories:

Believer:

- Is one who has faith in the unseen (Allah s.w.t.)



- Establishes prayer, and whatever he has he spends in the way of Allah (s.w.t.)
- Believes in the revealed books and the Day of Judgment
 - Is of the guided and successful ones.

Nonbeliever:

- Is one who does not believe whether warned or not
- His heart and hearing are sealed
- His sight is covered and a great chastisement awaits him

Hypocrite:

- Is one who says 'believe in God and in the last day of judgment' while in fact he does not believe at all.
- Attempts to deceive God but he deceives himself
- His heart is diseased and becomes worse with time
- For him there is a painful chastisement because of his lies

- Makes mischief in the earth and denies it
- Only pretends to believe when he does not
- Mocks and plays tricks on every believer
- Is deaf, dumb and blind, gives misguidance in the form of guidance
- Is an opportunist

It is said that every man knows himself best. So now according to the definitions above, we must judge ourselves and decide to which category we belong, and subsequently correct

ourselves. God forbid that find ourselves as less than believers (Mo'min) and more like hypocrites who deceive themselves. If so, we lag behind in every aspect of life.

Let us thus ponder and correct ourselves, so that we may be the true followers of Allah (s.w.t.) and the Ahlulbayt (a.s.). We should not act in a manner contrary to Islamic teachings, the true teaching which will remain until the Day of Judgment because of the sacrifice of the believers.



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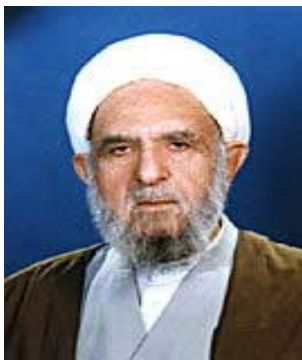
DO NOT LOOK ANYWHERE THAN YOUR HUSBAND

By: Ayatullah Ibrahim Amini

Dear lady! Before your marriage you may have had other offers of matrimony. These offers may be from rich, educated, handsome men, etc whom you may have wished to marry. Such expectations were natural before your marriage. But now that you have chosen your partner and signed a sacred covenant with him to be together for the rest of your life, then forget the past altogether. You must put aside your past wishes and forget those past offers. Do not think of any men except your husband and find peace with him. If you do otherwise you will place yourself in a strained condition.

Now that you have agreed to live with your husband, why should you be constantly noticing other man? Why

should you compare him with others? What do you achieve by looking at other men except putting yourself in a permanently miserable state and cause mental anguish for yourself?



"Imam Ali (A.S) stated: *'Whoever leaves his eyes at liberty, will always suffer through his nerves, and will be*

trapped in a permanent state of envy'.

By looking at other men and comparing your husband with them, you will find a man who does not have your husband's faults. You might then think that man is perfect, because you are not aware of the deficiencies of such a man. You regard your marriage as a failure and this thought might lead to disastrous ends.

"Mrs..., an 18-year old woman who had run away from home was arrested by the police last night. In the police station the woman said that, after three years of marriage, she gradually felt that she did not love her husband. She said: I used to compare my husband's face with other men and I regretted my marriage with him'.""



Dear Madam! If you are interested in an everlasting marriage; if you do not want mental distress; and if you want to conduct a normal life, then stop being selfish and forget your vain hopes. Do not make compliments for other men. Do not think of any man other than your husband. Do not

Do not think of any man other than your husband. Do not think to yourself:

"I wish I had married so and so;" "I wish my husband looked like...;" "I wish my

husband's job was...;" "I wish...," "I wish..." "I wish..."

I wish..., I wish... I wish... Why should you imprison yourself with these thought Why should you upset the foundations of your marriage? any of those wishes had come

true, how would you know that you would have been more satisfied? Are you sure the wives of those so-called "faultless" men are satisfied

Dear Madam! if your husband suspects that you show interest in other men, he would be disheartened and would lose interest in you. You must not cut jokes with other men or keep company with them. Men are so sensitive that they cannot even tolerate their wives to show an interest in a picture of another man.

"The Holy Prophet (SA) stated: '*Any married woman who looks at other men, would be subject to the vehement wrath of Allah!*'"''

SHIA POLITICAL THOUGHT

(ISLAM AND DEMOCRACY)

By: Dr. Ahmed Vaezi

Contemporary Islamic political thought has become deeply influenced by attempts at reconciling Islam and democracy. Muslim thinkers who deal with political debates cannot ignore the significance of the democratic system, as it is the prevailing theme of modern western political thought. Thus it is necessary for any alternative political system, whether it is religious or secular, to explore its position with regards to democratic government. In the past, prominent Islamic thinkers such as Imam Khomeini, Mirza Muhammad Hussain Nayini and al-Kawakibi maintained that a democratic Islamic form of government is a compatible and practical thesis, believing that a constitution could protect and guarantee both the



essential Islamic as well as democratic aspects of government.

In contrast to this more optimistic approach, many fundamentalist thinkers argue that Islam and democracy are irreconcilably opposed, and that there exists a clear contradiction between Islamic and democratic principles. This opinion has emerged as a result of their perception of the source from which democracy came, the creed from which it emanated, the basis upon which it has been established as well as the ideas and systems of thought with which it is currently associated. However, opposition to religious democracy is not confined to fundamentalists; advocates of a secular state also believe that the concept of

a democratic Islamic government is a paradoxical thesis, and they often refer to a selection of Islamic rulings and beliefs that they construe as antagonistic to the foundations and underlying values of the democratic system.

Other Muslim intellectuals maintain that any apparent incompatibility or conflict between the ideas of religion and democracy are caused by the misinterpretation of Islam. They maintain that there is no conflict between democracy and an understanding of religion, which is changing, rational and in harmony with accepted extra-religious criteria and values. They believe that by reinterpreting Islam and constantly reviewing and renewing its beliefs, the vision of a religious democracy would be completely feasible and indeed desirable. Consequently the question of whether or not religious democracy is feasible has given rise to four major schools of thought amongst

thinkers and Muslim political movements:

1. The implementation of Islamic laws (Shari'ah) and the establishment of an Islamic society based upon Islamic values is possible within a constitutionally Islamic and democratic political system. The participation of citizens in making political decisions can serve the socio-political aims of Islam and democracy merely acts as a system and method for the distribution of political power and a means by which citizens express their opinions.

2. There is an obvious conflict between the traditional juridical (fiqhi) based conception of Islam and democracy. The establishment of a religious democratic government is in need of a rethinking, reinterpretation and review of Islamic thought in order for it to become harmonious with contemporary global and philosophical foundations, values and implications of democracy. Therefore, the

practicality of religious democracy rests upon the reformation of traditional religious knowledge.

3. Democracy is a system of disbelief (kufr) and is totally and completely irreconcilable with Islamic beliefs and principles.

Commitment to Islam leaves no room for democracy.

4. The fourth approach arrives at the same conclusion as the third, that the idea of a democratic Islamic government is paradoxical.

However, unlike advocates of the third approach, this group emphasizes the desirability and justification of democracy, and insists that religion cannot possibly satisfy the values and foundations that democracy requires.

It is necessary to examine democracy, its various interpretations, its relationship to liberalism and some philosophical presuppositions that support this political doctrine. Many apprehensions surrounding the theory of religious democracy are

caused by conceptual ambiguities concerning the description of democracy and its possible models. We must define what it is that democracy means,

whether or not there is a unique and commonly agreed interpretation of democracy and what exactly distinguishes a democratic government from a non-democratic one. Without answering such questions it will be impossible to come to an objective and accurate conclusion regarding the issue of religious democracy.



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JURISPRUDENTIAL REASONING

(TIMES OF PRAYER)

By: Ayatullah Ja'far Sobhani

It is incumbent upon every Muslim to pray five times a day, at times prescribed by the Qur'an and the Sunna: from noon to sunset is the period for the zuhr and 'asr prayers; from sunset to the late night is the period for the Maghreb) and 'isha' prayers; and from first light to sunrise is the time for the fajr prayer.

The Shi'a believe that in the period between noon and sunset, both the zuhr and the 'asr prayers can be prayed together, the first four units of prayer pertaining to zuhr and the second set of four to 'asr. Therefore, one is allowed to pray these two sets of prayers any time within the prescribed period, without necessarily having to pray each separately, at the preferred time; however, it is better to separate the two and pray each at the preferred

time, as we shall explain below.

Imam Baqir said: 'When the sun begins to decline, the time for the zuhr and the 'asr begins; and when the sun sets, the time for the maghrib and the 'isha' begins.'⁶³

Imam Sadiq said: 'When the sun reaches its height, the time for both the zuhr and the 'asr prayers begins, except that the zuhr prayer must be said before the 'asr. You are able to perform the prayers any time before the sun sets.'⁶⁴

Imam Baqir relates that the Prophet used to pray the zuhr and the 'asr prayers together, without there being any reason or special circumstances for doing so.

In principle, the permissibility of joining the two prayers together is agreed upon, in



certain circumstances, by all schools of fiqh. On the days of Arafat and Muzdalifa [during the Hajj], all are agreed that the two prayers of zuhr and 'asr, as well as maghrib and 'isha', can be joined together; likewise, a majority of the Sunnis accept the joining of the prayers when travelling. What distinguishes the Shi'a from the other schools is that they go one step further. Based on the reasons given above—and despite upholding the principle that it is preferable to pray the prayers separately and at their respective, specific times—they accept the permissibility of joining the prayers together in an unconditional manner. The wisdom of this position, as is evident in the hadiths brought forth in this regard, derives from the principle of making the religion of Islam easy to practise for the Muslims. For the Prophet himself, on numerous occasions, in the absence of any reason (such as travelling or sickness, and so on), prayed the two prayers together in

order to make the burden of the religion light for his community, allowing him who so wishes to pray the prayers together, and him who so wishes to pray them separately.

In his Sahi, Muslim relates: *'The Messenger of God prayed the zuhr and the 'asr together, and the maghrib and the 'isha' together, without his being a traveller or in fear [of being attacked by the enemy in war-time].*



The wisdom of this position is revealed in certain narrations; in one such we read: 'The Prophet joined together the zuhr and the 'asr, and the maghrib and the 'isha'. When asked about this, he said: I did this lest my community find hardship [in the performance of the obligatory duties of Islam].'

There are more than twenty-one narrations in the collections of sound hadiths that pertain to the Prophet's joining together of the two sets of prayers, some of them relate to times of travel, others to times of sickness, stormy weather and times when one is not travelling.

The wisdom behind this practice, as seen above, derives from the principle of avoiding

hardship and making the duties of religion easy to accomplish. It is on this principle that the Shi'i school have made it permissible to join the two sets of prayer together in an unconditional manner. The way the two prayers are joined is just the same as the way in which they are joined, for all Muslims, when travelling and at the occasions of Arafat and Muzdalifa [during the Hajj].

It is sometimes thought that the reason for joining the two

prayers together is that the zuhr prayer be prayed at the last possible time (within the preferred period, that is, when the shadow of the sun-dial's pointer is the same length as itself), and that the 'asr be then prayed at the very beginning of its preferred time. In such a way, the one praying will be



able to pray each prayer within the preferred time, the one at the end of its period and the other at the beginning of its period. But such

an idea contradicts the meaning of the narrations. For, as has been said, the way in which the prayers are to be joined is the way they are joined by all Muslims at Arafat and Muzdalifa. In other words, at Arafat, both the zuhr and the asr are prayed together at the time of zuhr, and at Muzdalifa, both the maghrib and the 'isha' are prayed together at the time of 'isha'.⁶ Thus, for one who would join the two sets of prayers, it is this mode of joining the

prayers performed by the Prophet that must be carried out; one cannot pray one prayer at the end of its preferred period and then the other at the beginning of its preferred period.

In some of the narrations, the wisdom of joining the prayers is presented in terms of the ease and comfort of the community, in others in terms of relief of difficulty; the principal point is that the one who prays should be allowed to decide for himself whether to join the two sets of prayers together, for the sake of relieving him of any difficulty.

Also, one should note, on the basis of this explanation of the joining together of prayers, that the Prophet did not bring something new, insofar as a mode of joining the prayers was already permitted, even prior to his own action of joining the prayers: every Muslim could pray the zuhr at the end of its period and the 'asr at the beginning of its period.

The fuqaha' (jurists] of shi'ism have written extensively on this matter, and those interested can consult their treatises of fiqh.

REQUEST

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With thanks and dua.....The Patron

MUTUAL EXISTENCE AND JUST PEACE

MESSAGE OF NAHJUL BALAGHAH

Prof. Shah Mohammad Waseem

Our Creator and Sustainer is One, the Almighty God. Therefore, all of us must accordingly live in harmony and peace. The holy Qur'an states: "O' mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily, the most honored of you in the sight of Allah is (he who is) the most righteous of you. And, Allah has full knowledge and is well-acquainted (with all things)." Hence, our dealings with each individual, group and nations must be based on the principles of justice and peace. As ordained, life should be respected, bloodshed must be avoided, and rights should be rendered to the rightful.

Co-existence does have political overtones. Hence, it is Mutual Existence rather than simply Co-existence is

needed to develop and sustain a real humane society.

Human life is sacred, as described in the holy Qur'an: "... if anyone slew a person – unless it be for murder or for spreading mischief in the land – It would be as if he slew the whole people: And, if anyone saved a life, it would be as if he saved the life of the whole people..." Thus, man on this planet should not merely co-exist but take to mutually exist in perfectly harmonious relationship between man and man. Conflict must be managed in triangular relationship between the individuals and parties, placed at the two sides of a triangle at its base, with God, being at the top: Thus, relations between two individuals, two groups and two nations and/or two groups of nations must be sustained with reference to the Ultimate Essence – the Creator and Sustainer of the worlds. Individuals and

nations placed at the two points of the triangle at the base, must seek and sustain their relations by referring first to God at the top and then to the individual or groups and/or nations placed at the two points of the triangle at the base. Thus, the relationship will be established and sustained like this: “I”, my “God” and “You”; likewise, “You”, your “God” and “Me” at the base. This will help develop understandings and amiably solve problems. Anyone not contributing to this scheme of conflict management, must ponder over the fact that problems, in spite of all methods of conflict management in our contemporary world, do continue to remain largely unsolved. Let the world give thought to this religio-secular method as well. Mankind, as described by the holy Prophet (p.b.u.h), is in totality like the teeth of a comb. If any of it is broken or damaged, hair locks cannot be smoothed and arranged. This in itself speaks of mutuality in existence,

nurturing and developing dependable human relations with open mind. The main cause of the strife and malaise in our contemporary world is that men and nations more often do not faithfully express and speak what they believe in, and conversely do speak and express what they believe not in. Relations based and sustained with trust in God, would add to mutuality and sustainability of human relations, thus relieving mankind of tension and strife. To establish and perpetuate a genuine and just socio-economic order and harmony in living between believers of different faiths, we may refer to Nahjul Balaghah to find that only two prescriptions, as given by Imam Ali ibn Abi Talib (a.s), shall guarantee understanding, just peace and tranquility for this world to the benefit of all the mankind. Given below are the extracts from the Will of Imam Ali to his son, Imam Hasan (p.b.u.h): “My dear son! so far as you behavior with other human beings is concerned, let your

'self' act as scales to help you judge its goodness or wickedness. Do unto others as you wish others to do unto you. Whatever you like for your 'self', like for others, and whatever you dislike to happen to you spare others from such happenings. Do not oppress and tyrannize anybody because surely you do not like to be oppressed and tyrannized. Be kind and sympathetic to you others, as you certainly desire others to treat you kindly and sympathetically. Whatever habits you find objectionable and loathsome in others, abstain from developing those traits of character. If you are satisfied or feel happy in receiving a certain kind of behavior from others, you may behave with others exactly in the same manner. Do not speak about them in the way that you do not like others to speak about you. Do not speak on a subject about which you know little or nothing, and if you at all want to speak on anything or about anyone of whom you are fully

aware then avoid scandal, libel and aspersion, as you do not like yourself to be scandalized and libelled in the same manner."³

This done, understanding and just and dependable human relations would prevail, wherein no one fear the other; for, each one would know that he will beget what he would do to others. Those transgressing and indulging in objectionable behavior, would be taken care of by individuals and polity itself. In any case, magnitude of evils will be mitigated and managed easily. Thus, justice would prevail in mutual behavior between man and man, and a just peace will become the order of the day.

Applying the above mentioned rule of behavior in the international arena, misunderstandings and unfounded fears of different nations would gradually but surely disappear, rendering different nations in bonds of togetherness. Thus, the effectiveness of all international organisations including the International Monetary Fund,

International Labour Organisation and the U. N. O., would become effective and meaningful. Now, in such a set up no weak nation will carry any fear of the stronger nation/s, as is being manifested today in the contemporary world. Development and prosperity would be equitably shared. The arrogant would not be able to dominate the humble and weak. Knowledge would flow from one corner to the other in the world. Man would be man in true sense of his creation. Unity and understanding and international brotherhood would be taking firm roots. Skirmishes and war would be largely disappearing; those still insisting to take to arms would be isolated and punished by the peace loving nations jointly and severely, subject to approval of all.

Thus, the United Nations Organisation would succeed in establishing a just world order. To establish and smoothly sustain a peaceful world order,

let the leaders and rulers ponder over and act, as prescribed by Imam Ali (p.b.u.h): His orders and instructions are indicative of the principles and methods for *Jehad* (Holy War) which was always defensive, for Islam does not permit aggression and violation of human rights:

1. Never begin a war yourself, God does not like blood-shed, fight only in defence.
2. Never be first to attack your enemy; repulse his attacks, but do it boldly, bravely and courageously.
3. While declaring yourself and your deeds (*Rajuz* - A custom amongst hand to hand combatants), never waste your time, and instead of speaking about yourself, speak about God and the Holy Prophet (p.b.u.h).
4. Never follow and kill those who run away from the battle or an encounter; life is dear to them; let them live as long as death permits them to live.
5. Never kill wounded persons, who cannot defend themselves.

6. Never strip naked a dead man for his coat of arms or dress.

7. Never cut the nose or the ears of the dead to humiliate them.

8. Never take to loot and arson.

9. Never molest or outrage the modesty of a woman.

10 Never hurt a woman even if she swears at you or hurts you.

11 Never hurt a child.

12 Never hurt an old or an enfeebled person.⁴

Further, in his Instructive Letter to his Governor-designate Malik al-Ashtar, Imam Ali (p.b.u.h) wrote: "Beware of the sin of shedding blood without justification and sanction, because there is nothing quicker to bring down the Wrath of the Lord, to take away His Blessings and

Mercies; to make you more deserving of His Punishment and to reduce the span of your life than to shed innocent blood. On the Day of Judgment, God will first attend to sins of blood-shed, carried on by man of man.

Therefore, never try to strengthen your rule, position and prestige by shedding innocent blood, because this would, instead of making your position strong, will not only considerably weaken it but may also transfer your power totally, taking it away from you and entrusting it to someone else. If you intentionally and purposefully murdered a man then no excuse shall be acceptable to God or to me, because punishment of such a crime is necessary..."

Continued in the next issue...

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THE MINISTER MAGAZINE VIA EMAIL ALSO. *THANKS*

IMPORTANT DATES OF THIS MONTH

JULY 2010

RAJAB / SHABAN

1431

1st July 2010	18 th Rajab 1431
8th July 2010 25 th Rajab	Martyrdom of Imam Musa Kazim a.s.
9th July 2010 26 th Rajab	Sad demise of Hazrat Abu Talib (a.s)
10th July 2010 27 th Rajab	Me'raj & Be'that of Prophet Mohammad (s.a.w)
1 st Shaban	13th July 2010
15th July 2010 3 rd Shaban	Birthday of Imam Hussain a.s.
16th July 2010 4 th Shaban	Birthday of Hazrat Abbas a.s.
17th July 2010 5 th Shaban	Birthday of Imam Zainul Abedeen a.s.
19th July 2010 7 th Shaban	Moon confronting Scorpio
20th July 2010 8 th Shaban	Moon confronting Scorpio
22nd July 2010 10 th Shaban	Sad demise of Hazrat Khadija a.s.
27th July 2010 15 th Shaban	Birthday Imam Mehdi a.s.

(Islamic dates are subject to the sighting of the moon)

CAN NATURE REPLACE GOD?

By: Allama Sayyid Saeed Akhtar Razavi

'Nature designed this' .-'Nature adapted that'. These are the phrases frequently seen nowadays in the text-books and articles.

What is this "Nature", anyway? It is nothing but an abstract idea formed in human brain after careful study of the behavior of the things. It may be found (if it is "found" at all) within the things; it has no independent existence. And, in any case, there is no record of any conference of the "natures" of various things, held to decide how to co-ordinate their functions.

Flowers never conferred with the bees to seek the bees co-operation in their pollination, offering them, in exchange, their nectar. But we know that bees could not live a single

day without flowers; and thousands of flowers would long have been extinct but for the bees.

More puzzling are those phenomena which can not be explained by "nature's planning. When Moses fled from pharaoh the Red Sea parted, allowing him and his followers to cross to the Promised Land. Scientists

nowadays try to explain it by natural causes; an earthquake must have made the water shift at that time.

All right. But why did that supposed earthquake occur at a time when Moses and his followers desperately wanted to cross the Sea, and why it remained parted till pharaoh entered into it? And why the movement of water was reversed at that very moment when the enemy of God with

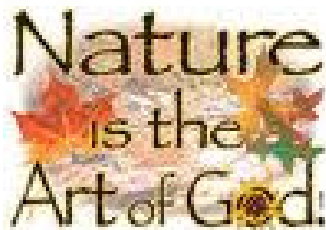


his people was in the midst of the Sea? Was it all a coincidence?

And was it a coincidence which prompted a spider to weave its cobweb at the mouth of the cave in which the Holy Prophet Mohammad (S.A) was hiding from the pagans of Mecca who wanted to murder him? And more than that, was it also a coincidence which brought a pair of pigeons to build their nest at the mouth of that very cave at thick of night and lay the eggs before morning? It was that cobweb and nest with eggs which led

the blood - thirsty enemies to believe that Mohammad (S.A) could not be in that cave, otherwise the cobweb would have been destroyed and the nest and the eggs broken!

Can that speed and timing of the pigeons and spider be explained by natural causes?



THANKS TO ALLAH (S.W.T)

Distribution of 'The Minister' has been increased by the grace of Allah (S.W.T).

May Allah accept our selfless efforts and bestow our benevolent and generous donor's long life with prosperity.....Ameen

THE TWELFTH IMAM MOHAMMED AL-MEHDI A.S

By: Rosemary (AL-Attar)

And so we come to the GUIDED ONE DIVINE,
The TWELFTH in the PROPHET'S HOLY LINE.
Regardless of doctrine, all Muslims agree
The LEADER of the present time, and all time to be,
Can only be one person, EVER-LIVING IMAM AL-MEHDI,
Whose coming has been foretold throughout history.

But who is this LEADER, this LEADER DIVINE,
The ONE WHO IS GUIDED, AND GUIDE OF ALL TIME?
Humanity witnesses in today's world
That JUSTICE and MORALS are faraway hurled.
TRUTH and HIGH PRINCIPLES are respected no more
Corruption holds mankind in its clenched jaw:
People run wildly, desperate and astray,
Searching and seeking a better way.
Injustice is rising, soon to reach its peak:
Mankind will realise 'tis IMAM MEHDI they seek.
Said the Prophet: "This world will not come to an end
Till from MY OFFSPRING comes one on whom people can depend
To lead them forth from misery and oppression
He is the TWELFTH IMAM in my descendants' succession."

IMAM MUSA AL-KADHIM once was asked
If he was the LEADER with the "great task";
"I also bring the TRUTH," he replied,
"But the TRUE LEADER known as the GUIDE
Will eliminate ALLAH'S enemies from the earth
My FIFTH DESCENDANT, unknown the time of his birth."
The Abbasid Caliphs the stories well knew,

And nervous were they that the stories be true:
They made every effort the birth to prevent
IMAM AL-ASKARI lonely sojourns in prison Spent
But none can outdo the PLANS of ALLAH:
He sits on His Throne with control from afar:
And so it happened - the TWELFTH IMAM was born,
The fifteenth of Sha'ban the auspicious morn.

Of his birth and upbringing little was known,
His boyhood he passed with his family alone.
His father was poisoned when al-mehdi was five years old
But his learning and knowledge was depths untold.
PERFECTLY CAPABLE of the task that lay ahead,
Over his FATHER'S COFFIN the prayers he himself led.
Armed with the information, that he had been seen,
The Caliph made a more thorough search than had ever been.
The hunt was not successful for did we not just say
That ALLAH'S PLAN's cannot be outdone in the slightest way?

After his fathers death the imam hardly seen;
For long years it was almost as if he had never been
Except he also appointed others as his father had before
And the shia became accustomed to seeing him no more
But thou would be used in the years to come
To a deputy acting on behalf of imam
These deputies in total four by the imam selected
Were chosen for their piety and superior knowledge perfected
One following the other the imams work they carried out
Answering the umma's problems solving them without a doubt
In A.H. three two nine, the last one passed away
It was a dismal year in which it seems death held sway
For all this year many well-know people died
Good, pious people for whom the ummah cried
Also unusual events took place in the sky

As numerous shooting stars occurred on high
After that year the IMAM was UTTERLY LOST TO VIEW
He was NEVER SEEN AGAIN, not even by a few
This period of time the PROHET has FORSEEN
“People will loose all hope, more people than have ever been”
Tradition notes: “After long years way, he will reappear
Those Shia still upholding his beliefs will be the only ones truly
sincere

Although he is absent from our view,
IMAM AL-MAHDI Is still our GUIDE TRUE;
Supervising all the world's affairs
.He is one world Loader who really cares!
The corrupt world await his reform,
Bringing justice as the norm.

The time is fast approaching when conditions will be right
For our LEADER to reappear - with promise of a future bright
But before he can come, the world must reach and extreme
With desolate people ruled by terror supreme.
Wails of starving children shatter the polluted air;
As for their parents, they no longer hear or care.
The inevitable doom of mankind is clear
Tightening around their throats a strangling noose of fear.
Human values and morals exist no more,
Torn apart is the contaminated earth, shaken to its core.
A few lone persons here and there
Await with a longing they almost cannot bear

The coming of a SAVIOUR DIVINE
AL-MAHDI, the LEADER OF ALL TIME,
Bringing EQUITY and JUSTICE long denied,
At last NOBLE TRUTH will be on their side.
That this IS OUR FUTURE, of that there's no doubt

Welcomed in joyfully, all terrors cast out.

We know there's no doubt because we are told
In the HOLT QURAN, that historic script of old,
"That ALLAH will bestow HIS FAVOUR on those considered weak
They will be the GUIDES IN FAITH ~ worthy positions to seek;
They will be given the power over the strong
An excellent position to punish those who did wrong;
But under the NEW LAW of IMAM MAHDI.
Punishment will fit the crime perfectly
he tyrants, the opressors, the criminals all –
IMAM MAHDI will bring about their deserved downfall
HIS COMING will also bring about the BIRTH
Of the ESTABLISHMENT OF ALLAH's KINGDOM on EARTH
On the whole of the planet, not a dissenter remains
As IMAM MAHDI, with TRUTH and EQUITY, JUST RULE
sustains



*“O Allah, bless Muhammad and the family of Muhammad”
“O Allah, be, for Your representative, the Hujjat (proof), son of Al-
Hasan, Your blessings be on him and his forefathers, in this hour and
in every hour, a guardian, a protector, a leader, a helper, a proof,
and an eye. until You make him live on the earth, in obedience (to
You), and cause him to live in it for a long time.”*

UNDERSTADING THE YOUNG GENERATION

The younger generations possess pure hearts and spirits which are full of sensations, emotions and enthusiasms. They are passing through the most sensitive and critical period of their lives and require guidance's, supports and sympathies. A young person is like a nascent sapling requiring the loving protection of sincere, experienced and wise gardener, against the diseases and accidents. The famous Persian poet Sheikh Sa'di said:

*A young man is like an arrow;
rigid, hard and straight.*

*But it requires a flexible and
bending bow (which is like a
wise old man) for the arrow to
hit the target.*

The cultural maturity of a society, especially the Islamic one, is proportional to the importance it attaches towards the guidance, training, and continuous endeavours towards its younger generations. Notwithstanding,

with the opinion of some people, in general training is a very difficult task, especially the training of younger generations, which is complicated and contains various delicate points. The famous German philosopher Kant has defined the training of younger generation and the governing of a country as the most difficult tasks in the world.

Unfortunately, in today's industrial societies parents, because of being surrounded by numerous mental involvements do not have the opportunity to think or ponder about the aim and philosophy of their own lives, while the moments, hours, and days pass by speedily. Very often, the days pass into nights; new day begin; and weeks and months pass by without parents finding suitable occasion to indulge into serious communications with their offspring's.

Although, the problem of raising responsible, mature, conscientious, and righteous children is a serious matter that all parents are worried about; but how to deal with the younger generations and to establish a friendly, rational, and logical



communications with them is an art, and naturally all of us are not skilled artists. So, the things remains within the chests of parents waiting for an appropriate opportunity, which very often never arises or. at least when it is already too late.

The Generation Gap, has provided you this God-given opportunity, so keenly desired by all the parents. We must deal with such important topics such as The Rights of Parents. The Child's Rights, The Responsibilities of Parents, The Teachers Rights, The Role and Necessity of Religion, Faith, and The

Hidden Treasures of the East etc. in a simple logical manner. Therefore now, instead of wishing for the right opportunity and the right time, the parents may simply present this book as a birth day gift to their children.

At this critical and sensitive juncture, when the enemies are determined to destroy all spiritual values of dear Islam with the empty materialistic ones; more than any other time in the past, there is a need to build the ideal monotheistic younger generations who could culturally and ideologically defend the fortress of Islam.

We, the Muslim parents have a duty to produce a generation who must believe that Allah is Great: Greater than all the power of which men might be afraid of; Greater than any body who could dare to challenge His created laws.

They must appreciate that Allah is not only the God of his race, his country, and mankind; but also belongs to tiny creatures such as bees and ants. He is the Creator of stars, sun, moon, heavens, milky ways and other galaxies. This future generation should be free from all sorts of prejudices, narrow-mindedness, nationalism, sectarianism, shortsightedness and should think about the domain of Islam for beyond the narrow limited national boundaries. They must consider themselves like a fish in the ocean of Towheed (Monotheism) as proclaimed by Allahamah Iqbal Lahori, fifty years ago.

The success of the Islamic movement in the near future will depend if we could bestow upon the young generations the enlightenment regarding the Principles, Beliefs, Monotheism, Day of judgement, Prophet hood, Imamah, Will of Allah, Ethics, Purification of Self, Desirable Characteristics, Forbidden Characteristics, and Social

Obligation etc. They should be thoroughly familiar with the discourses of the Holy Qur'an and narrations about Patience, Jihad, World, and Hereafter.

They must be knowledgeable about the international political issues; identify the friends and foes; be aware about the enemy onslaughts and tactics and should know how to counteract them. We, the Muslim parents are duty bound to make the younger



generation familiar with all the key issues facing the Islamic Ummah. Simultaneously, we must do our utmost to produce, the younger generation who could orient their lives with the Holy Qur'an.

May Allah bless all the present, and coming future Muslim generations to pay heed to the wisdom of the

following verses of The Holy Qur'an, given by Luqman — the wise to his son:

*"O my son!" (said Luqman),
"If there be (but) the weight of
a mustard-seed and it were
(hidden in a rock, or
(anywhere) in the heavens or
on earth, God will bring it
forth: for God understands the
finest mysteries, (and) is well-
acquainted (with them)."
(31:16)*

In this modern glittering age of science and technology in the present 20th century, together with the worldly education, if we could produce a generation, who could feel the presence of Allah in their daily lives, then we as parents must thank Him for giving us the blessing of discharging our obligations successfully.

ACTIVITIES OF S.I.E.S

English Monthly Magazine "The Minister".

Urdu Monthly Magazine "Al-Moballigh".

Islamic Library (a collection of manuscripts and printed books in Arabic, Persian, English and Urdu languages).

Weekly Religious Gatherings:

Wednesday 11:00 am	Elderly Group Meeting
Thursday 8:00 pm	Dua-e-Kumayl
Friday 8:00 pm	Dinner, Lectures (English & Urdu), followed by questions and answers.
Everyday 6:30 pm	Religious Madressa
Sunday 11:00 am	First Sunday of every month Medical Lecture by a Doctor.

GOOD MANNER'S AS TAUGHT BY THE HOLY PROPHET p.b.u.h

- ❖ Avoid sitting with stingy people
- ❖ Don't sleep between people who sit
- ❖ Don't eat and drink with your left hand
- ❖ Don't eat those food you have taken out between your teeth
- ❖ Don't break your knuckles
- ❖ Don't look at the mirror in the night
- ❖ Don't look at the sky while in salaah
- ❖ Don't spit in the toilet
- ❖ Don't clean your teeth with charcoal
- ❖ Sit and wear your trousers Don't break tough things with your teeth
- ❖ Don't blow on your food when it's hot
- ❖ Don't look for faults of others
- ❖ Don't talk between iqamat and azan
- ❖ Don't speak in the toilet.
- ❖ Don't speak tales about your friends
- ❖ Don't antagonize your friends
- ❖ Don't look behind frequently while walking
- ❖ Don't stamp your feet while walking
- ❖ Don't be suspicious about your friends
- ❖ Don't speak lies at anytime
- ❖ Don't smell and eat
- ❖ Speak clearly so others can understand
- ❖ Avoid travelling alone
- ❖ Don't decide on your own but consult osiers who know
- ❖ Don't be proud of yourself
- ❖ Don't be sad about your food
- ❖ Don't boast
- ❖ Don't chase the beggars Treat your

- | | |
|--|--|
| <ul style="list-style-type: none"> ❖ Be patient when in poverty ❖ Assist a good cause ❖ Think of your faults and repent ❖ Do good to those who do bad to you | <ul style="list-style-type: none"> ❖ Be satisfied with what you have ❖ Don't sleep too much- it will cause forgetfulness ❖ Repent at least 100 times a day ❖ Don't eat in darkness ❖ Don't eat mouthful |
|--|--|

THE CHAMELEON

The clever chameleon can change it's colour
Whenever danger nears
But I'm not really over impressed,
Us humans have done it for years

We can wake up in a black mood
Turn our skin brown in the sun
Be really green with envy
Sometimes turn yellow and run

A shy girl is a shrinking violet
I've been known to turn red with rage
To my shame I've turned white with fear
And sadly. I'm now going grey with age

So is the chameleon really so clever
I've thought until I'm black and blue
Maybe us humans might have the edge
I'm convinced we have - Are you ?

COMMANDMENTS OF ISLAM

Compiled by: Tthe Patron of S. I. Education Society

Hujatt-ul Islam S.S. Rizvi

MUSHAREKAT

(Association)

DECREE 48

Association of other person in performing wozu is not allowed when the devotee is healthy. To get help in bringing water is not objectionable.

PURE WATER

DECREE 49

Water must be pure without mixing any thing in it. The water of Sea or river is considered pure water.

LEGAL WATER

DECREE 50

Water, its container and the place where wozu is being performed must be legal.

HARMFUL

DECREE 51

Performing wozu must not be harmful to the devotee otherwise Tayammum is necessary instead of wozu.

TAHIR WATER

DECREE 52

Water must be tahir for performing wozu.

DOUBTFUL WATER

DECREE 53

If two identical containers hold water but, one is tahir and the other is najis, and the tahir water cannot be distinguished then neither should be used for wozu because of the uncertainty.

TAHARAT OF THE PARTS OF BODY

DECREE 54

(a) The parts of body which are being used in wozu must be tahir before performing wozu.

II. ENOUGH TIME

(b) If the time of praying obligatory Salat or a part of it is being used up by performing wozu then Tayammum is necessary instead of wozu.

II PREVENTION

(c) Any thing on the body which can prevent the water of wozu reaching the skin must be removed; if possible, otherwise wozu-e-Jabira should be performed.

GHUSL OBLIGATORY BATHING DECREE 55

Bathing after sexual Intercourse
GHUSL-E-JANABAT

There are two causes of janabat

1. Sexual discharge (male or female). Women do not have semen.
2. Sexual intercourse even without discharging semen, (whether legal or illegal).

DECREE 56

There are three signs for semen :

1. Emission of semen with sexual intention.
2. Weakness felt after emission.
3. Ejaculation (the spurting sensation).

INTERDICTIONS AFTER POLLUTION (Discharge of Semen)

DECREE 57

1. Touching the verses of the Holy Qur'an, and the names of Allah, Prophet, the Imams and Bibi Fatima (A.S.).
2. To stay in a mosque is not allowed but to pass through its gates is allowed.
3. Entering the Mosque of the Nabi (Prophet) in Medina and Khanae-Ka'aba in Mecca is not allowed even to pass through the gates.
4. To read and recite the following verses and suras.
 - (a) Sura Iqra
 - (b) Wan-Najm
 - (c) Alif-Larn-Meem-Sajda
 - (d) Ham Meem Fusselat
5. Leaving a thing in a mosque even while passing through the mosque is not allowed.

DECREE 58

The above five acts are not also permitted for a woman who is in the period of discharging after giving birth to a child or menstruating.

DECREE 59

There are two ways of performing Ghusl.

1. Tertibi

2. Irtemasi

1. Tertibi: After removing najasat from the body, wash head and neck, then the right side of the body then the left side wash each part thoroughly'

DECREE 60

While washing the right side of the body, some parts of the left side of the body must be washed and also, while washing the left part of the body, some part of the right side of the body must be washed : the

Urination organ (front side) and back side (exertion part) must be included while washing the right side as well as the left side of the body.

DECREE 61

2. Irtemasi: Complete immersion in the water (complete dip in the water) with the intention of ghusl, the water should also reach all

parts of the body even beneath the feet.

DECREE 62

If one has to perform several ghusl (obligatory or mustahab), doing one with the niyat of several is enough.

DECREE 63

Wozu, after having performed ghusl-e-janabat, is not allowed, prayers can be offered after ghusl-e-janabat without performing wozu.

DECREE 64

Conditions for ghusl:

1. Niyat (intention).
2. To wash the whole body.
3. Torteeb (Proper Order).
4. Pure water.
5. Legal place to perform ghusl.
6. Legal Water.
7. Performance of ghusl without the assistance of others.
8. Water should not be harmful to the body.
9. Before ritual performing ghusl, Najasat must be removed from the body.

DECREE 65

Ghusl-e-mas-e-mayyat (ghusl after touching dead body) If a person touches a dead body (of muslim or kafir) after it has cooled down, ghusl must be performed.

DECREE 66

Ghusl-e-mayyat (Bathing a dead body) Way of performing ghusl-e mayyat A series of three baths by different types of water.

1. Water mixed with berry leaves (bor).
2. Camphor's water ; much camphor should not be added.
3. Plain and pure water. Without mixing anything in it.

(a) The bathing must be performed in tarteeb (the Proper order of action).

(b) in each of the baths ghusl should be performed as described in the foregoing decrees.

(c) All najasat should be removed from the corpse, thus making it tahir before ghusl is given

(d) The private parts of the body i.e urination and defecation part of the dead body must be covered from the sight.

DECREE 67

Preparation for Coffin.

1. After the three baths, three pieces of white cloth are used to dress the body.

2. The first piece of cloth is called the Lung and is wrapped around the body, covering an area from the stomach to the knees.

3. The Second piece of cloth is called the Kurta or I Peerahan and has a hole made in it to pull over the head, so that it covers the body from the shoulders to the calves.

4. The third piece of cloth should at least be ample enough to cover the entire body from head to foot and all around.

DECREE 68

The manner of giving hunut:

It is necessary to put camphor on the following places.

1. The forehead
2. Both palms.
3. Both knees.
4. The toes of both feet

DECREE 69

For one who has died in ehrām (on the hajj), it is not allowed to put camphor on the indicated places, providing that he has performed tawaf of umra.

DECREE 70

The manner of praying (namaz'e-mayyat) this namaz is obligatory for dead persons who had reached the age of six or more.

DECREE 71

After stating niyyat, one must perform five takbir. After the first takbir, the devotee should recite ;

Ashhaddo un la ilaha illal-lah
wa ashhaddo unna
Mohammadan Raso-lul-lah.

After the second takbir, he should recite :

Allahumma Salle Ala
Mohammadin wa Ale
Mohammad.

After the third, takbir he should recite, Allahummaghfir lil moumaineena wal-moumainat wal muslaimina wal-muslaimnat.

After the fourth takbir, he should recite :
Allahummaghfir la-hazal-mayat.

After the fifth takbir finishes the namaz, except in the case of a child who had not yet reached the age of puberty, in which case the following is recited :

All!ahomma)'alho le-abawaihe
wa lana Salafan wa fratan
wa Ajan.

BURIAL OF CORPSE DECREE 72

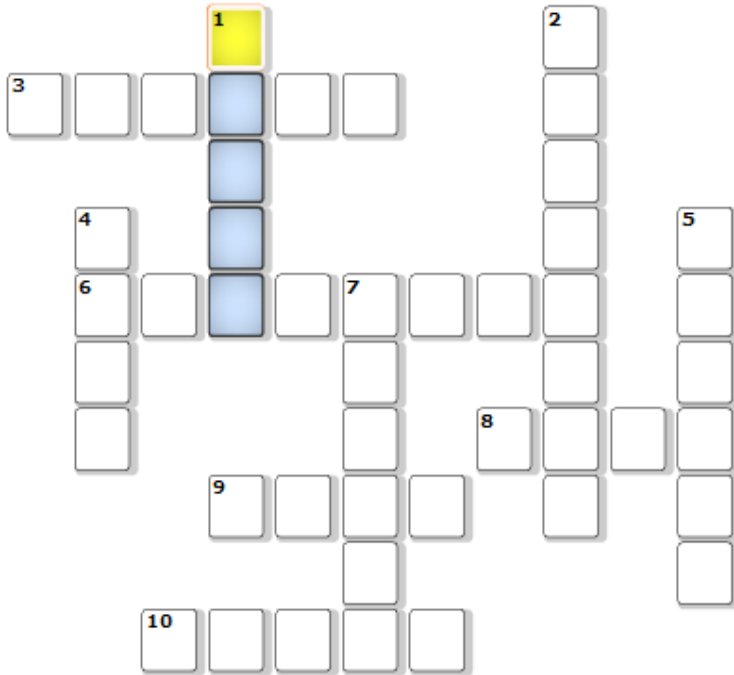
The corpse must be buried in such a way that animals should not be able to reach it and so that it may not spread contamination*

DECREE 73

The corpse must be laid in the grave with its face facing Qibla on its right-side e.g. feet towards East and head towards west in Iran.

CROSSWORD

By: N. Sibtain



ACROSS

- (3) You are a ____
- (6) Our beloved prophet?
- (8) Muslims must do this once in their lifetime
- (9) The first letter of the Arabic alphabet
- (10) The book of Allah

DOWN

- (1) The Arabic word for God
- (2) The month of fasting
- (4) The Arabic for faith
- (5) Place of worship
- (7) The City of our Prophet