

JOINT EFFORTS FOR UNITY

By: The Patron of S. I. Education Society

Whenever celebrations or commemorations commence they remind *us* of the day's importance, which reinforces and strengthens the idea to unite and work in harmony.

Father's Day and Mother's Day also remind us of the importance of parents, and can be celebrated in any way you like but individual efforts will give us less effect than collective ones.

Naturally, if we celebrate or commemorate collectively through every means we have, all around, the atmosphere will reflect and convey the same message with more enthusiasm. All five of our senses will be inspired with the same idea. Radio, TV and press can play the role very effectively.

Holidays on such occasions will enable us to recall the importance of that day.



The aim and purpose of Unity Week is to discuss the problem and find solutions, and to stand united against the common enemy who always divides and rules over us and create enmity among us for

his own benefit.

Imam Khomeini introduced the idea of Unity Week for Islam *Ummah* in the political environment and tactics of the superpowers.

The enemies and their agents always place obstacles and hurdles in the way of progress. There is no remedy or solution to avoid them but to recognize them in the society. Every member of the Islamic *Ummah* should stand against

them and unmask them, and the sheep skin which the wolf has put on must be taken off.

With unity, we can overcome every difficulty and with its strength and motive power everything can be achieved.

Bosnia is a clear-cut problem that every layman can understand. Who is behind the curtain but the so-called leaders and ruler of Islamic states who are not true Muslims.. They are the hurdles everywhere. Only

unity of Islamic *Ummah* is the solution. We can achieve unity if we hold the idea from grass roots. Everywhere, Unity Week must be observed and every Muslim must stand against them according to his/her capability.

Allah (s.w.t.) says in His Qur'an:

'...Allah does not change the condition of a people until they change their own condition...' (13:11)

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SIES 2010 CALENDAR**

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BE A COMFORT FOR YOUR HUSBAND

By: Hujjatul Islam Ibrahim Amini

The burdens of life weigh heavily upon the shoulders of men since they are responsible for maintaining and supporting their families. In fulfilling this responsibility, the man of the household must confront many problems and obstacles outside of the home. Some of these problems may be the pressures of work, the hassles of traffic and commuting from the office to home, concerns over economical and political issues of the day, empathy and concern for friends and colleagues, and the pressures of trying to improve the living conditions of his family.

The amount of preoccupations and pressures upon a responsible man is enormous and multifaceted. It is no wonder that the average lifespan of a man is less than



the woman. In order for the human being to be able to cope with the burdens of life it is necessary to have someone to listen to and sympathize with him.

Your husband is no exception. He may feel alone and in need of finding refuge and comfort amidst these pressures. It is natural that the man looks towards his wife and family as a source of comfort and relief. Therefore, anticipate his expectations and needs. Be cordial and warm when he first returns home after working and have refreshments or let him feel that you are at his disposal to care for his needs. Try not to overwhelm him with criticizing him the minute you see him. Let him rest and recover his strength before putting up the demands of the family's personal issues. When

your husband comes home, try to have a smile and a warm greeting for him. Attend to his physical needs of fatigue, hunger, and thirst. Then ask him about his problems. If he is not willing to talk, be a good listener and sympathize with him.

Try to express your genuine concern and then help him realize that the problems are not as impossible and huge as he had thought. Give him encouragements of support to help him cope with the issues. You can say something like this: These problems are being faced by many people. With a strong will-power and patience, it is possible to overcome the difficulties as long as one does not let the problems get the better of you. These problems, as a matter of fact, are tests as well as builders of the true character of a person. Do not despair. You can solve them through determination and perseverance. If you have some ideas on handling the problems, share them with

your husband. If not, maybe you can suggest a good friend who is more qualified.

Dear lady! at times of difficulty, your husband is in need of your attention and love. You should come to his aid and nurse him like a sympathetic psychiatrist and wife. What a psychiatrist could give the amount of care that you would give? Do not underestimate your ability to soothe and strengthen him. There is no one more devoted and concerned over your husband's well-being other than yourself. He would be able to draw strength from your devotions to him and cope with his problems which will relieve his emotional and mental pressures.

Consequently, the mutual bond of respect and love would also be greater which can only lead towards strengthening your marital relationship.

"In a Tradition, Imam Sadiq (AS) stated:

'There is nothing better in the world than a good wife. And a good wife is the one whose husband, becomes glad upon seeing her'.

"In another Tradition, Imam Rida (AS) stated:

'There are a group of women who raise many children.

They are kind and sympathetic. They support their husbands in times of difficulty and in the affairs of this world and the next.

These women do not commit any acts which would incur a loss upon their husbands nor multiply their difficulties”



AL-QURAN

“And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect” (30:21)

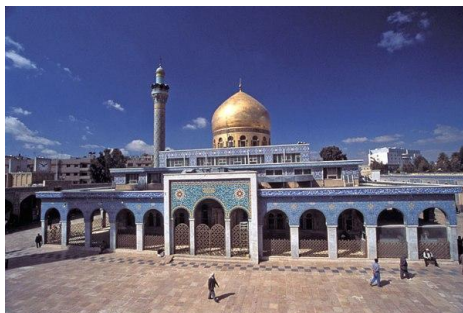
ZIYARAT OF HAZRAT ZAINAB (A.S)

Peace be upon you, Oh daughter of the Chief of prophets.

Peace be upon you, Oh daughter of the Master of the sanctuary and
the banner.

Peace be upon you, Oh daughter of him who was made to ascend to
(highest) heaven and reached the station of two bows' length (to
Allah) or even closer.

Peace be upon you, Oh daughter of the Leader of the pious.



Peace be upon you, Oh daughter of the support of the sincere friends
(of Allah)

Peace be upon you. Oh daughter of the Leader of the Deen.

Peace be upon you. Oh daughter of the Commander of the faithful.

Peace be upon you, Oh daughter of him who struck with the sword of
two blades.

Peace be upon you, Oh daughter of him who prayed towards the two qiblahs [Jerusalem, then Mecca].

Peace be upon you, Oh daughter of Muhammad, the chosen.

Peace be upon you, Oh daughter of Ali, the content (with the decree of Allah).

Peace be upon you, Oh daughter of Fatima, the radiant.

Peace be upon you, Oh daughter of Khadija, the elder.

Peace be upon you. Oh righteous one, pleasing (to Allah).



Peace be upon you, Oh learned, rightly guided one.

Peace be upon you, Oh generous, noble one.

Peace be upon you, Oh pious, pure one.

Peace be upon you, Oh you who were thoroughly tested by sufferance like Husayn, the oppressed.

Peace be upon you, Oh you who were kept far from your home.

Peace be upon you, Oh you who were held captive in cities.

SHIA POLITICAL THOUGHT

By: Dr. Ahmed Vaezi

Ayatollah Khomeini, in a revolutionary view, stated that although the implementation of shari'a is very important, it is not the ultimate goal. Islamic laws (shari'a) serve as a means to achieve the primary aim embodied in the protection of Islam and the extension of Justice.

For him the Islamic State Islam and the extension of Justice. For him the Islamic State is not merely one part of Islam amongst others, but it is Islam itself, consequently the significance of Islamic laws overshadowed by the significance of protecting the Islamic system and the interest (maslahat) of Islam. He expresses the view during his lectures in Iraq - the seminary of Najaf- the view during his lectures in Iraq - the seminary of Najaf years before the Islamic Revolution in Iran.



After the Islamic Revolution in Iran he explored this view more explicitly. In his famous letter to Ayatollah Khomeini

(the current wali al-faqih), he insists that the authority of the Prophet and Imams to govern is not only a first order divine law but also it has priority over others such as praying, fasting, Hajj and so on. He writes:

The government or the absolute guardianship (al-wilayat al-mutlaqa) that is delegated to the noblest messenger of Allah is the most important divine laws and has priority over all other ordinances of the law. If the powers of the government restricted to the framework of ordinances of the law then the delegation of the authority to the Prophet would be a senseless phenomenon. I have to say

that government is a branch of the Prophet's absolute Wilayat and one of the primary (first order) rules of Islam that has priority over all ordinances of the law even praying fasting and Hajj ...The Islamic State could prevent implementation of everything - devotional and non devotional - that so long as it seems against Islam's interests

Unlike conditional authority (wilayat al-muqayada) that restricts the right of the faqih for issuing governmental orders solely in permissibility cases (mubahat), wilayat al-mutlaqa, by definition, is a juridical view concerning the dominion of the just faqih to issue governmental orders even if it is in opposition with some obligatory Islamic laws.

As has become clear from the current discussion, the meaning of wilayat al-mutlaqa is totally different from 'absolutism' and the establishment of a totalitarian

and dictatorial government. Some qualifications and conditions are essential for the wali al-faqih such as justice, piety and the necessary socio-political perspicacity. So, if he fails to meet one of them, he will be dismissed. In the constitution of Islamic Republic of Iran a group of experts elected by people supervise and control the leader. This constitution in article 111 says:

Whenever the leader becomes incapable of fulfilling his constitutional duties, or loses one of the qualifications mentioned in Article 5 and 109, or it becomes known that he did not possess some of the qualifications initially, he will be dismissed. The authority of determination in this matter with the experts specified in Article 108.

As I indicated before, in Imami Political Jurisprudence 'wilayat al-mutlaqa' is a new term. Imami fuqaha usually use other terms such as

‘wilayat al-amma’ and ‘neyabat al-Amma’ to refer to the authority of faqih. Imam Khomeini applied the term publicly, and then in 1990 it was enshrined in the constitution of Islamic Iran. Article 57 says:

The power of government in the Islamic Republic are vested in the legislature, the judiciary, and the executive powers, functioning under the supervision of the absolute religious leader and the leadership of the ummah.

TAKE TIME TO...

Take time to carry out charity: it is the key to Heaven.

Take time to think: it is the source of all power;

Take time to play: it is the secret of perpetual youth;

Take time to read: it is the fountain of wisdom;

Take time to pray: it is the greatest power on earth;

Take time to love and be loved: it is a God-given privilege.

Take time to be friendly; it is the road to happiness;

Take time to laugh: it is the music of the soul;

Take time to give; it is too short a day to be selfish;

Take time to work: it is the price of success;

JURISPRUDENTIAL REASONING (IJTIHAD)

By: Ayatullah Ja'far Sobhani, Qum

The Sunna of the Holy Prophet has been recorded and transmitted by a group of his companions for future generations; his speech, his declarations and his actions are all so many divine evidences and are to be followed. Therefore, if a companion should relate a saying of the Prophet, and the requisite conditions of verification are fulfilled, it is to be accepted and acted upon accordingly.

Likewise, should a companion shed light on the meaning of some word in the Qur'an, or relate some event relevant to the age in which the prophetic mission was being accomplished, or some other matter, his narration is to be accepted, once the requisite conditions of verification are fulfilled.



But if a companion mentions some opinion or inference of his own in respect either of a Qur'anic verse or a hadith, or if some saying of his is transmitted and it is not clear whether this is a saying of the Prophet or his own opinion, then this will not be regarded as an evidence, since

the opinion of one *mujtahid* does not carry any evidential weight for other *mujtahids*. Thus, when it comes to acting on the basis of these sayings, one must distinguish carefully between those statements of a companion pertaining to his own *ijtihad* and opinion, on the one hand, and those statements which relate the sayings of the Prophet, on the other. The Imami Shi'a act on those statements of the companions which relate some

aspect of the Sunna of the Prophet.

It is incumbent upon each Muslim to attain certainty in respect of those principles in which he has faith. It is not permitted to follow others without being certain of these principles oneself. Insofar as these principles of faith are few in number, and the intellect has access to clear evidence regarding each of them, the attainment of certainty in respect of these essential theological principles will be straightforward for most persons.

But the applications of these principles, along with the different juristic rulings, are of a more voluminous nature, knowledge of which presupposes extensive preliminary study, such as is beyond the scope of most people.

Thus, the majority of people, according to the dictates of human nature and the opinion of the wise alike, *must* refer to the *mujtahids* and scholars for

guidance as regards the rulings of the Shari'a, and thereby accomplish correctly their religious obligations.

In principle, man is a knowing agent, that is, his actions are based on a foundation of knowledge; should he gain knowledge himself, so much the better, but failing this, he receives help from the knowledge of others. Here we must note carefully that following a fully qualified *mujtahid* is an expression of the principle of referring to a specialist, and as such, has nothing to do with the fanatical and unthinking 'following' of the kind that flows from nationalism, racism or other forms of extremism.

Some contested legal rulings

The religion of Islam is composed of belief ('knowledge of reality'), and law ('commands and prohibitions'); these two elements are also expressed as *usul'al-din* ('principles of religion') and *furu'al-din*

(‘details of religion’) .In the discussions above, we have tried to show the rational basis of some of the fundamental Shi’i beliefs, and we have explained the Shi’i perspective on the means *oi* establishing the credibility of the hadiths of

the Prophet and the *ahl al-bayt*. Now it is necessary to allude briefly to the juristic method of the Shi’a, and to call attention to some of the issues in their jurisprudence which evince a distinctively Shi’i perspective.

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.

LIVES OF THE 12 IMAMS

The First Imam

By: Allameh Sayyed Muhammad Husayn Tabatabai

Amir al-mu'minm Ali upon whom be peace—was the son of Abu Talib, the Shaykh of the Banu Hashim. Abu Talib was the uncle and guardian of the Holy Prophet and the person who had brought the Prophet to his house and raised him like his own son. After the Prophet was chosen for his prophetic mission, Abu Talib continued to support him and repelled from him the evil that came from the infidels among the Arabs and especially the Quraysh.

According to well-known traditional accounts Ali was born ten years before the commencement of the prophetic mission of the Prophet. When six years old, as a result of famine in and around Mecca, he was requested by the Prophet to leave his father's house and

come to the house of his cousin, the Prophet. There he was placed directly under the guardianship and custody of the Holy Prophet.



A few years later, when the Prophet was endowed with the Divine gift of prophecy and for the first time received the Divine revelation in the cave of Hira', as he

left the cave to return to town and his own house he met Ali on the way. He told him what had happened and Ali accepted the new faith. “ Again in a gathering when the Holy Prophet had brought his relatives together and invited them to accept his religion, he said the first person to accept his call would be his vicegerent and inheritor and deputy. The only person to rise from his place and accept the faith was Ali and the

Prophet accepted his declaration of faith. as Therefore Ali was the first man in Islam to accept the faith and is the first among the followers of the Prophet to have-never worshiped other than the One God.

Ali was always in the company of the Prophet until the Prophet migrated from Mecca to Medina. On the night of the migration to Medina (hijrah) when the infidels had surrounded the house of the Prophet and were determined to invade the house at the end of the night and cut him to pieces while he was in bed, Ali slept in place of the Prophet while the Prophet left the house and set out for Medina. After the departure of the Prophet, according to his wish Ali gave back to the people the trusts and charges that they had left with the Prophet. Then he went to Medina with his mother, the daughter of the Prophet, and two other women. In Medina also Ali was constantly in the company

of the Prophet in private and in public. The Prophet gave Fatimah, his sole, beloved daughter from Khadijah. to Ali as his wife and when the Prophet was creating bonds of brotherhood among his companions he selected Ali as his brother.

Ali was present in all the wars in which the Prophet participated, except the battle of Tabuk when he was ordered to stay in Medina in place of the Prophet. "He did not retreat in any battle nor did he turn his face away from any enemy. He never disobeyed the Prophet, so that the Prophet said, "Ali is never separated from the Truth or the Truth from Ali"

On the day of the death of the Prophet, Ali was thirty-three years old. Although he was foremost in religious virtues and the most outstanding among the companions of the Prophet, he was pushed aside from the caliphate on the claim that he was too young and that he had many enemies

among the people because of the blood of the polytheists he had spilled in the wars fought alongside the Prophet. Therefore Ali was almost



completely cut off from public affairs. He retreated to his house where he began to train competent individuals in the Divine sciences and in this way he passed the twenty-five years of the caliphate of the first three caliphs who succeeded the Prophet. When the third caliph was killed, people gave their allegiance to him and he was chosen as caliph.

During his caliphate of nearly four years and nine months, Ali followed the way of the

Prophet and gave his caliphate the form of a spiritual movement and renewal and began many different types of reforms. Naturally, these reforms were against the interests of certain parties that sought their own benefit. As a result, a group of the companions (foremost among whom were Talhah and Zubayr, who also gained the support of A'ishah, and especially Mu'awiyah) made a pretext of the death of the third caliph to raise their heads in opposition and began to revolt and rebel against Ali.

According to the testimony of friend and foe alike, Ali had no shortcomings from the point of view of human perfection. And in the Islamic virtues he was a perfect example of the upbringing and 'training given by the Prophet. The discussions that have taken place concerning his personality and the books written on this subject by Shi'ites, Sunnis and members of other religions, as well as the simply curious outside any

distinct religious bodies, are hardly equaled in the case of any other personality in history. In science and knowledge Ali was the most learned of the companions of the Prophet, and of Muslims in general. In his learned discourses he was the first in Islam to open the door for logical demonstration and proof and to discuss the “divine sciences” or metaphysics (ma’arif-i ilahiyah). He spoke concerning the esoteric aspect of the Quran and devised Arabic grammar in order to preserve the Quran’s form of expression. He was the most eloquent Arab in speech

Ali was also without equal in religious asceticism and the worship of God. In answer to some who had complained of Ali’s anger toward them. the Prophet said, “not reproach Ali for he is in a state of Divine ecstasy and bewilderment. “Abu Darda’, one of the companions, one

day saw the body of Ali in one of the palm plantations of Medina lying on the ground as stiff as wood. He went to Ali’s house to inform his noble wife, the daughter of the Prophet, and to express his condolences. The daughter of the Prophet said. “My cousin (Ali) has not died. Rather, in fear of God he has fainted. This condition overcomes him often.”

There are many stories told of Ali’s kindness to the lowly, compassion for the needy and the poor. and generosity and munificence toward those in misery and poverty. Ali spent all that he earned to help the poor and the needy, and himself lived in the strictest and simplest manner. Ali loved agriculture and spent much of his time digging wells, planting trees and cultivating fields. But all the fields that cultivated or wells that he built he gave in endowment {u’aqf) to the poor.

IMPORTANT DATES OF THIS MONTH

APRIL 2010

RABI AL THANI / JAMADI AL AWWAL

1431

1st April 2010/	16th Rabi Al Thani 1431
1st April 2010/ 16th Rabi Al Thani	Moon Confronting Scorpio
2nd April 2010/ 17th Rabi Al Thani	Moon Confronting Scorpio
16th April 2010	1st Jamadi Al Awwal 1431
20th April 2010/ 5 th Jamadi Al Awwal	Birthday of Hazrat Zainab (a.s.)
28th April 2010/ 13 th Jamadi Al Awwal	Moon Confronting Scorpio
29th April 2010/ 14 th Jamadi Al Awwal	Moon Confronting Scorpio

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

7TH CENTURY PRAYER

By: Rosemary (Al-Attar)

LORD! You know better than I know myself that I am growing older and will someday be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion.

Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody: helpful but not bossy.

With my vast store of wisdom, it seems a pity not to use it all, but You know. Lord, that I want a few friends at the end. Keep my mind free from the recital of endless details; give me wing on my aches and pains:

They are increasing, and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace

enough to enjoy the tales of others' pains, but help me to endure them with patience.



I dare not ask for improved memory, but for growing humility and less cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken.

Keep me reasonably sweet; I do not want to become a saint - some of them are so hard to live with - but a sour old person is one of the crowning works of the devil.

Give me the ability to see good things in unexpected places, and talents in unexpected people. And, give me, O Lord, the grace to tell them so.

SELF DEVELOPMENT

By: *Mohammad Ali Shomali*

The process of self-development has different stages. In what follows, I will try to study briefly the whole process and refer to its major stages.

Wakefulness or attention to one's self:

The very first stage is wakefulness (*yaqzah*), that is, to awaken from the pre-occupation of worldly engagements and to remove negligence. To awaken is to remember to look after one's piety, life and spirituality.

Many scholars such as Imam Khomeini in his book: *Jihad-e Akbar* (the Major Jihad), which is a compilation of lectures given by him to Hawzah students; state that the first stage of self-purification is wakefulness. Indeed some mystics believe that this is only a preliminary stage and

that the first stage comes after wakefulness. However, there is no doubt that this is the beginning. The departure point is to become awake. We may say that we are all 'awake', but this is a different kind of wakefulness.



According to a hadith, the Prophet Muhammad said:

"The people are asleep and only wake when they die".'

When they die, they wake and never go to sleep again. But then it is too late. Then they are like someone who wakes up when the train has gone, when the airplane has flown. At that time, there is no use or benefit in going to the airport because, although you are now awake, you have already missed the flight. All you can do is to blame yourself and be regretful. You might say that you will catch the next flight

but unfortunately there are no more flights. It is the end of the world, that was the last flight and we missed it because we were asleep. So, let us be awake. If we become conscious only when we die, we cannot do anything, as there is no opportunity to come back. Allah (SWT) talks of the people who ask to be returned, so that they can do something good. He replies *"this is just some words that this person says"* (23:100). If he is given a chance, he will not change, and even then, there is no opportunity; they just wait for the day of resurrection.

Unfortunately, death has become so familiar or naturalized that we do not think we are going to die, and it will always happen to someone else. According to an Iranian poet, "we are like a group of sheep, taken one by one to the slaughter house; each is enjoying, not thinking that they will be next".

According to a hadith, *the Tawrah* of Moses says:

"I am astonished that someone who is certain that he is going to die, can ever be happy"



So we need to become alert and wake up *before* we die. Sometimes this happens through a significant event such as the loss of a relative, severe illness, or in meeting a pious person. However we should not wait for something to happen before changing; we can just change, as there is no guarantee that something will happen to us. It is very easy to become awake: it just needs determination and for us to think about how important and significant this life, this journey to get closer to Allah (SWT), is to us. This is the only chance that we have to

obtain provisions for our eternal journey.

According to a hadith, Imam Ali (A.S.) said:

"Day and night are constantly affecting you so you should also try to affect them"

This means that your life is passing by quickly. Every day and every night is making you older. In other words every day and every night is bringing you nearer to your end of life in this world , so try to do something. There is a beautiful analogy regarding our situation. Life in this world is compared to a rope for a person who has gone into a deep well and is only

holding onto that rope. If he loses this rope he will be finished. There are two mice, one white and one black, at the top of the well, gnawing on the rope. The time will come when the rope will definitely break. The mice are very determined and will not go away. This is our situation. The rope represents our life. The white mouse represents day and the black mouse represents night. Day and night are constantly 'gnawing' away at our life and sooner or later we will 'fall' and die. So we must be awake and be very careful with this life, with this golden opportunity that has been given to us.

REQUEST

Without your financial assistance and moral support this society cannot continue its selfless activities.

S. I. Education Society is a victim of recession in every respect and difficulties.

Please do donate generously. I am authorized to utilize Khums and other charity money in this sacred work of Tabligh.

With thanks and dua.....The Patron

KNOW THY SOUL

By: *Allama Sayyid Saeed Akhtar Razavi*

"soon will we show them our signs in the (furthest) regions and in their own souls... "
(*Qur'an 41:53*)

There is one tested method of knowing Allah; and that is "through His creation"- the Worlds and the Man. Let us begin with our self. We do not know the nature of soul. Still we have to admit that there is something which is the source of "*ik*". In the same way, though we cannot "know the Creator, we have to admit that there is a God who has created the universe. We know that the soul is the ruler of our body. If any limb of ours refuses to obey the commands of the soul, it is not a reflection on the strength of the soul. It is considered the defect of the limb itself. Likewise, the God is the master and ruler of the universe; and if anybody



refuses to obey the commandments of Allah, the authority of Allah can never be doubted. It will be a sign that the disobedient person is sick spiritually.

We know that soul is connected with our body; but we do not know where it is. The life is everywhere in our body; but if a limb of a man is amputated, we cannot say that so much portion of the soul also has been cut off. Thus, we see, the life is every - where and still we cannot say that it is here or is there. In the same manner, we know that Allah is everywhere; but we cannot say "*lie is here*" or "*He is there*". We cannot point towards Him; we cannot correlate

Him with any place. Whenever we want to do any work, our limbs simply obey the unspoken command of the

soul, without any need to tell them in so many words. In the same way whenever

God wants anything to happen it just happens, without any need on the part of God to say



"Be this "or "Be that". Therefore, we understand that the words used in scriptures that "God says and the thing

happens" is just a way of expressing the idea that as soon as Allah wished something, it happens immediately. We do not see the soul; still we believe in it. Man believes in such creations which are beyond his senses. Strangely enough, there are some people who do not believe in the Creator, just because He is beyond their *senses*'. God has shown His digns in our self. Perhaps these points were in mind of *Amir al-Mu'minin* Ali (A.S) when he said:

"Whoever knows his soul, knows his Lord".

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

QURANIC VIEW ON SUPPLICATION

By: Ayatullah Syed Mujtaba Musavi Lari

As we see, this supplication is not for the inspiration of the soul and elevation in the level of spirituality or achieving proximity to God; it is about acquiring the goods of this world,

or of this world and the next. Therefore, in the reply contained in these verses to both groups - those who desire the goods of this world only and have prayed for the same, as well as those who desire the goods of this world and the next, and have resorted to supplication to acquire these desires, which are empty of any spiritual content - God does not mention acceptance of their supplication. Instead, to attain their objectives, He has directed them to follow a general Divinely ordained system in this world; viz. to apply effort and action to achieve their aspirations on



the basis of the free will and freedom of choice that has been granted to mankind.

In this way, He informs both groups that they will achieve their desires through exercising the appropriate efforts and actions; the Qur'an states:

"They shall have their portion of what they have earned."

The infallible Imams (A) have also presented valuable instances of this manner of supplication, a clear example being the supplication of Kumail, as taught to him by Imam Ah (A). One of the phrases in this supplication states:

O Lord! Strengthen my limbs for Your service and sustain the strength of my hands to persevere in Your service and bestow upon me the earnestness to fear You and to

constantly serve You... be gracious to me through Your best response and reduce for me my sins and forgive my lapses.

The supplication continues until there occurs an interesting statement that is resonant with our present discussion: For verily, You have ordained Your worship for Your servants and commanded them to supplicate to You and guaranteed them a response.

In this part of the *du 'a* of K-umail, Imam Ali (A) makes an allusion to the guarantee mentioned in the verse of the Qur'an that we are reviewing, mentioning God's assurance to reply to every supplicant as a consequence of those supplications that are based on spiritual and noble wishes.

In truth Imam Ali (A) intends to demonstrate that supplications made in the manner of the prophets, angels, close servants and believers are the type that God

has guaranteed to accept and teaches us to call to God in this manner so that we may likewise receive His reply.

When we turn to the supplications contained in the *Sahifa* of Imam Sajjad (AS) we see exceptional examples of supplications that qualify for acceptance; we find that all of them express noble and spiritual aspirations. Similarly, we should study this prayer taught by Imam Mahdi (AF):

O Lord grant us the gift of being obedient to you,

*and being remote from sin,
and let us be sincere in our intention,
and give us true knowledge of that which is sacred,
and honour us with guidance and steadfastness,
and direct our tongues to that which is righteous and wise,
and fill our hearts with knowledge and comprehension, and purify our stomachs from that which is forbidden and that which is doubtful...*

in the entirety of this supplication, there is no mention of any request that is restricted to worldly desires or pleasures.

The other holy Imams (A) have also left treasures of valuable



supplications, containing lofty and worthy messages, all seeking God's grace to achieve the highest spiritual levels.

Mystics and other scholars have emphasized that the essence of *du'a* (supplication) and beseeching at the threshold of God is an instinctive need, because the fundamental philosophy of supplication and the secret conversation of man with his Lord is to ultimately bring about his guidance, development and elevation

even if the supplication is about material and basic needs. Therefore, true

supplication – whose reply has been assured by God for those individuals who have purified their thinking, filled their hearts with the love of God, and

have cleansed their beings from every tinge of Godlessness – is that supplication which aids and benefits the supplicant on his journey to his Lord.

However, that is not to say that, God, whose treasures of mercy and bestowal are limitless, does not grant the requests of His distressed and helpless servants out of His grace and favour. It is for this reason that the holy Imams (A) have always insisted that one should ask for every need from God and constantly supplicate to Him.

Therefore, when beseeching in the correct manner from God, the manner that results in acceptance, the believers can also invoke God's grace and mercy, so that God may approve their supplications for basic and worldly needs also.

However, even if they are about alleviating the troubles of this world, such prayers must not be devoid of mention of the real needs, which are in the hereafter. If the scope of the verse, "Call on Me, I will answer you" and the assurance of acceptance is so wide that it includes supplications for all worldly desires and material excellences and the endless quest for ease and plenty and all that man seeks in the course of his lifetime, then we

are faced with a kind of contradiction. The world is a place for the trial of mankind and in the course of their life, everybody's capacity to face difficulties is revealed. Indeed God has categorically stated that this world is the abode of tribulations, which shape the character of human beings and cause them to develop and advance.

The Prophets (A) and close servants of God went through some of the most demanding adversities in their lives, yet they expressed only love and adoration at the Divine threshold, and in this way acquired proximity to their Lord and received blessings suitable to their own great stations.

INVOCATION OF GOD

THE ONLY WAY TO HUMAN SALVATION AND PROSPERITY

By: Ayatullah Muhsin Araki

According to the Glorious Qur'an, man has a particular status in the cosmic order and that is to act as the vicegerent of God. This special status in the whole universe lends man superiority over other creatures, including angels. This is not merely a kind of formal superiority over all things other than God; rather it means management, governing and the ability to take actions and to determine one's destiny. In Islam this ability is referred to as wilayah (guardianship).

Man's particular status and authority can lead to his happiness, prosperity and delightful life on the one hand, and to the flourishing and progress of the whole world on the other, if he acts in conformity with the inner order of the universe governed

and dominated by God and His will. In this case, his actions will be in line with the overall orientation of the order



of creation and the esoteric orientation of things, bringing peace, joy and prosperity to the human community and to the world in which man lives. This enables man to attain spiritual development and

perfection, and eventually leads to the fulfillment or flourishing of his inner potentialities. The Glorious Qur'an describes the situation in the following verse:

"And if the people of the towns had believed and guarded (themselves against evil) we would have opened up for them blessings from the heavens and the earth but they rejected, so we seized them for what they did earn. " (7:96)

If man deviates from the path of obedience, submission and servitude of God, instead taking the way of disobedience of God, rebelling against Him, not performing the duties incumbent upon him and not acting in accordance with the divine commandments that constitute a justice-based order of creation, the result will be nothing but serious and long-lasting conflict. This divergence will be between man's illegitimate and unfair desires on the one hand and the reality of the justice-based order of creation which governs all things as well as the reality of man's needs and the orientations determined by God on the other. As a result, the conflict not only causes man and the world around him to lose the course of development and flourishing, but also brings terrible harm and calamities which in turn lead to misery, great loss, helplessness, wickedness, and backwardness for man and for his surrounding world. Such a tragic situation is the effect of

man's rebellious illegitimate desires and aspirations. Servitude of God, which is taken to mean acting in conformity with the justice-based created (cosmic) order governing all things, originates from the invocation of God, for it is the constant invocation of God that paves the way for man's obedience and submission to Him and his servitude. On the other hand, it is the forgetfulness of God that obstructs the way to His obedience and servitude. This is why God's teachings and guidance that have been sent down through the prophets to mankind are referred to as a 'Reminder' (dhikr), and turning away from the divine teachings is referred to as 'negligence' {ghaflah}. Concerning the Torah, the set of teachings revealed to Moses and Aaron, the Glorious Qur'an says:
"And indeed We did grant unto Moses and Aaron the (book) of Criterion (between the right and wrong), and Light and a Reminder for the pious. " (21:48)

The Qur'an also introduces the Gospel and its teachings, revealed to Jesus as a means of remembrance of God and criticizes those who have forgotten its teachings and do not act according to them:

"And of those (also) who say 'Verily, We are Nazerenes We did take their covenant, but they have forgotten a portion of what they were admonished with, therefore we stirred up among them enmity and hatred (to last) till the day of resurrection; and soon will God inform them of what they have been doing. "(5:14)

Furthermore, the Glorious Qur'an introduces itself as a Reminder (dhikr):

"Verily We have sent down the Reminder (the Qur'an), and verily We unto it will certainly be the guardian. " (15:9)'

Elsewhere the very Qur'an, which is defined as a Reminder is introduced as a means of Guidance to the right path, the path of peace, and the path which takes one from darkness to the Light:

"Indeed hath come unto you from God, Light and a Manifest Book (Qur'an). Whereby God guides him who follows His pleasures, into the ways of peace and takes them out from darkness towards the Light by His will and guides them to the path (that is) straight. " (5:16)

To sum up, according to the Qur'anic point of view:

a) The teachings of prophets direct mankind to peace.

b) It is through the invocation of God that human beings overtake the path which takes them from darkness to Light and accomplish peace, happiness, honesty and righteousness.

c) The essence of all the teachings communicated to mankind through the prophets is the invocation of God.

This article will only give a brief account and will not go through the philosophical and scientific arguments for the facts mentioned above by

philosophical exploration or through the results obtained from scientific observations. However, the fact that invocation of God nurtures some characters or qualities in man that bring about peace, tranquility, happiness and joy in this life and in the divine eternal paradise and the infinite joyful pleasures of God in the other world, will be pointed out.

At a glance, invocation of God develops insight, worthiness, character and lifestyle in mankind, meaning that his relationship with others grows and is conjoined with love, self-sacrifice, benevolence, forgiveness, kindness and selflessness. Thus, enmity will be replaced by love and friendship, selfishness by compassion and self-sacrifice, violence by benevolence, and wrath and retaliation by forgiveness and mercy. Each

of the qualities developed will be considered in more detail below:

Concerning the worldview, it can be said that one who performs the practice of invocation thinks that life is infinite and this world is only the first stage: a period in which man prepares himself for the eternal life in the hereafter. In this world man is capable of achieving utmost happiness and fulfilling his desires and needs when he depends on the absolute power. God, the Omnipotent, has control over the whole universe, and He created mankind to achieve happiness, prosperity, and paved the way for him so that all of existence is destined to be at his disposal so that man can gain access to his desires and aspirations and finally so he can attain utmost felicity and all-embracing prosperity:

COMMANDMENTS OF ISLAM

Compiled by the Patron of the Society

S.S. Rizvi

There are five basic principles of Faith in Islam.

1. THE ONENESS OF GOD. (Tawheed)

Allah, who has created the universe and brought everything from nonentity into existence, is alone. He has no partners. Partnership is an indication of the humble and helpless nature of human beings and the lower creatures. The sustainer of the universe is above all limitations and qualifications.

Amirul Momineen Ali (A.S.), Says :

“The oneness of God means that there is nothing like Him in the whole -universe. He is also not a compound of wisdom or whim, and He has no form or body.”

Addressing his son, Imam Hasan (A.S.), he adds, “O’my beloved son. Know thou that had there been any partner to

your Creator, he would have also sent messengers to show you his might and glory”. “All the Prophets, however, have enjoined all creatures towards the same deity, and all things existing in this world are arranged in a cosmos which is the creation of the same Creator and workmanship of the same Maker This indicates that the Creator of all things in existence is one planner, guide and wise master who has no partner or equal”.

II. GOD IS JUST (Adil)

God is just and not unjust; that is to say, all His actions are perfect and measured and in



conformity with the utmost justice. Injustice is caused either by need or ignorance. It

is not merely difficult but actually impossible to attribute these defects to Allah, because one cannot think of the Holy being as tainted with the sense of injustice.

III. PROPHETHOOD (Nabuwat)

The Creator of the universe has sent a number of Prophets for the guidance of mankind—The first of whom was Adam and the last was Mohammad son of Abdullah (Allah's blessings and peace be upon him and his progeny). No Prophet will follow him, he is the last Prophet, for than door of Prophethood has been closed for ever. The total number of Prophets who have appeared is 124000.

QUALIFICATIONS OF A PROPHET

Miracles

He must be able to work miracle* with guidance of Allah and perform actions beyond normal human power scriptural examples of this

ability are Moses's power changing his staff into snake with a touch of his hand, the bringing of sight to a person blind from birth through the hand of Jesus, and Mohammad's power of making animals speak, causing his hand to chant hymns in praise of God.

Infallibility

A Prophet must have the faculty of keeping himself aloof from ill sin and error and must abstain from all major and minor transgressions, so that people may be able to rely upon his words.

Propriety of Backgrounds

All the forebears of a Prophet, whether from the father's or the mother's side, must have been of legitimate birth, free of adultery, or scandal, impeccable of reputation so that people may not have reservations about gathering around him, accepting his word and heeding his judgments and instructions.

Freedom from all physical and moral defects

A Prophet must be free from all moral transgressions, such as lying and deceit, as well «s from physical disabilities and disease, in order from people to respect and heed him.

The Holy Qur'an Says :

“O’ messenger I Know thou that the people around thee would have dispersed if thou hadst possessed bad manners or were harsh and rough”

Inspired knowledge

His Knowledge must be far higher than that of other human beings.

IV SUCCESSORSHIP (Imamat)

It is incumbent upon a Prophet to indicate, before his death, a successor, or successors, to protect the religion revealed in his message, to administer its law, preserving it from alteration or misinterpretation, and to carry **on** his mission.

Imam is a successor of the Prophet, he must also be

chosen by Allah. Human beings cannot appoint an Imam, whether by nomination or by selection. Moreover, he must possess all the essential qualities of the Prophet mentioned above. Mohammad Mustafa (S.A.W.A.) appointed, before his death, his twelve successors, eleven of whom have apparently passed from this world, while the twelfth of these worthy ones is still alive in this world. He will reappear when God so commands him, at that time the whole world will enjoy a reign of equity and justice.

The names of the twelve Imams are given below:

1. Imam Ali ibn Abi Talib, Amirul Momineen
2. Imam Hasan ibn Ali AI-Mujtaba
3. Imam Husain ibn Ali Sayyad AI-Shuhada
4. Imam Ali ibn Husain, Zain-ul-Abedeem
5. Imam Mohammed ibn Ali, AI-Baqir
6. Imam Ja'far ibn Mohammed, As-Sadiq

7. Imam Musa ibn Ja'far, AI-Kazim
8. Imam Ali ibn Mosa, Ar-Reza
9. Imam Mohammed ibn Ali At-Taqi
10. Imam Ali ibn Mahammed, An'Naqi
11. Imam Hassan ibn Ali, AI-Askari
12. Imam Mohammed ibn Hasan, AI-Mehdi

V. THE DAY OF RESURRECTION (Qayamat)

One day Allah will bring back to life all the dead and will reward or punish them according to their good or evil actions. Those whose deeds are good shall be sent to Paradise and those whose deeds are evil shall be sent to Hell.

We find that in this world some people are oppressors while others are oppressed. Some people have obeyed and

worshipped Allah, while others have revolted and disobeyed Him. If there is no day of retribution, the creation of the entire universe would be in vain.

In the Holy Qur'an, Allah Says: *"Do you think that we have created you in vain and that you shall not return to us"*.

It is incumbent upon a person to know the principles of Faith, in order to follow them with conviction. He must not be in danger of following blindly the principles of others in matters of faith. If a man



blindly follows the ideas of others without exercise of his reason, his beliefs can have no firm foundation, and he risks being

misled by others. If anyone bases his religious beliefs on the Holy Qur'an, reliable traditions and rational arguments, he may act in full assurance that there will be no wavering in his conviction.