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THE DESTINATION

By: The Patron of S.I. Education Society

The Holy Qur'an is the sacred book of Allah Subhanaho Ta'ala, and every word in this book is Allah's very comprehensive last revelation and code of life, full of knowledge and guidance. There is no doubt in it and its authenticity cannot be challenged.



The Holy Qur'an is the foremost book of the Hadith-e-Thaqalain for those who seek guidance. It is for all nations. It has a solution for every problem we face. It is the source of all knowledge. It is a mine and an ocean for all who seek knowledge about anything and everything.

The keeping of the Holy Qur'an in our houses is highly recommended, it rewards those who keep it in the house,

read its words with understanding, act accordingly and increase their standard of knowledge and faith. Without the sayings of the Ahlulbayt (a.s.) which forms the second part of the Hadith-e-Thaqalain, one could be misled into wrong motives which may lead to disaster.

The way and the goal are interrelated but they are not the same. If we want to go to the mosque, the way there is not the same as the mosque itself. If we respect the way only we will not reach our destination. The Holy Qur'an is the true way to recognize Allah (s.w.t.) and to act in accordance with His commandments.

To memorize the Holy Qur'an and recite it in good voice,

without reaching the true destination, is not sufficient. Saying and repeating, 'Ya Rahman, Ya Sattar, etc., the holy names of Allah Subhanaho Ta'ala, will not achieve anything unless we are kind to each other and honourable.

This does not mean that we should not observe the means. The means must be kept alive and practised. One day we will realise the reality of Allah (s.w.t.) and, not only observe the ritual and

traditions, but act in accordance with all his commandments.

However slowly we may move forward, we will eventually reach the destination.

May Allah (s.w.t.) bestow upon us the grace (tawfiq) and



the motivation to move forward and reach the goal of the recognition of Allah (s.w.t.) in the light of the teachings of the Prophet Mohammad and his Ahlulbayt (a.s.).

THANKS TO ALLAH (S.W.T)

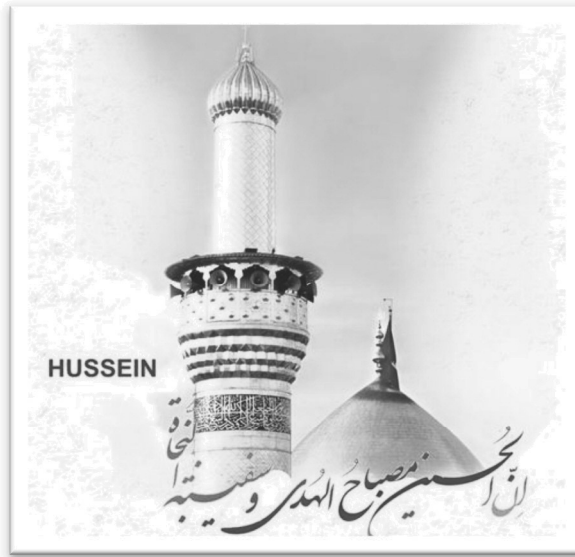
Distribution of 'The Minister' has been increased by the grace of Allah (S.W.T).

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

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HONOR AND PRIDE THE CULTURE OF ASHURA

By: Hujjatul Islam Ali Nahavandi



Honor and pride are among the titles that have virtuous connotations and can be the qualities of a person or the quality of a collective and social decision. In all cultures and societies honor is considered a virtue and value as opposed to abjectness, which is thought of as a personal, and social vice, but it should be noted that its meaning and sense is different

from one lexicon to another. Some cultures according to their materialistic criteria seek honor in sumptuous lives and in luxurious palaces and recognize poverty, hunger and not engaging in worldly pleasures as abjectness.

Pride according to Imam Hussein (AS)

But the culture of Ashura gives a different version of

honor and abjectness. What is considered honor according to Imam Hussein (AS) is worshiping, resisting, dying and striving in the way of God, while fighting manly for a holy cause without giving in to oppression and tyranny; what is considered abjectness is abandoning humanistic objectives and surrendering for the transient pleasures of a tranquil life.

Yes, the pride gained by Imam Hussein's companions through fighting against oppression and tyranny and for justice and independence is what makes the great epic of Imam Hussein shine. The great moral behind the martyrdom of Imam Hussein is that dying in one's blood is better than living in disgrace.

Do not oppress anyone and do not accept oppression, which is Imam Hussein's ideology and religious philosophy

The Message of Honor

This is why from the very beginning Imam Hussein expressed his message of

honor and magnanimity in a glorious sermon.

He announces: *"My soul and conscience cannot live to see these corrupt circumstances let alone be associated with them and swear allegiance to them."* One who soars such heights will not yield to money or power nor will he stand aside and witness the imprisonment of people and remain silent.

Not being an oppressor and not accepting abjectness is pride and bliss for Imam Hussein and in response to Hur ibn Yazid Riahi who expressed concern for the Imam's life he recited some poetry:

I will go, if the path a hero has chosen to die for is the truth, his death is not defeat but victory. It is prideful to die fighting alongside the pious against evildoers. I will either survive or be killed, if I make it, I have preserved my honor, and abjectness no longer exists, and if I die, then there

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is no blame on me. O those who advise me not to fight! You are disgraced to stay alive and kiss the ground.

This great man, in response to ibn Ziad's messenger said, "*I will not be disgraced by going hand in hand with you and will not submit like a slave.*"

The Hymn of Honor

This is the great echo of the standard bearer of the honor and pride of humanity who says:

"Whoever sees a tyrant who makes unlawful what God has made lawful, violates God's appointed rights, opposes the tradition and way of the Messenger of God and acts unjustly and sinfully towards people and does nothing to change this; it is just if God punishes him and the tyrant equally."

Sometimes a timely decision or a justified objection or meaningful silence represents an eternal honor and pride which goes down in history forever and becomes an

example for all generations and all humanity.

The everlasting lesson of the Karbala tragedy is awakening and awareness, the resurrection of humanistic values, the reforming of society, the administration of justice, the fight against tyranny to bring about justice, freedom and independence, which are all signs of honor and pride.

The Makings of Social Honor and Pride:

In today's world where on the one hand injustice, oppression and tyranny run amok and on the other hand alienation from values governs the atmosphere, the only relief for mankind is returning to religion and spirituality and grasping the true faith of Islam as shown by the Infallible Role Models and following their footsteps.

It is only the everlasting epic of Imam Hussein (AS) that can breath life into the dead corpse of humanity and inspire them against the oppression

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and tyranny of the times and bring them honor; it is only Imam Hussein's movement that can deliver eminent heroes and instill their soul with the means of honor, pride and virtues.

To answer the question that how and under what conditions one can live a dignified life, it should be said: The means of honor and pride should be sought after in the words of the holy Imams (AS) and great men like

Imam Khomeini, the standard bearer of Imam Hussein's movement in this age. In this article we explore some factors of honor and pride in the context of culture and society.

The Benevolent Government

Certainly one of the important elements in the upbringing and

growth of man is his surrounding political, cultural and social environment and the prevailing and influential atmosphere of society. This influence and impression is so profound that



Imam Ali (peace be upon him) says: people take after their rulers and superiors more than their fathers. In another place he says:

People believe in what their rulers believe in.

This is why one of the requests and aspirations of religious figures is the ruler of justice and a benevolent government to bring about honor and dignity. Therefore in a famous prayer we read:

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O God we have longing and liking toward you for a respectable and great government and rule so that you make Islam and Muslims honored by it and abjure hypocrisy and hypocrites by it.

From these passages we understand that with a just Islamic government and rule whoever lives under the benevolent government is honorable and prideful, while hypocrisy and hypocrites will be abject. One of the reasons for Imam Hussein's acceptance of the people of Kufa's invitation was founding an Islamic government where the rules of God

Independence and Freedom

The philosophical and religious movement of Ashura was a movement toward freedom and liberty and its purpose was the same as the mission of the Prophet;

So that mankind would aspire from imprisonment and

abjectness towards freedom"

In the last moments Imam Hussein, said to Yazid's forces:

"O followers of the path of doom! If you are without religion and fear not judgment day, then at least be free persons in your worldly affairs."

Imam Ali (AS) says: *"Do not be a slave to anyone, for God has created you free."*

And finally, Imam Hussein awarded the Medal of Freedom to "Hur" who nobly left the camp of aberration and embraced the light.

Imprisonment is not about chains. The greatest loss is having one's heart in the custody of anything besides God. Therefore Imam Ali says: Do not give your heart to and do not be a prisoner of others; make God the object of your worship, because it is the means of your honor, liberty and independence."

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DUTIES OF MEN: DO NOT PICK UP FAULTS

By: Ayatullah Ibrahim Amini

There is no one in this world who has all the qualities and free from all the faults. Some people may be too fat or too thin. Their mouth may be too big, have large noses or big teeth. Others may be dirty, impolite, shy, cheeky, depressed, bad-tempered, jealous, lazy or selfish. Some women may not be good cooks or talented hostesses. Some people may eat too much or spend lavishly. In brief, everyone is imperfect and no one in this world can be regarded as a perfect being. Men usually, before marriage, imagine their ideal woman to be devoid of all faults. They ignore this fact that there is no angel-like figure in our universe. These men, once married, find their ideal wives not to be perfect



and thus start to point out their faults. They might even regard their marriages as failures and call themselves 'unlucky'.

These men are always moaning and do not even spare the trivial faults of their wives.

Some men exaggerate the faults so much that they always appear before them like high mountains. They occasionally mention these faults to their wives and humiliate them. They might even mention them before friends and relatives.

As a result, the foundation of their marital life starts trembling. The woman becomes depressed and loses interest in her husband and

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family. She would think it illogical to work in the house of someone who criticizes her. She might even take retaliatory measures.

The man says to his wife: "What a big and ugly nose you have??" And the woman replies: "It is not as bad as your ugly face and deformed figure?" The man would then say: "Your feet smell foul?" And the woman replies: "Shut up your big mouth?" etc. A continuation of this conversation opens the door for criticisms and turns the house into a battlefield in which the couple insults and degrades each other.

If they live like this, they would not enjoy their lives ever again, because a house devoid of family love and sincerity is not a place of comfort. Moreover, a man who regards himself as unlucky and his marriage as a failure, and a woman who is constantly being humiliated are both prone to mental disorders and other illnesses.

If the magnitude of their row becomes larger then there is always the danger of divorce and separation. A divorce is not very helpful to either party especially if there are children in the family.

Society does not have much respect for a divorcee. Moreover, a divorce would inflict economic losses on a man, which are not easily repairable. This is especially true if he wants to re-marry, since he would also have to spend money on his second marriage. Furthermore, it is not at all clear that a divorcee is able to find another woman who would live up to his expectations.

Re-marriage would not be easy for him because of his past record. Even if he finds another woman, she would definitely possess certain faults also. She may even turn out to be worse than his first wife. He would then have to cope with her. This is because some men are too proud to confess their shortcomings. It

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is rare to find a man who is fully satisfied with his second marriage. It has even been seen that some men return to their first wives.

Dear Sir! why should you look at your wife with a view of finding her faults and why do you place so much importance on her trivial defects? Why do you magnify her deficiencies so much so that it causes suffering for you and your family?

Have you ever seen a perfect woman? Are you perfect yourself? What are trivial deficiencies worth that you endanger your marriage for their sake?

Be certain that if you look at your wife with a logical and

fair view, you would see many good points about her. You look and see that her merits would outweigh her deficiencies.

Islam regards this attitude as harmful and distasteful and thus forbids all from finding other people's faults.

The Prophet (SA) of Allah stated:

'O you who express to be Muslims by tongue and hearts? Do not speak ill of Muslims and do not set out to find their faults (because) whoever picks up fault with others, would be criticized by Allah and even if such a person is at his house, he would be disgraced'.

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

*The Minister**December 2010***IMPORTANT DATES OF THIS MONTH****DECEMBER 2010****DHUL HIJJAH / MUHARRAM****1431 - 1432**

1st December 2010	24 th Dhul Hijjah 1431
3rd December 2010	Moon confronting Scorpio
4th December 2010	Moon confronting Scorpio
7th December 2010	1 st Muharram 1432
16th December 2010 10 th Muharram	Ashura
30th December 2010	Moon confronting Scorpio
31st December 2010	Moon confronting Scorpio
31st December 2010 25 th Muharram	Martyrdom Imam Zain-ul-Abideen a.s.

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

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LET THE HOME BE A HAPPY AND WARM ATMOSPHERE FOR CHILDREN

The more science and technology are advanced in human society, the greater is the need for the observation and practice of the teachings and instructions of divine prophets. Because science and



technology only provide man with machines and instruments; by no means do they safeguard their abuse by man.

The increase in crime, murder, corruption, felony, and suicide are clear indications of this fact. If morality, which is a significant part of the teachings of divine prophets, does not prevail and govern in human society, then not only advanced science and technology cannot ensure human peace and prosperity, but they will increase man's problems and miseries.

The responsibility of leading human society is so severe and crucial that no one can successfully perform it unless he has high morals. For this reason, Allah selected His prophets from among those who possessed high spirits, great tolerance,

extraordinary patience and other excellent moral characteristics. It was with this weapon of morality that the divine prophets overturned the debased societies which were plunged in corruption, and led the ignorant, who had gone astray, unto the path of virtue and salvation.

"It was by the mercy of Allah that you were lenient with them (O Muhammad), for if you had been stern and hardhearted, they would have dispersed from around you. So, pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when you are resolved, then put your trust in Allah. Lo! Allah loves those who put their trust (in Him). " (Quran 'an, 3:159)

As Islam views the family as the smallest, most basic nucleus of society, which can maximize man's potential, every individual attempts to be part of a family for which men and women enter a matrimonial agreement,

produce offspring and try to lead a united, happy life.

After the family attains stability, it strives for perfection and self-fulfillment. At this stage, family members complement each other. They are able to achieve prosperity and help those who are psychologically and socially disturbed strive toward realizing their potential.

At times, there appears a state of mind caused by factors in man's social surroundings and relations — such as fear, hope, love and hate. This state of mind plays a very effective role in human life.

Children are no different from adults in that they experience strong emotions in certain situations that can cause them to misbehave, to feel anxiety, to hurt someone or damage something.

They tend to be able to solve their conflicts on their own, with some coaching from parents or adults on appropriate behavior. It is the

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parents' duty to make certain that their children feel they can approach them with any problem and receive advice and sympathy. This is especially true with regard to adolescents.

When a child is tense, frustrated or upset, it is the parents' duty to make their child feel loved, and to give him or her more attention.

A child who is normally able to cope with certain situations may go out of control if he or

she is too tired, frustrated with other problems, or overwhelmed by other situations.

Parents must help the child cope with his or her special situation. They must provide their children with a warm and happy atmosphere. To

play their greatest and most constructive roles, parents must provide their family with life's joys and tranquility. This would be their contribution to the creation of a healthy generation.



Imam Hussain a.s said....

“People are slaves to the world, and as long as they live favorable and comfortable lives, they are loyal to religious principles. However, at hard times, the times of trials, true religious people are scarce”

(Bihar al- Anwar)

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MEANING OF THE WORD SHI'A

By: Mohammad Ali Shomali

Continued from Nov 10

For example, Zamakhshari (d. 528 A.H) in his Rabi' al-Abrar reports that the Prophet said:

"O Ali! When the Day of Resurrection comes I will hold on to God, you will hold on to me, your descendants will hold on to you and their Shi'a will hold on to them. Then you will see where we will be taken."

It has to be noted that according to the Qur'an, prophet hood was also inherited. The Qur'an says: *"And surely we have sent Noah and Abraham, and we placed prophet hood and the Book in their offspring". (57:26)* this means that those who were qualified to be chosen as prophets by God

were included in their offspring.

In addition to the above-mentioned hadiths and their like, and the hadiths on Imamate, there are many other reasons that make the appearance of a group of people such as the Shi'a in the lifetime



of the Prophet a very natural and even necessary phenomenon. For example, at the beginning of Islam when the Prophet was asked by God to start his public invitation to Islam by inviting his close relatives, he called his relatives to a meal. After the meal the Prophet introduced his mission and invited the guests to Islam and stated that whoever believed in Islam among them and assisted him

would be his successor. All kept silent. The only one who accepted the invitation to assist him was Ali, a teenager at that time. The Prophet asked him to sit and repeated his invitation for the second and the third time. Again and again it was just Ali who expressed his readiness to support the Prophet. The Prophet accepted Ali's submission to the will of God and carried out Allah's command to designate him as his successor. This event is documented in many sources' In a very important statement, the Prophet clearly affirmed that Ali was truthful and free of false beliefs and wrong acts, be it in his personal conduct or in his speech and judgments, and implicitly asked Muslims to follow him. Umm Salamah reported that the Prophet said: *"Ali is always with the truth (al-haq) and the truth is always with him, and until the Day of Resurrection they will not separate from each other"*. This particular hadith is narrated by Ibn 'Abbas, Abu

Bakr, 'A'ishah, Abu Sa'id alKhuddari, Abu Layla, and Abu Ayyub al-Ansari. The Prophet is also quoted as saying, *"May God bless Ali. My Lord, make the truth always be with him"*.

The Prophet also asserted on several occasions that Ali was the most knowledgeable among the people in matters pertaining to Islamic sciences. For example, the Prophet said: *"Wisdom has been divided into ten parts: nine parts have been given to Ali and one part has been distributed among the rest of the people"*. Later the second Caliph reaffirmed the saying of the Prophet when he said, *"May God never afflict me with a difficult task when All is not present"*

One also has to take into account the valuable and vital services and sacrifices of Ali in order to be able to realize his position among Muslims. For example, when the infidels of Mecca planned to kill the Prophet, and God informed him of their plot, the Prophet

asked Ali whether he would be willing to sleep in his place so that the pagans would think that he was still at home, allowing him to safely leave Mecca. Ali accepted this task, on the occasion of which the verse was revealed, *"And among people are those who sell their souls to acquire divine pleasure"* (2:207). The emigration of the Prophet from Mecca to Medina marks the beginning of the Islamic Calendar. Ali served the cause of Islam by fighting in the Battles of Badr, Uhud, Khaybar, Khandaq and Hunayn, in all of which he played crucial roles. These are all registered in numerous historical works and collections of hadiths by non-Shi'a scholars.

The Prophetic hadiths on the issue of the Imamate in general, and about Ali in particular, need to be studied separately. However, I would like to conclude the discussion here by referring to the well-known hadith of Ghadir Khumm. Returning

from his last pilgrimage to Mecca, the Prophet asked thousands of Muslims accompanying him to stop on the way. He stood on a platform or pulpit made for him out of saddles and said, *"Whoever has adopted me as his master (mawla), Ali now is his master"*. Then, those present, including the first and second Caliphs to be, paid allegiance to Ali and congratulated him.

This hadith is transmitted by more than one hundred sources. For a comprehensive list of non-Shi'a sources of this hadith, see al-Anwar by Mir Hamid Husayn al-Hindi (d. 1306 A.H) and Ghadir by 'Abd al-Husayn al-Amini (d. 1390 A.H). Having affirmed the veracity of the hadith, some Sunni writers have interpreted the term mawla used in this hadith in another way. According to them, the term mawla here is used in the sense of friendship. Whether this can be accepted or not, there is no doubt that this tradition and the event gave

Ali a unique and central position among the companions of the Prophet.

Thus, it seems that the different sets of hadiths along with the historical evidence mentioned above leave no doubt that during the lifetime of the Prophet many Muslims came to love Ali deeply and sought his company, and were determined to follow him after the Prophet. These people were so frequently and significantly referred to as the Shi'a of Ali that gradually the term "Shi'a" became synonymous with the Shi'a of Ali.

More important than this is the fact that the idea of the Imamate of Ali certainly started in the lifetime of the Prophet Muhammad. The demise of the Prophet naturally brought the issue into focus and distinguished those who still believed in the necessity of following Ali from other Muslims, who sooner or later came to believe in the institution of the

caliphate as the successor ship to the Prophet in ruling the Islamic society, and not as a divinely appointed position. Describing events after the death of the prophet, Al-Mas'udi (d. 345 A.H), a great Sunni historian, writes: "Indeed Imam Ali and those of his Shia who were with him stayed in his house at the time that the allegiance to Abu Bakr was made."

Later, certain events, such as the wars that occurred during the Caliphate of Ali and the event of Karbala in which Husayn, the third Imam of the Shi'a and seventy two people of his family and companions were killed, defined Shi'a identity more sharply.

Early Shia's

Naturally, Shi'i Islam first started in the Hijaz (presently known as Saudi Arabia) amongst the companions of the Prophet. Reference to the Islamic historical and biographical works shows that the list of the Shi'a pioneers among the companions of the

Prophet includes the following well-known bani Hashim (offspring of Hashim, great-grandfather of the Prophet Muhammad):

'Abdullah b. al-'Abbas, al-Fadl b. al-'Abbas, 'Ubaydmah b. al-'Abbas, Qiththam b. al-'Abbas, 'Abd al-Rahman b. al-'Abbas, Tarnam b. al-'Abbas, Aqil b. Abi Talib, Abu Sufyan b. al-Harth b. 'Abd al-Mutallib, Naufil b. al-Harth, 'AbduUah b. Jafar b. Abi Talib, 'Awn b. Ja'far, Muhammad b. Ja'far, Rabi'at b. al-Harth b. 'Abd alMutallib, al-Tufayl b. al-Harth, al-Mughayrat b. Nawfil b. al-Harith, 'AbduUah b. al-Harth b. Nawfil, 'AbduUah b. Abi Sufyan b. al-Harth, al-'Abbas b. Rabi'at b. al-Harth, al-'Abbas b. 'Utbah b. Abi Lahab, 'Abd al-Mutallib b. Rabi'at b. al-Harth, Ja'far b. Abi Sufyan b. al-Harth.

The list of Shi'a among those companions of the Prophet who were not bani Hashim includes:

Salman, Miqdad, Abu Dharr, 'Ammar b. Yasir, Hudhayfah b. al-Yaman, Khuzaymah b. Thabit, Abu Ayyub al-Ansari, Abu alHaytham Malik b. al-Tihan, Ubayy b. Ka'b, Qays b. Sa'd b. 'Ubadah, 'Adiy b. Hatam, 'Ubadah b. al-Samit, Bilal alHabashi, Abu Rafi', Hashim b. 'Utbah, 'Uthman b. Hunayf, Sahl b. Hunayf, Hakim b. JibiUah al-'Abdi, KJialid b. Sa'id b. al-'Aas, Ibn Husayb al-Aslami, Hind b. Abi Halah al-Tamimi, Ju'dah b. Hubayrah, Hujr b. 'Adiy al-Kindi, 'Amr b. al-Hamq al-l<hu2a'i, Jabir b. 'Abdullah al-Ansari, Muhammad b. Abi Bakr (the son of the first Caliph), Aban b. Sa'id b. al-'Asi, and Zayd b. Sauhan.'

TIME MANAGEMENT

PLANNING AND CONTROLLING YOUR DAY

- There are a number of steps which have proved valuable to many people in managing their day more effectively:
- Budget your use of time each day. Be stretching but realistic
- Plan tomorrow, tonight (for a flying start in the morning)
- Allocate priorities - put a "value to me" against each job you intend to tackle ® Estimate the length of time that each task will take, i.e. cost out your "to do" list ® Be realistic about the controllable time you are likely to have in each day.
- Leave unplanned time to deal with interruptions, crises etc. ® Set one key objective for the day - and don't leave until you have done it ® Commit yourself to particular times in the day for jobs. Put them in the diary and treat them like meetings, i.e. be more ruthless in sticking to them.
- Get to know when you work best and do the most important or difficult things then.
- Try grouping similar activities e.g. telephoning, writing, reviewing.
- Use your diary more effectively to plan your time and keep secretanes informed!
- Review the day and plan tomorrow - tonight.'

TASKS WITH LONG TERM VALUE

- Most, if not all of us, have long term projects which we would like to do or know we should do, but find it difficult to start or to stick to and finish. They can be business or personal.
- Because the amount of time required prohibits completing this type of task one sitting, it requires organization and discipline to achieve your objective.'
- Ask yourself:
- How important is this:
 - for me
 - for the agency
- Break long term goals down into manageable monthly, weekly or even daily elements. Build time in for them and stick to it.
- Impose interim deadlines on yourself.

- Keep your promises to yourself.



CONTROLLING AND REDUCING PAPERWORK

- Problems with paperwork tend to manifest themselves in bulging correspondence trays and desks piled high with "work in progress" or increasingly overloaded screens of outstanding e-mail message.
- An untidy desk tends to distract and slow you down and to waste valuable time spent looking for things. It also makes an eloquent

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statement to the outside world about how organized you are (fairly or otherwise).

- Investing some time in clearing your desk will actually make you feel better and who knows what you may find! Thereafter aim to keep it clear by:
- Telling other people that you want to keep it tidy and letting them know where you want incoming papers to be kept.
- Working on only one thing at a time and having nothing else on your desk.
- Dealing with incoming paperwork once only (or e-mails):
- Take action (most things can be dealt with straight away) or note main points and

file or file to read or throw away/delete

COPING WITH INTERRUPTIONS

- Unscheduled internal interruptions can eat into the day and your plans for it. Yet there are undoubted benefits of accessibility and an open door. Think about:
- Whether you actually enjoy/encourage interruptions (as a "legitimate" way of deferring unpleasant tasks).
- Getting away from your desk for important, urgent work.
- Arranging a time to meet later (and keeping to it).
- Shortening impromptu meetings by getting to the point (politely) and

avoiding unnecessary detail

- Going to their desk - it is easier to get away!
- Remaining standing up. It's less social and meetings are quicker.
- Being ruthless with time, gracious with people. An open door policy is an attitude - not to be interpreted literally for every minute of the day.



MAKING MEETINGS SHORTER

Meetings are a sizeable subject in their own right. Consider the following:

- Is the meeting really necessary? Remember what you could be doing instead.
- Expect an agenda for all meetings, including start and finish times for ea agenda item.
- Start on time, keep to the timetable and finish on time.
- Maximize the amount of preparation that can be done in advance and ensure people have the information to do it.
- Involve the minimum number of people to achieve the objective. Allow people to leave when their part is finished.

FAITH AND LIFE

In the Qur'an, the belief in God, the belief in the Day of Judgment, and the mission of Prophet Muhammad (SAW) and previous prophets have been asserted and preached many times:

"O lord, verily we heard the voice of faith calling to us believe in your lord, and we believed" (3:193).

In many of Qur'an's verses the believers are praised:

"God is the guardian of those who have believed (and He) delivers them from the darkness into the light" (2:257).

Therefore it is upon every Muslim to try himself in this regard and determine whether he possesses the strong enough faith Islam demands.

Faith means trusting and taking refuge in another. The word "Iman" (faith) comes from "Amn" which means refuge and trust. One, who believes in God, trusts Him and takes refuge in Him. So to

determine the meaning of faith it is necessary to compare it with knowledge and Islam.

Knowledge and Faith

Knowledge, which means to know, is considered one of man's virtues. Man's awareness of the realities of the outer world or inner facts is called knowledge. Knowledge reveals to man the truth. One who is familiar with the laws of nature or able to prove the existence of God via convincing argumentations is a knowledgeable person. But his knowledge which is the result of his thought and experience cannot become a model for behavior, because knowledge of outer facts can become a model for behavior only when it has been intertwined with one's heart and one genuinely believes in it. Faith is the union of one's heart with his knowledge. For instance one who knows a corpse is unable to move and hurt anybody but does not

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trust in this knowledge, is overcome with fear and false illusions when left alone with a corpse. This knowledge has not instilled faith within this person, because it is not reflected in his actions and mind and so it is useless to him while what is useful to him and determines his actions that is to say, faith is not present within him. Similarly one who knows death could be upon him any moment, but does not live according to this fact, this indicates that faith and belief have not yet been established within him.

Knowledge and science are necessary for man but not enough; there has to be faith. Faith is an inner process by which one establishes a strong bond between himself and what he knows.

Regrettably some have misunderstood faith as opposed to knowledge due to ignorance. They think one who is uninformed of facts turns to superstitious fabrications in order to

achieve appeasement. Man turns to God as long as he is unaware of the reality of phenomena such as thunder, lightning, earthquake and floods but now that man has discovered the scientific nature of these things and man's knowledge has achieved new accomplishments, there is no place left for belief in such things as God, Judgment Day and the afterlife. They believe knowledge to be a replacement for faith.

But we are of the opinion that these people have implicitly accepted the fact that faith brings bliss and affects one's actions. The truth is that ignorance does not stimulate unrest in man and knowledge does not bring about peace of mind; it is faith that does this and no faith leads to fear and dread. And faith is always accompanied with knowledge. Because one cannot believe in what one is unaware of. If they (the polytheists) turned to gods from natural causes and if we turn to God out of fear of hell, it does not mean we have

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no understanding of God. Our faith is always accompanied by some sort of knowledge. We do not turn to or trust in what we are unaware of.

In fact the belief of some ancient people in what they considered as gods was not the result of their ignorance but their knowledge towards these manmade gods was derivative of their ignorance. So they came to believe and put their faith in what they had come to know. Therefore man is in need of both knowledge and faith.

Islam and Faith

Faith and Islam are two different things. God says about a group of Arabs that they have adhered to Islam but their hearts remain untouched by faith: *"The desert Arabs said we believe; tell them they do not; they only claim to have converted, but faith has yet to enter their hearts"* (49:14). Islam means surrendering to God's will, even though one's heart is not into it. But faith is the bonding of the heart and

acceptance of God. Taking commands is different from the belief in the commander. Many a people have submitted to rulers either out of fear or in the hope of some benefit from them, although they did not, for a second, trust in their rulers; likewise, when they found themselves in danger, they would not turn to them for help. But the Exalted God wants us to have faith, not to simply submit to Him. Submission to God out of fear of punishment in the afterlife or the hope of heavenly reward is different from believing in Him and trusting in His excellence and greatness. Imam Ali (AS) is quoted as saying: *"O God! I do not worship You out of fear of punishment nor the hope of Your reward, but I found You worthy of worship and so I worship You"* (Behar al Anwaar 14/41)

Belief in God, the Foundation for Religious Life

With regard to meaning of faith it should be noted that in

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Islam faith in God and His power, knowledge and other supremacies is the beginning of positive behavior and abstaining from sins and the unethical. Islam holds the ethical theory that if one believes in God, all his actions will fall in a direction which is approved by Islam and the stronger the faith, the closer one's conduct comes to what Islam approves of.

For instance when one believes all virtues to be of God and that the All- Wise God has not placed differences between people without considering their welfare and if He has bestowed beauty or gifts in different people to varying degrees there is a good reason for it and it is in their best interest, knowing this he would not become arrogant when he sees a virtue within him that others lack and does not boast and will not look down on them because of that virtue or gift. Likewise when he witnesses an advantage in others, he himself does not possess, he

does not become jealous and will not complain to God for not having that advantage and is content with what God has given him.

If he sees a deficiency in others, he will not speak badly of it and will not go about backbiting. When a person thinks that the others affect his life and does not believe that God is the only determining force in his destiny and if the others do anything, God had allowed them to do so to test him, he will attempt to criticize and backbite in order to ruin and belittle them or seek revenge for any ill deed they do against him.

Man lies because of disbelief in God thinking other people play a significant role in his life; believing in this way, he thinks that he may escape the consequences of truth and reality or he denies reality and fearing their wrath does not stand up to evildoers.

Faith in God builds courage in the face of tyrants because the

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believer recognizes no power above that of God. Instead of relying on the insignificant power of other people or countries the believer trusts in God to assist him in putting tyrants back in to their places. In Islam it is believed that so many times a small number of people have overcome numerous people, all because of the faith and trust those people had in God.

People with faith are liberal and freedom fighters in life. They are liberal because they cannot submit to or take into account any authority but that of God in their lives. They are freedom fighters because they cannot stand to see someone use their God-given power to hurt others and give himself the right to interfere with other people's lives.

A true believer who has made God his refuge never takes his needs to others and maintains his patience when faced with a problem. He does not use bribery and hush money to get his way. He does not covet the mundane and does not busy himself with amassing wealth and mammonism. He considers worldly possessions a divine examination which he has been granted with for the short time he has on this earth to see how he uses it. A true believer is not enamored with his worldly possession or title and will not become attached to them because he knows that all the ranks in the world are but tests of his loyalty, so he trusts in God and turns to Him and in the time of his social responsibility he is quick to aid those in need.

Al Quran

*“And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive”
(2:154)*

IMAM ALI & GOOD GOVERNANCE

By: Prof. S.M. Waseem.

Continued from Nov 10

It is interesting to note that the U. N. D. P., in its Arab Human Development Report, 2002, listed six points, given by Imam Ali (PBUH)

concerning ideal governance, urging the Arab Governments to learn from Imam Ali (PBUH) in "advocating knowledge and fighting ignorance"

which is "the main reason for most problems."

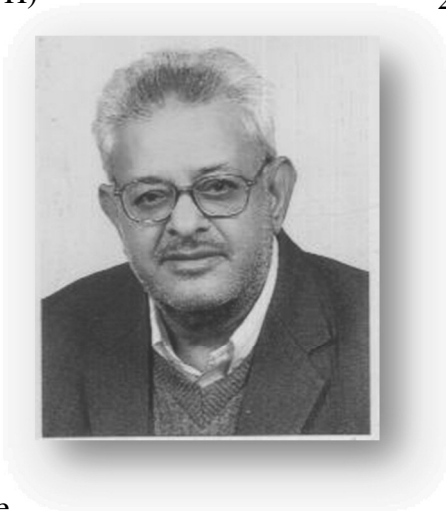
1. He who appoints himself as Imam (ruler) of the people, must begin by teaching himself before teaching others; his teaching of others must be first by setting an example

rather than with his words, for he who begins by teaching and educating himself, is more worthy of respect than he who teaches and educates others.

2. Your concern with developing land should be greater than your concern for collecting taxes, for the latter can only be obtained by developing; whereas he, who seeks revenue without

development, destroys the country and the people.

3. Seek company of the learned and the wise in search of solving the problems of your country, and the righteousness of your people.



4. No good can come in keeping silent as to Government policies or in speaking out of ignorance.

5. The righteous are men of virtue, whose logic is straight forward; whose dress is unostentatious; whose path is modest; whose actions are many and who are undeterred by difficulties.

6. Choose the best among your people to administer justice among them. Choose someone who does not easily give up; who is unruffled by enmities; someone who will not persist in wrong doings; who will not hesitate to pursue right once he knows it; someone whose heart knows no greed; who will not be satisfied with a minimum of explanation without seeking the maximum of understanding; who will be the most steadfast when doubt is cast; who will be the least impatient in connecting the opponent, the most patient in pursuing truth, the most stem in meting out judgment;

someone who is unaffected by flattery and not swayed by temptation, and these are but few.

As stated above, the U. N. D. P. Report urged the Arab Governments to advocate knowledge to help fight ignorance as it is the main cause leading to almost all of the problems in our contemporary world. To reinforce its arguments, the Report has enlisted the following quotations from the Imam (PBUH):

"No vessel is limitless except the vessel of knowledge which is ever expanding. If God wants to humiliate a human being. He will deny him knowledge. No wealth equals to the mind (knowledge), and no poverty equals to ignorance. No wealth can profit you more than the mind."

"Knowledge is superior to wealth. It guards you; whereas you guard wealth. Wealth decreases with expenditure; whereas knowledge multiplies with its dissemination."

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To establish rule of justice. Governments in each country and everywhere shall have to get rid of the corrupt ones. Imam Ali's (PBUH) rule took piety and justice as its base. As described by Osborne in his famous work *Islam under the Arabs*, "Ali had been advised by several of his counselors to defer dismissal of the corrupt governors, previously appointed, until he himself was sure against all enemies. The Bayard of Islam, the Hero without fear and without reproach, refused to be guilty of any duplicity or compromise with justice. This uncompromisingly noble attitude cost him his State and his life, but such was Ali, who never valued anything above justice and truth."

Needless to emphasize that those ruling in democratic countries must know that if asked to describe the root cause of all evils, menaces and problems including ignorance and poverty of the people in one word, they can safely say that it is injustice and injustice

alone. Therefore, the rulers and those managing democratic institutions, while caring for *vox populi*, must pay their full attention to their foremost and prime duty to reach human rights to each individual within a system that aims to deliver through 'just governance'.

Imam Ali (PBUH) asked his Governor-designate, Malik al-Ashtar, not only to take care of only those poor and the needy, who come out openly asking for help, but of all those also who remain in their places, upholding their honour and self-respect. Justice and equity must prevail. This helps perpetuate the just rule, for those who rule by taking support of those who dislike equity and justice, have never succeeded and shall never succeed: History holds testimony to it. They are bound to fail and fall, sooner or later. It is, therefore, essential that justice must be the watch word for all rulers and administrators, even if it does not please those who gather around them and

around the seat of power, offering their support and seeking in return opportunities and means for satisfaction of their lust and in sheer greed to amass wealth, rightly or wrongly, unmindful of the transgression of the rights of the weak and the downtrodden, amounting to tyranny and oppression. Imam Ali (PBUH) speaking on equality in the distribution of

shares from the Bait ul Ma'I (Public Treasury) said: *"Do you command me that I should seek support by oppressing those over whom I have been placed. By God I won't do so till the world goes on, and till one star leads another in the sky. Even if it were my property, I would have distributed it equally among them, and then why not, when the property is that of God."*

ACTIVITIES OF S.I.E.S

- English Monthly Magazine "The Minister".
- 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.

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COMMANDMENTS OF ISLAM

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

Hujatt-ul Islam S.S. Rizvi

ILLEGAL BARGAINING

Bargaining in the following articles is prohibited.

1. For items of no value.
2. For totally najis items, such as blood or corpses etc.
3. For impure items, the nature of which is not revealed to the customer, such as milk thinned with water.
4. For items which are to be used in haram manner, such as musical instruments, playing cards etc.
5. In transaction where interest is being taken, for example where 100 lbs. of wheat going to be taken for 90 lbs
6. For intoxicating items such as alcohol

The selling of the meat, skin and fat of animals which have not been slaughtered

according to the shariat is haram (even if these items have been imported from non-Muslim countries).

Medicines, and oil made from seeds or from the milk of animals, and such like, imported from non-Muslim countries may be bargained for.

The making of statues and getting its labor, is forbidden but trade in them is allowed as well as to keep them safe is permitted.

There are three conditions for striking a bargain :

1. The quantity, weight, size or other relevant measurement must be commonly known between the parties.
2. For items which are not present to be

measured, their quality and quantity etc., must be indicated in such a way the buyer is satisfied and well aware of the item.

3. Items must be sold for their intrinsic value, not for any gain they accrue, for example, a house can be sold but any gain it



generates in the form of rent, etc. cannot be made a part of the bargain, on the other hand, a barter arrangement can be made whereby for a predetermined weight of wheat or the value equivalent thereof, a

house can be given in rent for a year.

Property which is donated for religious reasons cannot be put in trade except in one of the following two ways :

1. If a piece of waqf property is in such a state of disrepair that it is unusable as it stands ; for example, the ruined floor of a mosque can be replaced by purchase with the permission of the mutavalli, or in his absence of a mujtahid

2. if a piece of waqf property is not useful or dangerous or any way non-beneficial to the community, in this case it may be sold and its return used in a way closer to the spirit

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of the intention of the original donor.

Qualifications for being a businessman.

1. Attainment of puberty.
2. Sanity.
3. Having knowledge of bargaining and trade.
4. Being a free agent: and in control of his trade.
5. Owner of the property or legally appointed by the owner.
6. Serious intention of buying and selling, not joke

If any of the parties is under age, the transaction is not legal, even if the immature one is permitted to engage in trade by his vaii, but if the immature one is merely the go-between between the two parties, the transaction is perfectly legal.

If an individual sells the property of another without the latter's permission but later the owner accepts the transaction, the deal will be

legal and it is called mamla-e-fozuff.

A transaction may be based on credit. In this case, the period within which the payment is to be made must be fixed. If the buyer gives only a vague statement of when he will



pay, such as when returning from a journey, the transaction is illegal.

The seller cannot ask for payment before the agreed upon date, but the buyer can pay before it is due, in which case it is obligatory for the seller to accept the payment. If the buyer becomes deceased before the due date, the seller can seek payment of

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the debt from the buyer's heirs.

If the buyer has legitimate reasons for not being able to pay his debt on the due date, the seller should extend the time for a necessary, agreed-upon period.

It is permitted to sell an item more cheaply on a cash basis and more dearly on credit.

At any point during the agreed-upon payment period, the seller may offer the buyer a discount, if he pays more promptly. This transaction is legal, if it is fully in accord with the buyer's wishes.

RULE OF TRANSACTION

The parties of transaction should be aware of the following rules:

1. They should know the Islamic commandments with respect to doing business.

2. They should be willing to compromise on setting a price.
3. The seller should always endeavor to give a greater quantity for the price and the buyer is willing to take less.
4. A distinction should not be made among the buyers, if there are several.
5. A seller should not praise his items, nor a buyer condemn them.
6. A transaction should not be take place under conditions of darkness, where the buyer cannot properly Judge the stock.
7. A profit can be taken from fellow believers only if the seller is especially needy
8. If one party wishes to withdraw from the transacting, the other party should not force him to follow through.
