

RITUAL AND TRADITIONS

By: The Patron of S. I. Education Society

Diagnosis of the disease by a physician is the most important factor in the curing of the sickness of a patient. If you understand the symptoms of your sickness, it would be easy to cure it - and if not, some precautionary steps would halt the progress of the disease and prevent it from getting worse.



Physical disease can be recognized by its symptoms to some extent but to recognize the disease of the spirit is more difficult. As we are all aware, spiritual (moral) diseases are more dangerous than any other disease. Physical disease spoils and destroys one's physical health only, but spiritual disease can demoralize a society and a nation. The process of purging soul (spirit) depends on faith and action to cleanse and

purify the undesirable elements under the guidance of the Shar'iah.

One of the most dangerous diseases of the soul and mind is Speculation, Supposition, Conjecturing and interfering, perhaps analogically and syllogistically, without knowing the complete facts.

According to Islam, Qayas, Tafsir-bir-raie and Bid'at are all condemned. Yes, some people have recommended and defined these terms as good, but in fact all are rejected and condemned.

Islam is the final divine religion given by Allah (s.w.t.) and declared by the last Holy Prophet Mohammad (s.a.w.). Islam is a comprehensive constitution which covers every human life until the Day of Judgment. None of us can

introduce any new ruling or practice as a part of Islam or add and delete any ruling.

Unfortunately, some ritual and traditions crept in our Islamic society very slowly and gradually under the influence of the culture of the country where we live, the climate, etc. It is like the camel who was allowed by his master to put his head inside the tent just to take shelter from the cold at night; but before long the master was out of the tent and the camel was inside. Similarly our opinions and views slowly became part of Islam and Islam disappeared from our daily life.

In the beginning, with the name of Qayas, Raie and Bid'at these traditions were introduced and were later passed on to us as a part of our religion and as an obligation which destroyed our Eernan. The so-called Zakereen also

emphasised them and distracted the audience.

Now, it is the duty of sincere and selfless Ulama to fight against these rituals which were not in the time of Mohammad (s.a.w.) and his purified progeny (a.s.) and restore the correct faith. It is said in the Holy Qur'an in many places;

'Whenever we said to them to follow the revealed guidance from Allah (s.w.t.), they replied, We follow the tradition of our ancestors'.

Then Allah (s.w.t.) conveyed the message through His messengers, *'Say to them, if their ancestors have been foolish and illiterate, would they have followed them?'*

Before practicing any tradition and ritual, we must consider and seek knowledge and guidance from sincere and selfless Ulama.

DO NOT LOOK FOR SHORTCOMINGS

By: Ayatullah Ibrahim Amini

Nobody is perfect. Some are too tall or too short, or too fat or too skinny, have a big nose or a small one, talk too much or are too silent, are bad-tempered or too easy-going, have a very dark complexion or a very fair complexion, or eat too much, or too less, and the list can continue. Most men and women have some of these shortcomings. It is the hope of every man and woman to find a spouse who is perfect but such hopes are unrealistic. It is unlikely to find a woman who regards her husband as perfect.

Those women who are in search of faults in their husbands will undoubtedly find them. They would find a trivial shortcoming and exaggerate it by dealing on the matter to the point that it becomes an unbearable



impediment. This defect then replaces all the merits of the husband. They always compare their husbands with other men. They have established a so-called ideal man in their imaginations whose standards do not fit in their husbands. Therefore, they are always complaining about the shortcomings in their marriage. The women regard themselves as unfortunates and failures which gradually turn them into spiteful women.

What does such behaviour in a woman do to her husband? He may be a very patient person who can tolerate the rudeness but most likely he will become insulted and develop a grudge against her. This would likely lead towards mutual arguments and elaborations of the shortcomings in each

other. They will both become contemptuous of each other and their life will turn into a series of rows and arguments. Thus, they will either live in misery together or go for a divorce. In either case, both will lose, especially when there is no guarantee that another marriage may prove otherwise.

It is a pity that some women are ignorant and obstinate in their ignorance. It is possible that they may shatter their family life over a trivial matter. The following are some illustrative cases of such women:

"A woman left her husband and went to her father's house because her husband had bad breath. She was not prepared to go back home until he corrected his problem. On the basis of the husband's complaint, the court reconciled the couple and the wife returned to him. When the couple went home, the wife could still smell his bad breath so she went into

another room. The husband went crazy and killed her'."

"A female dentist divorced her husband because he was not on the same level as her; he had graduated three years after her'."

"A woman applied for a divorce because her husband used to sit on the floor and eat with his fingers, did not shave everyday and did not know how to socialize with others'." Of course all women are not like this. There are those who are intelligent, realistic, and aware enough that they do not foolishly jeopardize their marriage and happiness by exaggerating the shortcomings of their husbands,

Dear Madam! Your husband is a human being like you. He is not perfect, but he may have many merits. If you are interested in your marriage and your family then do not set out to find his weaknesses. Do not regard his small defects as important. Do not compare him with an ideal man whom you have established in your mind.

There may be some faults with your husband which are not present in others. But you should remember that other men may have other defects which are non-existent in yours. Be satisfied with his merits. You will consequently see that his merits outweigh his faults. Besides why should you expect a perfect husband when you are imperfect yourself. If you are proud enough to think you are perfect, then ask others.

The Prophet (SA) of Allah stated:
“There is nothing worse for human beings than to seek the faults of others, while ignoring their own flaws”.

Why should you exaggerate a trivial fault? Why should you shatter your life for the sake of something unimportant? Be wise? Stop being frivolous! Ignore the faults and do not mention them in front of or behind your husband. Try to create a warm atmosphere in your family and enjoy the blessings of Allah.

However, there may be flaws in your husband's character which you may be able to correct. If so, then you can succeed only by behaving considerately and with patience. You must not criticize him or start a row, but approach him in a friendly manner.

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

SALAWAT ON IMAM ALI NAQI (A.S)

O Allah send blessings on Ali bin Muhammad,
the successor of the (Prophet's) successors,
the Imam of the God-fearing,
the vicegerent of the Imams of religion,
the decisive argument over all the created beings.

O Allah just as Thou made him a light,
to give light to the believers,
to give them the glad tidings of Thy recompense,
to warn them about Thy terrible punishment,
to put the fear of Thy power in their hearts,
to make mention of Thy verses,
to prescribe that which Thou has made lawful,
to proscribe that which Thou has made unlawful,
to make known Thy laws and
that which Thou has made obligatory,
to encourage people to worship Thee, obey Thee,
and not to transgress the limits laid down by Thee,

so, send blessings on him,
much and more blessings than Thou had bestowed on any
of Thy representatives,
and on the children of Thy Prophets,

O the God of the Worlds!...

LIVES OF THE 12 IMAMS

The Ninth Imam

By: Allameh Sayyed Muhammad Husayn Tabatabai

Imam Muhammad (ibn Ali) Taqi (sometimes called Jawad and Ibn al-Rida) was the son of the eighth Imam.

He was born in 195/809 in Medina and according to Shi'ite traditions was martyred in 220/835, poisoned by his wife, the daughter of Ma'mun, at the instigation of the Abbasid caliph Mu'tasim. He was buried next to his grandfather; the seventh Imam in Kazimayn, He became Imam after the death of his father through Divine Command and by the decree of his forefathers.

At the time of the death of his father he was in Medina. Ma'mun called him to

Baghdad which was then the capital of the caliphate and outwardly showed him much kindness.



He even gave the Imam his daughter in marriage and kept him in Baghdad. In reality he wanted in this way to keep a close watch upon the Imam

from both outside and within his own household. The Imam spent some time in Baghdad and then with the consent of Ma'mun set out for Medina where he remained until Ma'mun's death. When Mu'tasim became the caliph he called the Imam back to Baghdad and, as we have seen, through the Imam's wife had him poisoned and killed

SHIA POLITICAL THOUGHT

By: Dr. Ahmed Vaezi

Why Wilayat al-Faqih ?

In the previous chapter, we encountered the absolute priority of God as a fundamental

component of Imami political doctrine. After all, it is He who has accorded the Holy Prophet and the Imams (peace be upon them) the authority to lead and govern the Islamic society (urnmah), and

'wilayat al-faqih' is an extension of this authority. However, while the wilayat of the Imams has traditionally been verified according to Islamic theology (kalam), the guardianship of the jurists (wilayat al-faqih) is almost exclusively discussed within the sphere of jurisprudence (fiqh). Hence the universal authority of the faqih (wilayat alamma) must be substantiated



according to ijthad (juridical reasoning). This method shall be referred to as an "internal justification" as it is intended

to convince those who already accept the basic principals of the Shia creed. On the other hand, wilayat al-faqih, as a political model of guardianship, must be able to justify itself amongst other political ideologies;

especially the democratic theories that essentially criticize any guardianship form of state. This approach is what we shall refer to as the "external justification" for the theory of wilayat al-faqih, and we shall return to it later.

The internal justification relies primarily on religious traditions narrated from the Holy Prophet and Imams, although some jurists also refer to rational arguments as

well. Consequently, from the basis of Islamic jurisprudence, the authority of the faqih may be established according to sunnah (traditions) and reason (daleel al-aqi).

Traditional Evidences for Wilayat al-Faqih

Imami jurists usually refer to a set of reports from the Prophet Muhammad and the Imams to establish wilayat al-amma for the fuqaha. We shall examine a few of them here:

Signet Letter ('Tuqih') from the Absent Imarn

One of the most reliable traditions adduced by scholars' for the purpose of this discussion is a report from the twelfth and absent Imarn (May God hasten his reappearance) Shaykh al-Sadiq transmit s in his book *Ikmal al-Deen w, itmarn an-Ni'ma'* that Ishaq ibn Yaqub wrote a letter to thi absent lrmarn asking him about some concerns that he had The Imam's deputy (Muhammad ibn Uthman al-Umari

The Imam's deputy (Muhammad ibn Uthman al-Umari conveyed the letter to him.

The Imarn replied:

As for events that may occur (al-hawadith al-waqi\ [when you may need guidance] refer to ff transmitters (ruwat) of our teachings who are n hujjah (proof) to you and I am the proof of Gc (Hujjatullah) to you all. '

Shaykh al-Tusi also transmits the narration in the book 'alQayba' and other collections of Imami ahadith report the tradition from the books mentioned above.

Advocates of wilayat al-faqih often refer to the second part of the tradition, namely, "they are my proof to you, and I am the proof of God to you all" to establish the authority of the fuqaha. However, some scholars (such as Imam Khomeini) maintain that the first part of the hadith may also be used to establish the authority of the faqih. The first

section of this narration encourages people to ask those who relate the traditions of the Imams (peace be upon them) about any new occurrences that they encounter. It is highly unlikely that Ishaq ibn Yaqub asked the Imam about what was to be done regarding religious questions; even ordinary Shia would know that in these cases of fiqh (jurisprudence) one should refer to the fuqaha (jurists). In fact, according to some narrations, people would recourse to the students of an Imam during his lifetime. Therefore, Ishaq must have been referring to something other than this by his question about referring to something other than this by his question i 'al-hawadith al-waqi'a', Imam Khomeini says:

What is meant by hawadith al-waqi'a is rather the newly arising problems that affect the people ar Muslims. The question Ishaq ibn Yaqub was

implicit posing was this: now that we no longer have access you, what should we do with respect to sod problems? What is our duty?

Narrators of traditions with respect to these new circumstances. After all, it is self evident that people who merely transmit traditions and narrate what they have seen and heard, without a comprehensive understanding of the science of ahadith or jurisprudence, are not qualified to undertake this duty. Therefore the Imam must have been referring to the fuqaha (jurists) who are experts in the interpretation and explanation of Islamic sources.

We mentioned earlier that most Imami jurists usually refer to the second part of this tradition to establish the guardianship of the jurists. The statement makes clear that fuqaha (ruwat) act as the proof



(hujj ah) of the Imam in all matters in which the Imam acts as the proof of Allah. Imam Khomeini describes a 'proof of God' (or hujjah) as someone who God has designated to conduct affairs; all his deeds, actions and sayings constitute a proof for the Muslims. If the proof commands you to perform a certain act and you fail to obey him, or if despite the existence of the proof, you turn to oppressive authorities for the solution of your affairs, then God almighty will advance a proof against you on the Day of Judgment.

In summary, being a hujjat implies the authority of one over his followers, and hence the injunctions of the holder of such a status must be complied with. Since the Imam as God's hujjat (the 'proof that Allah will not accept any excuses for disobeying) has designated the fuqaha as his hujjah, the commands and directives of the fuqaha are as those of the Imam.

With regards to its chain of transmission (sanad), the only issue that arises is the existence of ishaq ibn Yaqub. There is no particular attestation of him found in the Imarni books of biography (Ela al-Rejal). Hence the question may be raised, how can we be certain that the letter was really issued by the Imarn and that Ibn Yaqub received the letter? There is a difference between reporting an ordinary transmission and the claim that one has received a special letter from the Imam in the era of the minor occultation, during which, access to him is only possible through his appointed deputy. The key point, however, is that many great Imami scholars such as Shaykh Sadiq, Shaykh Tusi and specially Shaykh Kolayni, who were alive during the era of the minor occultation (and were experts in ahadith) mention the tradition as 'tuqih' which is sufficient evidence for a valid chain of transmission.

THE SHIA ISLAMIC EDUCATION SOCIETY

**STATEMENT OF FINANCIAL ACTIVITIES
FOR THE YEAR ENDED 31 OCTOBER 2009**

	2009		2008	
	£	£	£	£
Incoming Resources				
Donations Received		21,925		32,045
Other Income		-		26,000
Total Incoming Resources		<u>21,925</u>		<u>58,045</u>
Direct Charitable Expenditure	(5,894)		(10,682)	
Management and Administration of the Charity	(15,547)		(15,083)	
Total Resources Expended		<u>(21,441)</u>	<u>(25,765)</u>	<u>(25,765)</u>
Net Incoming / (Outgoing) Resources		<u>484</u>		<u>32,280</u>
Net Movement in Funds		<u>484</u>		<u>32,280</u>
General fund balance brought forward		180,640		148,360
General fund balance carried forward		<u><u>181,124</u></u>		<u><u>180,640</u></u>

THE SHIA ISLAMIC EDUCATION SOCIETY

**ANALYSIS OF RESOURCES EXPENDED
FOR THE YEAR ENDED 31 OCTOBER 2009**

	2009 £	2008 £
Direct Charitable Expenditure		
Repairs and maintenance	1,382	5,784
Light and heat	2,615	2,230
Insurance	1,383	1,226
Depreciation	514	417
Sundry expenses	-	1,025
Direct Charitable Expenditure	<u>5,894</u>	<u>10,682</u>
Management and Administration of the Charity		
Printing	8,038	8,917
Postage	6,001	4,791
Telephone and fax	389	421
Water and council rates	1,215	1,056
Profit/loss on foreign currency	(96)	(143)
Bank charges and interest	-	41
Management and Administration of the Charity	<u>15,547</u>	<u>15,083</u>
Total Resources Expended	<u>21,441</u>	<u>25,765</u>

THE SHIA ISLAMIC EDUCATION SOCIETY

BALANCE SHEET AS AT 31 OCTOBER 2009

	Note	2009 £	2008 £
Tangible Fixed Assets	2	150,043	149,754
Current Assets			
Debtors and Prepayments	4	943	913
Cash at bank and in hand	3	<u>30,138</u>	<u>29,973</u>
		31,081	30,886
Total Assets	6	<u>181,124</u>	<u>180,640</u>
Unrestricted Funds	5		
General Funds		181,125	180,640
Total Funds		<u>181,125</u>	<u>180,640</u>

S S Rizvi
.....
S S S Rizvi (Managing Trustee)

Approved by the Managing Trustee and other Trustees on 15/10

Bhaloo & Co Ltd
.....

Date 1/5/2010

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

THE SHIA ISLAMIC EDUCATION SOCIETY

**NOTES TO THE FINANCIAL STATEMENTS
FOR THE YEAR ENDED 31 OCTOBER 2009**

2 TANGIBLE FIXED ASSETS

	Freehold Properties £	Plant & Machinery £	Fixtures & Equipment £	Total £
Cost or valuation :				
As at 1 November 2008	148,501	16,666	9,672	174,839
Additions	-	-	803	803
As at 31 October 2009	<u>148,501</u>	<u>16,666</u>	<u>10,475</u>	<u>175,642</u>

Depreciation :

As at 1 November 2008	-	16,393	8,692	25,085
Charge for the year	-	68	446	514
As at 31 October 2009	<u>-</u>	<u>16,461</u>	<u>9,138</u>	<u>25,599</u>

Net Book Value :

As at 31 October 2009	<u>148,501</u>	<u>205</u>	<u>1,337</u>	<u>150,043</u>
As at 31 October 2008	<u>148,501</u>	<u>273</u>	<u>980</u>	<u>149,754</u>

3 CASH AND BANK BALANCES

	2,009	2,008
	£	£
Cash and bank balances	<u>30,138</u>	<u>29,973</u>
	<u>30,138</u>	<u>29,973</u>
	2,009	2,008
	£	£

4 DEBTORS

Other debtors and prepayments	<u>943</u>	<u>913</u>
	<u>943</u>	<u>913</u>

5 MOVEMENTS OF UNRESTRICTED FUNDS

	Balance at 31/10/2008	Income	Expenses	Balance at 31/10/2009
	£	£	£	£
General funds	180,640	21,925	(21,440)	181,125
Total unrestricted funds	180,640	21,925	(21,440)	181,125

6 ANALYSIS OF ASSETS BETWEEN FUNDS

	Fixed Tangible Assets	Current Assets	Total Funds
	£	£	£
General funds	150,044	31,081	181,125
Total assets	150,044	31,081	181,125

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 TENTH IMAM

By: Rosemary (Al-Attar)

*Living in MEDINA was IMAM AL-JAWAD'S small son
ALI AL-HADI, six years old, was the one
Born to be the TENTH IMAM
Another young LEADER of ISLAM.
Born to the PROPHET'S EXALTED FAMILY,
And Inheritor of their innate ability;
By DIVINE BESTOWAL he excelled,
By the POWER OF THE ALMIGHTY he was propelled.*

*The Caliph was occupied with the Byzantine War,
And thus the IMAM he did ignore.
IMAM ALI AL-HADI In th& MUSLIM world found fame.
Scholars enthused when was mentioned his name.
But then al-Mutawakkil came to the throne,
And no longer was the IMAM left alone:
There flowed a river of persecution and hate,
A mighty torrent in full spate.*

*The Governor of MEDINA, hostile reports sent,
Saying that IMAM AL-HADI on revolution was bent.
Aware of antagonism, the IMAM sent a note
To Caliph al-Mutawwakil in which he wrote
That the Governor was inventing lies,
Which the Caliph was Impatient to disguise.
To protect the Caliph the Governor was dismissed,
But the IMAM knew well al-Mutawwakil's tricks.*

*Than the Caliph, In a friendly way
Invited ALI AL-HADI to SAMARRA to stay.
To refuse was pointless, as the IMAM well knew:
He must leave MEDINA, his presence in SAMARRA due*

*When he arrived the caliph, quite unconcerned ,
Sent no one to meet him -as if he were spurned.
Then: "Put him up with the beggars," the order came,
"Along with the destitute, disabled end lame."
The IMAM would be insulted, so the Caliph thought, ?
But fine lodging to the IMAM meant nought.*

*To the care of the Caliph's Secretary he was transferred,
But prevented from speaking to others a word.
Once In the Secretary's custody,
His superb morals and charming nobility
On the Secretary began to have such an affect
That he, his orders, began to reject.
Soon, from him, small comforts the IMAM received,
But when the Caliph found out he was not pleased.*

*So a cruel and ruthless jailer took over the IMAM'S care,
And for twelve long Tears AL-HADI was made to suffer there.
His days were spent fasting, his nights in prayer;
Such days and nights as no other could bear.
Cruelly imprisoned his name spread far and wide,
And more and more people wished the Caliph put aside.
Then al-Fadi ibn Khaqan, A supporter of AHL UL-BAYT,
And on his own merit a Minister, altered the IMAM's fate.
He asked that the IMAM'S status be changed to house arrest,
And Caliph al-Mutawwakil agreed to this request.*

*However, the TEAM'S former jailer was directed
To watch the IMAM closely and gee whom he contacted.
But ALI AL-HADI continued in worship and prayer
For favours from the Caliph he did not care.*

*Once, to the Caliph's court he was brought
There to humiliate him, the Caliph thought.
The arrogant ruler passed a cup of wine,
Insisting he drink this fruit of the vine.
To obey him IMAM AL-HADI politely refused;
"Then," said the Caliph, "You sing to keep us amused."*

*The IMAM responded that he knew not that art,
Then the monarch demanded a poem by heart.
The IMAM by the ruler, to court had been invited,
Now he, in Impressive tones, the following recited;*

*"The glories of our blood and state
Are shadows, not substantial things.
There is no armour against the fate:
Death lays its Icy hand on kings.
Sceptre and crown
Must tumble down,
And In the earth he equal made
With the labourer's scythe and spade.
No fortress on the mountain peak
Could save the kings from the jaws of death.
Their pomp and power proved too weak:
The cold earth asks them In contempt;
"Whither Is the robe, the crown, the throne?
Did cruel death the beauty exempt?"*

Did It respect thy royal blood and bone?!"

*The grave replies
With sorrowful sighs:
"Those beautiful forms
Are but food for the worms?"*

*The court had fallen silent, the courtiers spell-hound
By these lines the IMAM recited in a manner so profound.
Those drunkards making merry just moments before,
Walled with their Caliph an his tear'? poured.
The Caliph regretted the sad event,
And back to his house the IMAM was sent.*

*Hate for the Caliph was further inflamed,
And people's anger scarce contained
When visits to the HOLY SHRINES were no longer allowed
Only by threat of death were the people cowed:
No visits to the TOMBS OF IMAM ALI AND HUSAIN
IN NAJAF and KARBALA, the HOLY CITIES twain.
But many there were who refused to obey,
And they lived not to see another day,
But were put to death indiscriminately
For their LOVE of the PROPHET'S PROGENY.*

*From deriding the IMAM, the Caliph would not desist -
Even tha Caliph's son himself was moved to resist,
Protesting at his father's court making a mockery
Of the PROPHET'S DEAR RELATIVE, IMAM ALI
Against the Caliph, his son set his heart
And In the death of same he played a part.
Throughout the land came a sigh of relief,*

*No one showed any signs of grief
As the death of the tyrant was proclaimed
And his son, al-Muntasir, as Caliph was named.
The unjust orders wars revoked, and then
People flocked freely to the SHRINES again,*

*Towards IMAM AL-HADI, al-Muntasir was fair,
And even the TWO shrines received minor repair.
In SAMARRA, the IMAM continued to live,
Surrounded by students to whom he would give
Instruction on the teachings of AHL-UL BAYT
Always appreciated from this teacher so great.*

*It made no difference, imprisoned or free,
To the NOBLE SONS of the PROPHET'S TREE:
With no worldly ambitions, desires or greed,
They engaged in worship, and helped those in need.
Wherever they lived, it was with dignity,
Their every deed of the highest integrity.
The time of AL-HADI was politically confused,
But of any Involvement he could not be accused.
Caliphs came and Caliphs went,
But his time in worship, the IMAM spent.
He died in SAMARRA at the age of forty one,
And was succeeded by HASSAN, his eldest surviving SON.*

JURISPRUDENTIAL REASONING (PROSTRATION IN PRAYER)

By: Ayatullah Ja'far Sobhani

The Shi'a are of the belief that, in the salat prayer, one must make the prostration on the earth, or on whatever may be on it, so long as the material on the ground not be made out of a substance that can be worn or eaten; prostration on anything else, when one has the choice, is not considered correct.

This matter has been made clear in a hadith that the Sunnis also record in their books: 'The earth (al-ard) has been made for me a place of prostration (masjid) 5 and a means of purification (tahir).'⁴⁴ The word tahir, which envisages the tayammum,⁵⁵ shows that what is meant by al-ard in the saying is the natural substance of the earth, stone and the like. Imam Sadiq said: *'The prostration is allowed only on*

the earth, or on what grows from the earth, except that which can be eaten or worn.



It was the general practice of the Muslims at the time of the Prophet to make their prostration on the ground of the mosque, which was covered by gravel and sand. During

hot weather, when making the prostration on hot stones was difficult, they used to take up some gravel in their hands, hold it until it cooled, and then, when the time for prayer came, they would place that handful of gravel before them and make the prostration on it. The companion, Jabir b. 'Abd Allah al-Ansari said: I was praying the noon prayer with the Prophet; I had a handful of gravel that I was moving from one hand to the other until it cooled, and made the

prostration on it when the time for prayer came.'⁵⁷ One of the Prophet's companions was avoiding getting his forehead rubbed into the earth; the Prophet said to him: 'Make your forehead dusty with earth Likewise, if someone were by chance to prostrate upon a part of the cloth of his turban, the Prophet would take the material away from underneath the forehead.

These hadiths all bear witness to the fact that at the time of the Prophet it was incumbent on the Muslims to make prostration upon the earth or stone, and the y did not prostrate on carpets, cloth or even the material of their turbans. But it was later revealed to the Prophet that prostration could also be made on mats of straw and reed, and many narrations indicate that the Prophet did prostrate on such materials.'"



Of course, in times of necessity, some companions used to prostrate on part of their clothes, as Anas b. Malik says: 'We used to pray with the Prophet. Whenever one of us was prevented from prostrating on the earth, he would prostrate upon part of his turban or on a part of his clothes.

Therefore, the Shi'a have always felt themselves bound to maintain the principle of prostrating only upon the earth and what grows naturally from it, that is, reed, straw and the like, while avoiding any substances that are either worn or eaten. If they insist upon prostrating only upon such surfaces, it is for these reasons. It would indeed be advantageous for all mosques in the world where Muslims pray to be built in such a manner that enables the followers of all the madhhabs

of Islam to accomplish their respective duties in an appropriate and dignified manner.

In conclusion, we should not omit to mention the following point: stones and earth are 'prostrated upon' (masjudun alayhi) and not 'prostrated to' (masjudun lahu); for it is sometimes wrongly supposed

that the Shi'a actually prostrate to their stones! In truth, like all Muslims, prostration is solely to God. Our humility and effacement before the divine presence is given outward expression by this act of placing the forehead on the earth, while in the heart one says: 'Where is this dust, and where is the Lord of the Worlds!'

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.

IMPORTANT DATES OF THIS MONTH

JUNE 2010

JAMADI AL THANI / RAJAB

1431

1st June 2010/	18 th Jamadi Al Thani 1431
3rd June 2010 20 th Jamadi Al Thani	BirthDay of Hazrat Fatima Zahra (a.s.)
14th June 2010/	1 st Rajab 1431
16th June 2010/ 3 rd Rajab	Martyrdom of Imam Ali-un-Naqi (a.s.)
18th June 2010/ 5 th Rajab	BirthDay of Imam Ali-un-Naqi (a.s.)
22nd June 2010/	Moon Confronting Scorpio
23rd June 2010/	Moon Confronting Scorpio
23rd June 2010/ 10 th Rajab	BirthDay of Imam Mohammad Taqi (a.s.)
26th June 2010/ 13 th Rajab	BirthDay of Imam Ali (a.s.)
28th June 2010/ 15 th Rajab	Sad demise of Bibi Zainab (a.s.)

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

UNITY OF GOD

By: Allama Sayyid Saeed Akhtar Razavi

"Say: He is Allah, the One and only; Allah, the Eternal, Absolute; He beggetteth not, nor is He begotten, and there is none like unto Him, " (Qur'an 112).

This short surah of the Holy Qur'an is the most significant of all writings dealing with the oneness of God. As Allamah Abd'Ilah

Yusuf "Ali has commented in his translation of the Holy Book, the nature of God has been indicated here in a few words, such as we can understand.

He writes: Here we are specially taught to avoid the pitfalls into which man and nations have fallen at various times in trying to understand God.

"The first thing we have to note is that His nature is so sublime, so far beyond our limited conceptions, that the best way in which we can

realize Him is to feel that He is a personality. 'He', and not a mere abstract conception of philosophy.



"Secondly, He is the One and Only God, the only one to Whom worship is due, all other things or beings that we can think of are His creatures and in no way

comparable to Him.

"Thirdly, He is Eternal, without beginning or end; Absolute, not limited by time or place or circumstances, the reality before which falls other things or places are mere shadows or reflections.

"Fourthly, we must not think of Him as having son or a father, for that would be to import qualities into our conception of Him.

"Fifthly, He is not like any other person or thing that we know or can imagine; His qualities and nature are unique."

In fact this short surah is a declaration of war against all ideas of paganism and anthropomorphism. Men from the beginning have had a tendency to imagine God in their own image. Some

thought of Him as having body, like animals or human-beings. Others thought that He was incarnated in the forces of nature like rain, lightning, mountain and river. Still others thought that He was a father and had child or children. But this surah warns us against this tendency to conceive God after our own pattern.

Please visit our website for

**NEW 2010 PRAYER TIMINGS AND
S.I.E.S. 2010 CALENDAR**

<http://www.sies.co.uk>



YOUTH - A Blessed time

By: Kainat Zehra

Imam Ali Ibn Abi Talib (A.s) said: "Surely, the heart of the youth is like the uncultivated ground, it will accept whatever you throw upon it [and that is what will grow from it]. [Tuhaful Uqul, pg 70]

It's of course more than just a temporal fact. It's a lifestyle. Better yet, it's life.

We cannot fail to reckon personalities, and there are those fads which are moderately a preamble to what's next. It seems like nothing else is appealing enough in comparison to the western culture. A greater amazement is that, the youth are the quarry. A 'youth' could automatically be linked to 'juvenile'. The west isn't a life-destroying factor, a specific percentage of Muslims, have decreed it, but if a youth has appropriate upbringing from his parents, the place doesn't have much impact on his/her life. Nonetheless, the youths

of today are convolved around the West and its culture, including the youths of Islam.

The guidelines, by which they should be living, have been blended with modernism.

That's quite a stereo-typical thought, you must be thinking, and I agree, it is. Nevertheless, it's the truth. A statistic has shown that youth are the age group which could be easily persuaded into any erratic acts, leading with an overwhelming 79%. The case is different, when a youth with stability in faith and religion is beckoned toward temptations. In this situation, fear of God, and awareness of self is sufficient. It's a fact rather than an ideology that even Islam's youth is a part of the west. They play a prominent role in it. They've become a majoring character to unknowingly give their consent. The rules and morals our religion has given are a lot to restrict them from evil, yet for them, it's not

enough. Islam has specified the morals and manners; one should lead his/her life by. It's not a matter of difficulty but of apathetic behaviour.

The Western culture has been composed of diversion of different beliefs and practices. The very same acts fade over a specific period of time and introduce the upcoming of new ones.

Specific fads seem to be shaping one's personality.

The life of a youth is the time of moulding one's character, attain the contentment of their Lord, and the acknowledgment of whether they're following the path of Ahlul-Bayt (A.s) or not.

The hadith mentioned previously, is undoubtedly applicable in relation to today's conditions. When a child of three years or so, is taught lessons and morals, it's so that when the time comes for his/her teen years, he has the basics in mind, and what one has learned all those years, would finally come into practice when she or he is a

part of the youth. But, this is the condition for a child. Youth however, is the period for adolescence and of preparing to face the challenges of later years. Imam Ali (A.s) stated the hadith because frankly saying, when a youth is learning certain things, his/her character automatically takes it in, and keeps it in mind. There then comes a time in they're life, where they put the knowledge into actions.

Seeing they're character like an uncultivated ground, you can say nothing will grow unless the ground is provided with what it needs. Similarly, if a youth doesn't provide their mind and soul with spiritual knowledge, they won't easily succeed, because they rely on themselves more than Allah (S.w.t). Possessing knowledge of Allah (S.w.t)'s religion is what makes one capable of standing in front of Him on the day of reckoning, without a regretful face. The years a youth has is something to value and be grateful for, so

when years past one doesn't remorse over unwise decisions of the past. We all hear adults saying once a while "I wish I hadn't done that when I was your age." One wouldn't need to take support of this phrase if they knew how crucial the days of being a youth are. Regret and learning isn't a wrong thing, quite the contrary actually, but it's wrong when it's felt by those who make mistakes in situations where it was their ignorance leading. Today a youth has knowledge and realization of all the things, which in no way will link them to Allah (S.w.t). Other than that, we possess all the knowledge of the world. From the birth dates and hobbies of celebrities, to the top 10 songs in charts. Of course, there is also times when a singer does something, their world shakes, as if they personally went through that calamitous situation. All these factors hint towards the fact that we have a feeble mind. The times when one sets out to memorize notes for exam, and ends up with reciting the lyrics

to a song, popular amongst their friends also dictates one's inadequate personality. If our mind is capable of restoring all these useless materialistic knowledge, then it's quite impossible that it's powerless to attain knowledge of their religion. "Whatever we sow, we shall reap." This can't be ever forgotten, everyone's aware of this message.

The moments we spend to do good, will also result to good happening to us, and being showered with the mercy of Allah (S.w.t). Faith is a factor which won't unbalance itself, unless it's made to. Obstacles will inevitably arrive, but faith and the ma'rifah of Allah (S.w.t) will vanquish everything.

Imam Musa Al- Khadim (A.s) has said:

"If I was to find a youth amongst my shi'a, not gaining a deep knowledge and understanding, I would surely strike him with a sword."

[Fiqhul Riza, pg 337]

These words make the recognition manifest. If we do declare ourselves as being true shi'as, then our actions should instantly become a reflection of this claim. The hadith shows how imperative it is to gain knowledge of one's religion. We shouldn't become a source of embarrassment to Ahlul-Bayt (A.s), our possession of knowledge should be able to make us successful in this life and the next, not something which deteriorates over time.

The role of the youth in today's society is to bring the teachings of Ahlul-Bayt (A.s) into domain. This could be done by sculpturing the character and adhering to the commands of their Lord. In the sight of Allah (S.w.t) it isn't the rich or the beautiful which are supreme, but the ones who

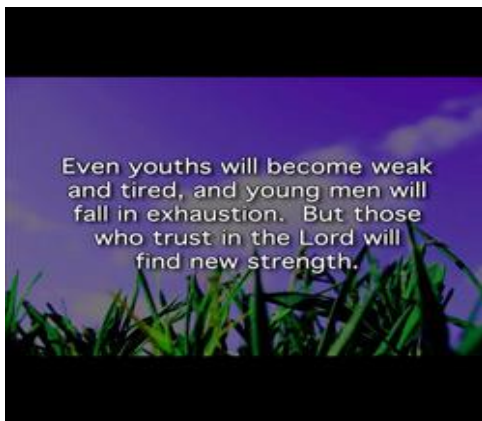
spent their time doing good deeds.

Numerous times it's been mentioned that Allah (S.w.t) surely, loves the worship preformed by the youth. Reason behind this is pretty logical. The sacrifice a youth does is what pleases our Lord. Having the opportunity and advantage of spending the time he has, doing something

wrong or of wastage, he decides to devote it to His Lord. These minor decisions are looked upon with mercy, hence why many people find peace

when they make decisions similar to this.

Time doesn't wait for anyone; it's the biggest usage and the biggest wastage. We should acquire the knowledge which will cause prosperity for self. The purpose of youth, is unequivocal, this could be reasoned by the circumstances



of today. Youth, you could say is the age group which empowers every other age. Is it because they have more will or freedom? For the time being that is true, Youth Activism Organizations have declared that, youth is the time where one is "free". When they enter adulthood, they are encumbered with duties and responsibilities.

The present time for all the youth should be lived wisely, there should come no contrition in their life. Keeping all the teachings of Prophet Muhammad (S.a.w) and His Holy Progeny (A.s) in mind, we should start to ameliorate our behavioural characteristics. We shouldn't surrender to Allah (S.w.t) but submit. The difference between surrender and submit is quite a lot. To surrender means to have no other option to choose from and reluctantly give in. However, to submit means to knowingly and willingly give in. What we are doing is surrendering to Allah (S.w.t). The day we learn to

submit to Him, we will attain success. Youth can value this very simply. All they are in need to do is to evaluate their own selves and conclude to what they have to amend. The youth could be described in several terms. They can at some point be the wisest and at times, be the most insubstantial. The life of a youth changes immediately when they become adults. Responsibility dawns unto them, duties become necessary to fulfill and succession of self becomes an impending occurrence.

Prophet Muhammad (S.a.w) said:

The period of the youth is from the stages of obsession."
[Al-Ikhtisas, pg 343].

It's quite factual, that the days lived by a youth, are solely a time where addiction and obsessive behaviour takes place. Finding it laborious to give up on certain practices we attach ourselves to company of people who have the same perspective on specific issues.

The days lived are capable of complicating one's life because they have cogent voices of their peers whispering into their ears. Laconically, teenagers are able to achieve what they desire at their consummate level.

Sadly, their desires are nothing but wrongful wants. What's left is the ability to formulate teachings and morals, to something indecent.

The habitat of a youth should be circulating around the awareness and love of Allah (S.w.t), so they may easily benefit from the atmosphere, and thereof, teach the next generations. Unfortunately, the present generation of youth is attached deeply to a materialistic life and there is no doubt that they'll teach the upcoming generations similar guidance. It is also the role of the parents as well, to recognize their children, because one main reason why youth are



disconcerted today is that the parents have vaguely or completely relinquished them. Everyone has to play their role. Youth, though should become more unyielding in their belief, the gaining of knowledge will definitely

prevail, and the outcome of such efforts, wouldn't exclusively be only for the hereafter but for the life in this world as well, which we seem to work up everything for. All the youth

have to do, is attain knowledge and devotion to their religion, so, they may be successful in more than one way. Ergo, we should pray to Allah (S.w.t) to grant us the will to do good and become amongst his true servants and true shi'as of Ahlul-Bayt (A.s).

Also, so that when the final day arrives, we don't have to look at our life with pity but with satisfaction of living a life as such, especially the days of our youth.

COMMANDMENTS OF ISLAM

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

Hujatt-ul Islam S.S. Rizvi

Wozu (Ablution)

Wozu (ablution) is necessary before performing any of the following acts:

(a) Obligatory prayers or portions thereof (Such as nomaz-e-ihtiyat Sajda-ye-Sahv)

(b) Obligatory *tawaf* during pilgrimage.

(c) Touching the verses of the Holy Qur'an, and the names of Allah, the Prophets, the Imams and Bibi Fatema (A.S.)

(d) Making offerings (nazars), promises, and oaths

Invalidating of WOZU (Ablution)

There are twelve Things which void ablution:

1. Urination.
2. Defecation.
3. Fainting or falling unconscious.
4. Haiz (menstruation).
5. Being under the influence of alcohol and drugs.
6. Fast asleep (Sleep wherein one cannot hear or

respond to activity going on in one's presence.

7. Fit of madness.

8. Touching a corpse after it has cooled and before it has been bathed (ghusl) .

9. Nifas (discharge of after birth)

10. Istehaza (discharge resembling menses but due to ailment)

11. Passing of gas.

12. Drain from organ of urination before performance of Istebra.

(Istebra is performed to remove the last drop of urine from the urinary passage by pressing the prostate,, then moving the hands forward on the organ of urination three times)

Emission of semen or intercourse even without discharge cancels ablution but after this ghusl is necessary before performance of sacred acts

MANNER OF PERFORMING WOZU

Wozu (ablution): to wash face and hands, and to do masah of head and feet.

WASHING OF FACE

Wash from forehead to chin vertically with horizontal span of hand covering face from ear to ear. As much of face as possible should be covered in one downward motion of the hand, but the motion can be repeated once or twice to ensure that the face is thoroughly washed.

WASHING OF FOREARMS

Wash both forearms in the order of right forearm from elbow to fingertip, then left forearm in the same manner, taking care that water has covered all places. (If the devotee is wearing a ring, he must either remove it altogether or move it in such a way that the water covers all parts of the skin on the finger carrying the ring).

MASAH (Touching) OF THE HEAD

(a) Masah may be done with one finger on the head but I

it is better to do masah with three fingers.

(b) If the hair are long masah must be done at the roots of hair on the skin.

MASAH OF FEET

Masah of the feet, starts from, the toes up to the ankle of feet. Masah must be performed with the water which has been used for wozu, that is the drops of the water which are on forearms and face, not with fresh water.

CONDITIONS FOR WOZU

1. Niyat (Intention)

Wozu must be done on purpose of worshipping Allah.

2. Tartib (In Proper order):

Every act in performing wozu must be in order, one after the other that is niyat, washing of face and forearms, doing masah of head and then of feet.

3. Mawalat (In order, without gap of time);

During performance of wozu every act must be in order without break in time so that the water must not be dried between one action and the next.

NAJASAT (Unclean)

These are ten.

1-Urine:

2-Stools;

When haram meat animals are slaughtered and their blood gushes out, the "tool and urine of these creatures are najjis. However, the urine and offal of haram meat birds are considered tahir.

3-Semen :

When any animal (halal or haram) is slaughtered and its blood gushes out, the semen of the said animals is considered najjis.

4-Dead Matter:

Also, regarding said animals, the corpse of the creature and every part, except the nails, horns, teeth and hair (those parts which are not touched by the circulation of the blood) are considered najjis.

5-Blood:

Also, regarding said animals, the blood is considered najjis.

6-Pig:

7-Dog:

Pigs and dogs living on dry land are considered najjis in

every part of the body, only those living in water are tahir.

8-Intoxicating liquids:

Every intoxicating liquid is najjis.

The spirits which are used for varnish (of furniture, doors etc) are tahir, if they are made from a non liquid material (for example, wood).

Beer is najjis

9-Infidel:

Those persons who do not believe in the fundamentals of Islam are considered najjis

10-Animals feeding offal:

Animals who feed on offal, the sweat, meat, milk and eggs of such creatures is haram only if said animals are confined to a clean place and fed clean food over a designated period of time, can they come to be considered tahir.

The Sweat of an adulterer is tahir, but cannot pray in it.

To eat a najjis substance is haram. It is also not permitted to give such to children even to kafirs.