

# RELIGIOUS EDUCATION

*By The Patron of S. I. Education Society*

We have a past, a present and a future. We must consider the importance of these periods in order to ensure a bright future for ourselves and for the younger generation.

We learn from past experiences, and we help each other in the present so that the future may become bright and the future generation good.

Secular education can be achieved if the student behaves like a rolling stone in this computer age. But it is very difficult to give religious training. The present environment is so opposed to good moral and religious ethics that no youngster can avoid being touched by it. In this environment only Islamic teaching can protect the

younger generation from being polluted and destroyed.



And it is the duty of the older generation to create a religious atmosphere in the home and to provide religious education. By the grace of Allah (s.w.t.), Islam is an open university and our majalis is a good

medium through which to bring awareness to our youngsters.

I am sorry to say that elders are sometimes obstacles and incompetent zakirs are stumbling blocks. They love their worldly and racial culture, and are in the rut of ritual and traditional customs. they give more importance to their former language than to giving religious teaching in the tongue which the youngsters know best. The present generation has been

brought up here, in Europe and America. We should not expect them to understand Urdu or any other language in order to learn the religion of Islam.

It is a custom to teach the fundamentals of religion by using signs, such as holding up a finger to show that Allah is one. The elders must teach religion first to the youngsters at an early age through the medium of the language that they understand. Our youngsters feel comfortable when some one talks to them in English. I am not against the teaching of Gujrati, Urdu, Persian or Arabic. It is very good to be able to learn and speak other languages, but it is not fair to burden a child in its early years by teaching a language. Elders, teachers and zakirs should first teach the child religion in the language that they understand and then

teach other languages when the child is ready and capable.

During my recent visit to Canada and New Jersey, I had an opportunity to attend a meeting at which all the participants emphasized the point that all zakereen in the month of Moharram should simplify their language and choose topics according to the needs of the time: for example, Amr-Bilma'roof (Enjoining virtue) and Nahi-Anil-Munkar (forbidding vice). This was the mission of Imam Hussein (a.s.).

I appreciated the awareness of Tabligh and suggested that organizers of religious centres should invite only those zakereen who are capable and competent, who can guide the younger generation and help to purify their souls. I wish the organizers of Majalis all the success and extend to them my support with Dua.

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# NAHJUL BILAGHA

## Amir al-mu'minin's far-sightedness and his staunch conviction in Belief

### Sermon

“Through us you got guidance in the darkness and secured high position, and through us you got out of the gloomy night. The ears which do not listen to the cries may become deaf.

How can one who remained deaf to the loud cries (of the Qur'an and the Prophet) listen to (my) feeble voice. The heart that has ever palpitated (with fear of Allah) may get peace.

I always apprehended from you consequences of treachery and I had seen you through in the garb of the deceitful. The curtain of religion had kept me hidden from you but the truth of my intentions disclosed you to me.

I stood for you on the path of truth among misleading tracks where you met each other but

there was no leader and you dug but got no water.

Today I am making these dumb things speak to you (i.e. my suggestive ideas and deep musings etc.) which are full of descriptive power.

The opinion of the person who abandons me may get astray. I have never doubted in the truth since it has been shown to me. Musa (Moses) did not entertain fear for his own self. Rather he apprehended mastery of the ignorant and away of deviation.

Today we stand on the cross-roads of truth and untruth. The one who is sure of getting water feels no thirst. Similarly while I am with you won't understand my value”

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# SHIA POLITICAL THOUGHT

*By Dr. Ahmed Vaezi*

## AI-Wilayat al-Mutlaqa

When one first encounters the idea that a jurist has an unlimited and absolute scope of authority (wilayat al- mutlaqa) in issuing governmental orders, it is easy to dismiss the model of political regime as “absolutism”, which is defined in the Oxford political dictionary as follows:

Originally (1733) a theological concept referring to God’s total power to decide about salvation. Extended to politics indicating a regime in which the ruler might legitimately decide anything. Usually applied to monarchical regimes of the early modern period.

This misinterpretation often leads to the false assumption

that there are no controls, restrictions or limitations upon the powers of the faqih; his authority is unquestionable and he can exert himself



without regard to the demands of the shari’a or the interests of his people. He has no duty to respect the various kind’s criteria and standards for his governance. This is similar to a dictatorial model of

government, which is an absolute rule unrestricted by law, constitution or other political, religious or moral factors within the society and state.

Clearly this interpretation of absolute authority is not correct even when considering the Prophet (pbuh) and the Infallible Imams. A faqih as wali must meet certain criteria, one of which is justice. The above conception of wilayat al-mutlaqa obviously contradicts

the idea of justice and such a person has no legitimate authority (wilayat) over believers. The precise and correct understanding of 'wilayat al-mutlaqa' has a close relationship to discussion about the nature and various kinds of 'command' (hukm) in Imami Jurisprudence, especially the faqih's injunction as wali (al-hukm al-hukmati) and its position among commands of shari'a.

### **i) Divine Laws (AI-Hukm as-Shari')**

This refers to a set of rules and commands legislated by God and expressed to people through the Prophet Muhammad and his successors. Hukm al-Shari' is usually divided by Muslim Jurists into two divisions. The first part is called 'al-ahkam al-taklifi' which is the laws of duty and in turn divides into five divisions (obligation, prohibition, desirability, undesirability and permissibility or 'mubah').

The second part is called 'al-ahkam al-waz'i' which establishes specific relationships and situations (waz') that are subject to particular divine laws. For instance, marriage, ownership, purity and uncleanness are all situations that the Islamic legal system endorses and defines in particular matters and circumstances - usually al-hukm al-waz'i is subject to particular laws of duty. Divine laws also are called the first order laws (al-ahkam al-awaliya) because deeds and things by themselves - with no regard to temporal and unexpected accidents - are subjects to these laws and legislation of Islam.

### **ii) The Judge's Command (AI-Hukm al-Qadi)**

Even though the legal decision of Judge (faqih) is issued with consideration of the shari'a and decrees of Islam, it is not a component of the shari'a. The judge's role is merely the execution (tanfidh) and application of Islamic law to

juridical cases. In administration of justice, the faqih as Judge does not deduce Islamic laws rather he attempts to apply the most appropriate laws to the situation.

### **iii) Governmental Orders (AI-Hukm al-Wilai)**

Supporters of universal authority (wilayat al-amma) do not restrict the orders (hukm) of the faqih to merely the administration of justice. As a hakim, the jurist may issue orders and it is incumbent upon all Muslims, even other fuqaha, to obey them. These include his edicts concerning the beginning of Ramadhan or the application of legal penalties (hudud). The best examples of orders that fall into this category are the governmental commands that the faqih may issue as the political leader of a society. The wali al-faqih may issue orders regarding situations that he recognizes as affecting the interests of Islam, Muslims and Islamic laws and values.

A situation may arise in which the wali al-faqih can issue an order based on the interest (maslahat) of the people, even though in principal the action would not otherwise be compulsory in shari'a.

Two crucial questions arise regarding these orders. The first concerns the nature of the order; whether the governmental command is categorized as the 'first order' of the shari'a, or as the 'second order' (al-akham as-sanavy). The second question concerns the scope of such orders. A faqih may issue an obligatory or prohibitive order regarding matters that are considered permissible (mubah) and for which there is no prior obligation (for doing or not doing it) in Islamic law. However, a dispute arises about whether or not the faqih may issue orders that disregard the commands of the shari'a. Since the answer to the latter of these questions emerges from the former, it is necessary to explain what we mean by 'second order' commands (akham as-sanavy).

#### **iv) Al-Hukm al-Awaly and al-Hukm al-Sanavy**

The actions that we commit according to our free will are subject to one of the following categories in shari'a, namely obligation (wajib), prohibition (haraam), desirability (mustahab), undesirability (makruh) and simple permissibility (mubah). These 'first order' laws (al-ahkam al-awaly) are determined by the law giver (hakim) upon considering the essence and natural status of deeds and things. However, in exceptional situations and under circumstances in which people should not or cannot respect previous legislations, new rulings must be issued. These temporal laws are legislated according to the demands made by exceptional situations, and are called laws of 'the second order' (al-ahkam al-sanavy). They are secondary and temporal because people must revert to obeying the first order laws as soon as the exceptional circumstances return to normal. In this instance,

according to shari'a it is not permissible for Muslims to eat "carrion" (dead animals) or the meat of animals not ritually slaughtered. It is a first order command, but in a dire situation when a person has nothing to eat at all, God permits him or her to eat such meat, this permission is a second order law. The Qur'an says:

He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) other than (that of) Allah has been involved, but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him. [Chapter 2, Verse 173]

Fuqaha usually cite 'necessity' (ezterar), damage (zarar), distress and constriction (usr wa haraj), disorder of the Muslim's system (ekhtelal al-nidham) and compulsion (ekrah) as the major exceptional topics that demand and require second order laws, as reasons for reverting to

laws of ‘the second order’. The prevailing conception amongst Imami Jurists emphasizes that the governmental orders should be issued by the faqih only in one of the aforementioned exceptional situations because al-hukm al- hukmati is but a second order command.

When we consider this opinion, the answer to the second question - which is the relationship between governmental order and shari’a - is very clear. In a normal situation, the faqih has no right to issue orders in opposition to obligatory (either haraam or wajib) first

order laws, even if the interest (maslahat) of the Muslims demands thus. In other words, interest as such cannot justify governmental orders when interest as such cannot justify governmental orders where they are on the contrary with Islamic obligatory law; however, situations in which the interest (maslahat) becomes so serious that ignorance of it could cause significant damage, distress and constriction or disorderly would allow the Wali al-faqih to issue these orders.

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## ***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**

# 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.

# LOVE FOR INSECTS and FLOWERS

*By Ayatollah Makarim Shirazi, Qum*

One spring day when the weather is, little by little, growing warmer, make a visit to a park or a farm. You will meet up with all sorts of small insects, honey bees, flies, butterflies and mosquitoes, who, without making a sound, fly from one flower to the next and from this branch to that branch of the trees.



They are so busy with their work that one could imagine an employer is overlooking their progress and continuously telling them what to do. Their wings and feet are colored yellow by the pollen of the flowers, giving them the look of workers who have put on their work clothes and with love and seriousness, they continue their work. In truth, they have a very important assignment which is so great

that Professor Leon Briton says, “Few people realize that without the work of insects, our fruit baskets would be empty.”

And we add this sentence, “The next year, our green gardens and pastures would be completely lost.” Thus, insects are, in reality, the real nourisher’s of fruit and providers of flower

seeds.

You most probably ask why. Because the most sensitive act in the life of flowers is performed with their help.

You have probably heard that flowers, like many animals, have two parts, masculine and feminine, and that reproduction takes place through their union, giving us seeds and fruit. But have you ever thought how the two parts of flowers, which do not

move, are attracted to each other? And how the male spermatozoa mix with the female ovary and provide the beginning of a marriage between the two?

This work is most often the work of insects and, in some cases; it is the work of the wind. But this is not as simple as we think it is. This fruitful marriage, in which insects act as the intermediators, has a history, formality and long adventure, only a small part of which we mention here with a short story.

Two old and close friends: Natural scientists, after study, have concluded that flowers and plants appeared in the second geological age and strangely enough, insects appeared at the same time. These two, throughout the eventful history of creation, were like two old and close friends who have remained loyal to each other and have been complements to one another.

Flowers have always stored sweet nectar within

themselves in order to further attract and sweeten the relationship. At the time when insects enter the flower in order to transfer the masculine group, provide the preliminaries for the marriage and pregnancy, the flower freely gives of its sweetness to them. This sweet and valuable sugar is so good tasting to the insect that they are naturally pulled towards it.

Some botanists believe that the beautiful colors and good smelling perfume of flowers also play an important role in attracting the insects to them. Various experiments with honey bees have shown that they distinguish colors and the aroma of flowers. In reality, it is these flowers which grow for insects and have a good-smelling aroma in such a way that a butterfly and honey bees are attracted to them. They accept the invitation with all of their being and quickly begin the preliminaries and eat of their sweetness.

This very sweetness is a special kind of sugar which is considered to be the best food

for insects. When it is stored in one place, it makes honey because insects are attracted to flowers. It eats some of this sweetness and takes most of it with them to their honeycomb to store. This is a contract of friendship and love which is based on mutual interest, always existed and will continue to exist between flowers and insects.

A lesson about monotheism: when a human being studies these wondrous points in the lives of insects and flowers, he or she automatically asks, "Who established this pact of love and friendship between insects and flowers?"

Who gave this special sweetness and good tasting nectar to flowers? Who granted flowers these attractive colors, beauty and this sweet-smelling perfume? Who invited in-sects towards

it? What were the fat and tiny bodies of insects, butterflies, honey bees and golden bees given to make them prepared to connect the pollen of flowers?

Why do bees, for a certain period of time, move towards one kind of flower? Why did the life of flowers and insects begin at one time in the created world?

Can anyone - no matter how stubborn - accept the fact that all of these events were without any plan or pre-design? And the unconscious laws of nature automatically brought such wondrous scenes into being? Never. "And thy Nourisher taught the bee to build its cells in hills, on trees and in habitations then to eat of all the produce (of the earth) and find with skill the spacious paths of its Nourisher..." (16:68-69)

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# IMPORTANT DATES OF THIS MONTH

## MARCH 2010

<b>1<sup>st</sup> Mar 2010</b>	14th Rabi Al Awwal 1431
<b>4th Mar 2010/</b> 17th Rabi Al Awwal	Birthday of Prophet Mohammad (s.a.w) & Imam Jafar-e-Sadiq (a.s.)
<b>4th Mar 2010/</b> 17th Rabi Al Awwal	Moon Confronting Scorpio
<b>5th Mar 2010/</b> 18th Rabi Al Awwal	Moon Confronting Scorpio
<b>17<sup>th</sup> Mar 2010</b>	1st Rabi Al Thani 1431
<b>20th Mar 2010/</b> 4th Rabi Al Thani	Nawrooz 17:32
<b>24th Mar 2010/</b> 8th Rabi Al Thani	Birthday of Imam Hasan Askari (a.s.)

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

# GENERAL BELIEFS

*By Ayatollah Ja'far Sobhani, Qum*

In the previous sections we alluded to the fourfold bases of Shi'i jurisprudence, that is, the Qur'an, the Sunna, intellect and consensus. The act of deducing specific religious rulings from these principles, in accordance with particular conditions clarified in the science of jurisprudence, is called *ijtihad* ('applied reasoning').

Insofar as the Shari'a of Islam is the last religious law to be revealed—with no further such dispensations coming after its promulgation—it must of necessity respond to all of the needs of mankind, in both the individual and collective domain. The Muslims of the Prophet's epoch, taking due note of the perfection and comprehensiveness of Islam, considered the Prophet's life



as a model to be followed as scrupulously as possible in their own lives, such that in all the affairs of their lives they fixed their gaze upon the commands and prohibitions ordained by God and His Prophet.

From another point of view, it cannot be denied that since not all phenomena and events can have been encountered in this early epoch, and since continuous transformations in lifestyles have brought about phenomena that were altogether new, there has been a constant need for appropriate religious rulings to deal with the new situations. Taking this into account, it will be seen that keeping open the door of *ijtihad* for the jurists through-out the course of Islamic history was a real necessity. Could it be

conceived that Islam, this perfect and comprehensive religion, should remain silent in the face of new conditions, and leave mankind bewildered and rudderless in the turbulent sea-changes of history?

We know that the scholars of jurisprudence divide ijtiḥād into two categories: unrestricted ijtiḥād, on the one hand, and ijtiḥād within a specific madhhab, on the other. For example, when one applies ijtiḥād within the framework of the Hanafi madhhab, one will attempt to address the question in hand according to the perspective of Abu Hanifa, and this will be termed ijtiḥād within a madhhab. But when a mujtahid, one who exercises ijtiḥād, does not confine himself to the method of a given individual or within the framework of a specific system of fiqh, applying himself instead to the principal sources of jurisprudence—whether the outcome is in accord with a given system or not—this is referred to as unrestricted ijtiḥād.

Unfortunately, from the year 665/1226, the door of unrestricted ijtiḥād has been closed to the scholars of the Sunnis; so ijtiḥād has been confined within the delimited jurisprudential systems, this naturally resulting in a restriction of the scope of truth-seeking and open-minded inference from the divine sources of jurisprudence.

The jurists of Shi'ism, basing themselves on the Qur'an, the Sunna, consensus and intellect, have always conducted ijtiḥād, and their efforts to arrive at religious truths and sciences have not been restricted by anything other than these religious sources. Thus, the scholars of this madhhab, by virtue of this living and deeply rooted tradition of ijtiḥād, have developed a comprehensive system of fiqh, one which can adapt to the different and changing needs of human society; and they have assembled a veritable treasury of scholarly knowledge. A major factor making for this

living and self-regenerative system of Shi'i jurisprudence is the prohibition of following (taqhd) a dead mujtahid: one can only follow a living mujtahid who has his finger on the pulse of the social conditions of his time.

Shi'i fiqh is in accord with the other schools of law on a great number of issues; the book of Shaykh TUSI, al-Khilaf, bears witness to this fact. It is only in minor furu' that one finds a difference of opinion with one

or other of the four schools, or with the jurists of the epoch preceding these four schools. It is in respect of a series of such furu' that the Shi'i fiqh has a distinctive approach; we shall allude to some of these in the following Articles. For it is sometimes imagined that these special furu' have no religious grounds, or that they are opposed to the Qur'an or the Sunna, whereas the very opposite is in fact the case.

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# A BRIEF LIFE HISTORY OF PROPHET MUHAMMAD (S.A.W.)

*Dr Syed H. Akhtar*

Muhammad was born in Mecca in the Arabian Peninsula in the year 570 AD. At the age of 40, Muhammad received God's first revelation through the Angel Gabriel, and was instructed to guide the people.

At that time, the majority of people in the region were pagans. Idolatry, sin, and immoral behavior were common. Women were ill-treated, sold, and had no legal status; female infants were even buried alive. The Arabs believed in and worshipped over 300 different gods. Muhammad, for the first three years of his ministry, preached about one God secretly and thereafter, on divine instructions, preached openly. Upon teaching the new faith, he was initially



mocked and later on abused, persecuted, and tortured. The advent of Islam was seen by the pagans as an economic blow, since they depended to a large extent on the income

from having many tribal gods, and from pilgrims that came to Mecca from different parts of Arabia to pay homage to their gods. The first converts emigrated to Abyssinia and sought asylum there under the Christian

ruler, Negus, in order to save their lives.

In 622 AD, at the age of 52 years, Muhammad left Mecca for Medina to save his life, as the pagans of Mecca had plotted to kill him. This event is referred to as *Hijra* or 'migration,' and this year constitutes the first year of the Muslim calendar. In Medina,

Muhammad was welcomed with open arms by its people and amongst them he found many friends and supporters.

In the subsequent years, Muhammad successfully defended himself and his people from several attacks by the pagans of Mecca who wanted to kill him and root out the new religion. Muhammad fought with a small and ill-equipped band of his supporters against large and well-equipped forces.

The Meccan pagans had signed several peace treaties with Muhammad but repeatedly broke them, and plotted again and again to kill him. Eventually, Muhammad and his followers marched towards Mecca, his homeland, and took control of the city without a struggle. The inhabitants of Mecca feared revenge for the atrocities committed against Muhammad and his followers, but Muhammad declared general amnesty. He gave orders that no one should loot

or plunder. Soldiers were forbidden to enter any house that was inhabited. No one was to be attacked unless he refused to lay down arms. Women and children were protected from harm under strict orders. The Meccans were so moved by Muhammad's generosity and compassion that they hastened in throngs to swear allegiance to him. Finally, Muhammad removed all the idols from the Ka'bah, the symbolic House of God, which was built by his forefather, Prophet Abraham, many centuries earlier.

Eventually, deputations from all parts of Arabia came to Medina to meet the Prophet and to listen to the Holy Scripture, the Qur'an. The Prophet also sent emissaries to neighboring countries in order to convey the message of Islam.

The Prophet, in fact, had become the virtual ruler of Arabia. His lifestyle, however, remained as simple as ever. In the tenth year after *Hijra*, after performing the pilgrimage,

called the Hajj, Muhammad addressed his followers who had gathered in the thousands, and announced his impending departure from this world. At that time, he received the divine revelation that the religion of God had been completed and perfected. That was the final revelation from God conveyed by the Angel Gabriel to Muhammad. In that same year, he died after a brief illness, at the age of 62 years.

Thus, in a brief span of 23 years, Muhammad had abolished idolatry in Arabia and had established God's religion, Islam. He brought civilization, law, order, and decency to a land and a people known for idolatry, oppression, and lewdness.

### **What the Bible says about Prophet Muhammad (s.a.w.)**

Abraham is considered the common forefather of the three major religions; Judaism, Christianity, and Islam. From his son Isaac's lineage came many prophets, including

Jacob, Joseph, Solomon, David, Moses and lastly Jesus (peace be upon them all). Muhammad was the direct descendant of Prophet Abraham through his son, Ishmael. The advent of Prophet Muhammad was the fulfillment of God's promise to Abraham. The Bible says:

*"I will make you a great nation. I will bless you and make your name so famous that it will be used as a blessing." Genesis 12:2.*

*"For Ishmael too I grant you your request: I bless him and I will make him fruitful and greatly increased in numbers. He shall be the father of twelve princes, and I shall make him a great nation." Genesis 17:20-21*

*"But the slave girl's (Bibi Hajara's) son I will also make into a nation, for he is your child too." Genesis 21:13*

**Status of Prophet Muhammad (s.a.w.) in the eyes of Muslims**

The Qur'an enjoins total obedience to Prophet Muhammad. A believer is commanded to show him the utmost respect. Whenever his mere name is mentioned, the believer sends peace upon him and invokes God's blessing upon him. The Qur'an clearly states that the Prophet has greater right on the believers than they have on themselves. The following quotes from the Qur'an will demonstrate the status of Prophet Muhammad in the eyes of the believers:

*"And most surely you (Prophet) conform to sublime morality." Chapter 68: verse 4*

*"Surely God and His angels bless the Prophet. O you who believe! Call for (divine) blessings on him and salute him with a (becoming) salutation." Chapter 33: verse 56*

*"Surely (as for) those who speak evil things about God and His Apostle, God has cursed them in this world..." Chapter 33: verse 57*

*"O' Prophet, surely We have sent you as a witness and as a bearer of good news and as a Warner, and as one inviting to God by His permission, and as a light-giving torch Chapter 33: verses 45&46*

*"Certainly you have in the Apostle of God an excellent example in him who hopes in God and the latter (judgment) day, and remembers God much." Chapter 33: verse 21*

*"The Prophet has greater claim on the faithful than they have on themselves." Chapter 33: verse 6*

*"And We have sent you not but as a mercy to the worlds." Chapter 21: verse 107*

*"Say: Obey God and the Apostle," Chapter 3: verse 32.*

*"O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak to one another, lest your deeds become null while you do not perceive. Surely, those -*

*who lower their voices before God's Apostle are the ones whose hearts have been tested for piety.” Chapter 49: verses 2&3*

Prophet Muhammad measured up to the highest standard divinely laid for him. Historians, philosophers, students of world religions, and world leaders have nothing but flowing praise for his noble personality, as well as his spiritual and temporal accomplishments.

Thus it is clear that giving the utmost respect, bestowing the highest honor, and holding the Prophet dearer than one's own life is integral part of the faith of a Muslim. Most non-

Muslims, especially in the west are unaware of this important aspect of Islamic faith and do not understand the sensitivity of Muslims in this respect. Drawing the very picture of the Prophet is considered sacrilegious, and prohibited in Islam.

It must be emphasized that Islam teaches peace, tolerance, forgiveness, compassion, sanctity of life, and treating others with respect. Violence, unlawful behavior, hurting others, and causing damage to the property of others is strictly prohibited.

Those who indulge in such behavior are acting outside the teachings of Islam.

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# POINTS TO PONDER

Give Allah (swt) what's right - not what's left.

He who kneels before Allah (swt) can stand before anyone.

We don't change Allah's Message - His Message changes us.

Plan ahead - it wasn't raining when Noah built the ark!

Most people want to serve Allah (swt) - but only as advisors

Suffering from "truth" decay? Brush up on your Qur'an.

Exercise daily - walk with Allah (swt).

Never give the devil a ride - he will always want to drive.

Give Satan an inch and he'll be a ruler!

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## *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

# SAYINGS OF IMAM JA'FAR-AS-SADIQ (A.S)

The sixth Imam of the holy Prophet's household (AS) has wise sayings and rare words. They raise the good souls to the classes of angels and lead people to the virtue and happiness when they use and consider them carefully:

- 1) Intellect is the guide of the believer. The perfection of the intellect is in three (things): humbleness for Allah, good certainty and silence except for good reason.
- 2) Ignorance is in three (things): Haughtiness, uncontrolled dispute and ignorance regarding Allah.
- 3) Knowledge is a shield, truthfulness is might, ignorance is abasement, understanding is glory, generosity is success, and good behavior causes friendship.
- 4) Ambiguous things do not attack he who has knowledge about his time.
- 5) Whoever is extreme gets involved and whoever is afraid of the consequences refrains from entering what he does not know.
- 6) Verily, knowledge is a lock and its key is to question.
- 7) Allah does not accept any act without knowledge, there is no knowledge without act, so whoever knows, knowledge leads him to act and whoever does not act gets no knowledge.
- 8) The favor is not perfected but with three (things): by doing it quickly, debasing it and hiding it.

- 9) Not everyone who sees a thing is able to do it, not everyone who is able to do a thing is successful in doing it. When intention, ability, success and righteousness come together, happiness occurs.
- 10) To forbid generosity is mistrust in Allah.
- 11) Three (things) with which Allah does not increase the Muslim person but glory: To forgive him who wrongs him; to give him who deprives him, to visit him who abandons him.
- 12) Enough for the fear of Allah is knowledge and enough for self-conceit is ignorance.
- 13) When the believer becomes angry, his anger should not take him out of the truth; and when he becomes satisfied, his satisfaction should not bring him in falsehood.
- 14) Noble deeds are ten: the truthfulness of men, the truthfulness of the tongue, paying the trust, linking with the-relatives, honoring the guest, giving food to the needy, rewarding the favors, avoid blaming the neighbor, to avoid censuring the friend and the head of all deeds is modesty.
- 15) Part of the correctness of the belief of the Muslim person is that he should not please men through angering Allah and should not blame them for what Allah has not given them, because the miserliness of the miserly does not drive livelihood away from the others and if one of you escaped from his livelihood as he escapes from death, his livelihood would reach him as death reaches him.

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# QURANIC VIEW ON SUPPLICATION

*Ayatullah Syed Mujtaba Musavi Lari*

The Qur'an also describes the supplications of the close servants (*awliya*) of God. As we see, these prayers have the same qualities as those of the Prophets and angels. The following are clear examples:

Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth:

Our Lord! You have not created this in vain! Glory be to You; save us then from the chastisement of the fire. Our Lord! surely whomsoever You make enter the fire, him you have indeed brought to disgrace, and there shall be no helpers for the unjust.

Our Lord! surely we have heard a caller calling to the faith, saying: Believe in your

Lord, so we did believe; Our Lord! Forgive us therefore our faults, and cover our evil deeds and let us die with the righteous.



Our Lord! And grant us what You have promised us by Your messengers; and disgrace us not on the day of resurrection; surely You do not fail to perform the promise. (Aal-imran, 3/191-4)

If we look at the verses at the end of Surat ul Baqara, we see once again that the supplications of the believers have the same elements as the prayers of the Prophets, angels and the close servants of God: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as You did lay on those before us, Our Lord do not impose upon us that which we have not the strength to

bear; and pardon us and forgive us and have mercy on us, You are our Patron, so help us against the community of unbelievers, (al-Baqara, 2/286)

All these supplications that the Qur'an quotes from the Prophets, the angels who pray for the believers, the close servants of God and the prayers of the believers for themselves are all about raising one's station, developing one's understanding and achieving proximity to God. For this reason, after mentioning these types of supplications in the Qur'an, God states:  
So their Lord accepted their prayer... (Aal-imran, 3/195)

It is quite clear that in no part of this collection of supplications is there a plea for personal or material gain or for the fleeting pleasures of life. In another verse, the

Qur'an states:  
And He answers those who believe and do good deeds,

and gives them more out of His grace. (al-Shura, 42/25)

According to some commentators, this verse restricts the fulfillment of the supplications of the believers to their worship and obedience, because that leads to their advancement, and such prayers are always accepted by God.

After the mention of the rituals of the Haj, and exhorting the believers about the remembrance of God (*dhikr*), the Qur'an states that men are of two types; some of them say:

Our Lord! Give us in the world, and they shall have nothing in the hereafter. (al-Baqara, 2/200)

While others say:

Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire. They are the ones who shall have (their) portion of what they have earned, and Allah is swift in reckoning. (al-Baqara, 2/201-2)

# IMAM HASAN ASKARI A.S.

By: *Sayyid M. Husayn Tabatabai*

Imam Hasan ibn Ali ‘Askari, the son of the tenth Imam, was born in 232/845 and according to some Shi’ite sources was poisoned and killed in 260/872 through the instigation of the Abbasid caliph Mu’tamid.<sup>e3</sup> The eleventh Imam gained the imamate, after the death of his noble father, through Divine Command and through the decree of the previous Imams. During the seven years of his imamate, due to untold restrictions placed upon him by the caliphate, he lived in hiding and dissimulation (*taqiya*). He did not have any social contact with even the common people among the Shi’ite population. Only the elite of the Shi’ah were able to see him. Even so, he spent most of his time in prison

There was extreme repression at that time because the Shi’ite population had reached a considerable level in both numbers and power. Everyone

knew that the Shi’ah believed in the imamate, and the identity of the Shi’ite Imams was also known. Therefore, the caliphate kept the Imams under its close supervision more than ever before. It tried through every possible means and through secret plans to remove and destroy them. Also, the caliphate had come to know that the elite among the Shi’ah believed that the eleventh Imam, according to traditions cited by him as well as his forefathers, would have a son who was the promised Mahdi.

The coming of the Mahdi had been foretold in authenticated hadiths of the Prophet in both Sunni and Shi’ite. For this reason the eleventh Imam, more than other Imams, was kept under close watch by the caliphate. The caliph of the time had decided definitely to put an end to the imamate in Shi’ism through every

possible means and to close the door to the imamate once and for all.

Therefore, as soon as the news of the illness of the eleventh Imam reached Mu'tamid, he sent a physician and a few of his 20 trusted agents and judges to the house of the Imam to be with him and observe his condition and the situation within his house at all times.

After the death of the Imam, they had the house investigated and all his female slaves examined by the midwife. For two years the secret agents of the caliph

searched for the successor of the Imam until they lost all hope. The eleventh Imam was buried in his house in Samarrah next to his noble father.

Here it should be remembered that during their lifetimes the Imams trained many hundreds of scholars of religion and hadith, and it is these scholars who have transmitted to us information about the Imams. In order not to prolong the matter, the list of their names and works and their biographies have not been included here.

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