

The Minister

January 2012



THE MINISTER

ISSUE NO. 1, VOLUME 30, JANUARY 2012, SAFAR / RABI AL AWWAL 1433

Founder and Patron: Hujjat-ul-Islam Maulana Syed Shamim-Us-Sibtain Rizvi



Holy Prophet Muhammad (pbuh) Mosque, Madina

S. I. EDUCATION SOCIETY

Reg. Charity No. 292522

127/133 Rowan Road, London SW16 5HU.

Tel: 0208 241 0222
rizvi1933@yahoo.co.uk

JANUARY 2012



Accountant.

Chartered Accountant
Bhalloo & Company
54, Throwley Way Sutton
Surrey SM1 4BF
Tel: 020 8643 7788

Bankers.

Habibsons Bank Ltd.
9, Portman Street,
London W1H 6DZ
Tel: 020 7895 1100

Printer.

Sudbury Print Group,
Ballingdon Hill Ind. Est.
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Suffolk CO10 2DX
Tel: 01787 373 421

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THE MINISTER

SAFAR/ RABI AL AWWAL 1433H

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S. I. EDUCATION SOCIETY Account No. 21027243 Sort Code 40-50-83
rizvi1933@yahoo.co.uk

EACH ONE PLAYING A PART

By: The Patron of S.I. Education Society

Nobody can exist as a unit except Allah. No work can be performed without the help of others. Nobody can live and survive without moral and financial support.

The concept of combination means cooperation in the performance of duties and communal and religious obligations which lead to unity and unification which are the strength of the community.

A second concept is that of the distribution of work whereby each member of the community, in accordance with his or her calibre, gives a helping hand. When this occurs there will be fruitful

results. The teachings of Islam embrace the same concept, i.e. to live together and help each other according to each one's ability.



Since 1982, through this monthly magazine 'The Minister' we have made our small and regular contribution in preaching Islam. We have never tried to get involved in politics and communities' differences.

According to our understanding and with cooperation and a distribution of work, we have always concentrated on character building of every individual by enjoining virtue and forbidding vice, with the help

of my family members and brothers in Islam. Now, I am becoming old and near to depart this world.. I tried to be an honest and practical Muslim without being biased

or discriminatory. With your sincere duas and generous help, I can go on running this considerably big sacred task if you continue to pray for my sound health .

DAILY DUA FOR THE MONTH OF SAFAR

O He who has total, absolute and everlasting power, therefore is versatile and at all times gets the better of the impossible, the Almighty, the Dearest beloved.

Dwarfed are all that which have been created by Thee before Thy Majesty.

Keep me safe from the evil any of the created beings may direct at me O the praiseworthy who vies in beauty and goodness; does everything in a pleasant way, gives joy, heart and confidence;

treats with love and kindness.

O "There is no god save Thee.

Be Thou glorified.

Verily I have been a wrongdoer.

Then WE heard his prayer and saved him from the anguish.

Thus We save believers",

Send blessings on Muhammad and on his Pure and Pious descendants

must bear in mind that Imam's army will comprise of hundreds of thousands from among the faithful lovers of Ahlul Bayt (a.s.); but the 313 are select, elite, special and most faithful companions of Imam AI-Mahdi (a.s.). Imam Ali Ibne Abi Talib (a.s.) has explained about this special group saying:

"Upon The advent of Mahdi, people equal in number of the people of Badr will gather around him. His companions will be equal in number to those of Hazrat Taloot (313). Their hearts will be hard like steel and they won't care even if the mountains obstruct their ways. Allah (s.w.t.) has tested their hearts for belief in unity.

*Their voices are heard remembering Allah (s.w.t.) in the dark of the night. They observe fasts during the day and offer prayers during the whole nights. Their hearts are full of love for us and firm upon our counsels. I know their names as well as the names of their parents!"*Imam Ali Ibne Abi Talib (a.s.) in

sermon 149 has said about the 313:

"Then a group of people will be sharpened like the sharpening of the swords by the blacksmith. Their sight will be brightened by revelation. The commentary of the Quran will be put into their ears and they will be given drinks of wisdom; morning and evening."

3. When oppression (zulm) in this world will reach its highest point; then Allah (s.w.t.) shall send the awaited saviour to deliver mankind from injustice and tyranny. By then the world would have witnessed tremendous blood shed, disasters and turmoils in every place. At that point everyone would be pleading with Allah (s.w.t.) to send the awaited savior. This can of course be averted if we all sincerely pray and invoke Almighty Allah for Imam's quick zuhoor.

The Zuhoor

Zuhoor of Imam (a.s.) will take place with his back to the

wall of the Holy Kaaba; wearing the attire of the Holy Prophet (s.a.w.a.); shaded by a cloud, on the day of Ashura in an odd year known only to Allah (s.w.t.).

Imam (a.s.) will address the world in an announcement which will be heard by every person in his or her language.

"Ya Ayyohal Aalam"

O inhabitants of the world.

"Baqiyatullahi khayrul lakum in kuntum mu'mineen....."

What remains with Allah is better for you if you are Momineen. (11:85)

Then Jibraeel (a.s.) shall announce: *"The truth has come and falsehood has vanished. Indeed falsehood is a vanishing thing."* (17:81)

Imam (a.s.) will introduce himself: *"Ana Baqiyatullah!"*

The 313 would be the first to reach Imam (a.s.). They would pledge allegiance to Imam (a.s.) with a covenant of 25 conditions given by his

exalted ancestor Imam Ali bin Abi Talib (a.s.) to his soldiers:

1. Not to steal
2. Not to commit adultery
3. Not to abuse a Muslim
4. Not to murder anyone unlawfully
5. Not to violate anyone's honor
6. Not to attack anyone's dwelling
7. Not to harm anyone
8. Not to hoard gold, silver, wheat and barley
9. Not to usurp the property of an orphan
10. Not give false testimony
11. Not forsake the masjid
12. Not drink wine or intoxicants
13. Not wear clothing of silk or golden thread
14. Not wear a gold belt
15. Not indulge in highway robbery
16. Not attack travelers and wayfarers
17. Not indulge in homosexuality
18. Not destroy food stocks

- 19. Be content with little
- 20. Use perfume and fragrance
- 21. Stay away from uncleanliness
- 22. Do Amr bil Maa'roof and Nahi anal Munkar
- 23. Wear simple clothes
- 24. Rest on an earthen pillow
- 25. Strive in Allah's way as is His right

(Kitabe Jahan ba'daz zhuhur pg.125-126)

Imam (a.s.) will promise those who take the covenant that:

- He will stay with them
- He will dress like them
- He will keep a mount similar to them
- He will work according to their will
- He will be content with a little
- He will, with Allah's help fill the world with Equity and justice
- He will do the Ibadat of Allah (s.w.t.) as is His right
- He will give them direct access to him

without an intermediate

These will keep their communities or people informed and mobilized calling them to Imam (a.s.).

After a confrontation in Makkah Imam (a.s.) will appoint a governor and then proceed to Madina. Imam will restore Madina to its former glory and he shall then proceed towards Syria to confront Sufyani. After Sufyani is killed. Prophet Isa (a.s.) shall descend from the skies shall offer prayers behind Imam (a.s.). After several victorious battles the next stage shall begin.

The revolution of Imam (a.s.) shall be an intellectual one:

Fadhil bin Yasaar heard Imarn Muhammad Baqir (a.s.) say: *"When our Qa'im rises he will face more difficulties than the Holy Prophet (s.a.w.a.) did during the period of ignorance."* Imam (a.s.) went on to explain: *"When the Holy Prophet (s.a.w.a.) announced*

his mission, people worshipped wood and stones - When Imam rises people will interpret the law of Allah (s.w.t.) against his interpretation and argue with him by means of the Holy Quran - but his justice will enter their homes just as the heat and cold enter it.

He will send his helpers/liberators to the East and West of the world and as both our 5th imam (a.s.) and 6th Imam (a.s.) have said; they will continue their struggle until Allah's pleasure is acquired.

In other words until the occupation of the entire world will be to recognize Allah (s.w.t.) - the quest for oneness - Tawheed!

Imam (a.s.)'s Rule

A global government will be formed based on justice and the kingdom of Allah shall be established on earth. There will be final victory of righteousness, virtue, peace, justice, freedom and truth over

the forces of egoism, tyranny, deceit and fraud. Reclamation and rehabilitation of the whole earth so that no area remains wasted. The earth shall throw up its treasures for the benefit of mankind resulting in maximum utilization of the gifts of the earth. There would be just distribution of wealth and property among people. Diseases would disappear. Peace and calm would prevail everywhere. All vices and crimes would be eradicated. There would be complete eradication of war and restoration of peace, friendship, cooperation and benevolence. Fear and unhappiness would disappear from the earth.

How to call Imam (a.s.) and beseech his quick zuhoor?

Invocations and duas performed sincerely with intention (Niyat) for quick zuhoor of Imam (a.s.) is our important duty as lovers of Imam (a.s.). We can select any from the given methods and

start from today:

- Regular Recitation of Dua e Ahad
- Regular Recitation of Dua Joshan Sagheer
- Regular Recitation of Dua Joshan Kabeer
- Regular Recitation of Surah Naas

*Faatemata wa abeeha,
wa ba'lehaa wa
baneehaa was sirril
mustaudae feehaa
adada maa ahataa
behi i'lmoka."*

- Regular Recitation of Tasbih of Subhanallah



- Regular Recitation of 2 Surah Yasin not forgetting aoozubillah before every Yasin and doing niyat for his zuhoor.

- Regular Recitation of Dua e Adeelah
- Regular Recitation of Tasbihate Arba'a
- Regular Recitation of Durood of Bibi Fatema Zahra (s.a.)
(Important) The Durood of Bibi Fatema Zahra is very glorious and exalted:
"Allahumma Salle Alaa

The restlessness and sadness in the soul is the missing of the Hujjat of Allah, for Imam (a.s.) is the Sun behind the clouds.

We await his Zuhur for it is the ultimate proof (Hujjat) that this world was created by design, and its purpose will indeed be realized - that Tawheed WILL prevail and the promise of Allah (s.w.t.) will be fulfilled.

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.
Sunday 11:00 am	First Sunday of every month Medical Lecture by a Doctor.

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RAISING CHILDREN THE ISLAMIC WAY

In recent years, many communities have been forced to address a lack of Islamically appropriate conduct on the part of their youth. We have typically attempted to remedy the situation through a set of predictable steps that include the following: sending the youth to Islamic lectures and events, immersing them in the culture "back home", or hoping that this is a phase they will tire of eventually. However, our approach to teaching our children about Islam consistently falls short of success because while we know that a child must be taught to read and write beginning at the age of five, we rarely instill in them the



need to pray on time at the same age. Very often, the social surroundings of a person are blamed as the reason behind who and what they turn out to be. There is much to disagree with in this regard; however, the blame cannot be placed solely on the parents ever. The reality is far more complicated and to say "it's the parent's fault" would be absurd, considering that historically we have had Prophets and Imams whose children have disobeyed Islam. What is the solution then?

In many Muslim households, Islam is taught to children in

isolation of other concepts and values and we rely far too heavily on the four hours of Sunday school to teach our children an ample amount of information. We also begin teaching basic Islamic values to children too late with regard to their age, and often we may not be teaching them what they need to grow into happy and practicing Muslims and human beings. The impetus is on us as a whole community, not just on those who are blessed to be parents already, to work together to make sure children are surrounded with Islamic values and actions rather than just empty rhetoric.

What Are the Rights of Children in Islam?

Before practical measures can be taken to teach important Islamic concepts and behaviors to children, we must recognize that all children in our community hold rights against us. We are currently failing as a collective Muslim community in fulfilling our obligations towards the youngest of God's

followers and creations. On the Day of Judgment, each and every one of us is accountable for our work done towards helping our young in attaining an understanding of Islam.

What exactly are the rights of children in Islam? The Holy Prophet Muhammad (s.a.w.a.) said to Imam Ali Ibne Abi Talib (a.s.):

"O Ali, there are as many rights of children incumbent upon parents as there are rights of parents incumbent upon children" According to the The Family Life of Islam by Allama Sayyid Saeed Akhtar Rizvi, children have six basic rights in Islam: The right to life.

- 1. The right to belong to a family.*
- 2. The right to have a good name.*
- 3. The right to have proper maintenance.*
- 4. The right to have a basic secular and religious education.*
- 5. The right to be brought up according to Islam.*

Keeping in mind that the Holy Prophet (s.a.w.a.) and His Household have set forth for us guidelines in how to raise children according to Islam, below are suggestions and steps necessary to facilitate a proper Islamic upbringing in our community.

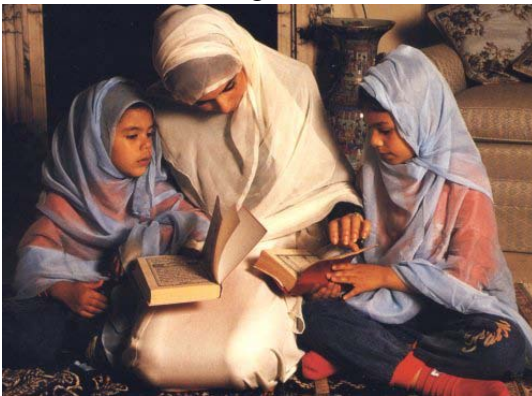
Modeling Appropriate Behavior

The Holy Prophet Muhammad (s.a.w.a.) divided the life of a child from the age of infancy to 21 into three stages, each lasting seven years. During the first stage from 0-7 years old, it must be a priority to instill in children the values necessary for a proper upbringing and to work on character building. Those

familiar with child development will agree that that is not the period to introduce complex concepts in Islam and nor is it appropriate to use fear and shame as a tactic to get children to comply with Islamic laws. Instead, the Holy Prophet Muhammad (s.a.w.a.) teaches us that at this stage we must model appropriate behavior and treat children with grace and respect:

"Respect your children and teach them good behavior and Allah (s.w.t.) will forgive (your sins)"

We must model Islamically appropriate behavior before young children in our community at the mosque,



community events and in day-to-day activities regardless of whether or not we are the parents. Children at this age absorb information quickly and it's up to us to show them what is and is not acceptable. It is important to also model certain behaviors out

loud - for example, when beginning a meal we must say "Bismillah," or "in the name of Allah (s.w.t.)," and when we finish a meal we should thank Allah (s.w.t.). It is also important to watch our language, keep calm and remain respectful before children because we are teaching them how to act. Children must be in a positive environment and the Holy Prophet (s.a.w.a.) stresses upon the need for this too:

"It is among the rights of the child on his father to teach him good manners and keep him in good society."

Imam Ja'far as-Sadiq (a.s.) also provides us with a sequence of steps to teach children important Islamic concepts during this age by advising: "When the child reaches three years, teach him seven times to recite 'There is no God but Allah'. Then leave him at that till he is three years, seven months and twenty days old; then train him to say 'Muhammad is the Messenger of Allah'. Then

leave him at that till he completes four years. Then teach him seven times to say 'Peace be upon Muhammad and the progeny of Muhammad'. Then leave him at that till he reaches the age of five years; then ask him which one is his right hand and which one is the left. When he knows it, then make him face the Qibla and tell him to do Sajda (prostration)."

Teaching Islam to Children

When children are 8 to 15 years old, they are in the second stage of their Islamic upbringing. Children during the first two stages are taught the steps of prayer and ablution, until eventually at the age of nine they should be able to master prayer. In many texts and traditions, it is mentioned that once a child has learned how to pray, Allah (s.w.t.) will forgive the sins of the parents. It is important to remember that teaching prayer in gradual steps is more logical than teaching prayer in a very short amount of time (a week, for example).

During this stage, children must be taught formal Islamic knowledge. Many families have opted to entrust this large task to Sunday Schools. This approach remains problematic because children are immersed in secular education five days a week and in religious education only a few hours a week. There must be a form of collaboration between parents and weekend Islamic schools so that children are getting the time and attention needed to meaningfully learn and implement Islamic laws and values. During this stage, females also begin to wear the headscarf; however, they must understand that the basis of Hijab is modesty, not simply wearing a cloth on their heads, and that modesty manifests itself in our speech, conduct, friendships, and dress. For both genders, it is important during this stage to limit and eliminate their exposure to un-Islamic television shows, books, and movies due to the large element of anti-religious rhetoric that lies within such things. Furthermore, we must

work with the youth at this stage to develop fun and fulfilling alternatives to activities that are forbidden in Islam while also providing them with the reasoning as to why certain activities and television shows are not appropriate for a Muslim to watch.

The final stage of Islamic Upbringing takes place during the ages of 15 to 21, and at this point the hard work of the community in working together to raise a child should manifest itself in the child's conduct. Unfortunately, many families begin Islamic upbringing at this age! This is an ineffective method as we have witnessed and instead, during this stage, we should be reinforcing important ideas and behaviors taught in the first two stages. The Holy Prophet (s.a.w.a.) has suggested that parents now act as a "friend" to their child rather than continue in the role of a teacher. However, we have seen some parents take this concept too far and are

AL-ASR

By: Farah Rizvi

*The time is coming near,
When Al-Asr (a.s) will be here.*

*The ancient signs foretold,
Are no longer so old.*

*The whole world is aware,
Of Karbala and Najaf and who is there.*

*Natural disasters and misery abound,
In every country to be found.*

*Very frequently will people speak ,
Of how quickly has passed the week.*

*What was good, is now reversed,
Sense and decency become perverse.*

*Minors and children have started to rule,
Teachers' now afraid to teach in school.*

*When the heavens' shall proclaim.....
When all hearts will shout his name.*

*When the 313 will all gather,
From high and low will join together,*

*Then shall that fateful time come,
rizvi1933@yahoo.co.uk*

When our Imam (a.s) shall emerge as one;

*Very sorrowful on Ashura day,
To proclaim his mission he will say,*

*“Who will come to join my cause?,
To rid this world from filthy paws,*

*Of evil, corruption, injustice and greed,
To return to its place, everything’s need.*

*To restart the mission of ‘enjoining the good’2.,
In the footsteps of where all my Grandfathers’ have stood.*

*Forbidding all evil, without return,
The meaning of Justice the world will learn.*

*Come join me,
God’s Army awaits,*

*To be on my side,
Will lead to Heaven’s gates....”*

*People will flock, as sheep in herds,
When they feel the truth of his great words.*

*Forward with his mission, he will go,
Armed with Zulfiqar to shatter. each foe.*

*The balance will tilt, injustice will go,
Many years of happiness his victory will show.*

*A world of justice, no more deceit,
Poverty gone, and evil will meet...*

*It's end, until the time alas.....,
When groups of people will start to amass.,
On the Order of the Almighty (s.w.t) on Judgment Day,
How will we stand, when we are in the way,*

*Of the entrance leading to the Siraat,
Will we cross over it, or have to part.....*

*With our balance and slip into hell-fire below,
Where the steam is enough to parch and scold.*

*But, do we stop and change our ways?,
Or instead, lie in wait for worse days,*

*When we will be old and weak, unable to bear,
The load of our body, let-alone our share,*

*Of sins that will be tied around our neck,
When we rise from our graves at the call and beck,*

*Of the Trumpet that destined Angel will blow,
On the Day we all fear, even though we know.*

*So why not take charge, and control our fate,
After all, God has given us the mandate7..*

*To perfect ourselves, and be in the First degree,
Ever ready to fulfill our destiny.*

*To be of those that are called 'Awlia',
The friends of God, that never ever prefer,*

*To commit a sin, be it big or small,
Always conscious of God, never wanting to fall,*

*To a level where they may displease the Creator,
The One who sustains this very narrator,*

*And everyone else, if it wasn't for His Grace,
We would already be in a terrible place.*

*So please, take a lesson, and change while you can,
Don't be of those who give l'aan (curse),*

*In the after-life on themselves,
Who never woke up to repel the fires of Hell.*

*We have a chance, every second we are alive,
There's no excuse once the soul has dived,*

*Back to its Creator, Allah the Supreme,
So PLEASE wake up,
This is NOT a dream.*



MERCY OF ALLAH (S.W.T) IN THE HOLY QURAN

By: Saleem Bhimji

"Say (O' Muhammad): O' My servants who have been extravagant against their own souls. Do not despair of the mercy of Allah. Certainly Allah forgives all sins. He is All Forgiving and All-Merciful."
(39:53)

Amir Al-Mo'minin Ali (a.s.) has said that, "There is no other verse in the Holy Qur'an which is as comprehensive as the verse 'Say O' My servants...'"

This verse from Surah Zumar, is, according to all the major commentators of the Qur'an, including the late 'Allamah Taba'taba'i (r.a.) in his book alMizan, the Late Tabrisi (r.a.) who wrote Majma' alBayan, and Ayatullah al-'Uzma

Shaikh Nasir Makarim Shirazi in Tafseer-e-namuna, the most comprehensive • verse of the Qur'an. In actuality, it sums up the Mercy and Forgiveness of Allah (s.w.t.) in a few words.



Although according to numerous a hadith in Bihar al-Anwar and other books, the immediate explanation of this verse is in regards to the Shi'a of Imam

'Ali ibn Abi Talib (a.s.); however, according to some commentators, its meaning is much wider and deeper than just this.

If we take this verse as being specific to only the true Shi'a of Imam 'Ali (a.s.) then this shows us that Insha-Allah, the

unintentional sins which a True Shia commits will eventually be forgiven, if Allah (s.w.t.) pleases. This is not, however, a license to go on committing sins with the hope that they will be forgiven.

This fact is clear from the verse of Surah An-Nisa, verse 17-18 which state: *Repentance with Allah is only for those who do evil in ignorance, and then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is every Knowing, Wise. And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says, 'Surely now I repent; nor (for) those who die with they are unbelievers. These are they for whom We have prepared a painful chastisement.*

(Qur'an 4:17-18)

Similarly, if we take this verse as being limited to the Shi'a, then we are able to explain our belief from the authentic ahadith that none except a true Shi'a will be in paradise - with

the exception of those people who either did not hear about al-Islam and the teachings of the Ahl al-Bait, those who died before the coming of al-Islam; followers of other religions at the time when their religion was the "Islam" of the time, such as Judaism at the time of Prophet Musa or Christianity at the time of Prophet Isa (a.s.), or the followers of Adam, Nuh, etc...

In summary, we will try to explain why this verse is so vast and comprehensive and includes everyone (from the apparent reading of the verse, not taking into account its deeper interpretation or taweel which only Allah (s.w.t.). His Messenger (s.a.w.a.) and those who are deeply rooted in knowledge (as testified by the Holy Qur'an) namely the Ahl al-Bait are aware of

1. First, Allah (s.w.t.) starts out the verse with "O My servants" which is a very affectionate and gentle way that Allah (s.w.t.) addresses His creations. Instead of starting

the verse ov with 'O' Sinners' or 'O' you who have done ba things', he addresses us in a very polite an noble way. This term covers all of His servant who are truly in the obedience of the One Tru God.

2. Allah (s.w.t.) refers to those who hav committed sins or those who have bee 'extravagant' against their own souls. This is the second reason why this verse is regarded as being the most comprehensive of verses i the entire Qur'an. Instead of saying those who' have sinned, committed oppressor transgressed, or the use of any other won which may have a harsh meaning, Allah (s.w.t. subtly tells His servants that those who have been 'extravagant' (which is usually used in the meaning of one who spends money recklessly) not to lose hope.

3. Allah (s.w.t.) then tells us that the sins or the 'extravagance' that we have committed are only going to affect ourselves and that no on' else will be held accountable

or punished to them. This is perfectly clear since He used the words, 'against themselves'. Therefore, the notion of other religions and groups of people who say that the son shall carry the burden o his father, etc... is completely destroyed. This concept is repeated in the Qur'an in man verses that every soul shall be held accountable only for what it has done, such as in Surah Muddatthir, verse 38:

"Every soul shall be held accountable for what it earns..." (Qur'an, 74:88)

4. We are then told, or rather commanded, not to despair from the Mercy of Allah (s.w.t.). This is actually, according to some scholars A Major Sin. Most people may think that drinking, going to nightclubs, gambling, listening to forbidden music, etc... are all major sins, but in reality, although these are all sins, are all very grave and do carry a heavy punishment, but in reality, the biggest sin is to think that Allah (s.w.t.) will

not forgive one. There is no sin, as this verse tells us that Allah (s.w.t.) will not forgive (even polytheism). Allah (s.w.t.) reminds us in this verse that 'do not lose hope.' Although it is our belief that all sins will be forgiven eventually, as it has been mentioned in the a hadith, there are certain sins that will never be forgiven except on the plains of Arafat during the Hajj season. If one is fortunate enough to make it for Hajj and sincerely asks Allah (s.w.t.) to forgive him the sins which have weighed down on him, He will truly hear and accept the repentance.

5. The next part of the verse actually emphasizes the point that we should not give up and think that Allah (s.w.t.) will not forgive our sins since He then says that we should not give up hope 'from the Mercy of Allah.' Allah (s.w.t.) reminds us to not despair of His Mercy which, as we read in Dua al-Kumall is

something that encompasses Everything:

...And by Your Mercy which encompasses everything...

6. In the closing of this verse, Allah (s.w.t.), in order to stress and emphasize the point that He can and will forgive all those who sincerely repent, starts out His speech by using what is called 'ta'kid' in Arabic, or a particle used to emphasize one's point. He starts by saying: 'verily Allah' - this is the first emphasis used to address mankind in this verse on the importance of His forgiveness.

7.Next, Allah (s.w.t.) mentions that He will forgive those who have been extravagant by adding that 'He will forgive.'

8. The third point of emphasis in this verse occurs in the word 'the sins.' In actuality, this word contains two points of emphasis - the first being the using of the plural of sin. The second emphasis is the using of 'alif-laam' which

makes the word sins a general word inclusive of all sins - even polytheism; and shows that Allah's (s.w.t.) Mercy is just like a giant wave of water which overtakes the sand on the beach, and thus His Mercy encompasses everything in sight.

9. The fourth point of emphasis in this verse occurs by the use of the word that He will forgive All sins - without exception.

10. The last point of emphasis is Allah (s.w.t.) describing Himself as The Forgiver and The Merciful two of His attributes, which make one, have peace and satisfaction in his heart. Were it not for these attributes of Allah (s.w.t.), all of us would have been condemned to hell, except those of course who have committed no intentional sins in their lives or who have been born pure and lived their life in this state like the Prophets

and the Ma'sumin (a.s.). With Allah (s.w.t.) closing this verse off with these two attributes of His, there can remain no room in the hearts of His servants that they are far from his Mercy and Compassion.



The vastness of the Mercy of Allah (s.w.t.), is also detailed in other verses of the Qur'an. In Surah alA'raf, verse 156 we are told that 'My (Allah's) mercy encompasses every thing.' Another verse which shows us truly how expansive the Mercy of Allah (s.w.t.) is, has been mentioned in the blessed Surah Yusuf. In this verse, we are told of one of the pieces of

advice which was given from the Prophet Ya'qub (a.s.) to his sons: *"..and do not despair from the mercy of Allah; verily only the unbelievers despair of receiving mercy from Allah."* (Qur'an 12:87)

No matter what sins we commit, either 'major' or 'minor', we must keep the verse of Surah Yusuf, and other such verses of the Qur'an in mind and must never lose hope of His Mercy. Allah (s.w.t.) clearly says in this verse that only the Kuffar, or the unbelievers are the ones who are not hopeful of the mercy of Allah (s.w.t.) - and we being Muslims must realize that we are able to benefit from His Mercy and Forgiveness.

As to the importance of asking for repentance as given to us from the Holy Prophet (s.a.w.a.) and his Ahl al-Bait (a.s.), we quote a few narrations: Imam Muhammad al-Baqir (a.s.) has said: *"He who repents of his sins is as the one who has not any (burden of) sin."*

The Holy Prophet of Islam, Muhammad alMustafa (s.a.w.a.) said: *"During the third part of every night and on the night before Friday from the beginning (until the break of dawn), Allah (s.w.t.) sends an Angel unto the sky of the earth in order to call out: "Is there any needy who asks that I may bestow upon him his need? Is there any repentant one that I may return to him?? Is there any seeker of forgiveness that I may forgive him??"*

Insha-Allah, we pray to the All-Mighty that we are amongst those who are able to keep away from all sins, evil and vice; and if we sometimes slip or fall into evil, then we are able to immediately turn back to Allah (s.w.t.) and ask for His forgiveness. Insha'Allah, He will forgive us our sins, and allow us to be encompassed by His Mercy and permit us to enter the gardens and valleys of Paradise along with His Prophets, and Righteous Servants.

IMPORTANT DATES OF THIS MONTH

JANUARY 2012 Safar/ Rabi Al Awwal 1433

1st January 2012	7 th Safar 1433 Birthday of Imam Musa Al-Kadhim a.s
14th January 2012 20 th Safar	Arbaeen – 40 th Day of Shuhada-e-Karbala
22nd January 2012 27 th Safar	Sad demise of Prophet Muhammad (pbuh) and Martyrdom of Imam Hasan a.s
23rd January 2012 28 th Safar	Martyrdom of Imam Raza a.s.
25th January 2012	1 st Rabi Al-Awwal 1433

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

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

SUSTAINING PEAK MOTIVATION

How to Sustain the Peak Motivation in your daily life?

I'm often asked, "What's the best way to go about keeping my motivation for the task at hand from dwindling down on me?" It's an important question, and one that might be best answered by looking at the following points.

1. Remember the event that injected you with motivation and true sense of joy.

First, it's worth considering that motivation is a state. Just as happiness is a state. Meaning, happiness is less a destination, or a place to "arrive at", versus a feeling that one experiences in the given moment.

To further illustrate, consider just about every time you remember having felt a true sense of joy in your life. It's likely that it was around some event, or the thought of some event, happening, or

experience right? That's why we can rarely fully recapture that feeling of happiness or joy, at least to the extent we felt it originally, when we think back on, or in advance of, whatever event brings us happiness in the moment that we're doing it.

2. Realize your own inner motivator.

While we are each unique and possess our own talents, gifts and life experiences, all of which have gone into making us the people we are, it's also worth realizing that each of us has our own inner motivators - things that when triggered inspire us to some greater action.

In that respect, we can be motivated by others, sources directly outside ourselves, or something inside ourselves, a memory, or even a fear or past experience which we don't want to see repeated, or play out in our lives.



In fact, we can go from feeling completely uninspired, to one in which we're literally ready to take on the world! The change in how we view ourselves, and in particular our ability to achieve a thing can shift in a moment.

I've seen people's perspective shift during the course of one presentation, a coaching session, as well as from reading or listening to a book or audio program. There are any number of different things we can do that are more than capable of inspiring us to action when we need it.

3. Realize that you have the ability to shift My point is that "staying motivated" has less to do with finding a way to remain in a constant state of inspiration, and more about

realizing that inside you, you have the ability to shift from your current state, if it's not serving to move you forward, to one filled with motivation to achieve whatever your given endeavor happens to be asking of you.

4. Watch out the way you begin your day with.

The key to un tapping your inner motivation and inspiration can be found in a number of different ways. If you'll put these ideas to use on a regular basis I'm confident they will serve you well, and one of them is to watch out the way you begin your day.

The way you begin your day counts - and it counts big time! In fact, it can literally frame what you and I take notice of through out any given day. Consider that for the most part we pretty much have a blank slate when we begin our day. With that said, the first things you do upon waking up can be critical, they

can play a much larger part in how your day plays out then you might have ever considered.

5. Develop a positive attitude.

What we take in and focus on at least to some degree sculpts our own thinking going forward. If you take in negative ideas and experiences, you're going to be more aware of them as they happen (and more susceptible to the broken idea that that's all you seem to be getting - negative experiences).

Fortunately, the opposite is also true. If you proactively begin your day taking in something of a positive nature it's going to help you develop a positive attitude, you're going to be more equipped to notice the good that's around you, you're going to even look for the good, when perhaps otherwise you may have missed it completely.

To better illustrate my point consider the wise words of Zig

Ziglar, "They say motivation doesn't last, well neither does the effects of bathing. That's why we recommend it daily."

6. Keep your cup full.

As you try sustain the peak motivation, keep in mind that persona! development is a hands on project, which is to say you should adapt the ideas mentioned continuously so they work best for you.

Schedule regular points during your day where you refill your mind with material of a positive nature. Starting your day out right is powerful, but it's equally as important that we "keep our cup full" so to speak.

With the abundance of resources from which we can access personal development resources now there's simply no excuse for you not to make it a regular part of your day. This is easy to do, but it's also easy not to do. Make the choice to develop this positive habit and you'll be infinitely better for it!

7. Join the group of inspired people.

Join or put together a group of people who share your understanding of the importance that having positive, inspiring people in their lives can play. A few such ideas might include joining a small group at your Masjid or particular place of worship. You could also seek, or if need be, start a group where you all meet to discuss the latest personal development or audio program you all are reading or listening to. If you don't happen to have such a group in your area, look online, or start one locally, be proactive and get yourself around a peer group that can support and inspire you,

8. Stop the broken idea.

From here on out stop with the broken idea that "this personal development and motivation stuff doesn't work" just because you have to keep coming back for a refill every now and again.

Consider that the leading experts in any given field or

industry, if they're truly worth their salt, make the ongoing commitment to studying their craft. You just don't attain the level of mastery without remaining plugged into and in ongoing learning mode. That holds true whether you're talking about personal, professional or a combination of both. The old saying, "You gotta' be in it to win it" is right on!

And so it is with you my friend - if you want to keep your level of motivation at its peak you will need to regularly partake in whatever source you happen to choose, whether that be a book, audio program, or whatever, choose something ongoing that can regularly unleash your inner inspiration. The choice is yours!

9. Remind yourself why is goal setting important?

According to Randy Gage: If you don't have a clear goal, you don't really know where you are going and what actions will get you there. Setting a goal programs your

subconscious mind and causes you to take actions that bring you closer to it. It also gives you a scoreboard to follow and know where you are in relation to where you want to be.

Sharks In Your Life The Japanese have always loved fresh fish. But the waters close to Japan have not held many fish for decades.

So to feed the Japanese population, fishing boats got bigger and went farther than ever. The farther the fishermen went, the longer it took to bring in the fish. If the return trip took more than a few days, the fish were not fresh. The Japanese did not like the taste.

To solve this problem, fishing companies installed freezers on their boats. They would catch the fish and freeze them at sea. Freezers allowed the boats to go farther and stay longer. However, the Japanese could taste the

difference between fresh and frozen and they did not like frozen fish. The frozen fish brought a lower price.

So fishing companies installed fish tanks. They would catch the fish and stuff them in the tanks. After a little thrashing around, the fish stopped moving. They were tired and dull, but alive. Unfortunately, the Japanese could still taste the difference. Because the fish did not move for days, they lost their fresh-fish taste.

The Japanese preferred the lively taste of fresh fish, not sluggish fish. So how did Japanese fishing companies solve this problem? How do they get fresh-tasting fish to Japan? How Japanese managed to keep the fish fresh?

To keep the fish tasting fresh, the Japanese fishing companies still put the fish in the tanks. But now they add a small shark to each tank. The shark eats a few fish, but most

of the fish arrive in a very lively state. The fish are challenged.

Have you realized that some of us are also living in a pond but most of the time tired & dull, so we need a Shark in our life to keep us awake and moving? Basically in our lives Sharks are new challenges to keep us active and taste better.... The more intelligent, persistent and competent you are, the more you enjoy a challenge.

If your challenges are the correct size, and if you are steadily conquering those challenges, you are Conqueror.. You think of your challenges and get energized. You are excited to try new solutions. You have fun. You are alive!

Recommendations for us:

1. Instead of avoiding challenges, jump into them. Beat the heck out of them. Enjoy the game. If your challenges are too large or too numerous, do not give up.

Failing makes you tired. Instead, reorganize. Find more determination, more knowledge, more help.

2. Allah (s.w.t.) didn't promise days without pain, laughter without sorrow, sun without rain, but He did promise strength for the day, comfort for the tears and light for the way.

3. Disappointments are like road bumps, they slow you down a bit but you enjoy the smooth road afterwards.. Don't stay on the bumps too long. Move on!

4. When you feel down because you didn't get what you want, just sit tight and be happy, because Allah (s.w.t.) has thought of something better to give you. When something happens to you, good or bad, consider what it means. There's a purpose to life's events, to teach you how to laugh more or not to cry too hard.

5. No one can go back and make a brand new start. But anyone can start from now and make a brand new ending.

ALBUM

Momineen at Majalis at S.I. Education Society



To:

rizvi1933@yahoo.co.uk

Our Motto

Faith, Piety, Courage, Justness,
Knowledge, Tolerance, Modesty,
Abstinence, Sacrifices and
Propagation.

AUTHORISATION:

I am authorised by all leading
Maraje to utilise Khums and
other charity money for Tabligh.

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127/133 Rowan Road, London SW16 5HU.
Tel: 020-8241 0222. Fax: 020-8241 2214