



Biweekly news letter; concerned with Islamic religious knowledge and -culture. It is published by Al-Mustafah Islamic college, Kampala-Uganda.

AIC-UGANDA

"This is a clear statement for men, and guidance and an admonition to those who guard themselves (against evil)
(Ale Imran: 138)

Issue No 33-39

The Prophet's Bi'ethat Commission

(Peace be upon him and his infallible progeny)

Reflections on Islam



QUOTE

Muhammad (SAWW)

What a year was 570 AD

A person was born, a prophet to be

Muhammad (SAWW) that was his name

People were misguided and that's when he came

He would go on to leave all the idols behind

He is an example to all of mankind

Rabbi al Awwal the 12th, that was the day

He came to this world to show us the way

He was born in Mecca, the holiest place

A life full of challenges he was to face

Abdullah his father, had by then passed away

Leaving Amina his mother, in her arms he lay

Halima Sa'diyyah, took over his care

Until he was six, our prophet was there

His mother then died, he was left all alone

Abdul- Muttalib his grand-dad then made him his own

When our prophet was eight, his grandfather died

Abu- Talib, his uncle, became his new guide

In his 20's, a merchant Muhammad (saw) became by trade

Al-Amin, (the trustworthy) became his grade

Hazrat Khadija aged 40, became his bride

He was 25, with her by his side

To the poor, she gave away all her wealth

A dedicated wife in sickness and health

360 idols in the Ka'ba, they were at that time.

"WISDOM IN FOCUS"

"When we came into government, I found our Muslims divided into groups of Sudan Muslims, Libyan Muslims, Egyptian Muslims and Saudi- Arabian Muslims. I am wondering how to get them to understand that they are Ugandan Muslims".

- Gen. Y.K Museveni,
President of Uganda.



The Audience listening at the cerebation of the birth of Imam Ali (AS) at Al-Mustafa

END OF 2ND SEMESTER ACADEMIC YEAR 2014/2015

By Oustadh Adam Sebyala

Thursday 14th may 2015 marked the end of the 2nd semester at Al-Mustafa Islamic college Uganda, and it is the day on which the students finished their examinations.

As usual, a closing ceremony was organized and briefly had to listen to speeches from the administrators.

It all started with a speech from the academic registrar Sheikh Yusuf Muniir who congratulated the students upon reaching the end of the semester and thanked everyone for their efforts towards every success gained in this semester.

He then had to address some academic issues must not forget to fulfill, including the internship, school practice (for students on the education program) and research. He then called upon the director Sheikh Saeed Shams to address the gathering.

In his words, the director emphasized patience through chapter 2 verse 249 of the Qur'an **"....how many small parties have overcome the bigger parties by ALLAH's will, and ALLAH is with the patient"**

He thus encouraged the students to keep that character as it will lead them to every success in life. He talked about the challenges faced in this semester and by ALLAH some of them have been solved, successes achieved and the future prospects of the college.



Brother Bakhtiyari, counselor of Iranian cultural centre, with the director al-Mustafa awarding winners after asking questions about Imam Ali (AS).

He concluded his speech by encouraging students to propagate the knowledge of the Ahlul- bayt A.S

THE NEED FOR UNITY

By Oustadh Adam Sebyala

Madam Narnia, a teacher and humanitarian from India paid a visit to Al-Mustafa Islamic college and shared some views with the students regarding the need for unity in this world.

It was an interactive discussion where she exchanged views with the students how and why humans must take nature as an example while seeking to implement peace, unity and harmony in this world, because nature (the sun, rain, pollination agents, plants) is a sign of unity.

She cited out some key points on which we should reflect in order to create the room for unity in this world.

1. The divine intelligence that we were created without discrimination.
2. It a matter of finding out our purpose of creation, know the different lessons in life and then use our strength to help out one another.
3. Humans have a part of the brain that tells us that hurting each other is not good but animals do not.
4. The conscious life that we all have, we should at least know that we need each other to survive.

We are born free; nobody tells you who you are. So we have the ability to question and look at things in a bigger perspective. So we have the freedom of awareness and understanding our potentials.

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To all our esteemed readers;
We are happy and grateful to Allah for having reached the three months of Rajab, Shaban, and Ramathan, which are taken to be the three months of light in every believer's life.

The Prophet (SAWW) said that: Rajab is a month of Allah (SWT), Shaban to be His (SAWW) month, and Ramathan to be a month of His Ummah, which was selected as the best of all ummahs.

Allah says; *"You are the best Nation produced as an example of mankind, you enjoin what is right and forbid what is wrong and believe in Allah."* Qn: 3: 110

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ECONOMIC TEACHINGS OF THE HOLY QUR'AN

By Siraje Badru Serunjogi.

1. The first economic principle emphasized by the Qur'an with repeated stress is that all natural means of production, and resources which subscribe to man's living, have been created by God. It is He who made them as they are and set them to follow the laws of nature that make them useful for man. It is He who allowed man to exploit them and placed them at his disposal.
2. On the basis of the aforesaid truth the Qur'an lays down the principle that an individual has neither the right to be free in acquiring and exploiting these resources according to his own sweet will, nor is he entitled to draw a line independently to decide between the lawful and the unlawful. It is for God to draw this line; for none else. The Qur'an condemns the Midians, an Arabian tribe of old, because its people claimed to possess a right to acquire and expend wealth in any way they liked without restriction of any kind.

It calls it a "lie" if a man describes a certain thing as lawful and another unlawful on his own account. The right to pronounce this rests with God and (as God's deputy) His Prophet.

3. Under the sovereign command of God and within the limits imposed by Him, the Qur'an recognizes the right of holding private property as implied in several verses. The economic scheme presented in the Qur'an is based entirely on the idea of individual ownership in every field. There is nothing in it to suggest that a distinction is to be made between consumption goods and production goods (or means of production) and that only the former may be held in private ownership, while the latter must be nationalized.

Nor is there anything in the Qur'an suggesting or implying that the above mentioned scheme is of a temporary nature to be replaced later by a permanent arrangement in which collectivization of all means of production may be desired to be made the rule. Had that been the ultimate object of the Qur'an, it would have certainly stated it unequivocally and given us instructions with regard to that future permanent order.

The mere fact that it mentions in one place that "the earth belongs to God" is not enough to conclude that it either denies or forbids private ownership of land and sanctions nationalization. Elsewhere it says, "Whatever is in the heavens and the earth belongs to God," but nobody has ever concluded from this verse that none of the things in the heavens or the earth can be held in individual possession or that all these things should be State property. If, a thing which belongs to God ceases to belong to human beings, certainly it ceases to belong to individuals and States alike.

It is equally erroneous to draw from verse xli, the inference that the Qur'an desires to distribute all the means of livelihood in the earth equally among all men, and conclude that since this can be achieved only under nationalization, the Qur'an advocates or favours the introduction of that system. For the purpose of this interpretation the verse is wrongly rendered to mean that "God has put in the earth its means of sustenance proportionately in four days, alike for those who seek."

But even this wrong translation does not serve the purpose. It would be incorrect to apply the words "alike for those who seek" to human beings alone. All kinds of animals, too, are among "those who seek," and there is little doubt that their means of sustenance have also been placed by God in the earth. If this verse, then, denotes an equal share to all who seek, there is no justification for restricting this equality of share to members of the human species alone.

MY MOTHER A GIFT FROM ALLAH

By: Shamsa Edris Nandago.

Mother's love is something impossible to imagine; a Mother cares without any hesitation and no matter how many times you think about her you never get bored. Thank you for being such a wonderful, caring and lovely mother to me dear.

It's claimed that a human body can bear only up to 45 Del (units) of pain. Yet at time of giving birth, a mother feels up to 57 Del (units) of pain. This is similar to 20 bones getting fractured at the same time and with that, you can't be paid for all the sacrifice you did to make me what I am today, the pain you endured and all the million things you did to save my life. ***"You are really so special and a gift from Allah."***

Mother, after Allah you were my eyes when I could not see, my ears when I could not hear, my minds when I could not think, my legs when I could not move, my nose when I could not smell and all that makes you my very best friend, my best companion, adviser and my everything.

With Allah first, my Mum is my other true friend, when I feel the worst out of me, she gives me hope, when am down, she always raises me up, when I feel the world is falling on me, she gives me courage to be strong, when friends disappoint me, she is always there for me, she always allows me to cry and lean on her shoulders. She never gives up and always there at a time I need her most. She is really a great companion, a real friend and my teacher.

My mother has raised me to be strong, polite, and a good human being. She's the reason I don't conform to peer pressure, mainly because she taught me to never do anything I didn't want to do just because someone was pressuring me, and that it's okay to not follow the crowd. She's the reason why I believe I should work to earn a living, I do not believe in giving me, I do not want to be a beggar for life, I want to be rich through my hard work because I believe hard work pays.

I don't think I'll ever be able to repay Mother for everything you have taught me, and who you have raised me to be. The only thing I can always do is to ask **Allah** to pro-

tect you and I will as well try and make you proud of me. This is something I try and do each and every day, by being the person you raised me to be.

Allah also sees that many of us are not thankful to our mothers. He sees many of us being disobedient towards them. Therefore, Allah has ordered us to be good towards our mothers; He has not advised us but ordered us; we have no choice; therefore we have to be good towards our mothers!

To encourage us to do this, Allah has promised paradise for those of us who are obedient towards our mothers. At the same time, Allah has promised to severely punish those of us who do not listen to our mothers or hurt them in any way.

When I was young, you helped me grow and taught me all I had to know; of love, trust, faith, hope and much more. With this, am taking this opportunity to thank you for everything you ever done to me, I love you so dearly and I will always.

Q & A with The Sheikh

Q) What is the meaning of the word "Qur'an"?
A) That which is Read.

Q) Where was the Qur'an revealed first?
A) In the cave of Hira (Makkah)

Q) On which night was the Qur'an first revealed?
A) Lailatul-Qadr (Night of the Power)

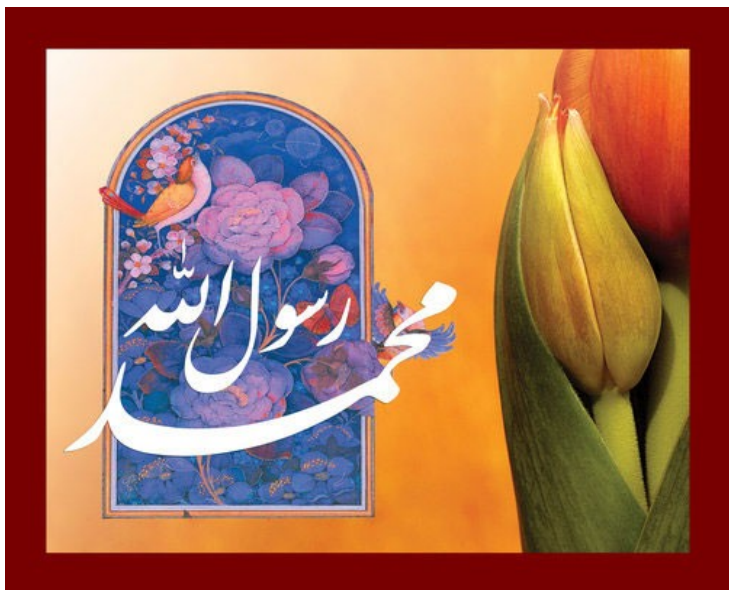
Q) Who revealed the Qur'an?
A) Allah revealed the Qur'an

Q) Through whom was the Qur'an revealed?
A) Through Angel Jibra'eel (Alaihi-Ssalaam)

Q) To whom was the Qur'an revealed?
A) To the last Prophet Muhammed (Sallahu Alaihi wa Alihi Wasallam).

Q) Who took the responsibility of keeping the

RIGHTS OF THE HOLY PROPHET (SAWW).



By:

Our great Prophet Muhammad (SAWW) was the ideal in all aspects of perfection. God selected him among the creatures and conferred upon him with the loftiest traits that He gave to the prophets.

All glories and dignities are gathered in the personality of Prophet Muhammad (S); therefore, he became the head and the seal of the prophets.

In less than twenty-five years, he, out of his giant efforts and eternal principles, could achieve splendid spiritual victories and religious attainments that cannot be achieved by others even if they take the period of many centuries.

He came with the most perfect divine code that is best befitting the stages of life and achieving the worldly and religious spiritual and material pleasures to humankind. Hence, he could take people out of the murk of disbelief to the light of Islam.

Besides, he made his nation the most perfect in religion, the most knowledgeable, the highest in fields of ethics, and the most elevated in fields of civilization. In the cause of achieving all these, the Prophet (S) suffered such unprecedented forms of terrors and ordeals.

On that account, any author is too short to calculate the favors and rights of the Prophet (S) that are done and im-

posed upon Muslims, whatever he writes. Nevertheless, we can, in such a brief essay, refer to some of these rights.

First of all, the rights of the Prophet Muhammad (S) are to believe in his prophecy and all that which he conveyed on behalf of God, and to believe that he is the chief of the messengers of God and the seal of the prophets. Then come the following rights:

1. Obedience to the Holy Prophet (SAWW)

Like the obedience to God, the obedience to Prophet Muhammad (S) is an obligation since he is the representative of God. The meaning of this obedience is to follow his code and apply his eternal principles that achieved happiness and success for Muslims so long as they adhered to them.

Thus, Muslims became the target of humility when they rejected these principles.

Enjoining to the compliance with the Prophet Muhammad (S) and warning against the disobedience and defiance to him, God says: "Take only what the Messenger gives to you and desist from what he forbids you. Have fear of Allah; Allah is severe in His retribution (59:7)."

"The believing men and women must not feel free to do something in their affairs other than that which has been already decided for them by Allah and His Messenger. One who disobeys Allah and His Messenger is in plain error. (33:36)"

"Whoever obeys Allah and His Messenger will be admitted to the gardens wherein streams flow and wherein they will live forever. This is the greatest triumph. Whoever disobeys Allah and His Messenger and breaks His rules will be admitted to the fire wherein they will live forever, suffering a humiliating torment. (4:13-4)"

"Disgrace will strike those who oppose Allah and His Messenger. Allah has decreed, "I and My Messenger shall certainly triumph." Allah is All- powerful and Majestic (58:20-1)."

2. Love for the Holy Prophet (SAWW)

Reasons of love and admiration vary according to the tendencies of lovers. Some people love beauty, others love heroism, others love liberality, and so on. In the personality of Prophet Muhammad (S), one can find all factors of love and admiration.

He was an unparalleled model and a unique example.

APPOINTMENT OF THE PROPHET (SAWW)

God gathered all signs of beauty and perfection and all secrets of attraction in his personality. In front of Prophet Muhammad (S), man can do nothing but expressing his love and respect to him.

Describing the features of the Prophet Muhammad (S), Amirul-Mu'minin Ali bin Abi-Talib (a) said: "The Prophet of Allah was white-reddish, black-eyed, lank-haired, bushy-bearded, hairy, and his neck was as same as a silver pitcher in whose clavicles gold is flowing. Like a bar of thread, his hair extends from the upper part of his chest to his navel.

Other than this, he has no hair on his belly or breast. He is big-handed and big footed. His walking is as same as pulling the feet from rocks. His coming is as same as descending a slope. When he turns his face, his whole body turns. He is neither short nor tall. His sweat on the face glitters like pearls and smells sweeter than musk."

"He was the most open-handed, the most broad-minded, the most truthful, the most faithful, the most tractable, and the most sociable.

He who sees him from far away stands in awe of him, and who associates with him from near loves him. I have never seen, and I will not see, his like."

Because of the aforesaid features and moralities, all people, despite their variant trends of love, have loved him for his unmatched heroism, heroes have loved him.

For his being the ideal example of generosity, the generous have loved him. For his unique worship, worshippers have loved him. For his supreme ideality in nature and ethics, his sincere companions loved him.

Amirul-Mu'minin Ali bin Abi-Talib (a) narrated that, once, one of Ansar, said to the Prophet (S): "God's Messenger, I cannot depart you! As soon as I enter my house, you jump in my mind. I therefore leave my home and come to see you, out of my love for you. A question has occurred to me. How can I see you when you will be elevated to the highest point of Paradise?"

Hence, God revealed His saying: "One who obeys Allah and the Messenger is the friend of the Prophets, saints, martyrs, and the righteous ones to whom Allah has granted His favors. They are the best friends that one can have (4:69)"

The Prophet (S) summoned that man and recited this Verse before him, as good tidings."

Anas narrated: A Bedouin came to the Prophet (S) we were happy whenever a Beduin asks the Prophet to ask him when would the Hour of Resurrection fall. Before answering the man, the time of a prayer fell; therefore, the Prophet (S) came to offer it. After the prayer, the Prophet (S) asked about the man who had asked about the falling of the Hour of Resurrection. When the man came before him, the Prophet (S) asked: "What have you prepared for encountering that Hour?" The man answered: "I, in fact, have not prepared many prayers and days of fasting. I, however, love God and His Messenger." The Prophet (S) commented: "Man will be attached to the one he loves." This prophetic statement was the second-most gladdening thing after Islam.

Imam as-Sadiq (a) narrated: An oilman loved his grandfather, the Prophet (S) very much to the degree that he used to come to look at him before he would do any job. As he realized this thing from that oilman, the Prophet used to raise himself when he was sitting so that the man would see him.

One day, the man, as usual, took a look at the Prophet (S) before he would go to his job. He, very soon, came back. When the Prophet (S) noticed that, he waved to him to sit down. The man sat before the Prophet (S), who asked him about his unusual coming back.

The man said: "God's Messenger, by Him Who has sent you with the right I swear, your picture covered my heart totally that I could not go for my job; therefore, I came back to you." The Prophet (S) addressed nice words to that man and supplicated to God for his good."

For several days, the Prophet (S) could not see that man. When he missed him, the Prophet (S) asked the others about him, and they answered that they, too, could not see him several days ago. The Prophet (S), accompanied by his companions, came to the market to ask about him. He found his shop locked, and the others informed him that the man had died. They also told that he was trustworthy and truthful, but he had one bad manner he used to look covertly at women.

The Prophet (SAWW) commented: "He loved me very much. Allah will surely forgive him even if he was fraudulent in weighing and measuring."

3. Blessing the Holy Prophet (SAWA)

God says: "Allah showers His blessings upon the Prophet and the angels, too, do. Believers, pray for the Prophet and greet him thoroughly. (33:56)"

APPOINTMENT OF THE PROPHET (SAWW)

People used to show different styles of reverence towards the great personalities for their efforts for the sake of their nations. Such being the case, it is not strange to show respect whenever the holy name of the Prophet (S), who is the most reverent and venerable of all, is said or heard.

The holy Verse expresses the utmost honoring of God and the angels to the Prophet (S) God showers His blessings upon the Prophet and the angels, too, do, and then it addresses to the believers to reverence him by seeking God to bless and greet him believers, pray for the Prophet and greet him thoroughly.

Using such a thrilling, attractive style, the words of the Ahlul-Bayt (a) go on explaining the merits of seeking God's blessings for the Prophet (S).

His son narrated that Abu Hamza said: I, once, asked Imam as-Sadiq (a) about the exegesis of God's saying: "Allah showers His blessings upon the Prophet and the angels, too, do. Believers, pray for the Prophet and greet him thoroughly. (33:56)"

He answered: "The blessing of Allah is mercy to the Prophet (S), and the blessing of the angels is purification to him, and the blessing of people is supplication for him. To 'great him thoroughly,' means to submit to that whichever is authentically- related to him."

I asked: "How should we bless Muhammad and his family?" The Imam (a) replied: "You should say: 'The blessings of Allah and the blessings of His angels, prophets, messengers, and all creatures be upon Muhammad and the family of Muhammad. And peace and Allah's mercy and blessings be upon him and them.'"

I asked: "What is the reward that one will win if he utters such blessings for the Prophet and his family?"

The Imam (a) answered: "The reward is that he will be acquitted from all of his sins, as if he has just left his mother's womb."

"For him who utters the blessings for Muhammad and his family ten times, Allah and His angels will bless him one hundred times, and if he utters the blessings one hundred times, Allah and His angels will bless him one thousand times. This is the significance of Allah's saying: "It is He who forgives you and His angels pray for you so that He will take you out of darkness into light. Allah is All-merciful to the believers. (33:43)"

"Before blessing the Prophet and his family, every supplication is prevented to reach the heavens."

"The heaviest thing in the balance of a servant's deeds will be the blessings for the Prophet and his family. As a man's evildoings are heavier than his good deeds, the Prophet (S) comes to add the blessings for him and his family to the scale in which his good deeds are put. Thus, his good deeds become heavier than the evildoings."

Imam ar-Ridha (a) said: "He who fails to expiate his sins should give much of the blessings for Muhammad and his family, for they destroy the sins."

The Prophet (SAWW) said: "Do not utter the imperfect blessings for me." **They asked:** "What is the imperfect blessings?" **He answered:** "The imperfect blessings is to say 'Lord, bless Muhammad,' and keep silent. You must say, 'Lord, bless Muhammad and the family of Muhammad.'"

4. The Love for the Ahlul-Bayt (A.S.)

In His Book, God makes obligatory on everybody to love the Prophet's household as the wage for his conveying the divine mission, and makes it one of his rights:

"(Muhammad), say, 'I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives.' Whoever achieves virtue will have its merit increased. Allah is all-forgiving and appreciating. (42:23)"

The Ahlul-Bayt (a) are characterized by all qualities of admiration and incentives of love and loyalty. They are the choice people, the arguments against the creatures, the ships of salvation, and preceded by their father the Prophet (S) the best of everyone who ever lived on this earth in lineage, value, merits, and glories.

It is impossible for the sound conscience to accept to love the Prophet (S) apart from his immaculate family who are worthy of the best concepts of love. To love the Prophet (S), but not his immaculate family, is falsity originated from hypocrisy and meanness.

Abdullah Ibn Mas'oud narrated: One day, we were accompanying the Prophet (S) in one of his journeys when a Beduin with an orotund voice shouted at us, "Muhammad!" "What do you want?" answered the Prophet (S). "What is it if an individual loves a people but he does not imitate them in deeds?" asked the Beduin. "One will be attached to the one he loves," replied the Prophet (S). "Muhammad," shouted the Beduin, "Call me to Islam." The Prophet (S) said: "You should declare that there is no god but Allah and that I am the Messenger of Allah, offer the prayer, defray the zakat, fast during the month of Ramadan, and perform the hajj to the Holy House." "Muhammad," asked the Beduin, "Do you ask for wage for so?" "No," replied the Prophet

APPOINTMENT OF THE PROPHET (SAWW)

(S), "I do not take any wage except that you must regard the relatives." "Whose relatives? Mine or yours?" asked the Beduin. "It is my relatives," answered the Prophet (S). The Beduin said: "Give me your hand so that I will declare allegiance to you. No good is expected from him who loves you, but not your relatives"

The Imamite¹³ Shia have agreed unanimously on the fact that the Immaculate Imams of the Ahlul-Bayt (a) are the intendeds in the Verse: "(Muhammad), say, 'I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives.'" Whoever achieves virtue will have its merit increased. Allah is All-forgiving and appreciating. (42:23)"

A good number of great exegesists and traditionists of the other sects of Islam, such as Ahmed Ibn Hanbal, at-Tabarani, and al-Hakim¹⁴ (as quoting the opinion of Ibn Abbas¹⁵) agreed with the Shia on this fact.

Ibn Hagar, in Chapter One of Section Eleven of as-Sawaaiq ul-Muhriqa, narrates the following: When the Verse (intended) was revealed, they asked: "God's Messenger, who are your relatives whom we must love and regard?" The Prophet (S) answered: "They are Ali, Fatima, and their two sons"

Consider how the Prophet (S) urged people to regard his family through the aforementioned narration. However, many texts concerning the Prophet's assertion on the obligatory love and regard for his relatives are related by the two major schools of Islam i.e. Shia and Sunna-.

Regarding the Shia, let us cite the following narrations: On the authority of his fathers, Imam as-Sadiq narrated that the Prophet (S) said: "He who loves us the Ahlul-Bayt should thank Allah for the foremost grace. It is the legal birth. Only will the legal sons love us."

Imam al-Baqir narrated on the authority of his father and grandfather that the Prophet (S) said: "The love for my household and me will help in seven situations whose horrors are enormous: at death, in the grave, in the Resurrection, in the Recorded Account, in the Judgment, in the Balance, and on the Path"

"Any servant who worships Allah for one thousand years and then is slaughtered (wrongfully) like a sheep, but he attends before Allah bearing malice against us the Ahlul-Bayt, Allah will certainly reject all his acts of worship."

"On the Day of Resurrection, a servant's feet will not move before he is asked about four matters: He will be asked how he had spent the age of his youth, how he had finished his age, what earnings he had got and where from he had got them and how he had spent them, and he will be also asked about his affection to us the Ahlul-Bayt."

Al-Hakam Ibn Utaiba related the following: I was with Imam al-Baqir (a) in his house, which was suffocated by his people when an old man came leaning on a stick. As he stopped at the door of the house, he said: "Peace and Allah's mercy and blessings be upon you, son of God's Messenger." Abu Ja'far (a) replied: "Peace and Allah's mercy and blessings be upon you, too." The old man turned his face to the others and said: "Peace be upon you," and each one answered him. He then turned his face towards Imam al-Baqir (a) and said: "Son of God's Messenger, let me approach you, God may make me your sacrifice. By God I swear, I do love you and love everyone who loves you. By God I swear, my love for you and my love for him who loves you is not purposed for a worldly desire. I also hate and disavow your enemy.

By God I swear, my hatred and disavowal of your enemy is not for a previous personal enmity between him and me. By God I swear, I deem lawful all that which you decide as lawful, deem unlawful all that which you decide as unlawful, and expect your Affair. Do you may God make me your sacrifice- accept me, then?"

Having heard these words, Imam al-Baqir (a) said to him: "Come to me, come to me."

When the man sat next to him, the Imam (a) said: "Old man, my father Ali Ibn al-Hussein (a), once, was visited by a man who asked him the same question that you have just put. My father's answer was, 'If you die bearing these beliefs, you will be received by the Messenger of Allah, Ali, al-Hasan, al-Hussein, and Ali Ibn al-Hussein (a), and you will be pleased, delighted, and cheerful. And when your soul reaches your mouth i.e. about to depart your body-, you will be greeted with rest and happiness by the Honorable Recording Angels. And if you live, Allah will show you delighted things, and you will be with us on the Highest Peak etc."

Regarding narrations that are recorded in the reference books of our Sunni brothers, we cite the following as examples: Ibn Hanbal and at-Tirmithi, as recorded in as-Sawaaiq ul-Muhriqa; page 91, narrated the following: The Prophet (S), once, took al-Hasan and al-Hussein from the hands and said: "He who loves me, these two, their father, and their mother will stand in a rank as same as mine on the Day of Resurrection."

Ibn Abbas narrated that the Prophet (S), once, looked in the face of Ali (a) and said: "You are sayyid in this world as well as the world to come. Your disciple is my disciple, and my disciple is Allah's disciple. And your enemy is my enemy, and my enemy is Allah's enemy. Woe unto him who will hate you after my departure."

In his book titled Kitab ul-Wilaya, At-Tabari records the following: Ali (a) said: "Three persons will never love me: the bastards, the hypocrites, and those whom were composed during their mothers' periods of menstruation."

At-Tabarani, in his book titled al-Mu'jam ul-Awsat, as-

1. MANNER OF INTENDING ONE'S FASTS (NIYYAH)

Q: Does one have to intend fasting every day during the month of Ramadan or is intending once at the beginning of the month sufficient?

A: Assuming one intends, on the night preceding the first day, that one wills to fast throughout the whole month, this will be deemed sufficient; however, it is better (mustahabb caution) to intend one's fasting of each day during the previous night as well.

2. OBSERVING HIRED FASTS AND THEIR MANNER

Q: Assuming one accepts to be hired in order to observe the fasts of a deceased person, ought one to observe them without delay? And assuming one can't fulfill one's hiring contract, may one pass on one's responsibility to another person?

A: Assuming the hiring person had determined a set time frame or had hinted at observing the required fasts without delay, he/she cannot delay the fasts; otherwise, delaying them is unproblematic unless it leads to one's negligence in relation to them. Furthermore, if the hired desires to pass on one's responsibility to another, this must be done with the permission of the hirer.

3. SLEEPING THROUGH SAHAR

Q: At night, I decided to fast the following day; however, I didn't wake up during sahar in order to make the intention; instead, I woke up just before sunrise. Will my fast be deemed valid?

A: The fast is valid.

4. TIME TO BREAK FAST

Q: Is it permissible to break one's fast at the start of the maghrib adhan?

A: This is unproblematic assuming one is certain the maghrib time has arrived; assuming one doubts or conjectures the arrival of maghrib, breaking one's fast is not allowed

5. METHOD OF OBSERVING THE KAFFARAH FASTS

Q: Ought one to observe kaffarah of a fast, immediately, or may one do so gradually over a period of time?

A: Paying the kaffarah – be it financially or via fasting – is not regarded an immediate obligation. One has ample time to do so in the future. however, one must not manifest carelessness or neglect in this regard.

6. DIFFERENCES BETWEEN THE KAFFARAHS FOR THOSE WHO INTENTIONALLY BREAK THEIR FAST AND THE KAFFARAHS FOR THE ILL

Q: Do the kaffarahs for those who intentionally break their fast differ from the kaffarahs for the ill?

A: Yes they do; both in amount and in those who ought to be provided for. Concerning the kaffarahs for those who intentionally break their fast, one must either satiate 60 needy persons for each missed fast (or give each person $\frac{3}{4}$ kg of food) or observe two months of fasting. However, with the kaffarahs for the ill, assuming the illness were to extend until the following month of Ramadan, one must

give $\frac{3}{4}$ kg of food to a needy person for every missed fast.

Regarding the kaffarahs for those who intentionally break their fast, assuming one does have access to 60 needy persons, one oughtn't to provide each one with more than $\frac{3}{4}$ kg; this matter isn't necessary in relation to kaffarahs for the ill

7. SPENDING THE FASTS' KAFFARAH ON CULTURAL MATTERS

Q: May one spend the fasts' kaffarah on cultural matters, wedding ceremonies, etc.?

A: No, spending it in such matters is not permissible; such kaffarahs ought to be used to feed the needy.

8. THE FASTS' KAFFARAH OF THOSE WHO ARE, THEMSELVES, OTHERS' DEPENDENTS

Q: Assuming one's fasts' kaffarah became binding during one's childhood at one's father's house, whose responsibility is it to pay the required kaffarah?

A: Paying the kaffarah isn't obligatory for the non-pubescent; assuming one becomes 'pubescent', one's kaffarah will become one's own liability – albeit not necessary to pay it immediately.

9. OBSERVING VOWED FASTS WHILST HAVING COMPENSATORY FASTS

Q: Assuming one is canonically indebted in relation to observing

OCCASSIONS & EVENTS

THE OCCASIONS OF THE MONTH OF SHA'BAN

3 Sha'ban: The Birth of Imam Hussein (peace be upon him), the Prophet's grandson, in the year 4 of the Hegira

4 Sha'ban: The Birth of Abbas son of Ali (peace be upon him) in the year 26 of the Hegira

5 Sha'ban: The Birth of Imam Ali As-Sajjad, the son of Imam Hussein (SAWW) in the year 38 of the Hegira

8 Sha'ban: The Beginning of the Minor Absence of Imam Mahdi (may Allah hasten his honorable emergence) in the year 260 of the Hegira and which lasted until the year 329

11 Sha'ban: The Birth of Ali Al-Akbar, son of Imam Hussein (peace be upon him) in the year 33 of the Hegira

15 Sha'ban: The Birth of Imam Mahdi (may Allah hasten his honorable emergence) in the year 255 of the Hegira

23 Sha'ban: The Beginning of "Mosque Week"

CONFIRMATION OF THE MISSION OF THE HOLY PROPHET (S.A.W.W.)

By: Sh. Muhammad Mukasa

Mi'ad-The Resurrection, is one of the most important aspects of Faith

The meaning of Mi'ad is 'returning again' or resurrection. This will be the day when Allah will bring back Jinn and Men to life after death and an account, or balance sheet of their good and bad deeds, would be drawn.

Mi'ad is one of the most important aspects of Faith that has been mentioned in the Traditions many times over. In fact, one who doesn't believe in Mi'ad and believe that on the Day of Judgment men will not be raised in their earthly bodies is an infidel.

Interpreting the verses of the Qur'an that the reward and retribution will only be for the spirits and the bodies would not be raised for the purpose is infidelity. One must believe that on Doomsday there will be a great upheaval. The mountains would shatter into smithereens. The dust of the bodies of the dead would be reassembled into full with Allah's Orders. The spirit would enter every individual's body and then the accounting of the deeds would take place!

The other aspects of Qiyamat, viz, the Bridge of Sirat, Meezan (the Balance of Justice) will follow and the deeds would be measured. According to the Promise made by Allah, everyone shall pass through all the steps to be judged deserving of the Heaven or the Hell. In the Heaven there will be Houris, Ghilmaan, canals of sweet honey and milk, garden with fruits. The Hell for the evil will have fire, snakes, vermin, thorny trees and boiling hot water. One must believe that all these are true and definite to happen to every human being and the jinns.

Now, from the scion of Adam (as), the first to be called will be Muhammad bin Abd Allah (S) for questioning.

On that day, the Prophet (SAWW) will be placed at the most prominent place. Now, Allah will ask the Prophet (S), "Has Jibrael communicated all Our Revelations to you?" The Prophet (SAWW) will reply, "O my Creator! Yes. Jibrael has communicated to me the Book, the Knowledge and the Erudition sent by You!" Allah will ask, "Have you given my Orders and Testaments to my people?"

The Prophet (SAWW) replied, "I have communicated all Your Orders and Testaments to the people, had done Ji

had (struggle) in your way!" Allah will then ask the Prophet (SAWW), "Who is your Witness?" The Prophet (SAWW) will reply, "O Allah! You are Yourself my Witness! Your angels and the selected people amongst my followers too are my witnesses! But only Your Witness is enough for me!" Then the angels would bear witness to the Prophet-hood of Muhammad (S). Then the Prophet (SAWW)'s Ummah would be called upon to bear witness to his prophet hood. Every believer will bear witness that, 'Muhammad bin Abd Allah (S) communicated to us Your Book and Knowledge to us!' The Prophet (SAWW) will then be asked, "Whom did you appoint your Vicegerent to guide the Ummah after you?" The Vicegerent (SAWW) who would keep the people on the Right Path and teach them about our Book?" The Prophet (S) would reply, "I have appointed the Khair-il-Bashar, the best of the ummah, my brother, 'Ali bin abi Talib (as), as my vicegerent, successor and Caliph. I exhorted my people to obey him after me." Then 'Ali bin Abi Talib (as) will be called for interrogation.

Allah will ask him, "O 'Ali (as)! Muhammad bin Abdallah, Our Prophet (S), appointed you his Caliph. Did you discharge the duties of Imamah of the people after him?"

Amir'ul-Mu'mineen 'Ali (as) would say, "O Creator, Allah! Your Prophet (S) nominated me his Caliph! When You called away Your Habib, the Prophet (S), from the world, his ummah recanted from my Khilafa and Imama and weakened me with stealth and stratagem. They conspired to assassinate me, did not heed my advice and gave preference to the incompetent over me and imposed them as caliph and imam, one after another! Then I took to the sword, did Jihad in Your way and I was Martyred!" Then Amir'ul-Mu'mineen 'Ali (as) will be asked, "Whom did you appoint as you Na'ib (Successor)?"

Thus, every Imam (as) would be called for interrogation along with the people of his own time. Allah will then say: "Today the Truthful would get benefit for their truthfulness." (5:119)

"The Day will be such that its stretch will be of fifty thousand years!" (32:5).

KNOW YOUR DEEN

Reliable sources narrate from Imam Ja'far As-Sadiq (as) that when Allah will gather the people for interrogation, He will ask prophet Noah (as), the Prophet, about the discharge of his duties of prophet hood. Prophet Nooh (as) will say, "O Allah! I implicitly conveyed your Testament to the people!" Allah will ask him, "Who will be your witness?" Prophet Nooh (as) will reply, "Prophet Muhammad bin Abd Allah (as) will be my witness!"

Saying this, Prophet Nooh (as) will come near to the Prophet, Muhammad (S), and will say, "O Muhammad (S)! Allah has demanded a witness about my discharge of duties as His Prophet!" The Prophet (S) will call Hamza (r.a.) and Ja'far(r.a.) at that point and tell them to give witness to Allah about Propagation of Allah's Word to his people by prophet Noah (as). Then these two Companions of the Prophet (S) bear witness for Prophet Nooh (as) and other Prophets (S).

The Narrator says, "I asked the Imam (as), why the Prophet (S) will not send Amir'ul-Mu'mineen 'Ali (as) for this purpose?" The Imam (as) said, "It was because of Amir'ul-Mu'mineen 'Ali (as)'s superior status!"

It is narrated that Imam Ja'far As-Sadiq (as) said, "Before you are asked to present the account of your deeds by Allah, you must do your own audit! Because on the Day of Judgment people will be made to wait at fifty places for giving account of their deeds and at every stage one will have to linger for a thousand years, as Allah Himself says"

"The Day will be such that its stretch will be of fifty thousand years!" Qn: 32: 5

washed once again the baby, held him tightly in her arms, and smelled the ethereal perfume of the holy body of the infant boy. She then saw a inscription written on the right forearm of Imam Mahdi: "The truth has come and the falsehood has vanished. Surely, falsehood is a vanishing thing."

Nargis and Lady Hakimah spoke and played for a few minutes with the infant boy while he was laughing. Then Imam Hasan said, "My dear aunt! Would you please bring on my son here to me?"

Lady Hakimah smiled once more at the baby, enveloped him in a silk cloth, and went to Imam Hasan's room. Imam Mahdi while in the hands of lady Hakimah saluted his father. Imam Hasan replied to his son's greetings, sat him on his own knees, and recited the adhan statements in his right ear and the iqamah statements in his left ear.

He then placed his tongue over the eyes and ears of his baby boy and then inside the mouth of his son. This was done because he wanted his son to see, hear, and talk

with justice and Imam Hasan transferred the pure elixir of his wilayah to his holy son.

Q & A with The Sheikh

Q) How many Aayaath (verses) are there in the Qur'an?

A) 6666

Q) How many times is the word "Allah" repeated in the Qur'an?

A) 2698

Q) How many different types of Aayaath (verses) are there in the Qur'an?

A) 10

Q) Who is the first "Haafiz" of the Qur'an?

A) Prophet Muhammed (Sallallahu Alaihi Wasallam)

Q) At the time of the death of Prophet Muhammed (Sallallahu Alaihi Wasallam) how many Huffaz were there?

A) 22

Q) How many Aayaaths (verses) on Sajda (prostration) are there in the Qur'an?

A) 14

Q) In which Paara (part) and Surah (chapter) do you find the first verse about Sajda (prostration)?

A) The 9th Paara, 7th Chapter-Surah-al-Araaf, Verse 206

Q) How many times has the Qur'an stressed about Salaat or Namaaz (prayer)?

A) 700 times

Q) How many times in the Qur'an, is the Prophet Muhammed (Sallallahu Alaihi Wasallam) addressed as Yaa-Aiyu-Han-Nabi?

A) 11 times

Q) Where in the Qur'an has Prophet Muhammed (Sallallahu Alaihi Wasallam) been named 'Ahmed'?

A) Paara 28, Surah Saff, Ayath 6

Having performed these important acts, Imam Hasan embraced his newborn most tenderly, kissed his hands, feet and face, and pressed him tightly to his chest.

THE BIRTH OF THE SAVIOUR OF THE WORLD

By: Siraje Badru Serunjogi

The first moments after the birth of Imam Mahdi, his shining and holy body was before the very eyes of Lady Hakimah.

In the beginning of this chapter, we will see that the infant boy testifies to God Almighty's oneness, to His Prophets' prophethood, and to the boy's forefathers' divinely ordained leadership (i.e. Imamate).

We will then see that angels descend from the skies to compliment and congratulate Imam Hasan for the birth of the newborn. The infant boy will then recite the verses in the Celestial Books of the Prophets who came before the Holy Prophet Muhammad in front of his father Imam Hasan, which is another miracle of the greatness of Imam Mahdi. Finally, we will see that the Archangels take the infant boy up to the heavens and specifically to the Throne of God Almighty.

THE BIRTH OF THE AWAITED SON AT DAWN

On Friday sunrise, the fifteenth day of Sha`ban AH 255, corresponding to July 29th, AD 869, the Last Promise of God Almighty came in this world. Imam Mahdi the Patron of the Age spread his holy light to all over the world!

At that moment, Lady Hakimah, who was beside Imam Hasan, was asked by him to re-enter Nargis's room. Complying with Imam's order, stopped suddenly in front of Nargis's room stunned, because the room was full of pure and Divine light!

She then saw a beautiful, sweet infant boy who was bowing down toward the kiblah direction and praising God Almighty. Astonished, Lady Hakimah saw Nargis's face and forehead shining more splendidly than the midday sun!

BOWING DOWN TOWARDS THE KIBLAH DIRECTION

While Imam Mahdi bowed down towards the kiblah direction, he also raised his index finger towards the sky and uttered these words: "I testify that there is no god but Allah! I also believe in a single, unique God and there is no partner for Him. I testify that my ancestor is the Messenger of God and I testify that my father the Commander of the believers was the Proof of God!"

Then, Imam Mahdi said the names of his illustrious ancestors and called them Proofs of God Almighty. when Imam Mahdi (may God hasten his reappearance) uttered God's Holy Names, he added: "O God Almighty! Please, fulfill Your promise for me and help me finish my duty! Make my steps constant and firm and spread Your justice and equity all over the world at my hand!"

THE COMPANIONS OF IMAM MAHDI

After having pronounced those holy prayers, Imam Mahdi sat on his knee, raised his head and his index finger toward the sky, and sneezed a few times. After each sneeze, Imam Mahdi uttered, "Praise be the Lord God and the Creator of the worlds! And may God's greetings and blessings be bestowed on Muhammad and his holy Family! I am a servant of God, submissive without any pride, and I will always invoke and remember my Creator, God Almighty! The power of darkness thinks wrongly that the Proof of God has been destroyed so far; if we were permitted to talk, surely all doubts and hesitations would have vanished!"

After that, a multitude of white birds descended from Heaven and rubbed their sweet, white, and pure wings on Imam Mahdi's tender feet, hands, and holy face.

When Lady Hakimah narrated these events to Imam Hasan, he smiled and said, "Those are the purest angels of God! They have come down to consecrate themselves! They are to be his companions on the Day of Resurrection."

TRANSFERRING WILAYAH TO IMAM MAHDI

The Archangel in charge of Paradise is called Rizwan. He had the honor of washing the holy body of the newborn baby in the Pond of Kawthar and Salsabil. Then, Lady Hakimah

THE FIRST WORDS OF THE NEWBORN

Imam Hasan pampered the face and head of his son tenderly and said to him with a fond smile, "O living Proof of God Almighty! O essence of the Prophets' difficulties! O last Imam appointed by our God! O possessor of the shining Return! O shining light from inside the deep oceans! O successor of pious men and women! O one and only light of all Prophets and Imams! Now, by God's will, speak up!"

Imam Mahdi thus spoke: "In the name of God the Most Merciful, the Most Compassionate. Greetings of God Almighty to Muhammad the well-chosen and last Prophet of God, to `Ali the well-pleased, commander of the believers,

and father of Imams, to Fatimah Zahra' the holy mother of the Imams, to Hasan and Husayn the sons of `Ali, the glorious martyrs, and the chiefs of the youth of Heaven, to `Ali ibn Husayn, to Muhammad ibn `Ali, to Ja`far ibn Muhammad, to Musa ibn Ja`far, to `Ali ibn Musa, to Muhammad ibn `Ali, to `Ali ibn Muhammad, and to my father Hasan ibn `Ali." Imam Mahdi prayed then for his companions and for his Shi`ite followers and then stopped talking.

RECITING THE HOLY BOOKS OF THE PROPHETS

Imam Hasan asked, "My son! Do recite all the Holy Books of the passed Prophets." Imam Mahdi thus recited the Book of Abraham in Syrian; the Books of Prophet Noah, Prophet Idris, Prophet of `alih, the Torah of Moses, the Bible of Jesus, and the Holy Qur'an of his forefather Muhammad the last Messenger of God. He then told their life stories."

Imam Hasan said to him, "My son, you are the living argument of God against the peoples and nations! You are the Face of God towards which those who pray Him turn their faces! You are the protected trust of God! You are a memory of one of the branches of the Heavenly Tree Tuba!

You are the child of the farthest lote-tree! You are the successor of virtuous men and women! You are the core of mysteries and secrets of God! You are the memory of the Pure! You are the Final Day of the world! You are the child of the Glorious Names of God Almighty! You are the child of the Greater Monotheism! You are the huge and prominent veil of God Almighty! You are the connection link between the earth and the heavens!

You are the Face of God Almighty; from the past until the present time, pious men have always been aware of your high rank! Because of your holy existence, God Almighty sustains His creatures! Your holy existence on earth is the reason of the survival of the creatures of God Almighty!

Your existence is the reason of the constant, firm condition of the earth and the heavens! You are the argument from among many other arguments of God Almighty! You are the safeguard of the believers! You are the last savior of the virtuous men! You are the remembrance of the Prophets! You are aware of the entire knowledge and science!

This child is the completion of the signs of God Almighty and the traditions of the holy Family of Banu-Hashim! He is the memory of the light of God! He is the memory of the Holy Prophet! He is the memory of the Straight Path of our God! He is the memory of our merciful, clement Prophet!

He is from the holy Family who possess the most eminent, the highest rank, and the greatest position in the Presence of God Almighty! He is the successor of the mysteries and secrets of prophethood, Imamate, caliphate, leadership, purity, and Divine wisdom.

He is the child of the shining, the clear signs, and the child of the splendid fourteen stars of Imamate who govern all the creatures on earth and who know all the mysteries of the universe and all the things that are usually hidden to humankind. They [the Imams] know everything in the mind and hearts of the people and are witnesses of the people's deeds and actions.

Our Holy Qur'an, which is an obvious, shining proof, is testifying and approving all these aspects, which belong to them. That is so because the Imams are the first and the last lords on earth! They are the possessors of everything and everywhere by the will of God Almighty!

God Almighty has given a little drop from the ocean of our existence and a shaft from our shining light and a piece of knowledge from our Divine, vast knowledge to His Prophets!

That is because just a unique word from the Glorious Name of Allah was among the Prophets, and they could accomplish so many miracles! While all the seventy words of the Glorious Name of Allah and also what had been in the possession of the other Prophets were beside the holy Family of Muhammad!

GREETINGS OF IMAM MAHDI TO HIS MOTHER NARGIS

Then Imam Hasan said, "My dear aunt! Please take Mahdi to his mother so that she may feed her son. Then, come back here again along with my son. Give Mahdi to his mother and make her happy, for truly God's Promise is constant and firm!"

Lady Hakimah gave the baby to his delighted mother and Imam Mahdi with a sweet, innocent smile greeted her. Nargis embraced joyfully her son, pressed him tightly to her bosom, smelled his sweet, pure perfume, and kissed him a lot. She then breastfed him happily.

GREETINGS OF THE SERVANTS

By God Almighty's permission, Imam Hasan called some of his faithful, loyal servants he was sure about their manners. He knew that they would never disclose the news of the infant's birth to strangers.

KNOW YOUR DEEN

He called on them to enter the room and be the witnesses of this birth. Imam smiled and said, "Come! Come here and greet my son. You may also kiss him. Then, you may bid farewell to him and leave."

A few minutes later, the loyal servants who lived in Imam Hasan's house entered the room. They were very excited and happy that they could offer their greetings to Imam Mahdi.

They then left them alone. Imam Hasan said, "My aunt! Please bring Nargis here to bid farewell to her son." She came in the room and bid farewell to her newborn while she was deeply sad.

THE GREEN BIRDS

Suddenly, a lot of beautiful green birds appeared and surrounded Imam Hasan, Imam Mahdi, Nargis, Lady Hakimah. Imam Hasan greeted, talked to one of them, and then said, "Please, take my son and protect him until you reach the Presence of God Almighty." That same bird took Imam Mahdi and along with its companions left Imam Hasan and his family and flew high above to reach the heavens. Imam Hasan closed his eyes and said, "My son, I entrust you with the Hands of the Merciful God, just as what the mother of Moses did."

After a while, Lady Hakimah asked, "My lord! Who were those birds?" Imam smiled and said, "The one to whom I gave my son was Archangel Gabriel! The others accompanying ones were the Angels of Blessing."

When Nargis saw that the birds had gone away with his newborn, she started silently to cry. But her husband Imam Hasan comforted her tenderly and calmly and said, "My sweet wife! Do not worry. Soon the will of God Almighty will give your son back to you just like Prophet Moses when he was returned to his mother! Know that no one has the permission to feed our son except you!"

IN THE PRESENCE OF GOD ALMIGHTY IN THE EMPYREAN

When Imam Mahdi (may God hasten his reappearance) soared high up to the sky, two other archangels took him to the empyrean. God Almighty from His Glorious Throne spoke to him saying, "Welcome! Greetings to you, My chosen servant who are sent down to support My religion and put into practice My commands. I swore and promised to Myself that by your hand I will reprimand and torment the wrongdoers, and bless and forgive my believers! O My archangels! Take My chosen servant with honor and respect to his father! Tell him his son is verily My last living

proof on earth.

Mahdi will be under My pledge and protection until the day when I will fulfill an eternal justice and truth. I will then destroy the wicked wrongdoers and all things vain and futile and make my last religion eternal and everlasting through his hands."

THE DAYS OF THE NEWBORN

In this part, we will read about the ceremony of immolation of a sacrificial lamb for Imam Mahdi (may God hasten his reappearance) and his conversation with the servants as a little example of the numerous miracles of the newborn infant, Imam Hasan's order to keep the news of his son's birth a secret, and the episode in which Imam Mahdi shone in his cradle in front of Lady Hakimah.

Performing the ceremony of `Aqiqah (a prescribed ritual ceremony seven day after the birth of a child, the parents offer a sacrifice to God and then shave the child's hair and give alms to the destitute by the weight of the baby's hair) for Imam Mahdi was a ritual that Imam Hasan respected and complied to it happily.

When Imam Mahdi (may God hasten his reappearance) was born, Imam Hasan ordered his servants to immolate three hundred sheep for his son. Narrating this occasion, one of the followers says, "I remember one day, Imam Hasan sent a sacrificed sheep for me and said that it was a sacrifice for his newborn son."

According to another narration, one of the Imam's servants said that when Imam Mahdi was born, all of them congratulated each other for this happy, joyful event.

One day, Imam Hasan summoned his assistant and ordered him to buy twenty five thousand measures of bread, along with twenty five thousand measures of meat. He was to distribute all these things to the poor families of Banu-Hashim. Ibrahim ibn Idris narrated in his turn: "One day, Imam Hasan sent four sheep to me and in his letter to me, he had written: In the name of God. Please, immolate these sheep for your lord and master Mahdi who is also my son, and give them to your brothers and the poor families."

HIDING THE NEWS OF MAHDI'S BIRTH

Hamzah ibn Abu'l-Fath narrated: "One day, a man came to my house and congratulated me for the birth of the newborn of Imam Hasan. He then insisted that I should keep this news to myself.

I asked him what was the name of Imam's son, and he replied that the name was Muhammad and the surname Abu-Ja'far."

THE EPISODE OF THE SNEEZE

One of Imam Hasan's servants narrated the following: One night after the birth of our master Imam Mahdi, I went to see him. While I was watching him in his cradle, I suddenly

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sneezed, and Imam Mahdi said tenderly, 'May God's grace be on you!' I was very excited about the fact that a baby had spoken to me!

A lot more, because he had asked God's grace for me! Then Imam Mahdi (may God hasten his reappearance) said to me, 'Do you like me to give you a good news?' I said, 'Yes my lord, I do!' Imam Mahdi said, 'Be aware that each sneeze will keep you away from a sudden death during the next three days.'

THE GREEN CRADLE

Lady Hakimah narrated the following: Three days after the birth of our master Imam Mahdi, I missed him so much that I decided impulsively to go and see him.

I went to Imam Hasan's house and went to Nargis's room to see her little boy. She wore a yellow dress and had tied her head with some cloth. I greeted her and she kindly welcomed me. I saw the cradle in a corner in the room. She had spread a green cloth on the baby's body; I drew away the cloth and saw my sweet little master who was fast asleep! His mother had not tied his hands and feet. When Imam Mahdi (may God hasten his reappearance) opened his innocent eyes, he smiled at me and played with my fingers. I embraced him tenderly and held him in my arms while I was kissing him all over the face!

I smelt once again his ethereal, unique body perfume. I had never smelt a better perfume than that in my whole life! At that moment, Imam Hasan came and said, "My dear aunt! Bring on my little sweet son here to me."

When I took him to his father, he kissed him tenderly, gazed at him for a moment, and said, "My son, I entrust you with God Almighty just as the mother of Moses entrusted her son with Him! May God Almighty be your protector! My beloved aunt! Bring back my son to his mother and know that you should hide the news of his birth from everyone."

I brought back my lord Mahdi (may God hasten his reappearance) to his mother and returned to my house after that."

On the third day after the birth of Imam Mahdi (may God hasten his reappearance), Imam Hasan introduced his son formally to his special companions and said, "This is my successor and your next Imam after me."

It is he to whom the masses of people will pray for his reappearance during his long occultation! When the earth will be filled with tyranny and corruption, he will come to save the world and along with his faithful, loyal believers, he will spread justice and equity all over the world!"

SPEAKING IN CHILDHOOD

Lady Hakimah narrated the following: On the seventh day

of Imam Mahdi's birth, I went to the house of Imam Hasan who, having greeting me warmly, asked, "Dear aunt! Bring on my child to me." I brought Imam Mahdi (may God hasten his reappearance) quickly to his father while the baby was dressed in yellow.

Imam Hasan embraced his son and put his tongue inside his mouth, and Imam Mahdi sweetly smiled. Then, Imam Hasan said, "Speak up my son!"

Imam Mahdi thus said, "I testify that there is no god but Allah and greetings to the holy Imams!" Mentioning them by names, he reached to his own name. He then said this holy verse: "And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs and to grant them power in the land, and to make Pharaoh and Haman and their hosts see from them what they feared. (28:5-6)"

Another time, Lady Hakimah recounted the following: Forty days after my last visit to Imam Hasan's house, I visited my lord and master Imam Mahdi (may God hasten his reappearance). Who Am I ?

One of Imam Hasan's servants narrated this incident: One day, I felt I should see my lord Imam Mahdi (may God hasten his reap-

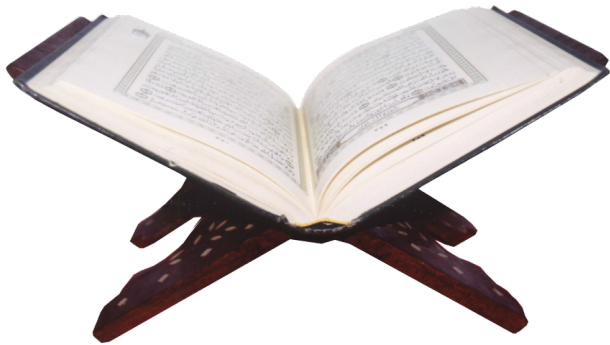
HADITHS

GLAD TIDINGS OF THE MAHDI (AS)

1. **The Prophet (SAWA) said,** 'Glad tidings to you O Fatuma for verily the Mahd will be from you [i.e. your descent].'
2. **The Prophet (SAWA) said,** 'The Mahdi will be a man from my offspring, and his face will be like a sparkling star.'
3. **Imaam Al-Swadiq (AS) said,** 'Al-Qadhim will have two occultations, one of which will be long and the other short. During the first, a few elite followers (*Shia*) will know his location, and during the second one, none will know his location save his selected supporters in faith.'
4. **Imam Al-Swadiq (AS) said,** 'One who dies anticipating this rule [of the Mahdi] is as one who will be with Al-Qadhim in his tent. Not only that, but he possesses the rank of one who fought with the sword in the presence of the Prophet (SAWA).'
5. **Imaam al-Mahdi (AS) said,** 'The way that people benefit from me during my occultation is as they benefit from the sun when the clouds cover it from the sights. I am indeed a [source of] se-

THE REVELATION OF THE QUR'AN

By Oustadh Adam Sebyala



General Beliefs of Muslims concerning the Revelation of the Qur'an

More than any other revealed book, especially the Torah and the New Testament, the Qur'an describes the details of the revelation, the transmittance and even accounts of the experience of the revelation. The general belief of Muslims concerning the revelation, based on the Qur'an, is that the text of the Qur'an is the actual speech of God transmitted to the Prophet by one of His chosen angels.

The name of this angel, or heavenly being, is Gabriel or the Faithful Spirit. He transmitted the word of God over a period of twenty-three years to the Prophet. He would bring the divine instructions to the Prophet, who would relate them faithfully to the people using the same words in the form of a verse.

The Prophet thus used the meaning of the verses to call the people to an understanding of faith, of belief, of social laws and of individual duties. These instructions from God to His messenger are known as the Prophecy, or the message; the Prophet transmitted this message without making any addition to or detraction from it in any way.

The View of Contemporary Non-Muslim Writers concerning the Revelation and Prophecy

Most contemporary writers who take an interest in different religions and ideologies adopt the following view of the Qur'an: they say the Prophet was a social genius who appeared to save society from the throes of decline into savagery and to raise it up in the cradle of civilization and freedom.

They claim also that he called men to his own ideas of pure and sincere behavior by giving them a comprehensive religious form and order. They affirm that he had a pure soul and tremendous ambition; that he lived in a particularly dark and ignorant age, where only the law of force and foolish singing of verse, social chaos and selfishness, stealing, marauding and savagery were to be seen.

They describe how he was troubled by witnessing such things and, sometimes when overcome by the pain of such sights, he would withdraw from men and pass days alone in

the cave in the Tihamah mountains; he would marvel at the sky and its shining stars, the earth, the mountains, the sea, the desert and all the precious means placed at the disposal of man by the Creator; he would be grieved at the bad behaviour and ignorance of those around him, who had thrown away a life of well-being and happiness for a tormented succession of bestial habits.

This feeling was always present with the Prophet; he bore this pain and vexation up to his fortieth year when, according to these contemporary non-Muslim writers, he formed a plan to save his fellow-men from their miserable state of nomadic wandering, rebellious independence, selfishness and lawlessness.

This plan, called the religion of Islam, was the most suitable one for the times. The Prophet being of pure and sincere character, realized that his chaste thoughts were the Word of God and Divine Revelation which were infused in him through his virtuous nature. His good will and benevolent spirit, from which his thoughts exuded and established peace in his heart, was called the Spirit of Trustworthiness and Gabriel, the angel of revelation.

Furthermore, according to this contemporary view of Muhammad, he perceived the forces of good and happiness in nature as Angels and all the forces of bad as Satan and the Jinn (invisible entities). He called his own task, which he had undertaken according to his own conscience, Prophethood and himself, the deliverer of the divine message.

This explanation, however, comes from those writers who affirm the existence of God or at least some kind of nature-force, and attach a certain importance to the religion of Islam, albeit in the name of just and unbiased assessment. Those, however, who deny outright the existence of a Creator see Prophecy, revelation, divine duties, reward and punishment, the fire and the garden as mere religious politics, a lie in the name of religion to further one's own ends.

They say that the prophets were reformers who brought about social change in the name of religion. They argued that since men of past ages were drowned in ignorance and superstitious worship the prophets contained the religious order within a framework of superstitious beliefs about the origin of Creation and the day of reckoning in order to further their prospects of reform.

What the Qur'an Itself Says concerning this Matter

Scholars who explain the power of revelation and prophecy using the above explanation, attach great importance to the Science of nature and the visible world, and claim that everything in the world works according to the laws of nature. They view historical events, right up to the present-day, as the developing and constantly changing face of nature.

Likewise, they view all revealed religions as social manifestations. Thus they would agree that if one of the geniuses of history, like Cyrus, Darius or Alexander, had announced himself as having been chosen by God as an executor of divine

commands, their explanation would have been no different than that given above.

We do not intend here to establish the existence of the unseen, of the world beyond the visible world of nature; we are not saying to other scholars or scientists that any one science may only be discussed by remaining within the strict limits of that particular science. We are not suggesting that the modern sciences which investigate the properties and effects of the material world, (whether or not they be positively or negatively disposed to the creation), do not have the right to enter into an investigation of the metaphysical.

What we are saying is that any explanation they propose must be in accordance with the explanation of society, existence, nature and the cosmos given by the Qur'an. The Qur'an is an authentic document of prophecy and is the basis Of all social, metaphysical and scientific discussion; the explanation Of the Qur'an contain proofs against their arguments which we can enumerate and reflect upon. These proofs are connected to different Qur'anic verses discussed below.

According to the explanation of modern non-Muslims and atheists, the Prophet's nature was pure through which came to him the word of God, meaning that the divine system of thought was alive in his own thoughts; the idea of divinity manifested itself in his thoughts because he was pure and holy; it was natural (in the minds Of these Scholars) for prophets to attribute these thoughts to God for, in this way, they ennobled and exalted their own task.

The Qur'an, however, strongly and convincingly denies that it is the speech or the ideas of the prophet or, indeed, of any other man. In chapters X:38 and XI:13 the Qur'an declares that if it is the word of man then detractors of Islam should produce similar words about every subject treated in the Qur'an, namely, belief in the after-life, morals, laws, stories of past generations and other prophets, wisdom and advice. The Qur'an urges them to seek help anywhere if they do not realize that it is the word of God and not of man, but adds that even if jinn and man joined forces together they would not be able to produce a Qur'an like it.

In chapter II:23 the Qur'an challenges those who consider it merely the speech of Muhammad to produce a book similar to it or even just one chapter like it. The force of this challenge becomes clear when we realize that it is issued for someone whose life should resemble that of Muhammad, namely, the life of an orphan, uneducated in any formal sense, not being able to read or write and grew up in the unenlightened age of the Jahiliyah period (the age of ignorance) before Islam.

In IV:82 the Qur'an asks why no inconsistencies or changes appeared in the verses considering that neither the wording nor the meaning of the verses has altered despite being revealed over a period of twenty-three years. If it was the word of man and not the word of Gods then it would have certainly been affected by change like all other things in the temporal world of nature and matter.

It is clear that this challenge and these explanations are not mere empty words of exultation; rather they present the Qur'an for what it is, namely the word of God.

The Qur'an establishes its own miraculous nature in hundreds of verses. This miracle is still unexplained by normal literacy standards used to "grasp" a text. Indeed successive prophets established their Prophethood through similar verses revealed by God. If prophecy was merely the call of an individual conscience or the inspiration of a pure and sincere soul, then there would be no sense in claiming it as divine proof or seeking help in its miraculous nature as the Prophet, in fact, did.

Some writers interpret the many miracles of the Qur'an in terms of undisguised mockery. When we investigate the subject of their mockery we inevitably discover that the Qur'an means something other than that which they have understood.

It is not our intention to try and prove the miraculous nature of the Qur'an nor to demonstrate the soundness and authen-

Personality

ZAYD IBN ALI (695-740 C.E.)

Zayd ibn Ali, was given the title "**Zayd the Martyr**" (**Zayd ash-Shahid**) by his sympathizers. He was the grandson of Husayn ibn Ali (AS), the grandson of Hazrat Muhammad (SAWW).

Zayd was born in Medina in 695. His father was Ali ibn Husayn (AS), The fourth Imam. His mother was a concubine of Indian origin.[1] —contin p.19



1. THEN I WAS GUIDED

An English translation of Thumma Ihtadaytu by Sayed Mohamed Tijani Samaawi. Then I was Guided is an autobiographical account of Sayed Tijani's search for knowledge. His style is very conversational and this book is very easy reading. Besi des being an inspirational account of his journey in search of truth, this work also aims to remove some of the barriers that exist between the schools of thought of the Ahl-as-Sunnah and the Sshi'a by clearing a lot of the misconceptions that have been fabricated against the Sshi'a in religious literature.

2. ASK THOSE WHO KNOW

An English translation of Fasaloo ahl al-Dhikr by Sayed Mohamed Tijani Smaoui, the same author of Then I was Guided. In this work, Sayed Tijani examines issues of free will/predestination, the infallibility of the Prophet (SAWW) and the Ahl al-Bayt (AS), the companions of the Prophet (SAWW), and the authenticity of the books of traditions compiled by al-Bukhari and al-Muslim.

3. HADITH ATH-THAQALAYN

A detailed proof of authenticity of the famous hadith: The Messenger of Allah - may Allah bestow peace and benedictions upon him and his Progeny - said: "Verily, I am leaving behind two precious things (thaqalayn) among you: the Book of God and my kindred ('itrah), my household (Ahl al-Bayt), for indeed, the two will never separate until they come back to me by the Pond (of al-Kawthar on the Judgement Day)." Includes Arabic text of ahadith.

4. Questions on Jurisprudence

The focus of this book is to introduce to the reader those practices and beliefs of the shi'a faith which are not a part of the practice of the majority of the Muslims yet, their existence is witnessed in the Qur'an and authentic Sunnah of the Holy Prophet (pbuh&HF). The author discusses the issues of: combining the afternoon and evening prayer, 'Bismillah' is a verse preceding almost every of chapter of al-Qur'an,.....to be continued.

From p.18

Zayd led a rebellion known as the Zaidi Revolt against the Umayyads in the middle of 8th century, renewing hostilities that existed between the Umayyads and the Hashemites. Zayd was killed during fighting in 740.

The Zaydi Revolt was a failed rebellion led by Zayd ibn Ali in 740 against the Umayyad dynasty, who had taken over the Islamic Caliphate since the death of his great-grandfather, Ali. ...

HIS DEATH

Prophet Muhammad prophesied his death, as narrated by Imam Husayn: "The Holy Prophet put his sacred hand on my back and said: '**O Hussain, it will not be long until a man will be born among your descendants. He will be called Zaid; he will be killed as a martyr. On the day of resurrection, he and his companions will enter heaven, setting their feet on the necks of the people.**'" [2]

Historians of both Shi'is and Sunnis recorded that when Hisham ibn Abdu'l-Malik became the caliph, he committed many atrocities. With regard to the Bani Hashim, he was particularly cruel. At last, Zaid ibn 'Ali, well known as a great scholar and a pious theologian, went to see the caliph to seek redress for the grievances of the Bani Hashim. As soon as Zaid arrived, the caliph, instead of greeting him as a direct descendant of the prophet, abused him with such abominable language that it can not be repeated. Because of this disgraceful treatment, Zaid left Syria for Kufa, where he raised an army against the Bani Umayyad.

The governor of Kufa, Yusuf ibn 'Umar Thaqafi came out with a huge army to face him. Zayd recited the following war poem: "Disgraceful life and honourable death: both are bitter morsels, but if one of them must be chosen, my choice is honourable death." Although he fought bravely, Zayd was killed in battle on the 2nd of Safar in 120 A.H. at the age of forty-two by Yusuf ibn 'Amr al-Thaqafi (the Umayyad governor). His son, Yahya, took his body from the field and buried him away from the city near the river bank, causing the water to flow over it.

under Yusuf's orders, the body was exhumed, Zayd's head was cut off and sent to Hisham in Syria. In the month of Safar, 121 A.H., Hisham had the sacred body of this descendant of the Prophet placed on the gallows entirely naked. For four years the sacred body remained on the gallows. Thereafter, when Walid Ibn Yazid ibn Abdu'l-Malik ibn Marwan became caliph in 126 A.H., he ordered that the skeleton be taken down from the gallows, burnt, and the ashes scattered to the wind.

This accursed man committed a similar atrocity to the body of Yahya ibn Zayd of Gurgan (or Jowzjan). This noble man also opposed the oppression of the Bani Umayyad. He too was martyred on the battlefield. His head was sent to Syria and, as in the case of his revered father, his body was hung on the gallows - for six years.

OPINIONS

BE YOUR SELF

By Siraje Badru Serunjogi.

Self esteem; is the opinion you have of yourself and your value as a person.

why do you compare yourself to others and ignore the unique values that you have. No matter what other people think, God made you the way you are for a reason.

Why do you always believe that others look better and that they dress better than you do?!

In my life, I have lived, loved, lost, missed, hurt, trusted and make mistakes but all I have learnt is to be myself.

Believe it or not there is somebody out there hoping to meet someone just like you. Besides an original is always worth more than a photocopy.

Always believe in who you are, appreciate what you have and be the best of your self. Learn to appreciate your self before you appreciate others.

WHY BACKBITING IS CONSIDERED A GREAT SIN?

Incentives of Backbiting

1. Enmity and envy are the strongest incentives of backbiting.
2. Joking is another incentive of backbiting, because it is regarded as fresh subject for arising joking and laughter at others.
3. Boasting is also an incentive of backbiting, because the boastful, in most cases, tries to refer to the others' defects to prove that he disdains and does not enjoy such defects.
4. It frequently happens that an individual who associates with backbiters tries to be in conformity with them by according them in their ill speech of others so that they may not reject him.

Disadvantages of Backbiting

Through its regulations, Islam intends to reinforce fraternity of Muslims to make it a never-ending constitution. Thus, it has gone on enjoining to cling to all matters that develop mutual amicability and achieve fraternity; such as well mannerism, truth, fulfillment of trusts, and paying attention to Muslims' affairs and general interests. Islam also has warned against any matter that roils the pure hearts or arises malice, such as lying, cheating, treachery, and contempt.

Since backbiting is a destructive element that devastates the social construction and spoils the tied up relations, the Islamic code has forbidden and regarded it as a grand sin. It sows the poisonous seeds of spite among Muslims.

When the ill speech reaches the one about whom it is said, it will arise the feelings of hatred in his inner self; so, he tries to revenge himself upon the backbiter by answering him by ill speech. In so many cases, backbiting has caused serious problems and unwelcome tragedies.

The Prophet (PBUH&HH) said: **"On the Day of Resurrection, one of you will not find the good deeds that he did in his life in his record when he will be interrogated. He will ask the Lord about this, and the Lord will answer him: 'Your Lord never makes a mistake and never forgets. Because you backbit people, your good deeds were erased from your record.' Another one will find many good deeds that he did not do in his record. He will ask the Lord about such deeds, and the Lord will answer: (Qn: 17: 71)**

"Because you were backbitten by so-and-so, I added his good deeds to you."

WHEN ARE WE ALLOWED TO TALK BEHIND THE BACK OF OTHERS?

Talking behind the back of others is not a sin if it is:

1. With the aim of justice,
2. With the aim of prohibition of evil,
3. With the aim of asking questions,
4. About pseudo-scientists,

5. About persistent sinners.

All the people may commit sins every once in a while, as no one is innocent. People should not embarrass each other by talking about their mistakes and vices.

For example, it is not a sin to talk behind the back of a person who refuses to say his prayers, does not realize his mistake, and even recommends others to follow his path too.

It is not also a sin if people talk about someone's flaw with the aim of finding a solution. Like, it is ok if the students are talking about a teacher who does not teach well, if they aim to find a way to solve the problem and if they do not mean any harm or reproach.

Another instance is a person who is treating others unfairly; for example a host who does not treat his guests well. Talking about such a person and his negative attitude towards his guests is not a sin either.

One of the attributes of God is that he hides people's flaws. People should try to be like that too and try not to disgrace others. All the people have weak points and if

NOTABLE QUOTES

QUOTATIONS OF IMAAM ALI (AS)

By Oustadh Adam Sebyala al- Maliky.

1. Associate with people in such a manner that if you die they should weep for you, and if you live they should long for you.
2. Be generous but not extravagant, be frugal but not miserly.
3. Success is the result of resolution, resolution depends upon deep thinking, and deep thinking is through keeping secrets to yourself.
4. Patience is of two kinds: patience over what pains you, and patience against what you covet.
5. The wiser a man is, the less talkative will he be.
6. Every breath a person takes is a step towards death.
7. A friend cannot be considered a friend unless he is tested on three occasions: in time of need, behind [your] back and after [your] death.
8. Loving one another is half of wisdom.
9. One who adopts patience will never be deprived of success though it may take a long time to reach him.

EID MAB'ATH: PROPHET MUHAMMAD'S APPOINTMENT TO APOSTALIC MISSION

Highlighting the significance of 27 Rajab, history recounts a very important event that took place on this date. It is Mab'ath (Holy Prophet Muhammad's, peace be upon him and his progeny, official appointment to the Apostolic Mission).



The Cave of Hira; where the infallible Prophet Muhammad and grandfather of the Shiites received the first revelation.

What is the significance of Mab'ath that we religiously celebrate each year on Rajab 27?

27th Rajab is a highly blessed night / day called '**laylat al-mab'ath**', which stands for the beginning of the Holy Prophet's Mission of promulgating the true religion of Almighty Allah. On this day, the Holy Prophet (SAWA) was appointed for conveying the Divine Mission of Almighty Allah when Archangel Gabriel first came to him with the Divine Revelation.

It is recommended to have **Ghusl** (bath) on this day & observe **Fasting**. This day is one of the four days that are specified for highly recommended fasting during the whole year. The reward of observing fasting on this day is mentioned to be equal to seventy years fasting.

Is the day a mere commemoration of the descent of Archangel Gabriel on Mount Noor, Cave Hera with the first few verses of the Holy Qur'an, asking the apparently unschooled 40-year old Muhammad ibn Abdullah (SAWA): "Read in the Name of your Lord Who Created; Created man from a clot; Read and your Lord is Most Honourable; Who taught (to write) with the pen; Taught man what he knew not.?"

Does the occasion simply mean the appointment of Prophet Muhammad (SAWA) as the Almighty's Last Messenger to mankind and nothing else?

If the answers are in the affirmative then some Muslims have really failed to properly understand the significance of Mab'ath, and that explains the cause of the current state of stagnation of Muslim societies.

As a matter of fact, Mab'ath, which signifies resurgence, is the most important day on which the sun has ever shone.

It is the resurgence of not just humanitarian values but the basic purpose of life and the goal towards which mankind is moving. Hence it is more significant than the creation of Adam and the start of the hu-

man race. It is more important than the parting of the seawaters for Prophet Moses (AS) to allow him safe passage from the oppression of the Pharaoh. It is more precious than the miraculous virgin birth of Prophet Jesus (AS) without the association of any male for his mother, the Virtuous Mary (SA).

In other words, Mab'ath is not a spontaneous occurrence in the barren landscape of the Arabian Peninsula. On the contrary it is the highest water mark in history that separates good from evil and sifts right from wrong; for which mankind was being prepared through a long and unbroken chain of divine messengers spanning different eras and various geographical regions in order to build the mindset for the single universal message, Islam.

A glance at the state of humanity before and after the proclamation of his mission by Prophet Muhammad (SAWA) confirms this point. That is why the pre-Islamic society, not just of Arabia but also of the supposedly civilized worlds of the Romans, the Persians, the Chinese, the Indians etc, is called Jahiliyah or the Age of Ignorance.

Time and space does not allow me to go into the details, but even a cursory glance at the civilizations I have mentioned, reveals that despite their pretensions to power and material achievements, they sorely lacked such basic humanitarian fundamentals as monotheism or faith in the One and Only Creator; equality of all human beings without any distinction of colour, race, language, and class; social justice as the privilege of each and every individual including those adhering to other beliefs; women's right to own property, marry according to their will, safeguard their honour and individuality through observing of modesty and hejab that none is entitled to violate; compassion, forgiveness, generosity, truthful speech, that are so instrumental in promoting peace and fraternity; refusal to bow to oppression and last but not the least rationality that not only negates superstitions but grants the freedom of education to all, thereby ruling out manipulation of science and knowledge by vested interests.

Thus, the marking of Mab'ath means the renewal of allegiance to all such egalitarian principles that make a true Muslim and lead to the building of the real monolithic Islamic Ummah, which Prophet Muhammad (SAWA) preached through practical demonstration and which the present Muslim world has largely neglected to its own detriment.

No doubt, the mission of Prophet Muhammad (SAWA) was foretold in all heavenly scriptures, which means that 27th Rajab was the day of formal Divine appointment of the Mercy to the Creation, who says in one of his famous hadith: "I was the Prophet when Adam was still in the (uncreated) state between water and clay."

But who was the first and foremost to bear testimony to the mission of the man who pronounced that article of monotheistic faith: "Ash-hado an la ilaha il-Allah (I testify there is no god but Allah)?"

His cousin and ward, Imam Ali ibn Abi Taleb (AS), of course, who witnessed the glorious event of Rajab 27 on Mount Noor and which he so admirably relates in one of

his famous sermons in the Nahj al-Balagha. Moreover, it was his testimony of the mission of Prophet Muhammad (SAWA), as a ten-year boy which completed the kalema that every Muslim recites till this day: "Ash hado anna Muhammadan Rasoul-Allah (I testify Muhammad is the Messenger of Allah)."

The skeptics are advised to go through the contents of the Miracle of the Prophet, the fathomless treasure trove of wisdom, i.e. the Holy Qur'an, which confirms in the following words the position in celestial hierarchy of the person who was considered the Living Qur'an (Qur'an Nateq):

"And those who disbelieve say: You have not been sent as Prophet. Say (O Muhammad): Allah is sufficient as a witness between me and you and he who has knowledge of the Book." (13:43)

APPOINTMENT OF PROPHET MOHAMMAD (PBUH) AND PERIOD OF IGNORANCE

It should be noted that Prophet Mohammad (PBUH) rose when ignorance had engulfed the whole Arabian Peninsula; baby girls were buried alive for being girls; Kaaba had turned into a big idol house; and there were no signs of honesty, kindness and sincerity in Arab society....

In the second sermon of Nahj-ul-Balagha, Ali (AS) has described the pre-Islam Period of Ignorance as such: "God sent the Prophet of Islam when people were deep in troubles; the cords of religion had been cut and pillars of faith and certainty were unstable. People were discrepant in principles of religion; the way to salvage was difficult and there was no haven; the light of guidance was flickering and blindness of hearts was prevalent. People acted in defiance of the Beneficent God and Satan was assisted; faith was left alone, its pillars had been destroyed and its signs had been denied; ways toward it had been ravaged and forgotten. Ignorant people obeyed Satan and treaded his paths and were fed by him. At their hand, the signs of Satan were revealed and his flag was hoisted. Sedition had trampled upon people and had crushed them under its feet.

People, however, were misguided, uninformed, and bewildered. They lived in proximity of the best house (Kaaba) and the worst neighbors (idolaters). Their sleep was similar to wakefulness and tears never left their eyes; it was a land where scholars were silent and ignorant people were honored."

In Sermon 26 of Nahj-ul-Balagha, Imam Ali (AS) has expounded on the appointment of Prophet Mohammad (PBUH) and prevalent culture in the Period of Ignorance, saying, "God, appointed prophet of Islam, Mohammad (AS), to warn the world and be depositary of divine revelations. At that time, you Arabs followed the worst religion and lived at the worst abodes; among caves, harsh stones and dangerous poisonous snakes that lacked hearing. You drank unclean waters and ate unpleasant food; you shed each other's blood without any right and severed blood relations; idols were worshipped among you and you were engulfed by sins and corruptions."

In Sermon 89 of Nahj-ul-Balagha, Imam Ali (AS) describes the time when Prophet Mohammad (PBUH) was appointed as such, "God appointed Prophet of Islam after a long time had elapsed since previous prophets and nations were in a deep sleep. The

world had been engulfed by sedition and corruption and bad habits prevailed everywhere. The flames of war could be seen everywhere and the world was without light and full of deceit and wile. The leaves of tree of life had turned yellow and there was no sign of any fruit. The life water had been depleted and old signs of guidance were abandoned. The signs of annihilation and obliquity hovered over people's heads and the world looked at people with an ugly and sober face. The fruit of the world at the Period of Ignorance was sedition and death. It was full of fright inside while swords of tyranny ruled outside."

OUTCOMES OF PROPHET MOHAMMAD'S (SAWW) APPOINTMENT

After Prophet Mohammad (PBUH) was appointed, he gave a divine color to all cosmos and spread knowledge and mercy on earth. He talked of monotheism and called on people to worship the Almighty God. He introduced humans to true meaning of human values and enlightened truth with his sacred being.

In Sermon 33 of Nahj-ul-Balagha, Imam Ali (AS) enumerates outcomes of Prophet Mohammad's (PBUH) rise to prophethood as such: "Verily, God appointed Mohammad (AS) prophet at a time that no Arab followed a divine book and none of them had any claim to prophethood. Prophet Mohammad (PBUH) promoted ignorant people to status of true human dignity and guided them toward salvation. Therefore, their spearheads were never blunted and they triumphed in order to strengthen their society."

In Sermon 104 of Nahj-ul-Balagha, he has said, "After praising Lord, the Almighty God appointed Mohammad (AS) when Arabs had not read any Book and had no claim to prophethood."

Prophet Mohammad (PBUH) fought adversaries with the help of his friends and guided them toward salvation before death called upon them. He was tolerant toward the oppressed and supported the weak until he guided everybody to the right path except those who treaded the path of misguided. He saved all and positioned them at the right position of salvation until their lives became prosperous and their spearheads were sharpened. By God! I was following that army until the Vice was defeated and retreated and all peoples obeyed the leader of Islam. I never stood still, was never scared, never betrayed him, and never felt weakness. By God! I divided Untruth to bring the Truth out of its flank."

In Sermon 106 of Nahj-ul-Balagha, Imam Ali (AS) has pointed to the outcomes of Prophet Mohammad's (PBUH) appointment saying, "O people! Due to bounty of prophethood and out of God's favor, you have reached a level that even your servants are respected and your neighbors are treated kindly. People who respect you are those over whom you have no superiority and no right; people who fear you are not scared of your government and you are not governing them."

In Sermon 192 of Nahj-ul-Balagha, Imam Ali (AS) has noted,

"Now look at great divine bounties upon you after the appointment of Prophet Mohammad (PBUH) that how he connected their obedience to his religion and united them through his message. How divine bounties were bestowed upon them and they lived in comfort and welfare. They were awash with divine gifts and lived in happiness. Their social affairs were organized in the light of Islam and they established a lasting rule. Then they became rulers of the world and ruled those who had governed them before and enforced divine laws on those who previously enforced laws on them and nobody could have beaten them in the past and nobody ever dared to face them."

Yes, the main outcome of prophethood of Mohammad (PBUH) was that he united followers of all divine religions and relieved them from exploitation. He taught humans to trust in God for salvation and admit to unity of God.

He showed the world that members of the Islamic society are like a single body and when one organ is in pain, the whole body will react.

As a result of his prophethood, Paradise is located under the feet of mothers who were already buried alive as girls. Lying and dishonesty were denounced as the most hated things and emphasis was put on telling the truth. Overcoming one's wrath was considered true power. Orphans were looked after and were provided with respectable lives.

The main criteria for superiority of humans were their fight against wanton whims and virtuosity. Skin color, race, ethnicity, or nationality were not considered causes of superiority for one man over another. As a result of his prophethood, ignorance is considered the worst form of poverty while wisdom is the ultimate wealth and thinking is the noblest form of worship.

ECONOMIC TEACHINGS OF THE HOLY QUR'AN

From Pg 4....

Similarly, it would be wrong to stretch those verses of the Qur'an which emphasize providing for the weak or the have nots to extract from them the theory of nationalization.

It should be seen that wherever it stresses this need of providing for the poor, it also prescribes the only way of meeting it, namely, that the rich and the well to do of a society should spend their wealth generously for the welfare of their poor kin, the orphans, and the needy for the pleasure of God; in addition to this, the State should collect a fixed portion of it and spend it for the same purpose.

There is no hint in the Qur'an of any other scheme proposed to be put in practice to meet this end.

No doubt, there is nothing in the Qur'an to prevent a certain thing from being taken over from individual control and placed under collective control, if necessary; but to deny individual ownership altogether and adopt nationalization as an economic system does not go with the Qur'anic approach to man's economic problems.

4. The fact that, as in other things, all men do not enjoy equality in sustenance and means of earning, is described in the Qur'an as a feature of God's providence. Extravagant dispari

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what on earth leads them to think that God will share His powers with His servants and have partners with Him from amongst His creation?

5. The Qur'an also asserts with full and repeated emphasis that God has created His bounties for men so that they use them for their benefit. It is not His intent that men should have nothing to do with them and live a life of renunciation.

However, He desires that they should distinguish between things pure and impure, lawful and unlawful. They should use and exploit only what is pure and lawful, and there too should observe moderation.

6. To achieve this end the Qur'an ordains that wealth should be acquired by lawful means only and that unlawful ways and means should be discarded altogether: "O you who believe, take not your wealth among yourselves in wrongful ways, but let there be trade among you by mutual agreement . . ."

[These "wrongful ways" have been detailed at length by the Holy Prophet and the great jurists of Islam have elucidated them in books of law. Some of them, however, have been described in the Qur'an as under:](#)

- a. "And do not eat one another's property among yourselves in wrongful ways, nor seek by it to gain the nearness of the judges that you may sinfully consume a portion of other men's goods and that knowingly."
- b. "If one of you deposits a thing on trust with another, let him who is trusted (faithfully) deliver his trust, and let him fear God, his Lord."
- c. "He who misappropriates (the public money) will come on the Day of Judgment with what he has misappropriated; then shall everyone be given in full what he earned."
- d. "The thief, male or female, cut off his or her hands."
- e. "Those who devour the property of orphans unjustly, devour fire in their bellies, and will soon endure a blazing fire."
- f. "Woe to the defrauders who, when they take the measure from men, exact full measure, but when they measure or weigh for them, give less than is due."
- g. "Those who love those indecent things should spread among the believers, for them is a painful chastisement, in the life of this world and the hereafter."
- h. "Force not your slave girls to prostitution that you may enjoy (some) gain of the present life, if they desire to live in chastity." "And approach not fornication, surely it is a shameful deed and an evil Way." "The adulterer and the adulteress, flog each of them with a hundred stripes."
- i. "O ye believers, wine and gambling and idols and divining arrows are an abomination of Satan's handiwork; so avoid them that you may prosper."
- j. "God has permitted trade and forbidden usury."

"O ye believers, fear God and give up what remains (due to you) of usury if you are believers (indeed). If you do

not do so, take notice of war from God and His Messenger. But if you repent you shall have your principal. Neither you wrong, nor shall you be wronged. If the debtor is in straitened circumstances, give him time till it is easy (for him to pay), and that you remit (the debt), by way of charity, that is the best thing for you, if you only knew."

Thus we see that the Qur'an has prohibited the following ways of acquiring wealth:

- (i) Taking another's property without, his consent or remuneration or with consent and with or without remuneration in such a way that the consent is forced or obtained by guile.
- (ii) Bribes.
- (iii) Forcible acquisitions.
- (iv) Fraud, whether with private or public wealth.
- (v) Theft.
- (vi) Mis-appropriation of orphans' property.
- (vii) Taking or giving wrong measure
- (viii) Businesses which help to spread indecency.
- (ix) Prostitution and its earnings.
- (x) Manufacture, buying and selling, and carriage of wines.
- (xi) Gambling, including all such ways in which the transfer of wealth from one person to another depends on mere chance.
- (xii) Manufacture, buying, and selling of idols, and service of temples where idols are kept or worshipped.
- (xiii) Earnings from businesses like astrology, foretelling of fate, divination, etc.
- (xiv) Usury.

7. After prohibiting these wrong ways of acquiring wealth the Qur'an also strongly condemns the amassing of wealth in a covetous and niggardly way.²⁷ Along with this we are warned that love of wealth or a hankering after riches and pride of fortune have always been among the causes that have led men astray and ultimately sent them to ruin.

8. On the other hand, the Qur'an condemns it in equally strong terms that one should squander one's properly acquired wealth in wasteful pursuits, spend it for one's own lust or luxury, and put it to no use save raising one's own standard of living.

9. The proper course for man, according to the Qur'an, is to spend moderately on his own needs and those of his family. He and his dependants have rights to his wealth which must be granted without stint, but he cannot be allowed to squander everything on himself and his family, for there are other obligations, too, which must be recognized.

10. After he has satisfied his own needs with moderation, a man should spend what is left over of his well earned wealth in the following ways: "They ask you what they should spend (in charity). Say: 'Whatever exceeds your needs.'"

"It is not piety that you turn your faces towards east or west. Piety is that a man should believe in God and the Last Day and the angels and the Book and the Prophets, and give his wealth for the love of God to his kinsfolk and the orphans and the needy and the traveller and to those who ask, and for setting the slaves free."

"You will never attain piety until you spend what you love (of your wealth). And whatever you spend, God knows it well."³³
 "Serve God, and associate no partner with Him, and be kind to

parents and kinsmen and orphans and the needy, and the neighbour who is of kin, and the neighbour who is a stranger, and the companion by your side, and the traveller, and the slaves that your right hands own. Surely God does not love the proud and the boastful."

"(Charity is) for those poor people who are so restrained in the way of God that they cannot travel in the land to earn their living. The ignorant man regards them as wealthy because of their self-possession. You shall know them by their mark, they do not beg of men importunately. Whatever (wealth) you spend (on them) God surely knows it."

"They (the righteous) feed the needy, the orphan, and the captive, for the love of God, saying: 'We feed you for the sake of God alone. We desire no reward from you nor any thanks.'"

"(Excepted from the fire of hell are) those in whose wealth there is a fixed portion for the beggar and the destitute."

The Qur'an not only tells that this kind of spending is the essence of piety but also warns that its absence in a society must mean its decay and ruination: "Expend in the way of God, and cast not yourself with your own hands into ruin."

11. Besides this general and voluntary spending in the way of God the Qur'an enjoins expending of wealth as expiation of omissions and sins. For instance, if a man takes an oath and then forswears it, "the expiation for it is to feed ten poor persons with the average of food which you serve to your own folk, or to clothe them, or to give a slave his freedom; or if anyone does not find (the wherewithal to do so) let him fast three days."

Similarly, if anyone makes his wife unlawful for him by declaring her to be his mother or sister by zihar and later seeks to retract and take her again, it is ordained that "he should free a slave before the two touch each other, and he who has not (the wherewithal for that) should fast for two months consecutively . . . and he who is unable to do so let him feed sixty poor persons."

Like expiations have also been ordained to make up for omissions in the performance of pilgrimage and proper observance of the month of fasting.

12. But all such expense will count as expense in God's way only if it is really free from selfishness, guile, and display, and there is no attempt to hurt or lay anyone under obligation. One must also make no attempt to sort out the worse of one's goods to disburse in charity. One must give the choice of them, and bear nothing in mind except the love and pleasure of God.

13. This expending of wealth which the Qur'an variously terms as "spending in God's way" or charity or zakat, is not a mere act of piety, an almsgiving; rather it is the third among the five pillars of Islam, viz., (1) the witness of faith (iman), (2) prayer (salat), (3) charity (zakat), (4) fasting (saum) and (5) pilgrimage (hajj). It has been mentioned constantly with prayer (salat) some thirty-seven times in the Qur'an and both of them have been described with full emphasis as essentials of

Islam, without which there can be no salvation. Zakat has been a pillar of true religion preached by all the prophets of God.

And so this zakat is a pillar of Islam now in the religion of the last Prophet of God. It is as essential for one who joins the fold of Islam as bearing witness to the truth of faith (Iman) or prayer (salat).

Zakat is not only for the good of society; it is also necessary for the moral development and edification of the giver himself. It is for his own purification and salvation. It is not only a tax, but also an act of worship just like prayer. It is an essential part of that programme which the Qur'an prescribes for the amelioration of man's soul.

14. But the Qur'an was not content to infuse a general spirit of voluntary benevolence and philanthropy among people. It instructed the Prophet as the Head of the Islamic State to fix an obligatory minimum for it, and arrange for its regular receipt and disbursement. "Take a charity from their wealth."

The words "a charity" pointed out that a certain fixed measure determined by the Prophet was to be enjoined on people, besides the usual charity they practised of their own accord. It should be noted that although, as seen above, the collection and disbursement of zakat is a duty of an Islamic State, the believers will not be absolved from paying it (privately), just as they are not absolved from prayer, in case the Islamic State ceases to exist or is neglectful of its duty.

15. To the funds collected under zakat the Qur'an adds another item a part of the spoils of war. The rule prescribed by the Book is that the soldiers fighting in a battle should not loot the spoils which fall into their hands after a victory, but bring everything before the commander who should distribute four fifth of the whole booty amongst soldiers who participated in the engagement and hand over the remaining fifth to the State for the following purposes: "Know that whatever booty you take, the fifth of it is for God and the Prophet and the kinsmen and the orphans and the needy and the traveller."

16. The income from these two sources, according to the Qur'an, is not a part of the general exchequer maintained to furnish comforts and provide for essential services for all including those who contribute to the zakat fund. On the contrary, it is reserved for use on the following items: Alms are meant for the poor and the needy and those who work on them (i. e., collect, disburse, and manage them) and those whose hearts are to be reconciled, for the ransoming of slaves and those in debt, and the cause of God and the traveller a duty from God."

17. The Qur'anic rule with regard to the property which a person leaves behind him after his or her death is that it should be distributed among his parents, children, and wife (or husband, as the case may be) according to a specified ratio. If he leaves neither parents nor children, his brothers and sisters (real, step, or uterine) should divide it. Detailed instructions relating to this may be seen in chapter iv of the Qur'an.⁶¹ We omit to reproduce them here to avoid prolixity.

The guiding principle here is that property accumulated by a person during his life time should not remain accumulated there after his death but scatter among his kinsfolk. This is opposed to the principle underlying primogeniture, the joint family, and other

like systems which aim at keeping accumulated wealth accumulated even after the death of its holder.

The Qur'an also rejects the system of adopting children to make them heirs, and lays down that inheritance should go to those who are actually related, not to those fictitiously adopted as sons and daughters to pass on property.

However, after ensuring blood relations their rights, the Qur'an advises them to be generous to the other relations who are not going to inherit but are present on the occasion of the division of property. They also may be given something out of kindness.

18. In prescribing the law of inheritance the Qur'an allows a person's right to make a will before he dies in respect of the property he is leaving behind him. This ordinance instructs a man who is passing away to urge his offspring to be kind to his parents—the young being often inclined to neglect the proper care of their aged grand parents; and to bequeath some of his property to those of his kinsfolk who deserve help but are not entitled to inherit anything under the law. Besides this if a person is leaving much wealth he may bequeath a part of it for charitable purposes or works of social welfare, for the above-quoted verse does not ask him to restrict his will to his parents and relatives alone.

It is evident from these laws of inheritance that the rule in respect of the heritage of private property is that two thirds of it must be divided among legal heirs and the remaining one third left to the discretion of the dying person to dispose of as he wills, provided, however, the purpose for which he means to bequeath it is just and lawful, and no one is robbed of his right.

19. As for those people who cannot husband their property well on account of idiocy or want of intelligence and are wasting it away or, it is genuinely feared, are likely to do so, the instruction is that they may not be allowed to hold it in their care. Such property should lie in the care of their guardians or responsible judicial officers and may be restored to them only when there is satisfaction that they are able to manage their affairs properly.

An important point described in this verse about private possessions is that although they are the property of their owners according to law, yet they do not wholly belong to them, because the interest of society is also involved in them. That is why the Qur'an calls them "your property" instead of "their property."

That is also why, where unintelligent use of private property is causing, or is likely to cause, harm to the collective interest of society, it allows guardians or magistrates to take it over in their own hands, without, however, disturbing the owner's right of owning it or benefiting by it.

20. The Qur'anic direction in respect of properties, wealth, and incomes that belong to the State is that they should not be used for the welfare of rich classes only but of all alike and particularly the poor whose interest deserves more looking after than that of any other class. "Whatever God has bestowed on His Messenger, (taking it)

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CLAIMS TO THE IMAMATE

After his death, some felt that he was the rightful successor to his father, rather than his half-brother Muhammad al-Baqir. Those who believe in this line of succession form the Zaidi sect within Shi'a Islam.

Due to the fact that Zaid ibn 'Ali led a rebellion via Jihad against the Umayyad Caliphate, certain Shiites were under the impression that Zaid was claiming imamate for himself and therefore started believing in him as the Imam. This is what developed into the Zaidi sect of Shi'a Islam by his companions.

The Ithna 'Ashari sources do not believe that Zaid claimed imamate for himself. Shaykh Mufid states "However that was not his intention because he knew of the right of his brother, peace be on him, to the Imamate before him, and of his bequest of trusteeship (wasiyya) at his death to Abu 'Abd Allāh (i.e., Jafar as-Sadiq), peace be on him."

There is no evidence in the relationship between Imam Jafar as-Sadiq and Zaid ibn Ali that would demonstrate that Zaid ibn 'Ali was claiming the Imamate for himself.

When Imam Jafar as-Sadiq was informed about Zaid ibn Ali's martyrdom, "he was very sad...and he set apart a thousand dinars of his own money for the families of those of (Zaid's) followers who were killed with him."

HIS CHARACTER

Shaykh Mufid describes him as "a devoted worshipper, pious, a jurist, God-fearing and brave."

It is worth mentioning that he is also the first narrator of the famous as-Sahifah as-Sajjādiyya of Imam Zainul 'Abidin.

SHRINES

There are two shrines for Zayd, One is in Kufa, Iraq, the other is in Karak, Jordan. The shrine in Jordan may be the final resting place for the head of Zayd ibn 'Ali ibn Al-Husayn.

He was the great, great, grandson of Prophet Mohammad and a religious leader known for his righteous, majestic and knowledgeable ways.

When describing Zaid, Imam Ja'far Al-Sadiq said: "Among us he was the best read in the Holy Qur'an, and the most knowledgeable



Some of the photos taken during the celebration of the birth of Imam Ali (AS) at Al-Mustafa Islamic College in Bugoloobi.

Our prophet realized that this was a crime
He would go to mount Hira, leaving behind his wife
Reflecting and wondering about the meaning of life
Whilst thinking there in the midst of the night
He felt the inspiration which he received calmly
It was the angel Gibraeel who asked him to read
And the prophet read in the name of the Creator
Who created man from a drop of blood

Our prophet had not read any scripture before
Our prophet rushed to the path straight ahead
He heard a voice from the divinity which said
Muhammad (saws) truly you are the messenger of God
Muhammad (saww) was not scared because he was well prepared
'Praise be to God; his wife believed him out rightly
And thus Khadija became the first woman of Iman
And over the next 23 years came the revelation, the Quran
He preached to all people, every creed every race
Yet so many hardships he had to face
There were fears for his life, then the Hijrat took place
He then entered Medina, all by Allah's grace
He was greeted by the Ansaris who gave their salaam
To him and his companions, the Sahaba al-kiraam
Then came the battles, which were fought face to face.



AIC
AL-MUSTAFA
ISLAMIC COLLEGE

“I have been sent to perfect good moral character”
27 RAJAB; the Day of the appointment of
Our Prophet (saww) As Messenger.

