

The Guardianship

Verily your Guardian is Allah, His apostle and faithful who establish Prayers and give charity



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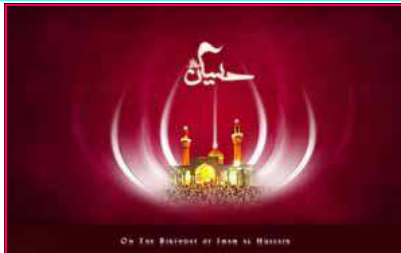
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Reflection of Ahlul Baty (as) in the month of the Prophet



Imam Hussein Son of Ali

This great and humble personality was born in the month of Shaban. Imam Hussain (a.s) Symbol of Love and Sacrifice in Islam Hussain (a.s) Symbol of Love and Sacrifice in Islam It is usually thought that Islam views God as a heartless Ruler of the world, an angry Judge, and a wrathful Lord who is looking meticulously for a wrongdoer to punish them. For those who have thoughtfully read the Quran only once in their lifetime it is very easy to discard this view beyond any doubt. However, for those who have not carefully read the Quran, or do not have the necessary means and knowledge to analyze its verses, there stands, in the living memory of the history, an episode which, very clearly, epitomizes the notion of love between the creator and the created, and the sacrifice and suffering that could be endured readily and contentedly by a human being for the sake of the beloved God. This episode is the event in which Hussain (a.s), the grandson of the Prophet of Islam, offered not only his soul and his flesh to the Lord, but that of his sons, his nephews his cousins and his closest friends, and bore the grief of the foreseeable capture of his wife, his daughters and his sisters. This happened on the 10th day of Muharram in a land called Karbala in the year 682 AD. As the grandson of the Prophet and someone who was very much adored by him, Hussain (a.s) comfortable and well-heeled life after his grandfather, much honored and revered by his contemporaries. However, he was devoted to the cause of the Lord, concerned about the guidance that was revealed to his grandfather and eager to make sure that the path of love towards God was not obstructed by voracious, materialistic type of people who had joined Islam only to fulfill their mean and meager worldly ambitions. And he did well.

Ali Ibn Al-Husayn Zaynu'l-'Abidin as

The Holy Imam 'Ali Zaynu'l-'Abidin is the Fourth Apostolic Imam. His epithet was Abu Muhammad and was popularly titled as "Zaynu'l-'Abidin". The mother of this Holy Imam was the royal personage, Shahr Banu, the daughter of King Yazdeger, the last pre-Islamic Ruler of Persia. Imam Zaynu'l-'Abidin spent the first two years of his infancy in the lap of his grandfather Ali ibn Abi Talib and then for twelve years he had the gracious patronage of his uncle, the second Holy Imam al-Hasan ibn 'Ali. In 61 AH, he was present in Karbala', at the time of the gruesome tragedy of the wholesale massacre of his father, his uncles, his brothers, his cousins and all the godly comrades of his father; and suffered a heartless captivity and imprisonment at the hands of the devilish forces of Yazid. When Imam Husayn had come for the last time to his camp to bid goodbye to his family, 'Ali Zaynu'l-'Abidin was lying semi-conscious in his sickbed and hence he escaped the massacre in Karbala'. Imam Husayn could only manage a very brief talk with the inmates of his camp and departed nominating his sick son as Imam. The Holy Imam Zaynu'l-'Abidin lived for about thirty-four years after his father and all his life he passed in prayers and supplication to Allah and in remembrance of his martyred father. It is for his ever being in prayers to Allah, mostly lying in prayerful prostration, that this Holy Imam was popularly called "Sajjad". The knowledge and piety of this Holy Imam was matchless. az-Zuhri, al-Waqidi and Ibn Uayyannah say that they could not find any one equal to him in piety and godliness. He was so mindful of Allah that whenever he sat for ablution for prayers, the complexion of his face would change and when he stood at prayer his body was seen trembling. When asked why this was, he replied, "Know ye not before whom I stand in prayer, and with whom I hold discourse?" Even on the gruesome day of Ashura when Yazid's forces had massacred his father, his kith and kin and his comrades and had set fire to the camp, this Holy Imam was engrossed in his supplications to the Lord. When the brutal forces of Yazid's army had taken the ladies and children as captives, carrying them seated on the bare back of the camels, tied in ropes; this Holy Imam, though sick, was put in heavy chains with iron rings round his neck and his ankles, and was made to walk barefooted on the thorny plains from Karbala' to Kufah and to Damascus; and even then this godly soul never was unmindful of his prayers to the Lord and was always thankful and supplicated to Him. His charity was unassuming and hidden. After his passing away, the people said that hidden charity ended with the departure of this Holy Imam. Like his grandfather Ali ibn Abi Talib, Ali Zaynu'l-'Abidin used to carry on his own back at night bags of flour and bread for the poor and needy families in Medina and he so maintained hundred of poor families in the city. The Holy Imam was not only hospitable even to his enemies but also used to continually exhort them to the right path. Imam Zaynu'l-'Abidin along with the Ahlu'l-bayt passed through dreadful and very dangerous times, for the aggressions and atrocities of the tyrant rulers of the age had reached a climax. There was plunder, pillage, and murder everywhere. The teachings of Islam were observed more in their breach. The heartless tyrant al-Hajjaj ibn Yusuf ath-Thagafi was threatening everyone who professed allegiance or devotion to the Ahlu'l-bayt; and those caught were mercilessly put to death. The movement of the Holy Imam was strictly restricted and his meeting with any person was totally banned. Spies were employed to trace out the adherents of the Ahlu'l-bayt. Practically every house was searched and every family scrutinized. The invaluable collection of his edited prayers are known as as-Sahifah al-Kamilah or as-Sahifah as-Sajjadiyyah; it is known also as az-Zabur (Psalm) of Aal Muhammad. The collection is an invaluable treasury of wonderfully effective supplications to the Lord in inimitably beautiful language. Only those who have ever come across those supplications would know the excellence and the beneficial effect of these prayers. Through these prayers the Imam gave all the necessary guidance to the faithful during his seclusion. On the 25th of Muharram 95 AH when he was in Medina, al-Walid ibn Abdil-Malik ibn Marwan, the then ruler got this Holy Imam martyred by poison. The funeral prayers for this Holy Imam were conducted by his son the Fifth Imam, Muhammad al-Baqir and his body was laid to rest in the cemetery of Jannatu 'l-Baqi' in Medina. al-'Allamah



التقوى أن لا يفقدك الله حيث أمرك ولا يراك حيث نهاك.

Advent of Imam Mahdi (as)



Imam Mahdi (A.S.) is the twelfth and last of the chain of the Purified Imams (A.S.) and the divine successors. He was born at the time of dawn, on Friday the 15th of Shaban 255 A.H. in the city of Samarra (Kamaaluddin vol. 2, Pg. 428, 433 424, 430). His respected father is Imam Hasan al-Askari

(A.S.). His beloved mother is Janab-e-Nargis Khatoon (R.A.). She was the descendant of the Caesar of Rome from her father's side and from her mother's side she had descended from Shamoon the vicegerent of Hazrat Isa (A.S.) This exalted personality has the same name and kunniyat (agnomen) as the Holy Prophet (S.A.W.S.). His titles are Mahdi, Hujjat, Qaem, Montazer, Swahibuzzaman and Khalaful swaleh. His most famous honorific however is Al-Mahdi (A.S. "His well-known title is Hujjat. The shias know him by the titles, Montazar, Qaem and Mahdi. The tyrant Abbasid rulers were aware of the prophecies of the Holy Prophet (S.A.W.S.). That the son of Imam Hasan al-Askari (A.S.) by the name of Mahdi will appear to remove all kinds of corruption and tyranny. Hence they planned to eliminate the child when he is born. Due to this, his birth was kept a secret like that of Prophet Ibrahim (A.S.). So much so that except for the most trusted of the followers and his own family, no one knew of the existence of Hazrat (A.S.). In spite of this whenever there was an opportunity, Imam Hasan al-Askari (A.S.) showed his son to his trustworthy followers; that in future they may follow him. This was in order that the shias may remain firm upon the right path, and not be led astray. One day A servant Abu Ghanim says: "Abu Mohammed (A.S.) has a son whose name is Muhammad." On the third day of his birth he brought him before his companions and said: "After me he is your Master of the affair, he is my successor, he is the same 'Qaem', who is awaited by all. When the earth will be fraught with injustice and oppression then he will reappear and fill the earth with justice and righteousness.

The early years of his life were spent in the usual way. When he was in his fifth year, he lost his respected father. After this tragic event the responsibility of guiding the shias was transferred upon him. At this time, He possessed all the qualities and the divine knowledge that was bestowed upon the previous Imams (A.S.), by the Almighty. In the same way as Prophet Yahya (A.S.) in his childhood and Prophet Isa (A.S.) in his infancy was favored with the divine office of Prophet hood by Allah. (Quran: sura Maryam, Ayat 12 and 30) Although all the Imams (A.S.) were holding the divine office of wilayat, the efforts of the enemies to eliminate the twelfth Imam (A.S.) were maximum. Hence He (A.S.) was entrusted to occultation and being away from the sight of people, he had to fulfill all the duties of an Imam. however, the concealed life of Imam Mahdi (A.S.) is not something extraordinary. Rather, in the life of so many Prophets (A.S.) and even Imams (A.S.) it is seen, that they were at some time, in concealment from the people. The Holy Quran records the concealment of various prophets (A.S.) like prophet Ibrahim (A.S.) (Sura Maryam: 48-49), Prophet Musa (A.S.) (Sura Qasas:21-22) and prophet Issa (A.S.) (Sura Nisa: 157). The Holy Prophet (S.A.W.S.) and the Imams (A.S.) had pointed out to the people the imminent occultation of their last proof (Imam Mahdi A.S.). So that no doubt or misunderstanding should remain, regarding this problem. The occultation of the twelfth Imam consists of two phases. The lesser occultation and the The greater occultation. Imam Jaffar as Sadiq (A.S.) said: "There are two occultation for Qaem. One is short and the other prolonged. In the short occultation only the special shias will know of his whereabouts. And in the longer occultation only his trustworthy servants will know where he is. According to the well-known reports, the lesser occultation (short occultation) commenced from the year of his Imamate in 260 A.H and continued for 69 years hence, short occultation began right from the time of his birth. Because, even in those early years, He was concealed from the common people. According to this method, the period of short occultation comes to seventy four years. During the period of short occultation. He appointed his deputies from among the righteous shias. Four of intermediaries. These four personalities conveyed the questions them succeeded each other and continued to fulfill the duty of and problems to Imam (A.S.) and brought back the Imam's (A.S.) an-

swers for the people. The first of these deputies was Abu Amroo Uthman Bin Saeed Amri. Before this he was a representative of Imam Hasan al Askari (A.S.) On the fortieth day the shias were sitting in the company of Imam Hasan al-Askari (A.S.), when Imam Askari (A.S.) wished that they recognize his Hujyat after him...Suddenly a handsome child was brought before them. He resembled Abu Mohammed (A.S.). Then Imam al-Askari (A.S.) said: "He is your Imam after me. And my successor upon you. Obey him, and do not go astray after me (after my death), otherwise your religion shall be destroyed and you will be annihilated. Know that, after today you shall not see him, even if you spend your whole life for it. Hence, accept what Usman tells you, obey his commands and listen to what he says. Because he is the representative of your Imam and holds the responsibility. After the death of Usman bin Saeed, his pious son, Muhammad bin Usman succeeded his father upon the post of the deputyship of Imam Mahdi (as) Several the letters sent by Imam Hasan al Askari (A.S.) and Imam Mahdi (A.S.) to Usman bin Saeed and his son Abu Jafar Mohammed ibne Usman for the shias. These letters consists of commands, prohibitions and replies to the questions of the shias Mohammed ibne Usman passed away from this world at the end of Jamadi-ul-Awwal in the year 304 or 305 A.H. During the time of his illness, as he laid on the sick-bed, the shias and their children came and surrounded him. They asked: "If something happens, whom should we consult instead of you?" He answered, " This Abul Qasim Husayn ibn Ruh ibne Bahr Nawbakhti is successor. And he is the intermediary between you and the Master affair (Imam Mahdi a.s.), and his agent. He is trustworthy and reliable. Consult him, and in case of important matters, rely upon him. I have been ordered to announce this, and I have announced it. Husain Ibn Ruh Nawbakhti was. one of the agents of Muhammed ibn Usman in Baghdad. He had been working closely with him for a long time. These agents used to be in contact with the people and when ordered they handed over the goods to them Husain ibn Ruh died in Shaban 326 A.H The last safir was Abul Hasan Ali Ibn Mohammed Seymoori. He became the deputy of Imam Mahdi (A.S.) according to the will of Husain ibn Ruh. He died after three years on the 15th of Shaban 329 A.H. The graves (tombs) of these four respected deputies they are commonly known are situated in Baghdad. The most sensitive and crucial period of short occultation was when Ali Ibn Mohammad died. Because till his death the people were in contact with Imam Mahdi (A.S.) through him. After his death, it was the commencement of great occultation. Six days before his death, Ali ibn Mohammed Seymoori received a communication from Him (A.S.): "...so be prepared, but appoint no one in your place, because from the day of your death, the period of my major occupation will begin. Henceforth, no one will see me, unless and until Allah makes me appear. My reappearance will take place after a very long time, when the world will be full of injustice and violence Ultimately, the shining sun of the divine proof went behind the curtain completely. And the period of communication with Him through deputies came to an end. In spite of this occultation, he is the Imam of the time and world. He is the Divine Proof. Even though his person may be hidden from our eyes but his commands are clear. Amirul Momineen Ali (A.S.) announced from his pulpit at Kufa: "Even if the person of the Divine Proof is hidden while he guides the people, his knowledge and manners will be clear for them to follow" is hidden while he guides the people, his knowledge and manners will be clear for them to follow" It is clear that the knowledge and practice of Imam Asr (A.S.) is impeccable like the Quran. As was the sunnat of the Holy Prophet

The Holy Prophet (S.A.W.S.) said: - "I leave behind two weighty things among you: The Book of Allah and my Progeny, my Ahul Bayt If you adhere to those two you shall not go astray. And know that these two shall not separate till they meet me at pound of Kauthar. During longer occultation, when it is not possible to establish communication with Him (as), the people have been ordered to follow the true teachings of the Quran and Ahul Bayt (A.S.) through the pious and religious scholars and the just jurists. The people must follow them to know what obligations they are supposed to fulfill. Imam as-Sadiq (A.S.): "And among jurists (Fuqaha) are those who protect their selves (from sins) guard their religion, defy their carnal desires and are obedient to their master. It is incumbent upon the people to follow them. Such characteristics are found only in a few of them (Shias) and not all".

The Earth Will Never Be Devoid of the Divine Proof : Amirul Momineen Ali (A.S.) said, "The earth shall never be devoid of the Divine Proof, He may be apparent and prominent or he may be concealed and hidden. And it is because of him that the proofs and signs of Allah are not wasted."

Necessity of Recognizing the Imam of the Time : Usman Al Amri says: "I asked Abu Mohammed Al Hasan bin Ali (A.S.) when I was in his presence, regarding the saying of his forefathers (A.S.) that, 'The earth shall never be devoid of Allah's proof upon His creatures till the day of quiyamat. And certainly one who dies without recognising the Imam of his time, dies the death of Ignorance'."

Lineage of Imam Mahdi (A.S.) The Holy Prophet (S.A.W.S.) said, "Al Mahdi is from us, Ahul Bayt. also said, "Certainly, Ali Ibne Abi Talib is the Imam of my ummat and my vicegerent upon them after me. And of his sons is Al Qaem, Al Montazar. One, through whom Allah will fill the earth will justice and equity like it would have been filled with injustice and t y r a n n y .

Similarity of Imam Mahdi (A.S.) To the Prophets (A.S.): The Holy Prophet (S.A.W.S.) said, "Al Mahdi is from my progeny. His name is the same as my name. And his kunniyat is the same as my kunniyat. In his physique and character he looks exactly like me. He will be in a state of occultation and there will be confusion (Hayra) in which people will wander about (deviate). Then he will come forth like a sharp shooting star to fill the earth will justice and equity as it was filled before with injustice and inequity."

إذا أصبحت هذه العناصر الثلاثة أهدافاً
لشعبٍ ما فإنه سيصبح قوياً؛

أحدّها الاقتصاد والآخر

الثقافة والثالث العلم والمعرفة.

من كتاب الولي- الإمام السيد القائد علي الهادي، دام ظلّه



THE CONCEPT OF WILAYATUL FAQIH (GUARDIANSHIP OF A JURIST)



4 The inseparability of religion and politics

One of the most important presuppositions of the theory of *wilayat al-faqih* is the inseparability of religion and politics; in other words, politicalization of religion. So, it is incorrect to think that Islam is only concerned with man's personal affairs in this life and has nothing to do with social matters including those political affairs and the management of society, or to assume that these affairs can be managed by individuals who are free to act according to that which they think appropriate and agree upon. According to the theory of *wilayat al-faqih*, apart from its political laws, Islam has a specific theory about government and determination of sovereignty. It is evident that if a person believes that there is no relationship between religion and politics, religious scholars and jurists are responsible only for religious affairs, political affairs is the concern of the statesmen and these two realms are totally separate from each other, then there will remain no place to discuss the issue of Islamic government and the theory of *wilayat al-faqih*. Although the purpose of this discussion is not to prove the soundness of these presuppositions and elaborate on the issues related to them, on account of the distinct importance of the 4th presupposition, the next discussion is devoted to the treatment of it.

Secularism : Many talks have already been made regarding the relationship between religion and politics. In our country and in Muslim and Western countries, diverse ideas and opinions have been presented in this regard. If we place these different ideas and opinions in a spectrum, "the theory of separation of

religion and politics" will occupy one side and "the theory of inseparability of religion from politics" the other side. Of course, there are also moderate theories which fall between these two opposite poles. We do not intend here to examine and criticize all these theories. Rather, we intend to examine and criticize "the theory of separation of religion from politics" to state our view regarding the relationship between religion and politics. In academic circles and current literature, the theory of separation of religion from politics is usually referred to as "secularism". Of course, the word "secularism" has various connotations. In any case, it must be noted that the word "secularism" is used to mean separation of religion from politics. The meaning of separation of religion from politics (i.e., secularism) is that the arena of each of them is different from that of the other, and none of the two must interfere in the matters related to the realm of the other. In other words, "neither religion nor politics is involved in the arena of one another." For those who are familiar with technical and scientific definitions, it is clear that the first definition falls in the category of value-oriented concepts ("must and must not") while the second definition falls in the category of epistemological concepts ("is and is not"). According to this theory (secularism), religion and politics are like parallel lines which never meet, and each one has a separate direction. Each of them has a certain end. A study of the subsequent discussions will make us form a more vivid picture of this theory.

The early development of secularism

Secularism actually started in the Medieval Europe, and its roots should be traced back to the period of the dominance of the Church over all the affairs and people in Europe. The Church at that time was divided into two: Western Roman and Eastern Roman. The center of the Eastern Roman Church was in today's Constantinople in Turkey while the center of the Western Roman Church was in the present-day Rome in Italy where the popes used to have enormous power and influence so that the kings and monarchs of different countries extending as far as Spain received orders from them. Having at their disposal big trades and industries as well as enormous endowed properties and vast agricultural fields, the popes and Church enjoyed great economic and military power. Of course, this power was not constant and was occasionally undermined by rebellions of kings and rulers, but the pope had practical authority over the entire Christian countries, and monarchs had to submit to and obey him. This was the claim of the Church which tried its hardest to exercise it. This sovereignty and dominance covered all spheres ranging from individual aspects, laws and religious rituals to the sociopolitical aspects as well as various sciences. Training and education, learn-

ing and teaching sciences including mathematics, literature and astronomy were also under priests' control. The court rulings of the Inquisition during that period such as the sentence issued against Galilei Galileo (1564-1642) on account of his view about the earth as spherical in form which was contrary to the Ptolemaic view adopted by the Church and its revolution around the sun contrary to the Church's notion of geocentrism i.e., the earth is the center of the universe and all planetary bodies revolve around it are proverbial to all and sundry. *This is while the Christian Church at that time had no solid intellectual and religious basis.*

Secularism viewed from outside religion

In a bid to establish the theory of separation of religion from politics, some writers and so-called intelligentsia argue that prior to touch on religion it is necessary to look at things from outside religion and discuss this question: In essence, why does man need religion, and when can religion be a good guide for man? In reply to this question, two answers are put forward. One is to say that man is in need of religion in all things and in all aspects of life, and has to see what answer, instruction or solution religion gives—for example, how to eat foods, how to weave cloth, how to wear clothes, how to build houses, how to marry, how to form a community, etc. In brief, religion must solve all man's problems. If we accept such an answer and have it as a basis for the idea that if one wants to weave cloth, he is supposed to know what religion says about it; if one wants to take foods, he has to know what religion says about it; if one wants to see a doctor, he has to know what Islam says about it. Along this line, it is natural that when we need to form a government, we have to know what religion says about it. But everybody knows and obviously this is not the case. No religion claim that it can meet all the needs of mankind and it teaches you how to build this house or that building. If it was so, then there would be no need to conduct academic or scientific research because it would be possible to solve any problem through religion. But we know for certain that the presence of religion and religious laws does not nullify the need for acquiring knowledge and conducting research. Religion cannot provide mankind with the information about the technology of the phantom jet aircraft, computer, satellite, and atomic physics. Therefore, such an answer, i.e. to say that religion is responsible for solving all mankind's problems is definitely incorrect. In other words, we are not supposed to have the "maximum" expectation from religion by imagining that it is a means of solving everything. Thus, the domain of religion includes only otherworldly affairs such as how to offer prayer, how to fast, and how to perform the *Hajj*. In other words, it deals with what we have to do in order not to be placed in the hellfire and to be admitted to paradise. Regarding the things related to this world, one has to resort to knowledge and reason and regarding the things connected to the hereafter, one has to refer to religion. Politics is related to worldly affairs and basically it has nothing to do with the domain. **To be continued**

Women In Islam

From previous issue

Even in modern times, and in the most developed countries, it is rare to find a woman in the position of a head of state acting as more than a figure-head, a woman commander of the armed services, or even a proportionate number of women representatives in parliaments, or similar bodies. One cannot possibly ascribe this to backwardness of various nations or to any constitutional limitation on woman's right to be in such a position as a head of state or as a member of the parliament. It is more logical to explain the present situation in terms of the natural and indisputable differences between man and woman, a difference which does not imply any "supremacy" of one over the other. The difference implies rather the "complementary" roles of both the sexes in life.

CONCLUSION

The first part of this discussion deals briefly with the position of various religions and cultures on the issue under investigation. Part of this exposition extends to cover the general trend as late as the nineteenth century, nearly 1300 years after the Quran set forth the Islamic teachings. In the second part of the discussion, the status of women in Islam is briefly discussed. Emphasis in this part is placed on the original and authentic sources of Islam. This represents the standard according to which degree of adherence of Muslims can be judged. It is also a fact that during the downward cycle of Islamic Civilization, such teachings were not strictly adhered to by many people who professed to be Muslims. Such deviations were unfairly exaggerated by some writers, and the worst of this, were superficially taken to represent the teachings of "Islam" to the Western reader without taking the trouble to make any original and unbiased

study of the authentic sources of these teachings. Even with such deviations three facts are worth mentioning: The history of Muslims is rich with women of great achievements in all walks of life from as early as the seventh century (A.D.) It is impossible for anyone to justify any mistreatment of woman by any decree of rule embodied in the Islamic Law, nor could anyone dare to cancel, reduce, or distort the clear-cut legal rights of women given in Islamic Law. Throughout history, the reputation, chastity and maternal role of Muslim women were objects of admiration by impartial observers. It is also worthwhile to state that the status which women reached during the present era was not achieved due to the kindness of men or due to natural progress. It was rather achieved through a long struggle and sacrifice on woman's part and only when society needed her contribution and work, more especially during the two world wars, and due to the escalation of technological change. In the case of Islam such compassionate and dignified status was decreed, not because it reflects the environment of the seventh century, nor under the threat or pressure of women and their organizations, but rather because of its intrinsic truthfulness. If this indicates anything, it would demonstrate the divine origin of the Quran and the truthfulness of the message of Islam, which, unlike human philosophies and ideologies, was far from proceeding from its human environment, a message which established such humane principles as neither grew obsolete during the course of time and after these many centuries, nor can become obsolete in the future. After all, this is the message of the All-Wise and All-Knowing God whose wisdom and knowledge are far beyond the ultimate in human thought and progress.

Mosque , Importance and Management**From previous issue**

summative (learning from a completed project, activity or an organization that is no longer functioning). What monitoring and evaluation have in common is that they are geared towards learning from what you are doing and how you are doing it, by concentrating on: 1 efficiency 1 effectiveness impact. You can use different methods to evaluate your project, activity or organization through observations, group discussions, devising your own questionnaires and feedback forms and holding evaluation meetings.

Quality Assurance The term Ihsan in Islam is something that closely resembles the concept of quality. It is about aiming for excellence in whatever we do. A quality assurance system demonstrates that your organization is committed to providing good service and practice through working to a set of agreed standards. There are also some formal tools that have been developed by organizations for self evaluation.

ACTION. Why not start off by carrying out a survey on the attitudes of your members and congregation about the services the mosque provides. Questions to ask can include: 1 Do you think the mosque meets the spiritual and religious needs of the community? Are you satisfied with the handling of your donations and the mosque's financial procedures? Are you satisfied with the educational services the mosque provides – if not how can we improve things? Are you satisfied with the cleanliness and upkeep of the mosque? 1 Do you think women should be allowed in and made to feel welcome in the mosque?

Madarasah is an Arabic word which means 'school'. However, in this handbook a madarasah means an Islamic religious school. Historically, the madarasah started like other forms of Islamic education: the learning of the Quran, Hadith, jurisprudence, Islamic History etc from individual ulama or the studies of Islam conducted in mosques. Its main purpose was to educate an individual on Islamic religion or various aspects of the religion. In many mosques there were spaces such as corridors and annexes which were used for classes as well as providing living space for students and teachers. *Moreover, every great mosque built by the Muslim rulers had a fully-fledged madarasah attached to it.* Today in the traditional madarasah classes are normally held during weekday evenings or on the weekends. *See next issue*

**Affective Muslim.****Analyze your time**

"By Al-'Asr (the time). Verily! Man is in loss. Except those who Believe and do righteous good deeds, and recommend one Another to the truth, and recommend one another to patience".
(Surah Al-Asr)

An old friend of mine once said to me: "There's a myth that's going around these days. The myth says: If you can Manage your time, you can do anything!" Four years after Hearing this advice, I don't believe it's a myth anymore. We all hear about time management and it's importance, and people often rebuke us for the way we manage our time, but rarely have we come across a concise Methodology on how to time manage! In order to understand how to time manage, we need to grasp what time management is about. Contrary to popular thought, time management is not about managing your time, because technically, you cannot manage something you have no control over! (Can you stop or start time?!) Put simply, time management is about managing yourself in a way that makes use of the time sphere we're in. So how exactly do we do that? Peter Drucker, author of the famous book "The Effective Executive", recommends three steps to managing your time, and he actually calls the chapter that deals with this: "Know thy time":

- 1) Analyze your time.
- 2) Cut back unproductive demands.
- 3) Aim to complete tasks in large chunks of time.

So let's get into more detail on how to follow the above three steps (adding the usual Productive Muslim twist to it):

1) Analyze your time:!

Record the way you spend your time for at least a week. I'll be honest here, it'll take a strong stomach to realise how much time we waste! But being truthful to oneself is the 1st step to remedy. There are 2 ways to record your time:

- 1) Keep a diary in which you record what you do each hour.
- 2) Ask your friend/partner/spouse to analyze your time, (as we tend to be nice to ourselves when

To be continued in the next issue

Imam Ali (as) said

عن أبي عبد الله عليه السلام قال: كان أمير المؤمنين عليه السلام يقول:

نَبِّهْ بِالْفَكْرِ قَلْبَكَ،
وَجَافِ عَنِ اللَّيْلِ جَنْبَكَ،
وَاقِ اللَّهَ رَيْكَ.

Halal Income/money

Prophet Muhammad (sawa) said: "O people, Allah is good and He therefore, accepts only that which is good" (Scholars say this refers to Halal income and the importance of it). A scholar also said of the one who eats Haram, that his limbs will disobey Allah whether he likes it or not, and that the one who eats Halal and seeks Halal income, his limbs will also do good and will be given the permission to seek goodness. This concept of your limbs being 'blessed' and enabled to do good is truly a blessing and a barakah we should all seek. It reminds me of a story of an old man who jumped a large distance that the young men were unable to jump. When the young men asked the old man how he did it, he replied: "These are our limbs: we protected them from committing sins when we were young, so Allah preserved them for us when we got old".

Giving thanks to Allah in abundance

Allah says in the Quran: "If ye are grateful, I will add more (favours) unto you". A scholar once told me that if one looks into this verse, the Arabic word that is used to conform that Allah Wills favors unto the person who thanks Him is actually in the form of an Oath - "La azidannakum"! So Allah is promising the person who thanks Him an increase in goodness and blessings, and Allah never breaks His

”إِنَّ لِلْجَمْعَةِ حَقًّا فَيَأْتِكَ
أَنْ تَضِيعَ حُرْمَتَهُ أَوْ تَقْصُرَ
فِي شَيْءٍ مِنْ عِبَادَةِ اللَّهِ
تَعَالَى وَالتَّقَرُّبِ إِلَيْهِ
بِالْعَمَلِ الصَّالِحِ وَتَرْكِ
الْمَحَارِمِ كُلِّهَا” .

الامام الصادق عليه السلام

The Guardianship

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1. The Geographical Muslim or Shia: By this we mean a Shia who was born in the prominent Shia geographic point of view in the country or presents of Shia Muslim, e.g. Iran, some parts of Iraq, Lebanon, Pakistan, and India etc. however, a person should be a practicing Muslim to qualify to be a true follower of Islam and Ahlul Bayt (as) inhabiting in such places geographical without practicing will not qualify any one to be a Shia.

2. Shia by Inheritance: By this we mean a person whose father and mother were Shia and thus, they were born into a family whose parents are Shia. And practicing, e.g. most of ancient and current scholars appearing in Al willayah news letter.

3. The Verbal Shia: These are people who verbally declare that, **"We are the Shia of 'Ali bin Abi Talib (as),"** However; there is no sign of this belief in their actions. to qualify to be a Shia is embedded on Islam, faith, piety and morality.

4. The Marginal Shia: These are Shia that practice the beliefs however are 'border-line' and have not reached the true depths of being a true follower. From the teachings of the Ahlul Bait, the only thing that you can see is their taking part in the 'Azadari (mourning for the death of Imam Husain (as) seeking help and taking the A'imm as an intermediary (Tawassul) and other things such as this - however, how else can we tell that these are Shia? When the days of 'Ashura come about, they all gather together to beat their chests and attend the Majalis to mourn the death (of Imam Husain (as). They also rush to go to Masjid Jamkaran (**A Masjid outside of Qum, Iran which was built by the order of the 12th living Imam.**) to pray and perform the special prayers there. We do not wish to say that these things have little importance - rather, they are very, very important, however this is all that they understand from being a Shia and nothing else. As for the characteristic of being "monks during the night (staying up in prayer and worship during the night)" and being "a lion during the daytime (active and involved in the society)" and possessing the beauty of intelligence and preserving the trusts which are given to them (Secrets), there are absolutely none of these signs in this group of "those Shia".

5. The True Shia: These are people who have complete knowledge of the Divine (Allah (Swt) the Prophet (saw) and the books of the Ahlul Bait (their sayings, words and practice) and their way of life is just as has been mentioned as far as the characteristics have been mentioned in this tradition! The 65th volume of Bihar al-Anwar consists of two important parts, The Greatness of the Shia and the Characteristics of the Shia. The teaching on the Greatness of the Shia, illustrates to us the superior status that the Shia possess, while the teaching on the Characteristics of the Shia discuss the characteristics and uniqueness which the Shia should have. For us (those who call themselves Shia), this means that in addition to the noble and lofty rank that is mentioned in the traditions which the Shia possess, they also have a great responsibility by being called Shia. Imam Swadiq(as) said "Make the best of the times that you reserve (during the day) for the Salat and see how all of you (you and your subjects) protect and safeguard this time." Also has said, "Test our Shia during the times of the (five daily) Salat - how do they protect them (the Salat) and (also test our Shia) in relation to our (the Ahlul Bait's) secrets - how do they protect them in relation to our enemies; and (also test our Shia) in relation to their money and wealth - how do they spend it among their fellow brothers." The Shia is one who is tested through his wealth - how much of it does he keep aside for the help of others? In our present time, we are faced with many difficulties: Unemployment, which is the real root of all other forms of corruption such as: addiction to drugs, theft, robbery and prostitution; 2. Problems with the youth getting married; 3. Difficulties for people finding affordable housing; 4. Difficulties in going for further education. Many families face the difficulty of providing tuition fees for their youth to go and acquire further education. Our society consists of people who claim to be Shia, however we see excessive amounts of wealth being wasted on useless things, yet some people in the society do not even have the basic necessities of life!