

## The Guardianship

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



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## Reflection of Ahlul Baty (as) in the month of Ramadhan

### Imam Hussein Son of Ali

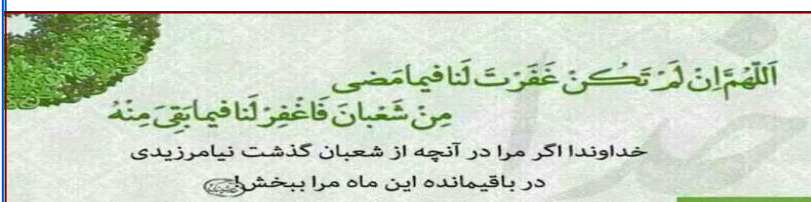
This great and humble personality was born in the month of Shaban. Imam Hussain (a.s) Symbol of Love and Sacrifice in Islam Hussain (a.s) Symbol of Love and Sacrifice in Islam It is usually thought that Islam views God as a heartless Ruler of the world, an angry Judge, and a wrathful Lord who is looking 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 Uyaynah 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.



**Fasting. Recommendations of breaking, Gusul (Islamic washing) every night Prayer of every Day of Ramadan. Excessive of Quran recitation. Tahjud (prayer of the night). Alm Giving (swadaq). Seeking forgiveness from Allah. 100 units of payers (rakat) in the whole month**



## Advent of Imam ALI (as)

### The Third Infallible The First Imam, 'Ali

#### Ibn Abi Talib, Amir Al-Mu'minin (Peace be on him)

Name: Ali. Title: al-Murtada. Agnomen. Abu. 'l-Hasan. Father's name: Abu Talib ibn 'Abd al-Muttalib. Mother's name: Fatimah bint Asad. Birth: In the Holy Ka'bah in Mecca on Friday, 13th Rajab 23 BH.

Death: Died at the age of 63, in Kufah (Iraq) on Monday, 21st Ramadan 40 AH; murdered by an assassin who mortally wounded him with a poisoned sword in the mosque of Kufah during the morning prayer on 19th Ramadan; buried in an-Najaf al-Ashraf (Iraq). Imam Ali was the cousin of our Holy Prophet. He was born in the Sacred House (Ka'bah). Providence alone had a hand in bringing his mother towards the Ka'bah. When his mother came to Ka'bah, she felt weighed down by intense pain of pregnancy. She knelt down before the Holy Structure and prayed humbly to God. 'Abbas ibn Abd al-Muttalib, saw Ali's mother praying to God. No sooner had she raised her head from supplication, then the wall of the Sacred House split by a solemn miracle. Fatimah entered the Ka'bah and that portion returned to its normal position. 'Abbas and his companions flocked at the gate of the Sacred House which was locked, and tried to open it, but in vain. They then decided to give it up, considering the miraculous nature of the event and the Divine Will in action. The news of this miraculous incident soon spread like wild fire in Mecca. 'Ali was born within the Ka'bah with his eyes closed and his body in humble prostration before the Almighty. Fatimah stayed in the Ka'bah for three days and as the fourth day approached she stepped out, carrying her gem in her arms. To her great surprise, she found the Holy Prophet waiting to receive the newly-born child in his anxious arms. Imamat feeling the subtle touch of prophethood, Ali opened his eyes and saluted the Divine Prophet: "Asalamu alayka ya Rasula'llah" (Peace be on you, O Messenger of Allah). 'Ali's birth in the Ka'bah is unique in the history of the world. Neither a prophet nor a Divine saint was ever blessed with such an honour. He was brought up under the care and affection of the Holy Prophet. As Ali says: "The Holy Prophet brought me up in his own arms and fed me with his own morsel. I followed him wherever he went like a baby-camel following its mother. Each day a new aspect of his character would beam out of his noble person and I would accept it and follow it as a command." (Nahju'l-balaghah) Ten years in the company of the Holy Prophet had kept him so close and inseparable, that he was one with him in character, knowledge, self-sacrifice, forbearance, bravery, kindness, generosity, oratory and eloquence.

From his very infancy, he prostrated before God along with the Holy Prophet. As he himself said: "I was the first to pray to God along with the Holy Prophet." "Ali preserved in the footsteps of the Holy Prophet," says al-Mas'udi, "all along his childhood." Allah created him pure and holy and kept him steadfast on the right path. Though 'Ali is indisputably the first to embrace Islam when the Holy Prophet called upon his listeners to do so, yet by the very fact that since his infancy he was brought up by the Holy Prophet and followed him in every action and deed including prostration before Allah, he can be said to be born a Muslim, just like the Holy Prophet himself. Ali, at all times, accompanied the Holy Prophet to help and protect him from his enemies. He used to write down the verses of the Holy Qur'an and discuss them with the Prophet as soon as they were revealed by the Holy Messenger, the Gabriel. He was so closely associated with the Holy Prophet that as soon as a verse was revealed to him during the day or night, Ali was the first to hear it. The Holy Prophet has said of 'Ali: O 'Ali, you are my brother in this world as well as in the Hereafter. I am the city of knowledge and 'Ali is the gate. Nobody knows 'Ali except Allah and I. Nobody know me except Allah and 'Ali. If you want to see the knowledge of Adam, the piety of Noah, the devotion of Abraham, the awe of Moses, and the service and abstinence of Christ, look at the bright face of 'Ali. When the Holy Prophet reached Yathrib (Medina) and met his followers who had come from Mecca at his call, he immediately appointed for each such followers a person from the people of Yathrib known as Ansar (Helpers), who had accepted his prophethood, to be a brother to him. His appointment of brothers was a great act of help for the refugees known as Muhajirun (Emigrants), who left their home and come to Yathrib. He made brothers of people who followed the same trade so that the Muhajirun could be usefully employed immediately. While the Prophet was appointing an Ansar a brother to a Muhajirun, 'Ali who was present there, was not appointed as a brother to any Ansar. On being questioned as to why he had not appointed a brother for Ali, the Prophet said: "He shall be a brother to me." The character and calibre of 'Ali as judged by al-Mas'udi is, "If the glorious name of being the first Muslim, a comrade of the Prophet in exile, his faithful companion in the struggle for faith, his intimate associate in life, and his kinsman; if a true knowledge of the spirit of his teachings and of the Book; if self-abnegation and practice of justice; if honesty, purity, and love of truth; if a knowledge of law and science, constitute a claim to pre-eminence, then all must regard 'Ali as the foremost Muslim. We shall search in vain to find, either among his predecessors (save one) or among his successors, those attributes."

Gibbon says: "The birth, the alliance, the character of 'Ali which exalted him above the rest of his countrymen, might justify his claim to the vacant throne of Arabia. The son of Abu

Talib was in his own right the chief of Banu Hashim and the hereditary prince or guardian of the city and the Ka'bah." 'Ali had the qualifications of a poet, a soldier, and a saint; his wisdom still breathes in a collection of moral and religious sayings; and every antagonist, in the combats of the tongue or of the sword, was subdued by his eloquence and valour. From the first hour of his mission to the last rites of his funeral, the Apostle was never forsaken by a generous friend, whom he delighted to name his brother, his vicegerent, and the faithful Aaron of a second Moses."

**Marriage:** Under Divine instruction, the Apostle of Allah married his beloved daughter Fatimah to Ali, though others vainly tried for her hand. Among their children, Imam Hasan, Imam Husayn, Zaynab and Umm Kulthum have left their marks on the history of the world. After the death of Hadrat Fatimah, 'Ali married Ummul-Banin. 'Abbas was born out of this wedlock and was so handsome that, he was fondly called Qamar Banu Hashim. He personified loyalty and bravery and proved it in the battlefield at Karbala'.

**Death:** In the 40th year of Hijrah, in the small hours of the morning of 19th Ramadan, Ali was struck with a poisoned sword by a Kharijite while offering his prayers in the mosque of Kufah. The Lion of God, the most brave-hearted and fentle Muslim that ever lived began his glorious life with devotion to Allah and His Apostle and ended it in the service of Islam. And do not speak of those who are slain in Allah's way as dead; nay they are alive but you do not perceive. (Qur'an, 2:154)

#### The Imams And Leaders Of Islam

The previous discussions lead us to the conclusion that in Islam, after the death of the Holy Prophet, there has continuously existed and will continue to exist within the Islamic community (ummah), an Imam (a leader chosen by God). Numerous prophetic hadiths have been transmitted in Shi'ism concerning the description of the Imams, their number, the fact that they are all of the Quraysh and of the Household of the Prophet, and the fact that the promised Mahdi is among them and the last of them. Also, there are definitive words of the Prophet concerning the Imamat of 'Ali and his being the first Imam and also definitive utterances of the Prophet and Ali concerning the Imamat of the Second Imam. In the same way the Imams before have left definitive statements concerning the Imamat of those who were to come after them.

**The First Imam:** Amir al-Mu'minin, 'Ali (upon whom be peace) was the son of Abu Talib, the Shaykh of the Banu Hashim. Abu Talib was the uncle and guardian of the Holy Prophet and the person who had brought the Prophet to his house and raised him like his own son. After the Prophet was chosen for his prophetic mission. Abu Talib continued to support him and repelled from him the evil that came from the infidels among the Arabs and especially the Quraysh. According to well-known traditional accounts, 'Ali was born ten years before the commencement of the prophetic mission of the Prophet. When six years old, as a result of famine in and around Mecca, he was requested by the Prophet to leave his father's house and come to the house of his cousin, the Prophet. There he was placed directly under the guardianship and custody of the Holy Prophet. A few years later, when the Prophet was endowed with the Divine Gift of prophecy and for the first time received the Divine Revelation in the cave of Hira', as he left the cave to return to town and his own house he met 'Ali on the way. He told him what had happened and 'Ali accepted the new faith. Again in a gathering when the Holy Prophet had brought his relatives together and invited them to accept his religion, he said the first person to accept his call would be his vicegerent and inheritor and deputy. The only person to rise from his place and accept the faith was Ali and the Prophet accepted his declaration of faith. Therefore, 'Ali was the first man in Islam to accept the faith and is the first among the followers of the Prophet to have never worshipped other than the One God.

**Birth:** He was born in the House of God, the Ka'bah on 13th Rajab 23 years before Hijrah. On the death of 'Abdu l-Muttalib, Abu Talib was appointed the guardian of Muhammad and was charged with the responsibility of bringing him up. Muhammad and 'Ali grew up in the same house. The Prophet was considerably older and he looked after and trained 'Ali with great love and care. The Apostle of Allah said that he and 'Ali were two pieces of the same Nur (Light).

#### Successor and Caliph

According to the Holy Qur'an, Prophets and Apostolic Imams are chosen by Allah and not elected, selected, nominated or appointed by men. 1. When under Divine instructions the Prophet invited forty Arab chieftains and delivered the message of Islam, he proclaimed Ali as his Successor and Caliph. 2. When the Holy Prophet of Islam was returning to Medina after his last pilgrimage to Mecca in 11 AH, he, under Divine instruction, stopped at Ghadir Khumm and in the midst of about 124,000 Muslims, he officially and finally proclaimed 'Ali as his Successor and Caliph. (Besides these two occasions, the Holy Prophet has on hundreds occasions, either directly or indirectly, appointed Ali as his Successor and Caliph.)





## THE CONCEPT OF WILAYATUL FAQIH



### Assessing the relationship between religion and politics

First of all, it is necessary to point out that what we mean here by "religion" is Islam and not any other religion. Therefore, our main concern is "the relationship between Islam and politics". Now that we have clarified this point, it is necessary for assessing the relationship between religion and politics to have a consensus of opinion on the meaning of these two concepts, and point out what we mean by religion and politics. "Politics" in common usage is something loathsome. It is laden with negative connotation linked with deception, ruse, trickery, and fraud. It must be noted, however, that what we mean is something other than this meaning of "politics". Rather, in simple terms, what we mean by "politics" is the "method of governing a country". To be more precise, politics in this discussion means "a method of managing the affairs of society in which both political and spiritual interests of the society are taken into account." Therefore, it is concerned with managing social affairs. By "religion" i.e. Islam, we mean a set of laws, beliefs and values decreed by God for the guidance of mankind and to ensure man's felicity in this world and the hereafter which were conveyed to the people and explained for them by the Prophet of Islam (S) and the purified Imams (a) or might be discovered by the definite ruling of the intellect. After having clarified the meaning of "religion" and "politics", if we want to know whether or not Islam encompasses socio-political affairs, the best thing to do is to refer to Islam itself. If we want to know the viewpoint of Christianity regarding a certain subject though we are not Christians, the logical and correct way is to refer to the Bible in general and the New Testament in particular. Similarly, if we want to identify the status of politics in Islam, we have to refer to the Qur'an, and religious precepts and laws to see whether Islam is concerned with politics and the management of social affairs,

or it only takes care of individual and personal matters. If one says that Islam is not the same as that which the Qur'an says; it is not the same as that which the Prophet of Islam (S) has stated; it is not what the infallible Imams (a) have said, but Islam corresponds with what I say, obviously such an assumption is illogical and inadmissible. If one wants to explore Islam, instead of referring to the Muslims, he has to see what the Qur'an and the Sunnah state in this regard, and not take for granted what certain European or American orientalists say about it or rely on personal interpretation of some verses of the Qur'an and the Sunnah. If someone says that he or she accepts Islam and assumes that Islam is not as the Qur'an has stated and not as the Prophet (S) has preached, this is definitely tantamount to disbelieving Islam. Therefore, in order to know the relationship between Islam and politics, we have to refer to the Qur'an and the Sunnah. In order to clarify the view of Qur'an on this issue, all that we need is to have some knowledge of the Arabic expressions. We do not need to be well qualified in Arabic literature or be experts in the exegesis of the Qur'an and we do not need to study the brief exegesis of the Qur'an, but a general familiarity with the Arabic lexicon will do. A study of the Qur'an will reveal that just as Islam takes care of such issues like individual devotion and morals, it also deals with the affairs of family, living and family relationship, marriage, divorce, trading and transactions, rearing of children, obedience to "those who are vested with authority (ulu'l-amr) debt, mortgage, war and peace, civil law, penal

and criminal laws, international law, and the like. There are numerous verses in the Qur'an and many times more than that of the traditions and narrations related from the Prophet of Islam (S) and the pure Imams (a) that deal with such issues. Given this fact, can we accept the idea that Islam has paid attention to politics and the organization of social relationship, or assume that it dealt only with the individual devotion and morals and with organizing the relation between man and God?! Here are some examples that demonstrate what we have put forward:

The longest verse of the Qur'an is related to money lending and asserts that if you want to lend money to somebody, you have to get written receipt from him in the presence of two witnesses before handing him the money. If no pen and a sheet of paper are available, take something valuable from him as a mortgage which is to be given back to the borrower when he gives back the money he borrowed. Now, can one say that Islam pays no attention to social affairs and the organization of social relations? Marriage and divorce also are examples of social issues. There are numerous verses in the Qur'an about marriage rites and etiquette,<sup>2</sup> divorce rites and etiquette,<sup>3</sup> the rules of payment and acceptance of dower [mahriyyah],<sup>4</sup> the person, whom one is allowed or not allowed to marry,<sup>5</sup> conjugal life,<sup>6</sup> settling family disputes, and others. For example, it states about settling family disputes: "And if you fear a split between the two of them, then appoint an arbiter from his relatives and an arbiter from her relatives. If they desire reconciliation, Allah shall reconcile them. Indeed Allah is all-knowing, all-aware." The question of inheritance is another example of social issues with which the Holy Qur'an "Allah enjoins you concerning your children: for the male shall be the like of the share of two females and if there be [two or] more than two females, then for them shall be two-thirds of what he8 leaves; but if she be alone, then for her shall be a half." Another social issue is civil war which may take place at any time. In this regard, the Noble Qur'an states: "If two groups of the faithful fight one another, make peace between them. *To be continued in the next issue*

### Why do we think about God and learn ways of knowing the Creator of the universe?

1. The Love to be informed about and know the world is deep inside every one of us. We all want to know, in truth: Did this elevated heaven, with its beautiful stars, this extensive earth, with its heart-rendering views; these various creatures; beautiful birds; various kinds of fish, the seas and flowers; the blossoms, plants, abundant trees, whose tops reach towards the heavens; did all of these things come into being of their own free will or were all of these wonderful forms painted by an expert, a powerful painter? Beyond all of this, the first question which comes to mind for all of us is: Where did we come from? Where are we? Where are we going? If we know the answers to these three questions, how happy will we be! That is, if we know where our life began and where it will finally end and what duties we have now, our searching spirit tells us: you must not sit quietly until the answers come. It often happens that in an automobile accident, a person is injured and becomes unconscious and for his treatment, they take him to a hospital. When his condition has improved a bit, and when he awakens, the first thing which he asks of those around him is, "Where am I? Why did you bring me here? When can I leave here?" All of these questions show that a person cannot remain indifferent and not ask these questions. Thus, the first thing which sends us looking for God and understanding of the creation of the world of existence is our very thirsty spirit of search.

2. A sense of thankfulness Pretend that you have been invited to a very important affair and all means of convenience have been provided for you but, because you have been invited through your brother, you do not know the host well. The first thing you will want to do when you enter the gathering is to find the host to thank him. When we look at this widespread created world and the multiple blessings which have been provided for us: eyes which see, ears which hear, sufficient intelligence, various physical and psychological abilities, various means for living and for earning our livelihood, we automatically begin to think about trying to know He Who has

given us all of these blessings and even though He does not need our livelihood, we automatically begin to think about trying to know He Who has given us all of these blessings and even though He does not need any thing from us.

3. The bond between things to our benefit and things to our harm with this example Pretend that we are going on a journey and we reach a cross-road in which there is a great deal of commotion. Everyone warns us not to stop at this cross-road because there is great danger there. Each group invites us to go its way. One group says, "The best way is to go east." Another says, "Go West. It is the best road." The third group invites us to a road or a way which is between the other two, saying, "This is the only way of saving yourself from danger and reaching your home safely. This is the way that will give you happiness and security and be a place of refuge for you." Would we allow ourselves to choose a way without study? Will our mind allow us to stop there and not choose any way? Clearly not. Rather, our mind and our wisdom tells us to begin immediately to study and research, to listen to the words of each group carefully and accept whichever way has the most correct signs, speaks the truth and has convincing reasons for taking that way. Having assured ourselves of the right way, we take it and move forward. In life in this world, also, we have such a condition. Different religions and schools of thought invite us to take their way, but as our fate, our fortune and misfortune, our progress and backwardness depends upon our study and making the best choice, we are obliged to think about this and prevent ourselves from falling into misfortune, corruption and difficulties. This is yet another reason which invites us to search for the Creator of the world. The Holy Qur'an says: "So give good tidings to my servants, those who listen to the sayings and follow the best of it..." (39: 18)

### Think and Answer

1. Other than what your mother and father have told you about God, have you seriously thought about Him?
2. Can you say what the difference is between 'searching for God' and 'knowing God'?
3. Have you ever felt a deep sense of spiritual love for God when you have whispered your prayers to Him?

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

In many Madrasahs there is no formal curriculum, or just a basic one and children of different age groups are often taught together. Teachers often just have a simple qualification, for example they have graduated from a Madrasah, or they are the Imam (religious leader) of the mosque. The students in this type of Madrasah are also likely to be students who go to mainstream state schools. The institution of the Madrasah has played a key part in continuing the faith of Islam, especially in the younger generation. It has developed countless scholars and teachers who have helped to nurture and foster the spirit of Islam. Children from as young as five learn to read the Qur'an, and learn about: Islamic History, Akhlaq (Manners and Etiquettes), Hadith (Traditions of the prophet and his House holds), Fiqh (Basic Islamic Rulings) and much more. In many cases this is where children complete Hifidhu (the memorization of short Suras). The Madrasah system has survived in part through the efforts of pious Muslims over hundreds of years. This same institution is now facing fresh challenges. It now has to help give its current and future students the skills and insights they need to help them face the modern and complex world. The objective of this information is to help mosque management committees consider what a Madrasah education system should have so it can produce wholesome and well-rounded students.

**The philosophy and mission of the Madrasah**

You need to have a mission, objective and philosophy for the Madrasah. This will help to bind the teaching staff, management and pupils of the Madrasah together. The Madrasah has never been isolated from any form of learning. So it should co-exist with other Madrasahs, secular educational institutions, academics and child learning/teaching experts. Try to have a vision for children and young people that takes in all aspects of their personal development and role in society. At the heart of the vision should be the need to nurture tolerance, conscientiousness, and devotion to one's faith. The vision also has to acknowledge that the Madrasah with parents and the community at large has a crucial part to play in fostering these attributes in the pupils

**Important partnerships**

For the Madrasah to be successful you need a good parent student- teacher partnership. This three-way approach is vital if the Madrasah is to pass on the necessary qualities to students. It is difficult for students if they see different sets of values and behaviours at school, at home, in Islamic centres or Madrasahs, and generally around them. Therefore, all the parties must work together. They must pass on their expectations (those of the parents and teachers) to students with clarity and consistency. They must help mould students' behaviour both at home and at the Madrasah.

**Madrasah time**

Remember that children already spend a full day at school especially if you plan to run classes after school during week days. Leaving a gap before the Madrasah starts will help children recharge their batteries and freshen up. When deciding how long the Madrasah class will last remember that it is important to keep students' attention as well as to cover certain material during a set time.

**Subjects offered**

The following subjects could be offered, depending on the type and abilities of teachers at the Madrasah. It is important to use written-down and tested guideline and syllabuses when delivering these subjects. We will try to include innovative syllabuses and methods in future volumes of this handbook.

1. Quran: The teaching of the Arabic alphabet, particularly with the correct pronunciation, is Important. Depending on the pupils' level of ability the science of pronunciation (Tajweed), Memorizations (Hifidhu), and understanding the meaning of the Quran (Tafseer) should be taught. **See Next Issue**

**Affective Muslim.***From previous issue..***Analyze your time****2) Cut back unproductive demands!:**

Hopefully, after recording our time, a sad realization will dawn upon us, and that is, there's a lot that we can cut down on. For example: Do we really need to spend that hour in the cafe in the morning, or is it just better to make some coffee at home and read e-mails at the same time? Do we really need to spend 2 hours every day just flicking through TV channels or internet sites or can we cut down from that time? (Note: Please don't cut back time for Allah! For example, in order to 'save' time, some people will not go to the mosque to pray. That's not an unproductive demand to cut down on, that's an essential demand which we better keep, so please don't touch the religious stuff! We're already guilty of not giving enough time to them and we shouldn't use excuses to make it worse)

**3) Aim to complete tasks in large chunks of time!:**

Isn't it annoying when you are working really hard on something, and you really get into it (sometimes called being in 'The Zone'), only to be interrupted by a phone call or an e-mail or text alert?! This third tip basically says that you should try to block off time in large chunks (some people suggest that 90 minutes is the Maximum they can concentrate at one time, but that's 90 minutes of uninterrupted time). This technique will help you achieve much more by doing less, simply because you're more focused on one task at a time. Doing one task in an hour, will end up taking you 4 hours if you are interrupted every 10-15 minutes.

**7 spiritual habits to be developed**

You should aim to develop the following 7 Spiritually Productive activities into habits so that you can hopefully continue benefitting from them throughout your life. **To be continued**

**Imam Ali (as) said**

*When asked on the unity of Allah and his justice; Unity means that you do not subject Him to the limitation of your Imagination, and justice means that you should not lay any blame on Him*

**Contentment Of Imam Ali (a.s)**

Comfort-loving people increase the necessities of life so much that a drop becomes a sea. On the other hand Ali (a.s) reduced the necessities of life to such an extent that the sea was reduced to a cup. All the necessities of life were so less that lesser than it is not possible. He was content with whatever came his way and thanked the Almighty. The desire to hoard or save anything never arose. He never stored anything more than was needed. The thought of tomorrow never bothered him, neither was he aggrieved at what was happening that day. During the time of his caliphate he had control over the Islamic wealth. At this time also Ali was the same. He still ate the same barley bread soaked in salted water, wore the same patched dress, sat on the ground created by Allah and the same broken sack was Ali's seat. Whatever share of stipend he received from the public treasury he gave it all away to the destitutes and the needy people. Then he relied on the Almighty and maintained self-control. He was only trying to have just sufficient strength to enable him to survive and always strived to gain the pleasure of Allah. The minimum needed for life was maximum for Ali. He remained hungry often through two meal times. Never asked anyone for anything. Always obtained livelihood through hard work. Never complained to Allah. He was happy in whatever condition

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**فقه الصوم****One: Intention during fasting.**

Fasting is an act of worship, it is incumbent to make intention in order to implement Allah's order, this is what is called Niyyat. Hence, it is recommended for a person to reinstate Niyyat every night so that he or she can fast the next day of the holy month of Ramadan, though it is better to make intention of fasting the whole month at the night of the beginning of the month.

**Two: Laws regarding fasting**

Among the compulsory acts and annually program which contribute to the development of a practical ideal Muslim is fasting. Fasting is a state of refraining from particular activities as a result of obeying Allah's commands, this situation commences at dawn until night

**Three: It is permissible**

It is permissible to whoever is fasting to make intention in the night to fast the next day, it is better also to make intention of fasting the whole month of Ramada on the first night of the commencement of the holy month.

**Four: It is not compulsory**

It is not compulsory to utter the intention verbally, it is sufficient only to intend the refraining from all unlawful activities that invalidate fasting, for the whole day from dawn to night to implementing Allah's commands