



Islam in General

Author

Some Islamic Writers

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Martyrdom in the Way of Truth



Al-Imam al-Husayn (a.s) was a man of faith and action. During nights, he worshipped Allah in privacy while during the day he worked hard and guided the people. He was constantly mindful of the poor and the needy, and he used to visit them and cheer them up. He used to tell his followers: "Be always in touch with the needy, for Allah does not love the arrogant".

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Al-Imam al-Husayn (a.s) always helped the poor as much as he could. at night he would carry sacks of food to the houses of the poor and leave them near the doors. He worked hard to eradicate poverty, establish justice and acquaint the people with Allah.

During the time of al-Imam al-Husayn a tyrant called Yazid became the ruler. Yazid called himself the successor of Muhammad (s.a.w) but this was a lie. He used to spend the income of the Islamic realm on drinking, gambling and wild parties. Public wealth was wasted for supporting his regime and the rights of the poor were trampled upon. in this way he totally scorned the instructions of Islam.

When Yazid became ruler of the Muslims he immediately demanded al-Imam al-Husayn (a.s) to recognise him as the ruler and accept his leadership; but al-Imam al-Husayn (a.s) was the true successor of Prophet Muhammad (s.a.w) and could not accept and endorse the leadership of an oppressor. He began to enlighten and awaken the people about Yazid and exhorted them to dissociate from him. He would tell them:

"Do you not see that the truth is being trampled upon and the falsehood and oppression are prevailing? in such conditions, a muslim must be ready for martyrdom in defence of the right. Martyrdom and self-sacrifice for the sake of truth is victory and success, while life with the oppressors is no more than shame and disgrace."

At that time the people of kufa (Iraq) were loving followers of al-Imam Ali (a.s) who had been suffering at the hands of Yazid and his father Mu'awiyah. they invited al-Imam al-Husayn (a.s) to Kufa to lead them against Yazid and his wicked rule. Al-Imam al-Husayn (a.s) had indeed decided to rise up and fight, and so he accepted the invitation and set off for kufa. When the Imam (a.s) and his followers were near Kufa, they were met by Yazid's troops. the troops wanted to arrest al-Imam al-Husayn (a.s) and his followers and take them to Yazid. the Imam (a.s) told them:

"Never will I accept disgrace and surrender to Yazid, Death for me is superior to disgrace and I am ready to defend Islam and the Muslims until I am Martyred."

At a place called Karbala al-Imam al-Husayn (a.s), his family and helpers were surrounded by Yazid's troops. the Imam (a.s) and his followers stood firm as they fought against the thousands of troops of Yazid. Finally, on 10th Muharram, 61 AH (the day we call Ashura) they were martyred.

Al-Imam al-Husayn (a.s) and his followers were martyred, but they did not submit to injustice and oppression. they defended Islam and the Muslims.

With their blood they saved Islam and the Qur'an from the danger of annihilation at the hands of Yazid. Al-imam al-Husayn (a.s) fought against oppression and defended the religion of Islam, and by doing so, he taught the world the greatest lesson on freedom and righteousness. For this reason we call al-Imam al-Husayn (a.s) "Sayyid al-Shuhada" which means lord of the martyrs. Now the turn has come for us to safeguard and defend Islam. We must shoulder this magnificent responsibility.

Protecting Religion

The day of Ashura is a glorious day for truth and freedom. Ashura is a model for every day of our lives, and the martyres of that day are the forerunners and teachers for all the martyrs in the way of truth.

One of the self sacrificing young men of that day was called Wahab. He too gave his life for his Imam (a.s) and for the true teachings of the Qur'an, and provided a lesson on martyrdom to all sincere youths of all times and places. Wahab was in his tent when his mother entered. She was obviously flustered and nervous; she said to her son:

"Wahab! what are you waiting for? Don't you know that Yazid's forces have surrounded your Imam (a.s)? Rise and defend your Imam (a.s). Rise and defend the Qur'an, freedom and honour. If you want me to be happy and pleased with you, rise and give your blood for the sake of your religion." Wahab was already busy putting on his clothes and armour for the battlefield. He quickly finished and made his farewells to his mother and to his young wife. He ran to the battlefield with the permission of al-Imam al-Husayn (a.s).

Wahab fought like a valiant lion and his sword fell on the heads of the enemy like lightning. But the day was hot and soon he became more thirsty and tired. He withdrew from the battle to rest for a while, and seeing his mother standing and watching the battle alongside one of the tents, he rushed to her side. She kissed the bleeding face of her son, and said:

"My son, I was watching you, but rest is not permissible. Our Imam's (a.s) helpers are few; return to the battlefield and either defeat the enemy or be martyred in the presence of your Imam (a.s). Only in this case I will be content with you and pray for you. Go now, my brave son."

With this encouragement, and after seeing his mother and wife, just once more for the last time, Wahab returned to the battlefield with an ardent desire for martyrdom. An enemy sword fell on his arm and wounded him. Watching from afar, his mother let out an involuntary

groan. She picked up a stick and hurried to defend her son. Wahab's young wife also saw what had happened and she too rushed off to help him. She arrived at his side to find him lying, with blood spurting from his deep wound.

Wahab's wife wanted only to defend her husband and play her part in defending the religion. While taking care of her wounded husband, she too was attacked by the enemy troops and was martyred.

Defending Islam and the Qur'an is obligatory on both men and women. When necessary, Muslim women must learn shooting and other techniques of warfare. they must learn first aid and the art of nursing and attending on the injured. they are to be ever vigilant guardians of the Islamic homelands and honour.

In Iran, the brave Muslim women in Islamic Hijab (dress) followed the instructions of their great leader and took part in the demonstrations that freed the country. these freedom-loving women wearing their modest Islamic dress entered decisively into arena, and with the cry of Allahu Akbar on their lips they toppled down the imperial palace itself.

These Muslim women, following the instructions of Islam and observing Islamic Hijab in accordance with the Islamic teachings, cooperated with the men and delivered their country from the grip of traitors. Today, the Muslim women of Iran are playing an important role in all the organizations of the country.

These are the women who raised in the environment of Islam. Islam wants women to be veiled, to wear plain clothes in public, to keep their beauty and their adornments for their husbands and families, to avoid unnecessary contacts with men who are not mahram (with whom marriage is not permitted) and to maintain in this way their dignity and respect.

Allah tells us in the Qur'an that the believing women must not gaze at men who are not mahram and must hide from their bodies and hair. the women brought up in Islamic environment can grow spiritually and turn into brave defenders of Islam, the Qur'an, dignity and honour. they can play an important role in freeing and developing the great Islamic nation.

Prayer for Noble Ethics and God-pleasing Acts
I Take Refuge in Allah from the Stoned Satan.
In Name Of Allah the Source Of Mercy To All Of Creation;
The Source Of the Mercy To the Believing Congregation.
Oh Allah! Bless Muhammad's Soul,
And Rain Down Peace On His Household.
On Allah!

Inspire Me With Piety, Most God Conscious Fear.
Make My Speaking A Guidance, Moving, and Clear.
And Employ Me in Work Most Pleasing To You.
Make Me Successful in All That I do.
And Each Goal I accomplish, Make It Be Just For You.
And Your Mission Of Mercy; Holy, and True.
Oh Allah!
Make Me Walk, and then Run On A Most Model Path;
Live, and Die in Your Nation, Away from Your Wrath.
Oh Allah! Bless Muhammad's Soul,
And Rain Down Peace On His Household.
Make Me Enjoy Moderation, Like Your Most Righteous Slave.
Make Me One Of the People Who Does Not Misbehave;
Whose Lives Are A Proof That Your Way Is the Best;
Who Worship the Truth, and Pass Every Test.
Give Me Ultimate Victory, At the Place Of Return.
Make Me Safe from the Ambush, from Sin Let Me Turn.
Oh Allah!
Take from My Soul What Will Make It Most Pure,
And Leave What Will Make It Most Righteous, and Sure.
For If You Don't Keep It, My Soul Wont Endure.
Oh Allah!
When I am Depressed, and in Sorrow, and Grief,
Turn My Mind To My Blessings, and Give Me Relief.
When I Am Deprived, in An Impoverished State,
Be My Foraging Ground, and My Poorness Abate.
When Deeply Afflicted I Cry Out For Your Aid.
For You have What Is Lost, Trough You It's Repaid.
You Can Reform What's Corrupt; What's Not Good Upgrade.
And When You Oppose Those Who Have Gone Renegade,
You Can Cause Revolution; and Those Rebels Degrade.
So Show kindness To Me With Well Being Before Affliction;
Wealth Before Asking, Freedom Before Addiction;
Most Righteous Guidance Before I'm Astray;
Excellent Guidance, and Make Me Obey.
Shame Me Not in Folks Eyes, My Faults On Display.
Make Noble My Face On That Most Dreadful Day.
Oh Allah! Bless Muhammad's Soul,
And Rain Down Peace On His Household.

Who can be the Prophet's Successor?

The passengers of this aeroplane have boarded, but the pilot hasn't come yet. It seems he has fallen sick and is unable to come.

Who will be put in his place to fly the passengers to their destination? One of the passengers?

... the Stewardess? ... A passer-by? ... Who?

Will they select someone to take the place of the pilot who doesn't have the awareness and vision of this skill? Would the passengers have confidence in him? Would they fly with him? Who can become the pilot's replacement?

Definitely it must be someone who knows how to fly a plane and has the "insight and awareness" of this skill. Now, with regard to this example, can you say: Who can be the "Imam"?

Who can be the Prophet's replacement?

How must the Prophet's replacement be?

Can someone who doesn't have the vision and awareness to guide the people, be the Prophet's replacement? Is someone who doesn't know the rules of religion properly, who sins and makes mistakes, be worthy of successorship?

Would people have confidence in him? Who knows better which person is capable of succeeding the Prophet?...God, or the people? Of course, God knows better and that is why He appoints the capable person to be the Prophet's replacement and orders the Prophet to place his divine vision and awareness at his successor's disposal. the Prophet acts according to God's command and picks the person out to be his successor and introduces him to the people as such.

The successor of a Prophet is called an "Imam".

The Prophet, according to God's command, selects an honest and trustworthy person to be his successor and to perform his tasks after him. The Imam is a trustworthy and honest person selected by God for Imamate and Leadership of Mankind. the Prophet, according to god's

command, introduces this person so that by words and deeds he guides mankind towards God, and the people take example from him and follow him in the way they live their lives.

The Prophet, with the permission of God, places his vision, knowledge and awareness at the disposal of his successor for him to correctly lead and guide the people. The Imam knows the laws and instructions of religion (as God and the Prophet have taught him), and communicates this to the people. The Imam, like the Prophet, is a perfect example of religion and acts perfectly in accordance with religious instructions.

The Imam, like the Prophet, sees the ugliness and foulness of sin and because of this vision and awareness he never commits sins, rather he is disgusted by them. Because the Imam, like the Prophet, commits no sins and makes no mistakes, people have confidence in him and are able to follow his words and actions.

The Imams (twelve Imams) are all infallible. This means that:

They commit no sin, they are perfectly honest and trustworthy, and they fully and correctly communicate the laws and instructions of religion to the people. (That is, they never make mistakes or forget anything).

Nahjul Balagha : Sayings of Imam Ali (a.s.)

In the name of Allah, the Compassionate, the Merciful
Salaam alaikum wa rahmatullah my brothers and sisters,
I was looking for something else yesterday, and I stumbled upon this wonderful sermon of Imam Ali (as). What a guide for our lives!!

Somebody requested Imam Ali to advise him how to lead a useful and sober life. Imam Ali thereupon advised him thus: "Do not be among those people who want to gain good returns without working hard for them, who have long hopes and keep on postponing repentance and penance, who talk like pious persons but run after vicious pleasures. Do not be among those who are not satisfied if they get more in life and are not content if their lot in life's pleasures is less (they are never satisfied), who never thank Allah for what they get and keep on constantly demanding increase in what is left with them;

who advise others to such good deeds that they themselves refrain from; who appreciate good people but do not follow their ways of life; who hate bad and vicious people but follow their ways of life; who, on account of their excessive sins hate death but do not give up the sinful ways of life; who, if fallen ill, repent their ways of life and on regaining their health fearlessly readopt the same frivolous ways;

who get despondent and lose all hopes, but on gaining health, become arrogant and careless; who, if faced with misfortunes, dangers or afflictions, turn to Allah and keep on beseeching Him for relief and when relieved or favoured with comfort and ease they are deceived by the comfortable conditions they found themselves in and forget Allah and forsake prayers; whose minds are allured by day dreams and forlorn hopes and who abhor to face realities of life; who fear for others the enormous repercussions of vices and sins but for their own deeds expect very high rewards or very light disciplinary actions. Riches make such people arrogant, rebellious and wicked, and poverty makes them despondent and lethargic. If they have to work, they work lazily and if they put up a demand they do it stubbornly.

Under the influence of inordinate cravings, they commit sins in quick succession and keep on postponing repentance. Calamities and adversities make them give up the distinguished characteristics of Muslims (patience, hope in future and work for improvement of circumstances). they advise people with narration's of events and facts but do not take any lesson from them. they are good at preachings but bad at practice, therefore they always talk of lofty deeds but their actions belie their words. they are keen to acquire temporal pleasures but are careless and slow to achieve permanent (Divine) benefits. they think good for themselves the things which are actually injurious to them and regard harmful the things which really benefit them. they are afraid of death but waste their time and do not resort to good deeds before death overtakes them.

the vices which they regard as enormous sins for others, they consider as minor shortcomings for themselves. Similarly, they attach great importance to their obedience to the orders of Allah and belittle similar actions in others. therefore, they often criticize others and speak very highly of their own deeds. they are happy to spend their time in society of rich persons, wasting it in luxuries and vices but are averse to employing for useful purposes in company of the poor and pious people: they are quick and free to pass verdicts against others but they never pass a verdict against their own vicious deeds. they force others to obey them but they never obey Allah. they collect their dues carefully but never pay the dues they owe. they are not afraid of Allah but fear powerful men".

Your sister, Zainab

Lessons from Karbala

Accept all physical pressure and pain
always on our true faith we steadfastly remain
Battle begun unjustly by oppressors
brave Husain till the end tried to guide aggressors

Combine with words, when necessary, more swords
consolidate speech, if it fails, with spears against stubborn warlords

Differentiate, by trial, true faithful from false claimants
devilish lovers of worldly pleasures rejected as remnants
Expose true identity of governing tyrant
evil Umayyad family who ruled as if invincible giant
Face bravely and fight fiercely transgressors
fondly taught Islam's Prophet to Husain, the True Successor

Gandhi and other freedom fighters won independence
greatly inspired by Husain's unforgettable resistance
Honour, self-respect, self-determination
husain's call to humanity till world's termination
Invite, instruct, instill in all mankind godly values
indeed such were Islam, Prophet's(s) and his family's views

Job in life is to perform God-given task
judge results by Godly standards, questions don't ask.
Keep your debt-book clean owe nothing from anyone
king of martyrs refused to meet His Lord having hurt someone
Ladies in captivity bravely spread Karbala's message
lightning and thunderous words hastened tyrants downward passage

Martyrdom preferable to life of humiliation under evil-doers
military might never frightens brave good-doers
Never despair in struggle against falsehood by small quantity
numbers matter less with sterling quality
Objectives of uprising declared publicly at all stages
opportunities utilized maximally for sacred rage

Perseverance on truth till the last breath
persistent refusal to surrender evil till death
Unending support to Godly Leader's advice
untiring struggle against ungodly army's stance.
Victory of holy blood over blade of sword
vanquishing might with right, brawn with brain, sword with word

Warriors of truth participated from all ages, race, class & sanctuaries
winners in war, those whose message alive over centuries

Xtra power & position corrupt ungodly human
extravagance, lifestyle of immature Man
Yield total person & possessions to God's pleasure
youth engage in holy war, not in temporary leisure.

Zealous to die for truth, virtue, Laws of God
zest of life is to love God & live for God.

Hadith and Ayat Of the Day

The Prophet(SAW) said: the gates of Paradise are not opened but on two days, Monday and Thursday, and then every servant (of Allah) is granted pardon who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. and it would be said: Look towards both of them until there is reconciliation; look towards both of them until there is reconciliation; look towards both of them until there is reconciliation. in the hadith of Suhayl the words are: (Those would not be granted pardon) who boycott each other. (Narrated By Abu Huraira (Ra) in Hadith Book by Imam Muslim)

O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.
(QURAN:62:9)

And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful. (62:10)

Summary Of the Effect Of Sins

ONE :

The Prevention of Knowledge: Knowledge is a light, which Allaah throws into the heart, and disobedience extinguishes this light. Imaam Shaafi'ee said: I complained to Wakee' about the weakness of my memory So he ordered me to abandon disobedience and informed me that the knowledge is light and that the light of Allah is not given to the disobedient

TWO :

The Prevention of Sustenance: Just as Taqwaa brings about sustenance, the abandonment of Taqwaa causes poverty. there is nothing, which can bring about sustenance like the abandonment of disobedience.

THREE :

The prevention of obedience (to Allah). If there were no other punishment for sin other than that it prevents one from obedience to Allah then this would be sufficient.

FOUR :

Disobedience weakens the heart and the body. Its weakening the heart is something which is clear. Disobedience does not stop weakening it until the life of the heart ceases completely.

FIVE :

Disobedience reduces the lifespan and destroys any blessings. Just as righteousness increases the lifespan, sinning reduces it.

SIX :

Disobedience sows its own seeds and gives birth to itself until separating from it and coming out of it becomes difficult for the servant.

SEVEN :

Sins weaken the hearts will and resolve so that the desire for disobedience becomes strong and the desire to repent becomes weak bit by bit until the desire to repent is removed from the heart completely.

EIGHT :

Every type of disobedience is a legacy of a nation from among the nations which Allah Azzawajall destroyed. Sodomy is a legacy of the People of Lot, taking more than one's due right and giving what is less is a legacy of the People of Shu'ayb, seeking greatness in the land and causing corruption is a legacy of the People of Pharaoh and pride/arrogance and tyranny is a legacy of the People of Hud. So the disobedient one is wearing the gown of some of these nations who were the enemies of Allah.

NINE :

Disobedience is a cause of the servant being held in contempt by his Lord. Al-Hasan al-Basree (rh) said: they became contemptible in (His sight) so they disobeyed Him. If they were honourable (in His sight) He would have protected them. Allah the Exalted said: and whomsoever Allah lowers (humiliates) there is none to give honour. [Hajj 22:18]

TEN :

The ill effects of the sinner fall upon those besides him and also the animals as a result of which they are touched by harm.

ELEVEN :

The servant continues to commit sins until they become very easy for him and seem insignificant in his heart and this is a sign of destruction. Every time a sin becomes insignificant in the sight of the servant it becomes great in the sight of Allah. Ibn Mas'ood (ra) said: indeed, the believer sees his sins as if he was standing at the foot of a mountain fearing that it will fall upon him and the sinner sees his sins like a fly which passes by his nose so he tries to remove it by waving his hand around. [Bukhaaree]

TWELVE :

Disobedience inherits humiliation and lowliness. Honour, all of it, lies in the obedience of Allah. Abdullaah ibn al-Mubaarak said: I have seen sins kill the hearts. and humiliation is inherited by their continuity the abandonment of sins gives life to the hearts and the prevention of your soul is better for it.

THIRTEEN :

Disobedience corrupts the intellect. the intellect has light and disobedience extinguishes this light. When the light of the intellect is extinguished it becomes weak and deficient.

FOURTEEN :

When disobedience increases, the servant's heart becomes sealed so that he becomes of those who are heedless. the Exalted said: But no! A stain has been left on their hearts on account of what they used to earn (i.e. their actions) [Mutaffifeen 83:14]

FIFTEEN :

Sins cause the various types of corruption to occur in the land. Corruption of the waters, the air, the plants, the fruits and the dwelling places. the Exalted said: Mischief has appeared on the land and the sea on account of what the hands of men have earned; that He may give them a taste of some of (the actions) they have done, in order that they may return. [Rum 30:41]

SIXTEEN :

The disappearance of modesty which is the essence of the life of the heart and is the basis of every good. Its disappearance is the disappearance of all that is good. It is authentic from the Messenger (sas) that he said: Modesty is goodness, all of it [Bukhaaree and Muslim] A Poet said: and by Allah, there is no good in life or in the world when modesty goes.

SEVENTEEN :

Sins weaken and reduce the magnification of Allah, the Mighty in the heart of the servant.

EIGHTEEN :

Sins are the cause of Allah forgetting His servant, abandoning him and leaving him to fend for himself with his soul and his shaytaan and in this is the destruction from which no deliverance can be hoped for.

NINETEEN :

Sins remove the servant from the realm of Ihsaan (doing good) and he is prevented from (obtaining) the reward of those who do good. When Ihsaan fills the heart it prevents it from disobedience.

TWENTY :

Disobedience causes the favors (of Allah) to cease and make His revenge lawful. No blessing ceases to reach a servant except due to a sin and no retribution is made lawful upon him except due to a sin. Ali (ra) said: No trial has descended except due to a sin and it (the trial) is not repelled except by repentance. Allah the Exalted said: Whatever misfortune afflicts you then it is due to what your hands have earned and (yet) He pardons many [Shura 42:30]

And the Exalted also said: That is because never will Allah change the favour He has bestowed on a people until they change what is with themselves [Anfaal 8:53]

Ninty Nine Names Of Allah

1. Allah:

He who has the Godhood which is the power to create the entities.

2. Ar-Rahman:

The One who has plenty of mercy for the believers and the blasphemers in this world and especially for the believers in the hereafter.

3. Ar-Rahim:

The One who has plenty of mercy for the believers.

4. Al-Malik:

He, the Exalted, His Existence is obvious by proofs and He is clear from the delusions of attributes of bodies. the One with the complete Dominion, the One Whose Dominion is clear from imperfection.

5. Al-Quddus:

The One who is pure from any imperfection and clear from children and adversaries.

6. As-Salam:

The One who is free from every imperfection.

7. Al-Mu'min:

The One who witnessed for Himself that no one is God but Him. and He witnessed for His believers that they are truthful in their belief that no one is God but Him.

8. Al-Muhaymin:

The One who witnesses the saying and deeds of His creatures.

9. Al-Aziz:

The Defeater who is not defeated.

10. Al-Jabbar:

The One that nothing happens in His Dominion except that which He willed.

11. Al-Mutakabbir:

The One who is clear from the attributes of the creatures and from resembling them.

12. Al-Khaliq:

The One who brings everything from non-existence to existence.

13. Al-Bari':

The Creator who has the Power to turn the entities.

14. Al-Musawwir:

The One who forms His creatures in different pictures.

15. Al-Ghaffar:

The One who forgives the sins of His slaves time and time again.

16. Al-Qahhar:

The Subduer who has the perfect Power and is not unable over anything.

17. Al-Wahhab:

The One who is Generous in giving plenty without any return. He is everything that benefits whether Halal or Haram.

19. Al-Fattah:

The One who opens for His slaves the closed worldly and religious matters.

20. Al-'Alim:

The Knowledgeable; the One nothing is absent from His knowledge.

21. Al-Qabid and 22. Al-Basit:

The One who constricts the sustenance by His wisdom and expands and widens it with His Generosity and Mercy.

23. Al-Khafid and 24. Ar-Rafi':

The One who lowers whoever He willed by His Destruction and raises whoever He willed by His Endowment.

25. Al-Mu[^]iz and 26. Al-Muthil:

He gives esteem to whoever He willed, hence there is no one to degrade Him; and He degrades whoever He willed, hence there is no one to give Him esteem.

27. As-Sami':

The One who Hears all things that are heard by His Eternal Hearing without an ear, instrument or organ.

28. Al-Basir:

The One who Sees all things that are seen by His Eternal Seeing without a pupil or any other instrument.

29. Al-Hakam:

He is the Ruler and His judgment is His Word.

30. Al-Adl:

The One who is entitled to do what He does.

31. Al-Latif:

The One who is kind to His slaves and endows upon them.

32. Al-Khabir:

The One who knows the truth of things.

33. Al-Halim:

The One who delays the punishment for those who deserve it and then He might forgive them.

34. Al-'Azim:

The One deserving the attributes of Exaltment, Glory, Extolement, and Purity from all imperfection.

35. Al-Ghafur:

The One who forgives a lot.

36. Ash-Shakur:

The One who gives a lot of reward for a little obedience.

37. Al-^Aliyy:

The One who is clear from the attributes of the creatures.

38. Al-Kabir:

The One who is greater than everything in status.

39. Al-Hafiz:

The One who protects whatever and whoever He willed to protect.

40. Al-Muqit:

The One who has the Power.

41. Al-Hasib:

The One who gives the satisfaction.

42. Aj-Jalil:

The One who is attributed with greatness of Power and Glory of status.

43. Al-Karim:

The One who is clear from abjectness.

44. Ar-Raqib:

The One that nothing is absent from Him. Hence it's meaning is related to the attribute of Knowledge.

45. Al-Mujib:

The One who answers the one in need if he asks Him and rescues the yearner if he calls upon Him.

46. Al-Wasi[^]:

The Knowledgeable.

47. Al-Hakim:

The One who is correct in His doings.

48. Al-Wadud:

The One who loves His believing slaves and His believing slaves love Him. His love to His slaves is His Will to be merciful to them and praise them: Hence it's meaning is related to the attributes of the Will and Kalam (His attribute with which He orders and forbids and spoke to Muhammad and Musa -peace be upon them- . It is not a sound nor a language nor a letter.).

49. Al-Majid:

The One who is with perfect Power, High Status, Compassion, Generosity and Kindness.

50. Al-Ba[^]ith:

The One who resurrects His slaves after death for reward and/or punishment.

51. Ash-Shahid:

The One who nothing is absent from Him.

52. Al-Haqq:

The One who truly exists.

53. Al-Wakil:

The One who gives the satisfaction and is relied upon.

55. Al-Matin:

The One with extreme Power which is un-interrupted and He does not get tired.

56. Al-Waliyy:

The Supporter.

57. Al-Hamid:

The praised One who deserves to be praised.

58. Al-Muhsi:

The One who the count of things are known to him.

59. Al-Mubdi':

The One who started the human being. That is, He created him.

60. Al-Mu[^]id:

The One who brings back the creatures after death.

61. Al-Muhyi:

The One who took out a living human from semen that does not have a soul. He gives life by giving the souls back to the worn out bodies on the resurrection day and He makes the hearts alive by the light of knowledge.

62. Al-Mumit:

The One who renders the living dead.

63. Al-Hayy:

The One attributed with a life that is unlike our life and is not that of a combination of soul, flesh or blood.

64. Al-Qayyum:

The One who remains and does not end.

65. Al-Wajid:

The Rich who is never poor. Al-Wajd is Richness.

66. Al-Majid:

The One who is Majid.

67. Al-Wahid:

The One without a partner.

68. As-Samad:

The Master who is relied upon in matters and reverted to in ones needs.

69. Al-Qadir:

The One attributed with Power.

70. Al-Muqtadir:

The One with the perfect Power that nothing is withheld from Him.

71. Al-Muqaddim and 72. Al-Mu'akhkhir:

The One who puts things in their right places. He makes ahead what He wills and delays what He wills.

73. Al-'Awwal:

The One whose Existence is without a beginning.

74. Al-'Akhir:

The One whose Existence is without an end.

75. Az-Zahir:

The One that nothing is above Him and nothing is underneath Him, hence He exists without a place.

76. Al-Batin:

He, the Exalted, His Existence is obvious by proofs and He is clear from the delusions of attributes of bodies.

77. Al-Wali:

The One who owns things and manages them.

78. Al-Muta'ali:

The One who is clear from the attributes of the creation.

79. Al-Barr:

The One who is kind to His creatures, who covered them with His sustenance and specified whoever He willed among them by His support, protection, and special mercy.

80. At-Tawwab:

The One who grants repentance to whoever He willed among His creatures and accepts his repentance.

81. Al-Muntaqim:

The One who victoriously prevails over His enemies and punishes them for their sins. It may mean the One who destroys them.

82. Al-[^]Afuww:

The One with wide forgiveness.

83. Ar-Ra'uf:

The One with extreme Mercy. the Mercy of Allah is His will to endow upon whoever He willed among His creatures.

84. Malik Al-Mulk:

The One who controls the Dominion and gives dominion to whoever He willed.

85. Thul-Jalal wal-Ikram:

The One who deserves to be Exalted and not denied.

86. Al-Muqsit:

The One who is Just in His judgment.

87. Aj-Jami:

The One who gathers the creatures on a day that there is no doubt about, that is the Day of Judgment.

88. Al-Ghaniyy:

The One who does not need the creation.

89. Al-Mughni:

The One who satisfies the necessities of the creatures.

90. Al-Mani^:

The Supporter who protects and gives victory to His pious believers. Al-Mu'tiy the Withholder.

91. Ad-Darr and 92. An-Nafi^

The One who makes harm reach to whoever He willed and benefit to whoever He willed.

93. An-Nur:

The One who guides.

94. Al-Hadi:

The One whom with His Guidance His believers were guided, and with His Guidance the living beings have been guided to what is beneficial for them and protected from what is harmful to them.

95. Al-Badi^:

The One who created the creation and formed it without any preceding example.

96. Al-Baqi:

The One that the state of non-existence is impossible for Him.

97. Al-Warith:

The One whose Existence remains.

98. Ar-Rashid:

The One who guides.

99. As-Sabur:

The One who does not quickly punish the sinners. "... Naught is as His likeness; and He is the

Hearer, the Seer ..." Qur'an [42:11] (Arabic transliteration: Huwa Allathi Laysa Ka Mithlihi Shay'un Wa Huwa As-Sami[^] Al-Basir)

Salaat is better than Sleep

The importance of Salaat in Islam can never be over-emphasised. We have learnt from the Hadith of Rasulullah (Sallallahu A'layhi Wasallam) that the similitude of Salaat in the life of a Muslim is like that of the head in the human body. Just as there is no life without the head, there is no Islam without Salaat.

O Muslim Brothers and Sisters: Consider these virtues of Fajr in the Masjid!! Performing Fajr on its time with Jamaat is a quality of a Mumin.

Performing Fajr on its time with Jamaat and Esha as well equals the Ibadat (worship) of the whole night. He who performs his Fajr with Jamaat is in the protection of Allah.

There are glad tidings of perfect and complete Nur (celestial light) for him on the day of Qiyamah. He who awakens from his sleep and makes the Zikr of Allah, performs wudhu and performs his Fajr Salaat with Jamaat in the Masjid awakens fresh and healthy and if not, he awakens evil and lazy.

If he performs his Fajr with Jamaat he acquires multiple rewards, his rank is elevated and sins forgiven. To perform Fajr on its time with Jamaat in the Masjid is a cause of entry into jannah and protection from the fire. The mala-eekah are present in the salaat of Fajr and Asr with mercy and blessings.

He who performs Fajr and Asr on time with Jamaat, will enter Jannah.

He who performs his Salaat before the rising of the sun (Fajr) and before its setting (Asr) will never enter the fire. The angels of the night and day that are appointed over a person alternate. they gather during the Fajr and Asr Salaat. thereafter those angels that spent their night with a person ascend (the skies) and their Rabb asks them (although He is most knowledgeable). "How did you leave My servants?" they will reply: "We left them while they were performing Salaat and we came to them while they were performing Salaat."

The harms of not performing Fajr in the Masjid with Jamaat :

It is a reported quality of a hypocrite (munafiq).

A loss of rewards and thawaabs result by not performing Fajr with Jamaat in the Masjid.

A person who sleeps until sunrise and did not perform his Fajr in the Masjid awakes evil and lazy. A person is deprived of the benefits of good health which are acquired when awakening and performing Fajr with Jamaat in the Masjid. A person is deprived of the obedience to Allah.

Rasulullah (Sallallaahu A'layhi Wasallam) said with regard to a man who slept until the sun rose, "He is a person in whose ears Shaytaan has urinated."

Factors that will assist in performing Fajr :

Realise the greatness of Allah and His commandments and fear His punishment in the hereafter and in this world if He has to take one to task. It is a great sign of Islam and a pillar from among the pillars of Islam.

Fight the nafs (carnal self) and train it to perform this fardh with eagerness, contentment and solely for the pleasure of Allah. Always meditate about the fact that Fajr is difficult for the munafiqeen(hypocrites).

Sleep early. To stay awake for a permissible act but which causes one to miss Fajr is Haraam. then what about staying awake for a haraam act and missing Fajr?

Make a firm resolution and intention to perform Fajr with Jamaat in the Masjid, for a sleeping person is like a dead person who does not know whether he will awaken in the morning or be dead. If he did not make the intention of Fajr he will have a bad death.

The moment you awaken for this salaah do not procrastinate; hasten immediately to perform wudhu and give up procrastination and laxity.

Realise that if you perform your salaah with Jamaat in the Masjid you will acquire rewards that cannot be measured in monetary terms and if you did not perform your Salaah you are vulnerable to the punishment of Allah.

Make sure you set your alarm and make suitable and reliable arrangements to be awakened for Salaah like asking a friend to telephone you or knock on your door or take you along for Fajr.

Fix some punishment for yourself whenever you miss your Fajr with Jamaat like performing a certain number of Nafil Salaahs, giving charity etc. so that the pinch is felt.

Perform your Salaat before yours is performed - remember death is inevitable.

All want the sun of Islam to rise but how can that be when the sons of Islam are fast asleep when the sun rises?

A Tradition from Imam Husayn (as)

A man once came to him asking for advice since he could not stop committing sin. the Imam (as) asked him to do any of the following five things and then he could sin as he wished:

1. Do not eat from the sustenance of Allah, and then sin as you like.
2. Go out of the kingdom of Allah, and then sin as you like.
3. Find a place where Allah does not see you and then sin as you like.
4. When the Angel of Death approaches you to take your soul, stop him from doing so.
5. When you are dragged into the hell fire at the command of Allah, refuse to enter.

A Tradition from Imam Zaynul Abedeen (as)

"Know that God has rights against you and that these encompass you in every movement through which you move, every rest through which you rest, every waystation in which you reside, every limb which you employ, and every instrument which you put to work. Some of these rights are greater and some less."(Risalatal Haq)

Most commonly associated with the fourth Imam (as) is his wonderful collection of supplications formed into what is known as 'Sahifatus Sajjadiyya'. However, besides these innovations he also wrote 'Risalatal Haq' - 'The Treatise on Rights'. It is an elaboration of the Holy Prophet (saw)'s hadith: "Surely your Lord has a right against you, your self has a right against yourself and your wife has a right against you."

The treatise was written on the request of one of his companions and in it he explains that

everyone possesses a right, which he goes on to outline in detail. With each right he explains, he tries to corroborate it with verses from the Holy Quran, the sunnah and the actions of earlier Imams.

The Arabic word 'haq' is often translated as 'right'. However, a glance at the 'Treatise on Rights' will show that it would have been more appropriate to translate it as duties, obligations or responsibilities. This is because the Imam is not directly concerned with the rights of the individual, but rather with the rights of others, which the individual must observe. Below is a description of the 'Right of your Companion':

"The right of your companion is that you act as his companion with bounty and in fairness. You honour him as he honours you and you do not let him be the first to act with generosity. If he is the first, you repay him. You wish for him as he wishes for you and you restrain him from any act of disobedience he might attempt. Be a mercy for him, not a chastisement. and there is no strength save in God."

Sayings of Imam Ali (as)

1. Amirul Momineen (A.S) said: How wonderful is a man that speaks with fat, talks with a piece of flesh, hears with a bone and breathes through a hole.
2. Amirul Momineen (A.S) said: Meet people in such a manner that if you die they should weep for you and if you live they should long for you.
3. Amirul Momineen (A.S) said: When you gain power over your adversary pardon him by way of thanks for being able to over-power him.
4. Amirul Momineen (A.S) said: the most helpless of all men is he who cannot find a few brothers during his age, but still more helpless is he who finds such a brother but loses him.
5. Amirul Momineen, peace be upon him, said: O' son of Adam when you see that Allah is bestowing His favours on you while you are disobeying Him, you should fear Him.
6. Amirul Momineen (A.S) said: Keep walking in your sickness till you can.
7. Amirul Momineen (A.S) said: Fear! Fear! By Allah, He has hidden your sins so much so as He has forgiven.

8. Amirul Momineen (A.S) said: the best riches is abandonment of desires.
9. Amirul Momineen (A.S) said: Super numerate prayers cannot bring about nearness to Allah if they hamper obligatory ones.
10. Amirul Momineen (A.S) said: the tongue of the wise man is behind his heart and the heart of a fool is behind his tongue.
11. Amirul Momineen (A.S) said to a companion during his sickness: Allah may make your illness a means for writing off your sins, because there is no reward for sickness but it erases sins and makes them fall like (dried) leaves: Reward lies in saying by tongue and doing something with hands and feet. Certainly Allah, the Glorified admits into Paradise by virtue of truthfulness of intention and chastity of heart, whomever He wishes from among His people.
12. Amirul Momineen (A.S) said: Victory is by determination; determination is by revolving of thoughts and thoughts are formed by guarding secrets.
13. Amirul Momineen (A.S) said: With riches a strange land is homeland, while with destitution even homeland is a strange land.
14. Amirul Momineen (A.S) said: Contentment is wealth that does not diminish.
15. Amirul Momineen (A.S) said: Wealth is the fountainhead of passions.
16. Amirul Momineen (A.S) said: Whoever warns you is like one who gives you good tidings.
17. Amirul Momineen (A.S) said: the tongue is like beast; if it is let loose, it would devour.
18. Amirul Momineen (A.S) said: Woman is like a scorpion whose grip is sweet.
19. Amirul Momineen (A.S) said: the people of the world are like travellers who are being carried while they are asleep.
20. Amirul Momineen (A.S) said: Do not feel ashamed for giving a little, because refusal is more little than that.
21. Amirul Momineen (A.S) said: the breath of a man is a step towards death.
22. It is related that when Zerar bin Zamma Zubabi went to Muawiya and

23. Muawiya enquired from him about Amirul Momineen (A.S), he said, " I stand witness that I have seen him on several occasions that night had spread and he was standing in the niche (of the mosque) holding his beard, groaning like a man bitten by snake and weeping as a grieved man, saying: O' world, O' world. Get away from me. Why do you present yourself to me? Or are you eager for me? You may not get that opportunity to impress me. Deceive some other person. I have no concern with you. I have divorced you thrice whereafter there is no restitution. Your life is short, your importance is little and your liking is humble. Alas! the provision is little, the way is long, the journey is far, extending and the goal is hard to get to."

24. Amirul Momineen (A.S) said: about a man who praised him much, although he did not admire him. I am below what you express and above what you feel in your heart.

25. Amirul Momineen (A.S) said: the survivors of a battle are large in number and have large progeny.

26. Amirul Momineen (A.S) said: Whoever gives up saying "I do not know" meets destruction.

27. Amirul Momineen (A.S) said: I love the opinion of an old man more than the determination of a young man; or according to another version, more than the martyrdom of a young man.

28. Amirul Momineen (A.S) said: If a man behaves properly in matters between himself and Allah, then Allah keeps proper the matters between him and other people, and if a man keeps proper his affairs of the next life then Allah keeps proper for him the affairs of this world. Whoever is a preacher for himself is protected by Allah.

29. Amirul Momineen (A.S) heard about a Kharijite that he says mid-night prayer and recites Qu'ran, then he said: Sleeping in the state of firm belief is better than praying in the state of doubtfulness.

30. Amirul Momineen (A.S) said: When you hear a tradition test it according to the criterion of intelligence not that of mere hearing, because relaters of knowledge are numerous but those who guard it are few.

31. Whoever loves us, members of the Prophet's family, should be prepared to face destitution.

32. It was said to Amirul Momineen (A.S) " How are you Amirul Momineen?" and he replied: " How can he be whom life is driving towards death, whose state of healthiness can change into sickness any moment and who is to be caught (by death) from his place of safety?"

33. Amirul Momineen (A.S) said: there are many people who are given time (by Allah) through goo

treatment towards them, and many get into deception because their sinful activities are veiled (by Allah) and many who get enamoured by good talk about themselves. and Allah does not try anyone as seriously as He tries him whom He allows time (to remain sinful).

34. Amirul Momineen (A.S) said: Two categories of persons will face ruin on account of me- he who loves me with exaggeration and he who hates me with intensely.

35. Amirul Momineen (A.S) said: the example of the world is like a serpent. It is soft in touch but its inside is full of venom. An ignorant person who has fallen in deceit is attracted towards it but a wise and intelligent man keeps on guard from it.

36. Amirul Momineen (A.S) said: What a difference there is between two kinds of actions- an act whose pleasure passes away but its (ill) consequence remains and the act whose hardship passes away but its reward stays.

37. Amirul Momineen (A.S) said: Blessed be he who humbles himself, whose livelihood is pure, whose habits are virtuous, who spends his savings (in the name of Allah), who prevents his tongue from speaking rot, who keeps people safe from his evil, who is pleased with the (Prophets) Sunnah and who is unconnected with innovation (in religion).

38. Amirul Momineen (A.S) said: Guard against cold in its beginning (of the season) and welcome it towards its end because it affects bodies in the same way as it affects the plants. in the beginning it destroys them but in the end it gives them fresh leaves.

39. When Amirul Momineen, (A.S) returned from Siffin and noticed the graves outside Kufa, he said: O' residents of houses, which give a sense of loneliness, of depopulated areas and gloomy graves? O' people of the dust, O' victims of strangeness, O' people of loneliness and O' people of desolateness! You have gone ahead and preceded us while we are following you and will meet you. the houses (you left) have been inhabited by others; the wives (you left) have been married by others; the properties have been distributed (among heirs). This is the news about those around us; what is the news about things around you?

40. Amirul Momineen (A.S) said: Loving one another is half wisdom.

41. Amirul Momineen (A.S) said: Grief is half old age.

Prophet Muhammad's (s.a.w) Last Sermon

(This Sermon was Delivered on the Ninth Day of Dhul Hijjah 10 A.H. in the Uranah Valley of Mount Arafat)

O People, lend me an attentive ear, for I don't know whether, after this year, I shall ever be amongst you again. therefore listen to what I am saying to you carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived.

Beware of Satan, for your safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have right over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. and it is your right that they do not make friends with any one of whom you do not approve, as well as never to commit adultery.

O People, listen to me in earnest, worship Allah, say your five daily prayers (salah), fast during the month of Ramadhan, and give your wealth in zakat. Perform hajj if you can afford to. You know that every Muslim is the brother of another Muslim. You are all equal. Nobody has superiority over other except by piety and good action.

Remember, one day you will appear before Allah and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone. O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah and if you follow these you will never go astray. All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O Allah that I have conveyed your message to your people.

Companionship and Friendship in Islam

There are friends who remain true and trustful under all circumstances and there are friends who

remain with you only desiring the good. Islam urges to have cordial relations with others and to avoid corruption and the harmful effects of the company of the wicked and the mischievous, strictly forbidding every kind of contact and intimacy with them.

The first kind of friend are very few, and their friendship is like a mirror to you. In deed, we must be fair to our friends, and must want for them that which we want for ourselves. Prophet Muhammad (s.a.w) said, "A true believer is a mirror to his brother. He prevents him from any harm." Friends wish well for their friends, and feel a strong grief when they see them in any kind of distress or suffering. They work hard by all means, by their wealth and their hands to restore the rights of their friends, and give them all the help they need. They keep the secrets of their friends.

This kind of friendship is the basic necessity of social life. Prophet Muhammad (s.a.w) said, "A person follows the ways and conducts of his friends." On the other hand, one encounters fools, avaricious, people cowards, and liars. The fool wants to help others, but cause more harm to them despite good intentions. The avaricious one takes but does not give back to anyone. The coward flees at the smallest danger, abandoning everyone. And the liar does not benefit others, brings animosity and resentment, and causes serious damage to others. Also, the liar is not trusted even if he/she is telling the truth. It is reported, "As for a liar, life with him can never be pleasant for you. He carries tales from you to others and from others to you.

If he gives you a true report, a false one follows it. His reputation is slurred. So much so that when he says something true, nobody believes him. Due to the enmity which he entertains in his heart for people, he estranges them from one another and creates malice in their hearts. Be careful and do your duty to Allah." These kinds of individuals might call themselves as your friends, but they do more ill-service to you as well as to the society and in the long run. It is advised, "Avoid the company of the vicious, because your character would pick up their degenerate and deviant qualities without your knowing it." The Glorious Qur'an says, "O woe is me! Would that I had not taken such a one as my friend." 25:28

There are many characterizes of true friends: their heart and face should be alike, they should be honest with their friends and show them both the good and the bad side: wealth and children should not change them; they should help whenever able to do so, and they should not leave their friends during difficulties.

To choose a friend, one must assess his real worth. One must bear in mind that temperaments and personalities are associated with one, relationships with others. Prophet Muhammad (s.a.w) said, "Every Muslim should try to select the best companion for the life span. A companion could be a friend from the same gender. If the companion is to be from the other gender, then that companion should be a spouse to live together within the confines of rules and regulations." Our

beloved Prophet (s.a.w) encouraged us to select a good friend with whom to share our feelings. He said, "Don't take a companion unless he is a believer; and don't let your food be eaten except by a godly person. "Also, one must take a friend for who he or she is as an individual, and not force them to conform with one's warp and ideas, so long as everything remains within the boundaries of Islam.

Muslims are advised by the Prophet (s.a.w) to select a good friend to associate with, and to have him as a social companion in life. By selecting a good companion, to be a friend, a Muslim enriches his/her life. Prophet (s.a.w) said, "The similitude of a good companion is like an owner of musk; if you don't get anything, you will get the smell of it. the similitude of a bad companion is like the blacksmith's bellows; if you are not affected by its black dirt, you will be touched by its smoke."

Islam approves associating with individuals who have violated moral and social laws for the purpose of helping them through beneficial guidance. Friends of the right path father and discuss what is beneficial, but not vain. Friends love the souls and smells of their friends. Friends sympathies with their friends and they comfort each other. Friends exert each other toward piety and righteous deeds. Prophet Muhammad (s.a.w) said, "Fear Allah and help each other for the sake of Allah. Have mercy upon each other. Visit each other and remember our matter and keep it alive."

However, one who keeps company for the sake of helping a friend, would have fulfilled the rights of companionship in the worthiest manner. It is reported, "When someone observes a friend taking a wrong and sinful course and, while possessing the capacity to restrain him, does not do so out of indifference, he has actually betrayed his friend."

Today, in this world of ignorance and personal desires, there are few who keep their friendship. Hence, everyone should be careful in choosing friends, and study the character of those with whom they wish to develop terms of friendship.

History of Islam

Imagine yourself in a large theatre. in it you are seated alone in the first row. No one is near you and no one else is there in the theatre with you. As you look up upon the grand stage you see many interesting things. in one corner of the stage at the back you see a simple man meditating in a cave. While in the opposite area you see a group of men with crescents on their shields fighting with men with crosses on their breast plates. Looking further towards the middle a group of men

are seated in a circle debating and arguing under a domed roof. the noises of crying and weeping turn your head towards the front of the stage where a group of women and children are lamenting over the fallen body of a saintly man. You begin to stand up and look further onto the stage where many more specific scenes unravel before your eyes. Not being able to retain everything that is unfolding you earnestly try to uncover the connection between the events while understanding its significance and meaning personally.

The history of Islam and the events that have come to pass are similar to the analogy above. Many different events, be it from the intellectual, to the social, to the political and the moral all have been a part of our history. Some of us tend to acquaint ourselves with one specific aspect while some associate with other aspects. However, history and specifically within the Islamic realm, two things must be noted.

First, the events that occur are all interdependent. One event does not occur in a vacuum. Rather one event helps to bring about another or indirectly affects another. in this respect, history is unravelling, a causal pattern, that began when our Lord said Be' and ends when the trumpet is sounded. Yet, history is not only a process of unfolding events it is also a field of knowledge. For example, our Lord states in verse 10 of Surah Muhammad, "Have they not travelled in the land to see what happened to those before them ? ... ". in other words, historical events occur in order to teach. It is from past events that we must learn, what to or not to repeat. the vices and virtues that lead to salvation or to eternal damnation taught explicitly through history.

Thus, the history of Islam is about uncovering the connections between events within the Islamic world and outside it and how those events have shaped the present and the future. But it is these historical events that also teach us what to repeat and what to avoid. We may choose to fall within this causal pattern or learn from them and alter our future. the choice is ultimately ours to make.

Sayyed Askari Raza

Few Signs of the Arrival of Imam Mehdi (as)

The dark of night will not be deemed necessary for the commitment of sins. Extravagant mansions will be constructed. Singers will be considered respectable. War shall be prevalent . Gambling will be prevalent. People will fear living in their own houses. Dajjal shall come and shall have one eye Land shall be turned into deserts Earthquakes and Volcano's and other natural disasters shall be common. Good deeds will be few and far between. False guides will mislead the multitudes. Posts will be many, but practical teachers a few. Mosques will be decorated profusely but urge towards

adoration will be absent. the rate of accidental deaths will be on the rise. the rich will become godless and the devout will become sinful.

Leaders of opinion will be corrupt and overbearing. False witnesses will be accepted and true ones rejected the Quran will be considered as an old ancient book A person spending money on sinful purposes will not be criticised. People will thrust their personal opinions in the religion. Usury (Interest) will be considered lawful. the virtuous will be despised for their faith in God. Human beings will be followers of selfish desires. Pride will be taken for oppressive tendencies. Good people will observe silence due to fear of wicked persons foul speech.

Tale bearing and backbiting will be considered as good and will be prevalent. A wealthy person will command more respect than a pious person. Children will curse their parents and will pray for their early death. Payments will be taken for rendering religious services in Mosques. there will be two eclipses in the Month of Ramadhan. Recitation of the Holy Quran will be considered as a burden Homosexuality will be prevalent the land will crumble and sink thrice in the East, the west and Arabian peninsula. Most of these have already occurred, and the others are in the process. May Allah protect us from the fire of Hell.

Iltemas- e -Dua

Zeenat Mohamedali