

**DISJOINTED LETTERS:
AN ANALYTICAL STUDY OF DIFFERENT VIEWS (2)**

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Key Words: Reason and secret, the names of Allah, pondering on Quran, infidels

Abstract:

Disjointed letters in Quran are extraordinary. Such letters did not exist in previous divine books. Interestingly, even those people who were used to denigrate every word of the prophet (PBUH) did not do so regarding the disjointed letters. The disparagement of some Jewish scholars is an exception in this regard. In the first part of this article, seven views of different scholars had been discussed. In this part, some more points are being presented. Firstly; the disjointed letters are a secret between Allah almighty and the holy prophet. Secondly; these letters are the names of Allah. Thirdly; these letters have continuously been captivating the thinking of human beings. One of the reasons behind the revelation of these letters may be to set an avenue of pondering in Quran for the readers of the Quran so that they may learn to think deeply. Fourthly; these letters stand for meanings and things. This view has been developed by maolana Hamid al Din Farahi, later on his disciples, as a possible explanation of these letters. Fifthly, these letters, at the beginning of some chapters, were to make infidels silent as they were used to forbid each other from listening Quran as well as to make a noise when Quran was being recited. Allah, therefore, descended these letters in some chapters so that they could be silent after listening them. When they listened these letters, they seem them to be strange and they started to listen and thin.

KINDNESS AND STRICTNESS OF THE HOLY PROPHET IN THE LIGHT OF QURAN

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Key Words: *Kindness, the ideal example, social ethics.*

Abstract:

In this article, an attempt has been made to present the kindness (rahmah) and strictness (shiddah) of the holy prophet in the light of the holy Quran. The purpose of this article is to present different positive/noble as well as negative/inappropriate patterns of action so that a direction could be given to the journey of humanity. We can conclude, in the light of Quran, that Islam has given divine as well as human ideals in accordance with the spiritual needs of humanity. Islam as presented prophets, especially hazrat Ibrahim (Abraham) and Hazrat Muhammad (peace be upon them), as ideals examples for human character. Quran introduces the holy prophet as kind and strict, generally and specifically. And these two characteristics of the holy prophet, in the view of Quran, are among the most important aspects of the prophet's collective and social ethics.

THE INCIDENT OF KARBALA AND THE POLITICO-RELIGIOUS TENDENCIES OF KUFANS

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Key Words: *Imam Hussain (a.s), Kufans (the people of Kufa), Muslim bin Aqeel, Amir of Syria, Umayyad preachers, Ibn-e-Ziyad, the city of Kufa, Shiites of Kufa.*

Abstract:

The role of Kufans is of great significance in the incident of Karbala. Any analyst who has worked on the tragic event of Karbala has presented the role of the Kufans. Yet, Immoderation and exaggeration could be seen in this regard. It is doubtless that Kofan invited Imam Hussain (a.s) to Kufa, but it is questionable that whether those were Shias who fought against the Imam. To analyze this historical fallacy we have to study the politico-religious tendencies of the Muslims of the Kufa of 61 hijra. It is indispensable to look at the dynamics of that era. What was the meaning and usage of the word "Shia"; what the Umayyad did to dominate Kufa and to extinguish the influence of the Ahl al Bait; how many people were Shia by-belief and how many people were mere political supporters, having hatred for the Umayyad dynasty, amongst those who wrote letters to the Imam; how many people considered it a divine obligation to follow the Ahl al Bait and what was their politico-collective psyche? are some of the questions that have been discussed in this article. Without considering such issue properly, it could be a historical fallacy to say that the majority of the Umar Ibn-e-Saad's army belonged to Shia Muslims. This misperception has been propagated by the Umayyad preachers to keep general Muslim populace away from the mourning of the Imam as well as to hide the role of Umayyad in the martyrdom of imam and the desecration of the holy family of the Prophet (PBUH).

THE LOYALTY OF THE COMPANIONS OF IMAM HUSSAIN (A.S)

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Key Words: Pledge of allegiance, companions of imam Hussain, Ibn-e-Ziyad, Umar ib-e-Saad, the army of Umar Saad.

Abstract:

The devoted companions of imam Hussain have marked history with their martyrdom. Those were the people who fulfilled their promise of helping imam by embracing martyrdom and left the greatest standard of loyalty behind themselves. Yazid dispatched a letter to the governor of Medina in which he ordered him to take the oath of allegiance on his behalf from imam Hussain and some other people and behead them on their refusal. With the exception of few persons, the whole populace of Hejaz, Yemen, Syria, and Kufa had pledged their allegiance to Yazid till that time. Imam Hussain refused to pledge his allegiance to Yazid and left Medina for Mecca with his family and companions. When imam found Mecca unsuitable for his presence, he left Mecca for Kufa on 8th of Zul Hajjah. The companions of imam Hussain expressed their feelings and loyalty to imam on many occasions. Once, after hearing their conversation, imam assured hazrat Zainab (s.a) of their loyalty. At that time, they drew their swords out of covers and pledged to keep the swords till the last moment. We cannot put the passion, thrill, and loyalty of the Imam's companions in words. They preferred to be beheaded instead of bow their heads. The words of imam Hussain are written in history he spelled out on the martyrdom of his companions. The passion of the companions of imam Hussain as well as the words of the imam regarding his companions have been presented in this article.

**A HISTORICAL OVERVIEW OF THE RIVALRY BETWEEN HASHEMITE AND
UMAYYAD: FROM THE ERA OF DIVINE IGNORANCE TO THE PERIOD OF THE
PROPHETHOOD**

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Key Words: *The era of divine ignorance, Hashemite (bano hashim), Umayyad (bano ummiyah), Qosai bin kilaab, abd-e-manaaf bin kilaab, abd-e-manaaf bin qosai, banu odai, banu tameem.*

Abstract:

Even after the passing of centuries, the cruelty of Umayyad to Hashemite is still in the pages of history. Here, a question arises that what kind of rivalry existed between Hashemite and Umayyad that resulted in the occurrence of many bitter events. In this article, an analytical overview of the rivalry between Hashemite and Umayyad, from the era of divine ignorance to the period of the prophethood has been given to answer the above mentioned question. Qosai was among the one of the ancestors of the holy prophet. Qosai married the daughter of Halil bin Habshia, the guardian of holy Kaba, after the death of Halil, all tribes of Mecca extended the guardianship of the holy Kaba to Qosai on the basis of his talent and potentialities. Qosai had four sons among them two got fame i.e. Abd-e-Manaaf and Abd al Aza'a. After the death of Qosai, his son Abd-e-manaaf ruled the Quraish. Abd-e-Manaaf got six sons. The elder son of Abd-e-manaaf was Muttalib. Second was Amr who is well known as Hashim. Third was Abd al Shams who was twin brother of the former. One of the fingers of Abd al Shams was stuck on the forehead of Hashim that was separated later by a knife, on their birth. It was predicted on that time that there would be bloodshed between the descendants of both brothers. The concern of this article is the rivalry between the descendants of Hashim and Abd al Shams. Umayyad had always been hostile to Hashemite. During the days of the holy prophet, the Umayyad remained tactically silent and historians thought it was the end of Umayyad's hostility with Hashemite. In fact, the Umayyad were looking for an appropriate time to manifest their deep-rooted animosity towards Hashemite. After the demise of the holy prophet, the Umayyad once again became active in their antagonism towards Hashemite and finally succeeded in their mission using cunning tactics. The story of their barbarism is written in the pages of history with the blood and tears of Hashemite.

THE PROHIBITION OF EXCOMMUNICATING THE PEOPLE OF QIBLAH IN THE LIGHT OF QURAN AND SUNNAH

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Key Words: *Unity and solidarity, people of Qibla (Muslims), Imam Jafar Sadiq (a.s), Imam Shafi'I, Imam Abu Hanifah, Ibn-e-Taimia.*

Abstract:

Islam has termed strong mutual bounds and collective life a great blessing. According to the holy Quran, unity is a blessing and disunity and division are a punishment/curse. It was the mutual division that caused the fall of Baghdad, a tragic event of the Islamic history, that become a great lose for Muslims. Sectarianism has pushed Muslims back to decades. According to the holy Quran, the believers are brethren. The holy prophet has said "o the slaves of Allah! Be brothers to one another. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. Likewise, Imam Sadiq has said; "a Muslim is the brother of a Muslim. He is his eye and guide. He do not cheat him; he do not oppress him; he do not tell a lie to him; he do not backbite him". Unity and solidarity in an Islamic society only can be prevailed when we prefer spirituality over materialism and promotion of religion over getting worldly things. Who is a believer? What is the criterion of being Muslim according to Quran and the tradition? Everyone who satisfies that criterion is Muslim. To declare someone apostate on the basis of some act is wrong. In this article, those criteria have been mentioned on the basis of which someone can be a Muslim. It is wrong to excommunicate a Muslim as Imam Abu Hanifah and Imam Shafi'I had said.

THE PHILOSOPHY OF ISLAMIC COMMANDMENTS IN THE LIGHT OF NAHJ AL BALAGHAH

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Key Words: *The prophets, Islamic commandments, faith, branches of the religion, sila rehmi, Islamic penalties.*

Abstract:

Allah almighty has descended and revealed divine commandments and religious codes through prophets in order to keep human beings safe from distraction and make them obedient to Him. Allah ordained Hazrat Muhammad as His last messenger and provided him with a book and a religion that are the source of guidance for entire humanity. The holy prophet left behind him to precious things i.e. Quran and his members of family for the guidance and progress of humanity. Imam Ali (a.s) is one of the member of his holy family. The collection of the Imam's words and sayings are in our hands in the form of a book- Nahjul Balaghah. The book contains all the principles of living life. In this book, Imam has mentioned the underlying logic and philosophy of some Islamic commandments. While describing the philosophy of Islamic commandments imam has given precise and comprehensive accounts. In this article, those descriptions have been presented. In Nahjul Balaghah, imam has given the philosophy of the branches of the religion (foroa'at-e-deen) and faith. This has been followed by the presentation of Sila Rehmi (loving and treating one's relatives nicely)-like crucial social issues. He has, then, described the philosophy and science of Islamic penalties, Qisas (the right of murder victim's nearest relative-wali- to take the life of the killer in retaliation), and some forbidden acts. In this article, the philosophy of twenty Islamic commandments have been written briefly in the light of Quran and the tradition. Every sentence regarding faith, obedience and namaz to nahi anil munkar (forbidding from sin and evil) is filled with abundance of knowledge and prudence. Issues ranging beliefs to good/noble deeds and politics to society have been beautifully presented in Nahjul Balaghah.

THE UNDERSTANDING OF HOLY IMAMS OF DIFFERENT LANGUAGES

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Key Words: *Elm-e-Ladonni (God-given knowledge), heritage of the Prophet (PBUH), elhama'at-e-elahiyyah, Sami nations, siryani language*

Abstract:

The debate about the knowledge of imam is a branch or sub-field of the belief of imamah. According to the belief of imamah, one of the characteristic of an imam is his having vast knowledge and being the holder of elm-e-ladonni. The major argument of imam's having elm-e-ladonni is his being guardian and interpreter of religion. If imam is not aware of all sciences of the religion, he could not perform his duty of guarding, describing, and interpreting religion. For Shiite scholastics and theologian (mutakallimeen) the two sources of the knowledge of imam are Quran and the sciences of prophethood. Imam is heir to all knowledge of imam as he is his successor. The third source of imam's knowledge of imam is elhama'at-e-elahiyyah (a thought that is placed in the heart of anyone directly but Allah without any pondering or deduction) that are delivered to imam by angles or rooh al quds. It is worth-mentioning that there is a difference between Wahe (revelation) and elha'am. Wahe is confined to prophets and except prophets no one can receive wahe. Imam is not prophet, rather his successor.

According to the narrations of ahl al bait, imams were mohaddas i.e. they had heard the conversation of angles and inferred the commandments of Allah from that. The vast knowledge of imam suggests that imam must be able to communicate all people of the world and to guide them. In this article the same issue has been discussed.

According to narrations, imams have had the understanding of some language and had talked in following languages; nibti, siryani, Hindi, Sindhi, ziti, Greek, roman, Hebrew, African, Turkish, and saqlabi.

THE TOUR OF A HEAVENLY CITY

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Key Words: Heanenly city, Utopia, Tourism, Wisdom, Justice, Sacrifice, Love, Imam Hussain.

Abstract:

In this article, the writer has narrated the story of his tour to a Heavenly city. In fact, he has tried to discover the real existence of the concept of ancient and contemporary philosopher's concept of utopia (Madeena-e-Fazlah). According to him, the existence of a transcendent human society (utopia) is not only possible, but also exists. So he calims that he has discovered a sample of this heavenly city on our leaving planet (Earth).

In this story, that is closer to reality than myth, where the writer narrates the superior examples of the social life at heavenly city, he compares it with the concept of Madeena-e-Fazlah (utopia) and declaires his concept of hevenly city much moor superior than the cocept of Madeena-e-Fazlah.

At the end he invites contemporary philosophers and experts in politics and ethics to gain the citizenship of this extra ordinary transcendent human society and to expound the bounderies of this "kingdom of love". He also gives the address to tour this City by participating in the ceremony of the 40th day of the Martyre of Hazrat Imam Hussain (A.S).