



Wisdom of the Month

“Tongue is a beast, if it is let loose, it devours”

Imam Ali (A.S.)

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THE PROPHET SAWW'S PROGENY REMEMBERED

Jamaadiul Awwal is the month we remember personages from The Prophet SAWW's progeny. According to one account, Seyyidah Fatima Binti Rasulillah (AS), who after being brutally attacked in her (The Prophet's) house, died on either 13th, 14th or 15th from her injuries that also caused the death of her unborn son. The 14th is regarded as the date of her shahadah. On 5th Jamaadiul Awwal, Siddiqah AlSughra, Hadhrat Zaynab binti Amirul Mu'mineen and Hadhrat Seyyidati Nisaail A'alaameen AS was born. Also, according to some reports, Seyyidu

Ssajidiin AS was born on 15th Jamaadiul Awwal. In our *Jamaadiul Akhir* issue of ALHUDA we will focus on the personage of Hadhrat Fatimatu Zzahra AS as well as the victory of Hadhrat Amirul Mu'mineen in the imposed battle of Basra (The Battle of The Camel). In this issue, we wish to pay tribute to Hadhrat Zaynab AS and Hadhrat Imam Ali ibnil Husayn AS.

Seyyidah Zaynab binti Imam Ali ibni Abi Talib AS was born in the lifetime of The Prophet SAWW who named her *Zayn al*

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THE FUQAHA

Following article is an excerpt from the book "Fiqh and Fuqaha", published by World Federation of Khoja Shia Ithna Aasheri Muslim Communities

To understand any system thoroughly, it is imperative to get acquainted with its scholars, particularly those who have made significant contribution to its development. And in the course of that study, one comes across their important works which over a period have become the sources of reference.

Ilmul Fiqh was meticulously recorded to form a valuable literature during the last eleven centuries, which still exists, and has been constantly studied in the Islamic seminaries. Eminent scholars were able to train numerous students who in turn trained their students in this branch of Islamic knowledge. This tutor-pupil chain has remained unbroken till today.

No doubt, other sciences like Philosophy, Logic, Mathematics and Medicine are much older and volumes written on those topics date much earlier. Yet they cannot be compared to FIQH which has been a growing science with a continu-

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A Star Falls From The Firmament: Allamah Seyyid Saeed Akhtar Passes Away To The Heavenly Adobe

An inmate at Ryker's Island, a Guyanese, an animist Rwandan farmer, a Tanzanian Sunni, a Kenyan Christian priest and his entire flock see The Light of Truth shining upon them from the pen of a scholar. The students at UCLA Berkley or Houston Texas and congregations all over the world hear lectures on Islam rendered lucidly and rationally and thirsty for more

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THE PROPHET SAWW'S PROGENY REMEMBERED

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Ab, the adornment (pride) of her father. When the father is the illustrious Imam, *Asadullahil Ghalib, Matlubi kullil Talib, Imamal Mashariq wal Magharib*, Ali ibni abi Talib AS, this daughter must have had special qualities to be so named by “*Innaka la alaa Khuluqin Adhiim*”, the “*Uswatun Hasanah*” and “*Madinatul Ilm*”, Prophet Muhammad SAWW.

Seyyidah Zaynab a child of two or three sits on her father's lap. He asks her to say one and she says one. He tells her to say two and she does not. The father asks why and she replies that he had taught her to say Allah is One and she would never change that. This is an indication of the father's training of Tawheed in her young daughter and her quick mind absorbs and determinedly adheres to it. Zaynab once asked her father if he loved Allah SWT. He replied in the affirmative and then she asked whether he loved her too. He replied in the affirmative. So, she asked how could he love Allah and her at the same time. The Imam AS replied that Allah SWT had enjoined that he love his children. It is this devotion and love based on Allah SWT's commandment that she carried with her to Karbala as she accompanied her brother Imam Husayn ibni Ali AS. It was the same love and devotion to Allah SWT that gave her the strength, courage and patience to sacrifice her two young sons, to resign to the Will of Allah SWT and to bear all the trials and tribulations that befell her.

This daughter of *Babul Ilm* earned the accolade of “*al-alimatu ghayr almuallahamah*” i.e. an erudite requiring no teacher. Her

teachings came from her grandfather The Prophet SAWW, her father Imam Ali AS, her mother Seyyidah Fatima AS, her brothers Imam Al-Hassan Al-Mujtaba AS and Imam Husayn AS. She was married to a rich and generous man, yet she devoted her life to the teaching of The Qur'an and imparting Knowledge to women in Madinah and Kufa.

She was the embodiment of hijab, so much so that women needed to make advance notification to be able to see her. She preserved her hijab thoroughly, not allowing her voice to be heard by ghayr mahram. Indeed, when Imam Ali AS was brought home wounded after being struck by the poisonous sword of Ibnul Muljam (LA) on 19th Ramadhanul Mubarak 40 AH, the Imam AS told all ghayr mahram to go back to their homes so that when Zaynab who would definitely cry out in anguish and pain when she would see her father in that state would not be heard by anyone. This is why Zaynab never complained of nothing else during the atrocities wreaked upon her by the Umayyad troops after Karbala but her *hijab*.

This woman in hijab, captive in the court of one of history's most atrocious and cruel tyrants who ordered the massacre of Karbala, fearlessly and resolutely spoke out in the packed royal court in the tone and locution of her father Imam Ali AS. A blind companion of The Prophet SAWW who had heard Imam Ali AS speak was for a moment dumbfounded when he heard Zaynab's khutba. He thought Imam Ali AS had come back to the world and was speaking in the Court. Her sermon exposed the wickedness of Yezid and the Umayyads.

Zaynab's compassion and self-sacrifice for the sake of the children is non-paraeil. A woman who had never prayed sitting down even during the darkest moments of the tragedy was noticed by her nephew Imam Al-Sajjad AS in the dungeon of Damascus praying the tahajjud sitting down. When the Imam AS inquired, she told him that the food supplied in the dungeon was so little that she fed her share to the children and went hungry herself.

OUR SALUTATIONS UPON YOU O SEYYIDAH ZAYNAB

Imam Al-Sajjad AS, our Fourth Imam, became Imam in the most unique circumstances and had to make his most difficult first decision. He ordered the ladies of the household of The Prophet SAWW to leave the burning tents *sans* the hijab looted by the enemies of The Prophet SAWW at Karbala.

Upon his release from the dungeon of Damascus, the Imam AS was faced by three major situations that he resolved pulling off a *coup de grace* against the tyrant Yezid. He settled once for all the issue of who was the rightful successor to Imam Husayn AS, himself or Muhammad Hanafiyyah by divine testimony given by Hajjaril Aswad. He gathered together the scattered and scared Shi'a in the majalis gathering to mourn Imam Husayn AS. Public gatherings were banned by the tyrant Yezid, but no one could stop the mourning gatherings of Imam Husayn AS. And finally, the Imam AS propagated the true teachings of The Prophet SAWW through supplications collected in the Anthology called *Al-Sahifa Al-Sajjadiyyah*

Al-Sahifa Al-Sajjadiyyah is a collection of Supplications that teach True Islamic ideology, the status of The Prophet SAWW and the Ahlul Bayt AS, ethical and moral excellence, among other things. *Du'a Makarimul Akhlaq* is worth reading over and over and also Du'a for parents, for children, for rain, for relief from debts, for soldiers on the warfront etc. The Imam AS is conversing with Allah SWT expressing innermost thoughts, feelings, concerns and worries. The Imam AS teaches us that Allah SWT is nearer to us than our own jugular vein and listens as we pour out our soul to Him in all sincerity. The Imam AS teaches us to seek Him out in our daily lives and see how our life changes.

A renowned Sunni Scholar at Al-Azhar (formerly Az Zahra) University in Cairo, Sheikh Tantawi Jawhari was shown the *Sahifa* and this is what he said: “ I looked at the book carefully and pondered over its contents and was amazed and overwhelmed by the powerful Supplications. I was surprised how Muslims are unaware of this treasure and have been oblivious for centuries that such a huge treasure of erudition has been collected for them.” Similarly, Imam Al-Sajjad's *Risalatul Huqooq* The Charter of Rights has to come to the attention of Muslims and non-Muslims alike to realize the contribution of the Aamma of Ahlul Bayt AS to the wellbeing of Islamic society based on 'adl (Justice) eschewing personal and sectarian considerations. ■



THE FUQAHA

(Continued from page 1)

ous line of tutor-pupil relationship. Of course, we make this assertion keeping the Islamic colleges in view. It has been a fortunate practice of Muslim scholars that they always identified great scholars according to the generation to which they belonged. This was first done in respect of Ulama of Hadith, to be followed later for the Ulama of other branches of Islamic learnings. Special books were written to categorise the generations, like TABAQATUL FUQAHA by Abu Ishaq Shirazi, TABAQATUL ATIBBA by Ibn Abi Usayaba, TABAQATUL NNAHWIYYIN and TABAQATUL SSUFIYYA by Abu Abd alrahman Silmi.

However, as far as the generation of FUQAHA is concerned, the works which exist are those written by Sunni scholars. We do not know of any Shia work on the subject, with the result that we have to rely on various biographical sketches and other books of IJAZAT wherein tutors have certified the abilities of their pupils and allowed them to transmit the Traditions further to their students.

In the following paragraphs, we wish to acquaint ourselves with some of the most outstanding FUQAHA of Shia sect, together with their notable contributions. In so doing, we hope to identify them in accordance with the generations to which each belonged.

SHIA FUQAHA

For two obvious reasons, we have to begin the history of Shia FUQAHA from the era of GHAYBAT-e-SUGHRA, i. e. minor occultation. (260 AH - 329 AH). First, the era preceding GHAYBAT-e-SUGHRA is an era during which the holy Imams were present, and although there were many men of knowledge and accomplishments who were trained by the Imams themselves, people always tried their best to refer to the Imams rather than to the Ulama. Even the Ulama travelled far and wide to reach the Imams, so as to solve the problems they faced. Thus, in the era when Imams were present and accessible, other scholars were eclipsed. Secondly, the literature we have at our disposal on FIQH commences from the era of GHAYBAT-e-SUGHRA. We cannot trace, or rather are unable to trace, any literature compiled on the subject in the earlier era.

However, many great FUQAHA lived in the period of our holy Imams, and they are well known for their distinction and excellence when compared to their contemporaries from other schools of thought. Ibn al-Nadeem in his famous AL-FIHRIST has a complete chapter on the FUQAHA of Shia, and mentions their works on FIQH or Hadith with deep reverence. For example, for Husain b. Saeed Ahwazi, he says: "In his time, he had the widest knowledge of FIQH, Islamic Traditions and

Ethics". Similarly, he eulogises Ali b. Ibrahim Qummi by saying: "He is among the great scholars and FUQAHA". Again, when mentioning Muhammad b. Hasan b. Ahmed b. al-Waleed Qummi, he says: "To his credit is the great and comprehensive work on FIQH".

It must be known that the works on FIQH to which reference has been made above were of a different nature. They were principally compilation of those Hadith which they believed to be sound and authentic and according to which they acted. So, they can safely be categorised as the books of Hadith bearing a stamp of the writers' considered opinions.

Muhaqqiq Hilli, the maternal uncle and teacher of Allama Hilli writes:

"In view of the fact that we have a great number of FUQAHA who have copiously written on the subject, it is not possible for me to quote all of them. I have selected from those who were best known for their research and scholarship, quoting their Ijtihad, and the opinions they adopted for action. From amongst the earlier ones, I have selected Hasan b. Mahboob, Ahmed b. Abi Nasr Bezanti, Husain b. Saeed Ahwazi, Fadhl b. Shadhan Nisaburi, Yunus b. Abd al-Rahman. They lived during the presence of our Imams. From the later group, I quote Muhammad b. Babawayh Qummi (popularly known as Shaikh Sadooq) and Muhammad b. Yaqoob Kulaini. As for the people of Fatwa, I consider the verdicts of

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THE FUQAHA

(Continued from page 3)

Askafi, Ibn Abi Aqeel, Shaikh Mufeed, Seyyid Murtadha Alamul Huda and Shaikh Tusi."

Evidently, Muhaqqiq Hilli, despite his high regard for the earlier Ulama and for their independent opinions, excludes them from those who he calls "the people of Fatwa". This is because the earlier Ulama wrote books in the form of collections of Hadith, indirectly indicating their opinions and verdicts by the selection of those Traditions which they considered sound. Their works never came out in the form of clear and direct fatwa.

Now we will mention the Juristconsults of the early period; those who witnessed Ghaybat-e-Sughra:

1. Ali b. Babawayh Qummi, died in 329 AH., and was buried in Qum. His son, the famous Shaikh Sadooq is buried in the city of RAY. What must be noted is that while the son is famous as MUHADDITH (TRADITIONIST), the father is a renowned FAQIH, and a man of FATWA.

Sometimes, reference is made to both of them as SADOO-QAIN meaning two Sadooqs.

2. Another great jurist, who was the contemporary of Ali b. Babawayh Qummi, or perhaps a bit senior, is Ayyashi Samarkandi. Though he is better known for his TAFSEER, he was a man of diverse capabilities, having made an appreciable contribution to fiqh. Ibn al-Nadeem in his al-Fihrist says that AYYASHI'S works on

Fiqh were well known in Khurasan. Unfortunately, we have no access to any of his books on Fiqh. It seems they have all perished.

AYYASHI was originally a Sunni who later converted to become a Shia. He was a rich man, having inherited considerable wealth from his father. But he invested all his wealth in collecting books, copying important manuscripts and in establishing colleges for training his students.

Some chroniclers have included Shaikh Jaffer b. Qawlawayh among the Fuqaha, considering him to have lived during the times of Ali b. Babawayh Qummi and Ghaybat-e-Sughra. They have also mentioned him as a student of the well known Sa'd b. Abdullah Ashari. But this is an error, since Ibn Qawlawayh was the teacher of Shaikh Mufeed, and his death occurred in either 367 or 368 AH. As such, he cannot be counted as a contemporary of Ali b. Babawayh, nor among the Ulama of Ghaybat-e-Sughra. The fact is that it was his father Muhammad b. Qawlawayh who lived during Ghaybat-e-Sughra.

3. Ibn Abi Aqeel Ummani. This Umman is on the coast of YEMEN, and therefore he was also known as YEMENI. He lived during Ghaybat-e-Kubra, (major occultation) but the date of his death is not known.

Bahr-ul-Ulloom mentions him as the teacher of Jafar b. Qawlawayh who in turn taught Shaikh Mufeed. This makes it abundantly clear that Jafar b.

Qawlawayh was not a contemporary of Ali b. Babawayh as claimed by some. Ibn Abi Aqeel is still quoted in FIQH by research scholars.

4. Ibn Junaid Askafi who died in 381 AH, was also Shaikh Mufeed's tutor. He authored nearly fifty books, and his opinions as a Jurist are still considered and discussed by the FUQAHA. In fact, he and the above mentioned Ibn Abi Aqeel are often referred to as "ALQADEEMAIN", "the two old and senior ones".

5. Shaikh Mufeed, whose name was Muhammad b. Muhammad b. Noman. He was a theologian as well as a Faqih. Ibn al-Nadeem in his al-Fihrist calls him 'Ibn al-Muallim', and eulogizes him as a great theologian (master of Ilmul Kalam). Born in 334 AH., he died in 413 AH. His famous work on FIQH is known as 'MUQNTAH' which still exists. Shaikh Mufeed is one of the most brilliant scholars of Islam.

Abu Yala Jaferi, the son-in-law of Shaikh Mufeed, says: "Mufeed slept very little during the nights, devoting most of his time to prayers, studies, teaching or reciting the Holy Quran".

Shaikh Mufeed is a student of Ibn Abi Aqeel's student.

6. Seyyid Murtadha Alamul Huda, born in 355 AH, died in 436 AH. Allama Hilli calls him "the great teacher of Imamiyya Shia". He was a man of versatility, with a keen taste and talent for literature, theology as well as FIQH. His verdicts and

opinions are taken into account even today. Among his famous works on Fiqh are 'INTISAR', and 'JAMALUL ILMI WAL AMAL'. Seyyid Radhi, the compiler of NAHJUL BALAGHAH was his brother, and they both studied from Shaikh Mufeed.

7. Shaikh Abu Ja'fer Tusi, the brilliant star in the Islamic firmament, was from KHURASAN. He was born in 385 AH., and at the age of 23, he moved to Baghdad to join the great centre of Islamic knowledge. He lived in Iraq all his life, and came to be known as the sole master of FIQH after the death of his mentor, Seyyid Murtadha Alamul Huda. He has several books and treatises on FIQH, USOOL, HADITH, TAFSEER, KALAM and RIJAL.

For the first five years in Baghdad, Shaikh Tusi had the opportunity to study under the supervision of Shaikh Mufeed, gaining reputation as a student of the first rank. After Shaikh Mufeed, he sat at the feet of Seyyid Murtadha till the master died in 436 AH. The entire Shia world turned to Shaikh Tusi who stayed at the helm for the ensuing 24 years. But this was a tumultuous period during which sectarian differences in Baghdad resulted in a lot of bloodshed and destruction. Shaikh Tusi's own house and library were burnt down.

**TO BE CONTINUED
IN NEXT ISSUE**



Do you have any questions about ethics, beliefs or practical law? They will be answered by Sheikh Fadhel Al-Sahlani, The

US representative of Ayatullah Al-Seestani.

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Q: How could one clean a carpet that becomes najis with a child's urine if the carpet is fixed to the floor?

A: Wash the affected area with water twice and suck the water out.

Q: Is it true that ladies who are in their menses cannot cook or eat tabarruk or nyaz?

A: No, it is not true.

Q: If spiders, mosquitoes, flies etc come into the house, is it haraam to kill them?

A: No, it is not haraam.

Q: Can you tell me what Seyyid Al-Khoei's ruling was on women wearing niqab (covering their face) in front of ghayr mahram?

A: To him, it was obligatory precaution (Ihtiyat wujubi).

Q: My son has been missing for a year now and no one has heard from him. Is it reasonable to pray the prayer for the dead? If not, is there a reasonable time-frame before I can legally offer the prayer for the dead?

A: There is no harm in doing so for it is a recommended act. There is no time-frame per se. However, to consider him as dead and/or distribute his estate, you must refer the matter to Hakim al-

Shar'a (i.e. The Marja'a).

Q: I am a Shia in a predominantly non-Shia Mosque where some of the information given out is false and misleading. Every time I get ready to speak one of my brothers tells me to keep quiet for the sake of unity. Should I continue to keep quiet to avoid fitna?

A: The Qur'an enjoins us: " wajadilhum billati hiya ahsan" (16:125 And discuss with them in the best manner). Show them the Truth without necessarily causing fitna.

Q: My hands sweat more than usual. How much wetness is enough on the hand to render it impure if my hand touches an impurity. I read in one of Ayatullah Al-Udhma Seyyid Seestani's books that the wetness must be 'flowing'?

A: The amount of wetness should be such as to transfer the impurity from one object to another with visible sign of moisture.

Q: When a husband buys life-insurance and put his parents' name first before his wife's and she does not agree, does sura 2:180-182 apply, when the life-insurance was bought to leave money for the family?

A: It is the husband's wish and it has nothing to do with The Qur'anic verse cited.

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BOOK: REVIEW

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The Triple Filter!

During the golden Abbasid period, one of the scholars in Baghdad, the capital of Muslim caliphate at that time, was reputed to hold knowledge in high esteem. One day an acquaintance met the great scholar and said, "Do you know what I just heard about your friend?" "Hold on a minute," the scholar replied. "Before telling me anything I'd like you to pass a little test. It's called the Triple Filter Test." "Triple filter?" "That's right," the scholar continued. "Before you talk to me about my friend it might be a good idea to take a moment and filter what you're going to say. That's why I call it the triple filter test. The first filter is Truth. Have you made absolutely sure that what you are about to tell me is true?" "No," the man said, "actually I just heard about it and..." "All right," said the scholar. "So you don't really know if it's true or not. Now let's try the second filter, the filter of Goodness. Is what you are about to tell me about my friend something good?" "No, on the contrary....." "So," the scholar continued, "you want to tell me something bad about him, but you're not certain it's true. You may still pass the test though, because there's one filter left: the filter of Usefulness. Is what you want to tell me about my friend going to be useful to me?" "No, not really." "Well," concluded the scholar, "if what you want to tell me is neither true nor good nor even useful, why tell it to me at all?" ■

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“Our intercession will not be won by those who undervalue their prayers”

Imam Jafar-eSadiq (A.S.)

PRAYER TIMINGS

JULY					AUGUST				
Day of Month	FAJR	SUNRISE	DHUHRAIN	MAGHRIBAIN	Day of Month	FAJR	SUNRISE	DHUHRAIN	MAGHRIBAIN
1	4:00	5:28	12:59	8:48	1	4:33	5:52	1:01	8:28
2	4:01	5:29	12:59	8:48	2	4:34	5:53	1:01	8:29
3	4:01	5:29	12:59	8:48	3	4:36	5:54	1:01	8:26
4	4:02	5:30	1:00	8:47	4	4:37	5:55	1:01	8:25
5	4:03	5:30	1:00	8:47	5	4:38	5:56	1:01	8:24
6	4:04	5:31	1:00	8:47	6	4:40	5:57	1:01	8:22
7	4:05	5:32	1:00	8:47	7	4:41	5:58	1:01	8:21
8	4:06	5:32	1:00	8:46	8	4:42	5:59	1:01	8:20
9	4:07	5:33	1:00	8:46	9	4:43	6:00	1:01	8:19
10	4:08	5:34	1:01	8:45	10	4:44	6:01	1:00	8:17
11	4:09	5:34	1:01	8:45	11	4:46	6:02	1:00	8:16
12	4:10	5:35	1:01	8:44	12	4:47	6:03	1:00	8:15
13	4:11	5:36	1:01	8:44	13	4:49	6:04	1:00	8:13
14	4:12	5:37	1:01	8:43	14	4:50	6:05	1:00	8:12
15	4:13	5:37	1:01	8:43	15	4:51	6:06	1:00	8:11
16	4:14	5:38	1:01	8:42	16	4:52	6:07	12:59	8:09
17	4:15	5:39	1:01	8:41	17	4:54	6:08	12:59	8:08
18	4:16	5:40	1:01	8:41	18	4:55	6:09	12:59	8:06
19	4:17	5:41	1:01	8:41	19	4:56	6:10	12:59	8:05
20	4:18	5:41	1:02	8:40	20	4:57	6:11	12:58	8:03
21	4:19	5:42	1:02	8:40	21	4:59	6:12	12:58	8:02
22	4:21	5:43	1:02	8:39	22	5:00	6:13	12:58	8:00
23	4:22	5:44	1:02	8:37	23	5:01	6:14	12:58	7:59
24	4:23	5:45	1:02	8:36	24	5:02	6:14	12:57	7:57
25	4:24	5:46	1:02	8:35	25	5:04	6:16	12:57	7:56
26	4:25	5:47	1:02	8:34	26	5:05	6:17	12:57	7:54
27	4:27	5:48	1:02	8:33	27	5:06	6:18	12:57	7:53
28	4:28	5:49	1:02	8:32	28	5:07	6:19	12:56	7:51
29	4:29	5:49	1:02	8:31	29	5:08	6:20	12:56	7:50
30	4:30	5:50	1:02	8:30	30	5:10	6:21	12:56	7:48
31	4:32	5:51	1:02	8:29	31	5:11	6:22	12:55	7:46

Above timings are for NYC and NJ City only.

Allentown = +5 min White plains = -1 min

Suffolk County = - 4 min

Up-coming Events at Imam Al-Khoei Islamic Center

Program of the Month

Date	Program/Activity	Time
Thu, July 18	Wiladah of Hadhrat Zainab Al-Kubra AS	8:41 pm
Thu, July 25	Shahadah of Hadhrat Fatima binti Rasulillah SAWW	8:35 pm
Sun, Aug 11	Shahadah of Hadhrat Fatimatuz Zahra AS	7:00 pm
Thu, Aug 29	Wiladah of Seyyidati Nisaail Aalameen AS	7:50 pm
Sat, Aug 31	Wiladah of Seyyidati Fatimatuz Zahra AS	7:45 pm

HELP WANTED PROJECT MANAGER

Imam Al-Khoei Islamic Center needs services of an experienced **PROJECT MANAGER** who can spearhead the project of Al-Iman School Extension Project. Qualified candidates are requested to forward their resume to the center.

ACKNOWLEDGEMENT AND APOLOGY

In last month's AL-HUDA we inadvertently missed out the mention of Alhaji Ghulam Dinani as one of the contributors to the collaborative article on When Death Occurs In A Family: What To Do? pp. 4 and 6.

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A Star Falls From The Firmament: Allamah Seyyid Saeed Akhtar Passes Away To The Heavenly Adobe

(Continued from page 1)
 knowledge. They are not disappointed for Allamah Seyyid Sae'ed Akhtar Rizvi (Alallahu Maqamahu) is that beacon that lights up the dark night.

Alas! The Allamah is now gone from among us and we are bereft of his towering presence. Allamah passed away shortly after suffering a massive stroke on Thursday, June 20, 2002 in Dar es Salaam, Tanzania, where among others, his monument in the form of Bilal Muslim Mission of Tanzania that he founded in 1962 will always remind us of him and his erudition.

Allamah arrived in Tanzania in 1962 and from a

small township of Lindi he launched THE LIGHT Magazine that lit up areas of darkness and brought awareness of Islam and particularly the rationality and truth of Shi'a Islam to a large audience of various religious persuasions. Questions that showed thirst for knowledge began to pour in and people began to seek to learn more. The Bilal Muslim Mission of Tanzania was formed in 1962 to cater to the people and publications, simple yet powerful, small but comprehensive and comprehensible began to flow from Allamah's pen. Soon, Allamah became a familiar figure in Tanzania and then

Kenya and thereafter the world over.

Allamah was invited to a church in Arusha in Tanzania and when he had finished his erudite address, the padres and the priests rose on their feet to pay homage to him. Allamah used the Ahalul Bayt's "tujadilhum bil ihsan", demonstrating confidence and conviction based on thorough knowledge and understanding.

Allamah was a historian, a faqih and leader. Indeed, he had built such a reputation for consistency, steadfastness and sincerity that whenever there was a doubt over moonsighting in Tanzania the official Muslim organization, BAKWATA

would wait for Allamah to confirm moonsighting before it declared the sighting.

Allamah also was instrumental in the founding of The World Ahlul Bayt League, WABIL, based in London and was well-known and well-revered in the higher echelons of erudition and administration in the Islamic republic of Iran.

This illustrious figure now rests after leaving not only the legacy of scholarship that will continue to guide people to the Right Path of Ahlul Bayt but also an 'aalim of a son, Seyyid Muhammad Rizvi of Toronto, Canada, to whom we convey our heartfelt condolences on this bereavement. ■

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