

REGISTRATION

Begins March 1, 2008 for the 2008-09 school year. Please drop by the school to pick up Registration Forms and/or call the school to schedule a tour.

TEACHERS, VOLUNTEERS, SUBSTITUTES WANTED

We are accepting applications and resumes for certified teachers for the next 2008-09 school year. If you are interested please call the school to pick up an application for employment.

Call at (770) 638-1899, send email to: editor@abf-atlanta.org or visit school's website for applications.

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Donations for School Project

The City of Knowledge is one of the best Islamic elementary schools in Georgia. The school offers Pre-K, Kindergarten, Grade-1, and Grade-2, while continuing to expand up a grade each year. Admission is open throughout the school year. School accepts transfer students and new students every year.

Charitable donations are always welcome to help this Islamic cause. Following is an inspiring true story regarding charity:

Mullah Muhammad Taqi Al Barghani related that his father saw in his dream the Holy Prophet Muhammad

(S) surrounded by so many Scholars of Islam.

However, he saw the son of the scholar called Fahad Al Hilli sitting very close to the Prophet (S). Mullah Barghani says that he was surprised to see this when there were other scholars who were greater in calibre, knowledge and their service to Islam who were not sitting so close to the Holy Prophet (S).

Mullah Barghani's father asked the Prophet (S) the reason for this, and the Prophet replied that it was because all the scholars surrounding him used to give charity when they possessed something, but if

they didn't have any property they didn't give anything to the person who was begging or in need. However the son of Fahad Al Hilli used to give in charity despite not possessing anything extra, and use to sacrifice his personal belongings in order to fulfill other people's needs. This gave him a higher degree of proximity to the Prophet. [Mardaane Ilm Dar Amal Page 228]

To generously send your donations please either call the school, send a check to the school's address provided above or email director@abf-atlanta.org

Theory of Relativity in the Holy Qur'an

Today, the relativity of time is a proven scientific fact. This was revealed by Einstein's theory of relativity at the early years of the 20th century. Until then, people did not know that time was a relative concept, and that it could change according to the environment. Yet, the great scientist Albert Einstein openly proved this fact with the theory of relativity. He showed that time is dependent on mass and velocity. In the history of humanity, no one had expressed this fact clearly before.

With one exception though; the Qur'an included information about time being relative! Some verses

about the subject read:

"They ask you to hasten the punishment. God will not break His promise. A day with your Lord is equivalent to a thousand years in the way you count."
(The Qur'an, 22:47)

"He directs the whole affair from heaven to earth. Then it will again ascend to Him on a Day whose length is a thousand years by the way you measure."
(The Qur'an, 32:5)

"The angels and the Spirit ascend to Him in a day whose length is fifty thousand years."
(The Qur'an, 70:4)

In some verses, it is indicated that people perceive time differently and that sometimes people can perceive a very short period of time as a very lengthy one. The following conversation of people held during their judgment in the Hereafter is a good example of this:

"He will say, 'How many years did you tarry on the earth?' They will say, 'We tarried there for a day or part of a day. Ask those able to count!' He will say, 'You only tarried there for a little while if you did but know!'
(The Qur'an, 23:112-114)



Imam Jaffer Al-Sadiq (A.S.), has said, "The Prophet of Allah never talked to the people on the basis of his own supreme intellect and he used to say, "We the group of Prophets have been ordered to speak to people at the level of their intelligence.""
 Book 1 - The Book Of Reason and Ignorance - Chapter 1 - Reason and Ignorance
 Hadith - #15

Imam Jaffer al-Sadiq (AS) has said, "There are three kinds of people. The scholars, the seekers of knowledge and all the others are a waste of humanity."
 Book 2 - The Book Of Excellence of Knowledge
 Chapter 3 - Categories of the People
 Hadith - #2 al-Kafi

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Merit of Soul ... Repentance (tawbah)

O you who believe! Turn (in repentance) to Allah with sincere repentance; Perhaps your Lord will remove your evil from you... (Qur'an, 66: 8)

The Prophet of Allah (s) said: There are four signs of one who is repentant: 1) He is sincere to God in his actions 2) He shuns falsehood 3) He is firmly attached to truth and 4) He is eager to do good. [Al-Harani, *Tuhaf al-Uqool*, p. 20]

The reality of *tawbah*

Tawbah means return to the soul's initial spirituality after the light of its human nature (*fitrah*) and its spirit has been covered by the darkness of sins and disobedience. The human soul in its initial state has neither any spiritual virtues nor any vices. It is capable of reaching any station, but in its original state it is pure, sinless and has an intrinsic luminosity. The perpetration of sins causes obscurity within the heart, and the light of intrinsic nature is extinguished and

converted into darkness. However, before total darkness envelops the heart, if a person awakens from the slumber of negligence and makes repentance, the soul gradually returns from the darkness to the light of its original nature and essential spirituality. This is mentioned in the famous hadith from Imam Baqir (a): "**One who repents from sin is like the one who has not sinned..**" [Al Kulayni, *al Kafi*, kitab *al 'iman wa al kufr*, bab *al tawbah*, hadith #10]

The essentials and conditions required for *tawbah*

Tawbah - *Tawbah* is not accepted from one who merely declares, "I repent." There are a number of conditions which must be fulfilled before the acceptance of *tawbah*. These are mentioned below in the following hadith: It is narrated that someone said: *Astaghfirullah* (I seek God's forgiveness) before Imam 'Ali (a). He said to him. "May your mother mourn for you! Do you

know what *istighfar* is? Verily *istighfar* is a degree of the *'illiyyun* (people of high station) and it is a word that means six things. **First** is remorse over the past. **Second**, the resolution not to return to it ever. **Third**, to return to creatures their (formerly usurped) rights so that you meet God Almighty in a state of purity in which no one has any claim against you. **Fourth**, that you fulfill every duty that you neglected in order to satisfy your obligation in respect to it. **Fifth**, that you attend to the flesh of your body that has grown on unlawful nourishment so that it melts away as a result of grief and mourning and your skin adheres to your bones, after which new flesh grows in its place. **Sixth**, that you make your body taste the pain of obedience in the same way as it earlier tasted the pleasure of sins. When you have done these things then say *Astaghfirullah!* [*Nahj al Balagha*, saying # 417]

Poem: I asked for Strength...

I asked for Strength.....
 And God gave me
 Difficulties to make me
 strong.

I asked for Wisdom.....
 And God gave me
 Problems to solve.

I asked for Prosperity.....
 And God gave me Brain

and Brawn to work.

I asked for Courage.....
 And God gave me
 Danger to overcome.

I asked for Love.....
 And God gave me
 Troubled people to help.

I asked for Favors.....

And God gave me
 Opportunities.

I received nothing I
 wanted
 I received everything I
 needed
 My Prayer has been
 answered

My Journey of Change

It has been some time since I finished my Hajj journey, and every time I feel like writing something to express what this journey meant, I get an idea, I start forming a few lines and then everything just falls apart. I have been struggling to truly understand what Hajj was to me, and every time I'd come close, I'd feel like that's not it... Today something happened. In fact, just before I started writing these words, I felt something different this time. My Hajj journey never ended, in fact, everything I did in Hajj was the beginning. As the hadith says, one becomes like the day he was born: new, clean and pure. Hajj is the beginning, and these days I live are my new life... my new self. The same way a mother and a child struggle to bring this newborn to this world, one struggles in Hajj to come clean again to this new world.

In Hajj, one goes through hardship, but what hardship? One sets foot where the prophets (peace be upon them) set foot, but why? As I went through this journey, I was truly seeking to find my way with Allah. I was truly trying to ask Allah to open my eyes, heart, ears, touch, senses and being to Him, but why is it so important to do it there? I ponder about this point a lot, but I only find the answer when I read through the Holy Quran. As the Quran goes through the lives of each prophet starting with Prophet Adam (peace be upon him) and his encounter with the devil. I stand as Adam stood asking for forgiveness. Adam was banished from heaven by Allah, but I banished myself from my home, and from the pleasures I have, seeking nothing but Allah... asking for his forgiveness... asking to be

given another chance. I want to make it right this time. Now I have been given a chance to prove myself. Like a person who has lost everything... who has nothing... who stands at the doorsteps of his Lord. Then I remember the story of Prophet Ibrahim (peace be upon him) and his encounter with his people. He sought Allah with his whole being until Allah made him a leader to the believers. How does one attain this status? Recall when he came to slaughter his son Prophet Ismail (peace be upon him), and the devil tried to deceive him. He fought the devil, and what greater devil is there but the devil within us.

When I was throwing those stones at that symbolic stand, I was actually throwing those stones at the dirty crust that had formed on my heart from all my past sins. Those days I stood a firm stance and threw those stones to bring my true human beauty out from the shell of sins and hatred. One completes his sacrifice declaring to Allah that I have given everything to you. "Oh Allah, today I want you to look at me in a new light. Today I want things to change. Today I feel new. Today I feel change."

By this time I had shaved my head, and I started recalling how one would walk around the Kaaba seeking Allah. As if I am saying, "Oh Allah... will you accept me? Oh Allah, accept me! I have come here to you, and I have nothing but you now." Truly, these meanings were great, but I felt there was something still missing. I had completed my Hajj now. I had finished the training and shaved my head to show that I had completed the training. Training for what? People

train for battles and encounters. What is our battle? Where is our battle?

Peace be on you, O Aba Abdullah! peace be on you, O son of the Messenger of Allah! peace be on you, O son of the commander of the faithfuls, the forebear of the successors! Peace be on you, O son of Faatimah, the choicest among the women of the worlds! This is when I started understanding why I went to Hajj. It is interesting how Hajj comes right before this great remembrance.

I have found my journey... my battle... my battlefield. Imam Hussain (peace be upon him) went towards Al Kufa to fight for justice. His every step, breath, heartbeat and movement was dedicated towards bringing people back to the right path. Imam Hussain stood in the battlefield with his son Ali Al Asghar held in front of this army, asking them to show some mercy to this thirsty child. How did they quench your thirst oh little Ali? It is when that great man, Aba Al Fadhl Al Abbas (peace be upon him) reaches the Euphrates to bring water back to the thirsty children in the camps and looks at the water. He looks into the water asking himself how can he drink this water and Imam Hussain (peace be upon him) and the children are thirsty in the camps? It is when Lady Zainab stands in front of UbaidAllah ibn Zeyad after he had asked her how she found Allah's doing with her brother Hussain and says, "I saw nothing but beauty."

And how can anybody see

anything but beauty when in the presence of Allah? It is these stances that translate my Hajj into a journey. It is there that I saw how beautiful life can be. It is on this ark called AhlulBayt where I found the meanings of this great journey Hajj. It is in that determination to bring truth and justice after sickness and hatred had spread. It is that battle that guided my Hajj...

But I live in a world filled with diseases of the heart... filled with injustice... filled with oppression. Our world today is filled with deceit, filled with lies, filled with lost lives. I pray and strive for that day... the day that justice prevails. I strive for that day that all of humanity's hopes are made reality and falsehood is made banished. When will that day come? When will we see the blessed face of Imam Mahdi (peace be upon him & may Allah hasten his appearance) shine on this world. Oh Mahdi, people are lost. They want to see light again. They want to see truth again. They want to see love again. Oh Mahdi, our oppressed hearts call you. When will you return?

"And We desired to show favor unto those who were oppressed in the earth, and to make them examples and to make them the inheritors, And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them." - Surat Al Qasas, verses 5 & 6, The Holy Quran

By: Ali Lari

Stories for Kids: Keeping One's Dignity

Mufazzal Ibn Quais was a good and pious man. He was very poor. He had borrowed some money from friends. He could not repay them. Therefore he always remained worried. He wanted to find a way that he could be free from debts.

Once he went to the great Imam Ja'far al-Sadiq. In the presence of the Imam he complained about his

creditors and began telling a list of his problems. In the end he said he was poor. He did not know how to overcome poverty. He requested Imam Ja'far al-Sadiq to pray for his welfare.

On hearing the sad story of a worried man the Imam promptly ordered his servant to bring a purse of money. When the servant brought the

money it was given to Mufazzal. Imam said that the purse contained four hundred dinars which would help him to solve his problem of poverty.

Mufazzal was ashamed to accept the generosity. He said that he has not come with the aim of seeking assistance from the Imam, but only for his blessings and prayer.

Stories: Neighbors First

The child had made it a habit to rise regularly in the small hours of the night and join his mother in her nightly prayers called Tahajjud. He observed that his mother prayed for all Muslim men and women. She remembered them by name and prayer for their

prosperity and well being.

O Allah, pardon them their sins and let Your grace embrace them in all their dealings.

On this particular morning, he decided to ask. When the prayers were over, he asked:

"Mother, you pray for all every day. Not a word for yourself or any one in the family?"

Bibi Fatima, blessings and salutations to her, said: 'O Hasan, remember one thing. Neighbors first and then the house.'

From: Unto Thee We Grant...



We're on the Web!

See us at:

www.cityofknowledgeschool.org

It has been related in some books that Nabi Yaqub (a.s.) (Jacob) once was visited by a beggar on a Friday night. Although Nabi Yaqub (a.s.) heard the beggar, he didn't feed him.

In order to make Nabi Yaqub realize the importance of charity, Allah (S.w.T.) revealed to him that due to this act Allah would soon put Nabi Yaqub (a.s.) to a test, and that he should show patience in face of this test.

After that Nabi Yaqub (a.s.) was tested by the temporary loss of Nabi Yusuf (a.s.) (Joseph), his son, for quite a long period. Due to this Nabi Yaqub (a.s.) really suffered, until he finally was reunited with his son.
[Kalimatullah By Shaheed Hassan Shirazi Page 202]

