



IN THE FOCUS OF WISDOM

"the wise person cures the asker (of his ignorance) and is generous with virtues."

Imam Ali (a.s)

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AL- MUSTAFAH TOURS MASAKA

At 9:17am students of Al-Mustafa, numbering about 64 left Kampala for Masaka. They were led by the college director Shykh Shamsy and the academic registrar Shykh Yusuf, and accompanied by two support staff, namely; Richard and Rashid, in



addition to the football coach and **Sheikh Mukasa Muhammad**, HEAD of the tour.

Our company went uninterrupted on a 120 km journey south-west of Kampala, and the cruising mini-bus reached the equator at exactly 12:03pm where the students, on transit, toured the whole Kayabwe area, and took some photos. From there, the students proceeded in a delicately moving minibus. They looked to be filled with lots of happiness and joy because for most of them, it was their first time to go south-west towards Masaka. We moved along the same way, branched off the highway and headed to Nabugabo sand-beach where some of the students enjoyed themselves, others went swimming while the rest played pool-table. They enjoyed the activities and took photos from there. From Nabugabo sand-beach, the students took a short bypass route to Masaka town, and then moved to Muteesa I Royal University (Masaka branch), in Kirumba, at exactly 2:40pm. As soon as they reached Muteesa I Royal University, students took lunch, and then held their afternoon prayers (Zhuhr and Asr). They afterwards toured the whole large premises of the Royal University and had lots of fans. If it was said that the healthy

mind is in the Healthy body, it is also practically true that the health mind possessed by sportsmen and women led thinkers to coin the phrase "*ruuh riyazhi*" or game spirit; that makes the offender in a foul play help his victim to rise up by holding his hand and lifting him up to his legs. So the tour also involved playing sports matches with the university students. And at exactly 3:30pm, the volleyball players prepared themselves and started playing. The match ended in the favor of al-Mustafah. To

Wise sayings of The prophet (sawa)

"There are two characteristics which cannot be found together in a believer; Avarice and a Vicious temper."

"He who calls upon his fellow Believer without their being any need, is destined to be among God's visitors"

EDUCATION IN ISLAM

Cont. from last issue

Out of six thousand and some verses of the Qur'an, only five hundred are on fiqh, The verses on nature and creation are still waiting explanation by the Muslim scientists. The hadiths on nature and science are still waiting for explanation at the hands of Muslim scientists. Allamah Majlisi has compiled a 110 volumes encyclopaedia of *Ahadith* known as *Biharul Anwar*. In this compilation, there a complete volume on the verses and ahadith related to the earth and heavens; this particular volume is subtitled as 'kitabul 's-sama" wa 'l ardh' — the book of the heaven and earth. Small steps have already been taken by some scientists to study the original texts of Islam on scientific issues. The foremost example is that of Dr. Maurice BuCaille in his Bible, Qur'an Science. Also a group of Canadian science Lists from the University of Toronto were invited in early eighties by a university in Arabia to study embryology in the Quran and hadith. These non-Muslims were astonished to see that the Qur'an spoke about issues which have been discovered only recently by the modern science on embryology. My prayers is to see that Muslim scientists come up with ground-breaking theories based on the Quran and *Ahadith* rather than wait for

science to discover something and then say that it was mentioned by the Qur'an 1400 years ago!

5) Some more Suggestions

The Shi'ah community of North America is, al hamdulila-Lah, affluent to take care of its children. And I strongly believe that our organizations, specially the federal, national or umbrella organizations, must establish scholarship programs for those who want to pursue advanced studies in all fields of knowledge. They should also establish 'awards' for those of our children who show excellence in their academic fields. Even Muslim scholars and scientists should be awarded for their achievements. Such projects already exist among other ethnic and religious groups. e.g., the Jewish people, who recognise the achievements of their own people. We should not take pride in our community members and support them. If there are organizations which have such programs, then they should be more publicized among our communities all over

North America. I hope the ideas I have thrown around will help in generating discussion and formulating a vision and a view of future, which, I believe is optimistic..

The virtues of the Midnight (Tahajjud) Prayer

It is said in one of the narration of Imam Sadiq alaihis salam: there are three things which have the amazing blessings from the Generous God.

1- The midnight prayers

2- providing iftar food for those who fast

3- The meetings of Muslim brothers.

In another hadith from same imam we read in the definition of the ayaat:

The good deeds removes the evils

MESSAGE FROM THE EDITORIAL TEAM

Dear Our Readers,
Assalam Aleikum!

We sincerely convey our condolence to all people of the world especially the Muslim world and particularly, the Shia community on the occasion of commemorating the martyrdom the Islam's beloved, and daughter of the holy prophet (sawa) Fatimat Al-Zahra (as) We pray to Allah to grant us and our parents her intercession on the day of resurrection. Oh Allah bestows upon us His favors and profound love of Ahul Bait (as).

Fatima In Qur'an

The verse of relationship, from the Quran, says: "Say: 'No reward do I ask of you for this except the love of those near of kin. 'And if anyone earns any good, We shall give him an increase of good in respect thereof for Allah is Oft-Forgiving, Most Ready to appreciate (service).'" (42: 23) This verse is a clear command from Allah to His noble Prophet. It is as follows: (Say) O Muhammad, to your nation: (no reward do I ask of you for this) the message of Islam (except the love of those near of kin) to me. (i.e.) Ahul-Bayt (A). It is unanimously agreed upon that the kin mentioned in this verse are Ahul-Bayt (A). There are many traditions narrated by both Shiite and Sunni Scholars, which not only specify the kin mentioned in this verse, but also state their names. Among

the narrations mentioned in this regard by Sunni scholars, are the following: When this verse was revealed, someone said: "Messenger of Allah, who are the kin whose love is obligatory for us?" The Prophet (S) replied: "Ali, Fatima, and her two children." This narration has been reported by the following Sunni scholars. Ibn Hajar in his al-Sawa'iq al-Muhriqah. Another narration similar to the one stated above, is reported by Tabari and Ibn Hajar; according to this narration the Messenger of Allah (S) is reported to have said: "Surely Allah made it incumbent on you to love my kin, and I will ask you about them in the hereafter." Moreover, the following narrations mentioned on the account of Ahul-Bayt are a few of the many saying of the Imams (A) in which they recite this verse as proof of the fact that lov-

ing them is a religious duty: A. It is written in al-Sawa'iq al-Muhriqah by Ibn Hajar that Imam Ali (A) said "It is stated in the (Quranic chapter) Ha Mim that no one upholds our love save the faithful ones." He then read.

From page 1

Some students of Almustafah Islamic college on their way to Masaka.



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The status of woman in the world-view of Islam

As for the first part, the holy Qur'an is not only a collection of laws. It does not contain merely a series of dry commands and laws without comment. It contains both laws and history, both exhortation and the interpretation of creation, and countless other subjects. Just as the Qur'an lays down rules of action in the form of law on some occasions, so it also comments upon existence and being. It explains the secrets of the creation of the earth and the sky, plants, animals and mankind, and the secret of life and death, greatness and suffering, growth and decline, wealth and poverty. The Qur'an is not a treatise on philosophy, but it has explicitly expressed its views concerning the three basic topics of philosophy: the universe, mankind and society. Not only does the Qur'an teach its believers laws, and not only does it give exhortation and advice, but it also endows its followers with a special way of thinking, a particular world-view, by its interpretation of creation. The foundation of all Islamic commandments concerning social matters, for example, ownership, government, family rights, and so forth, is this same explanation which the Qur'an gives of creation and the things of the world. One of the matters that have been commented on in the holy Qur'an is the subject of the creation of women and men. The Qur'an was not silent on this matter, and did not provide an opportunity for those who talk nonsense to put forth their own philosophies for laws concerning men and women, and then to accuse Islam of having a derogatory attitude towards women on the strength of their own theories. Islam has already laid down its views regarding women. If we want to see what the view of the Qur'an is regarding the creation of woman and man, it is necessary to have a look at the question of their creation as it is treated in the Books of other religions. The Qur'an also did not remain silent on this subject. We should see whether the Qur'an considers woman and man to be of one essence or two. In other words, whether woman and man have one nature and essence or two. The Qur'an most explicitly lays down in several (verses) that: We created women from the nature of man and from an essence the same as the essence of man. Concerning the first Adam, the Qur'an says: Who created you from one single soul, and created from it its mate, (Qur'an, 4:1). With regard to all men, the Qur'an says in several places: Allah created your mate from your own kind.

By Luyimbaazi Issah Katungulu

Your Questions Answered

- Which prophet is also known as the Dhannun?
Prophet Yunus, surah Anbiyaa 87
 - According to Quran which act is known as the greatest Oppression?
As-shirk (Polytheism)
 - Write five angels according to the Quran?
Jibrael and Mikael in surah Baqarah 98, Malik in surah Az-Zukhruf 77, Harut and Marut in surat Baqara 102
 - What is the name of satan?
Azazil
 - About which story in Quran, does Allah calls the best story?
The History of prophet Yusuf in surat Yusuf 3(Ahsanul Qasas)
 - According to the Quran, which animal was blamed by humans for something it did not do?
Wolf in surat Yusuf 17
 - Which prophet was raised after 100 years?
Prophet Uzail in surah Baqarah 259
- By Mugabi Abdul Razak**

KINDS OF LAW IN ISLAM

Makruh could be defined as an act a Muslim is urged to avoid although it is not unlawful. It is preferable to avoid such acts in the interests of self or society. However, Islam does not set a punishment for the Muslim who does it, because it is not considered haram. Islam stops short of making it haram, and only urges the Muslim to avoid it, as it is likely to lead to harm or corruption. This law is very effective in blocking the ways ending in the commission of haram acts. The exhortation to avoid the makruh is the second factor, following the urging to accomplish the mustahab, that supports the key laws of wujub and hurma in uplifting man spiritually to attain higher, sublime, spiritual stages so that he can ward off harm and danger in human life. Examples of makruh are: urinating in stagnant water, sleeping till after sunrise, eating in a state after intercourse or sexual discharge without performing the obligatory bath, ablutions, and making large \tilde{A} , scale advertisement to sell something which is not so worthy...etc.

4-THE FORBIDDEN (MUHARAM) It is any act that Islam prohibits the religiously responsible Muslim, from committing, and sets a punishment for the transgressors, while praising and rewarding the one who totally abstains from such acts. It is a procedure Islam takes to check the deviation that man may be led to perversion and the wrong and unnatural expression of motives and desires which are harmful to his body and soul. It is a law which checks chaos and corruption and nips dangers and crimes in the bud. Doing the haram distances the human soul from nearness to Allah and blocks the process of sublimity. As haram action contains deep psychological, bodily, spiritual, and social risks, Islam sets both legal and social punishment for the transgressor, in addition to the severe punishment in store for him in the Hereafter. Islam does not leave the matter unexplained. The Holy Qur'an makes it clear that the goal of forbidding certain acts is not disturbing man, depriving him, or making him deal dispiritedly with life. To the contrary, Islam aims at something else, as mentioned in the following verse:

"Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah for which He has sent down no authority, and that you say against Allah what you know not". Holy Qur'an (7:33:)

By Sheikh Muhammad Mukasa Serutegga

OBSERVATION OF JAMADIUL-AWWALI

5th – Birth of Syeda Zainab binte Ali (a.s.) – 5 A.H.

13th – Martyrdom of Syeda Fatima Zahra (s.a.) – 11 A.H

14th Death Abdul Motalib grand father of Prophet(s)

15th – Birth of Imam Ali Zainul-Abideen(a.s.)

have a balancing act and celebrations, al-Mustafah University let go the soccer match in favor of Mutesa University.

The Dhikr of Allah in All States

Of the things which all people are responsible for enacting, however not all are able to, is to remember Allah (SwT) in all states. The remembering of Allah (SwT) should only be done for one reason which is to remember Allah (SwT) and this act should have no other incentives associated with it. The word Dhikr has three meanings to it: verbal, spiritual and the applied or practical Dhikr. The verbal Dhikr is something easy; the Dhikr in the heart which makes up the spiritual Dhikr is somewhat more difficult; while the Dhikr which is manifest in one's actions is the most difficult of all! The Dhikr in one's actions means that in a person's actions in his life, he recognizes that Allah (SwT) is present and watching - his actions truly show that he realizes that Allah (SwT) is present all the time. The Prophet (S) has then said, "And this Dhikr is not in the meaning of..." Seeing as how this form of remembrance of Allah (SwT) is the most important verbal declaration mentioned in the various traditions and has been emphasized a great deal, the Prophet (S) has stated, "The Dhikr is not limited to only this (the verbal remembrance of Allah (SwT)). Rather, the reality of Dhikr is that when a person enters into a situation where he has the ability to perform a forbidden act, he fears Allah (SwT) to such an extent that he immediately refrains from performing the deed that would be transformed into a sin in his records." Therefore, the Dhikr of Allah (SwT) is actually a very valuable treasure! No matter how

OUR LIBRARY

BOOK REVIEW

Treatise On Rights (Risaalat al huquuq) for

Imam Zain al Abidiin

The Right of the Imam in the Ritual Prayer

The right of your imam in your ritual prayer is that you know that he has taken on the role of mediator between you and your Lord. He speaks for you, but you do not speak for him; he supplicates for you, but you do not supplicate for him. He has spared you the terror of standing before God. If he performs the prayer imperfectly, that belongs to him and not to you; but if he performs it perfectly, you are his partner, and he has no excellence over you. So protect yourself through him, protect your prayer through his prayer, and thank him in that measure.

From previous issue

Quranic Sciences Rational Approach

Disciplines that assist *tafsir*: the science of linguistics (*'ilm al lughah wa al nahaw wa al saraf*), science of Qur'anic readings (*'ilm al qiraat*), theology (*'ilm usul al ddiin*), science of the principles of jurisprudence (*'ilm usul al fiqh*), science of the occasions of revelation (*'ilm asbaab al nuzuul*). There are disciplines not yet described today that will push *'ilm al tafsir* to new heights of achievement in the future. Methods of *tafsir*: Each *mufasssir* uses a different methodology. It is worth studying the methodology before reading the *tafsir*. Famous *mufasssirin* like Ibn Abbas and Abu Jarir al Tabari had each a different approach. The methodology of Ibn Abbas, the father of *tafsir*, included: use of *sabab al nuzuul* (occasion, time, and place), identifying the abrogating (*naasikh*) and abrogated (*mansuukh*) verses, use of poetry to understand meanings of Arabic words and expressions, using the Qur'an to interpret itself (*tafsir al Qur'an bi al Qur'an*), and considering the personal and human dimension. Al Tabari's *tafsir* methodology included: using precedence (*tafsir bi al mathuur*), interpreting stories using evidence (*tafsir al qisas bi al hujjat*), refusal of rationalist interpretation (*tafsir bi al ray*), literal interpretation of the text (*tafsir al nass dhahiriyyat*), and use of linguistic tools. Classification of *'ilm al tafsir* according to various criteria: by approach: linguistic, literal by source: Qur'an, *sunnat*, *ijtihad*, inference (*isitinbat*) by method: precedence (*tafsir bi al mathur*), ration/reason (*tafsir bi al ra'ay*) by subject matter (*tafsir mawdu'i*): terms and words (*tafsir bi al alfadh & al kalimaat*), jurisprudence (*tafsir fihi*), sufi (*tafsir sufi*), philosophy (*tafsir falsafi*), science (*tafsir 'ilmi*), linguistics (*tafsir lughawi*), literature (*tafsir adabi*), social (*tafsir ijtimae*), empiricism (*tafsir tajriibi*), and sectarian (*tafsir aqdi*) such as *sunnite* or *shiite*. **To be continued**

13TH JAMADUL-AWWAL MARKS THE FATMIA DAYS OF DEMISE OF LADY FATIMA ZAHRA (A.S)

Title; Umm-ul-Aimma

Mother; Hazrat Khadija (A.s)

Father; Muhammad (S)

**Birth date; 20th Jamada thaniya,
5 Years before the prophetic mis-
sion in Mecca.**

Virtues of Fatumatul Al- Zahra.

On Fasting She Said:

Imam Sadiq (as) says on the authority of his forefathers that al Zahra (as) had said that: "The man who is observing a fast would not gain anything, when his tongue, ears, and limbs are not safe from sin."

House hold affairs:

In the whole world, there was only one house that was free from impurities and that house was of Imam Ali (as) and J. Zahra (as). She being the leader of all the women of the world, she was the torch bearer of the ideals and character of woman hood. Zahra (as) never used to take household duties as a chore for a woman. In the performance of domestic duties, she had faced many obstacles and hardships. The Infallible daughter of the Holy Prophet (saww) was conscious of her responsibilities and aware that a wife could shape the direction of her husband's activities. Her thinking was that the home is the place of refuge. A place of peace for a man, when he comes back tired from his struggles and dealings with the outside world. A place to re-strengthen his energy and also to gain in him fresh confidence and determination, so that he could be able to tackle his duties. Imam Musa Al Kadhim (as) says: "The crusade of a woman is to have concern and regard for the husband."

Extracts of J. Zahra's (as) Sermon:

The Devil came out of his hole and called you to his side, because he found you waiting for his call and be fooled. He invited you to stay and ignited the fire of anger, the reflection of which became apparent on your face. This was the reason that you marked somebody's camel apart from your own, and you entered into somebody's river side. You started searching for what was not yours. Finally you started usurping the Government when not many days had passed since the demise of the Prophet (saww).

Our woes and wounds were still bleeding, and even the Prophet (saww) was not buried, that you advanced an excuse saying that "A mischief has been averted". Can there be any greater mischief than the one that has overtaken you. Yes of course hell has taken them in its folds. This action was not expected from you, What are you doing? Where are you going? When the book of Allah is present in your midst everything in that is glittering and all its signs are fully clear as a Crystal. Its prohibition are apparent and clear, and all orders graphically clear, but you have put them behind your back. Have you turned your face from them? Or you are aiming at something else? Alas! it's to be highly regretted that tyrants have adopted dirty ways, instead of taking up a Qur'anic path. You have suddenly flared up the fire of mischief, and fanned its flames. You have assented to the talk of the Satan, who was misleading you. You have started to extinguish the light of the Religion of Allah and started obliterating the traditions of the Prophet (saww), and in the pretext of the froth of fermenting milk, you have silently sipped it all. You were bent on confining the family and progeny of the Prophet (saww) in a corner. We preferred to observe patience, but with sword hanging on our neck and a spear waiting to make a thrust in our chest. How wonderful it is that you think that the Almighty Allah has not granted us the right of inheritance, and that we will not get the inheritance of the Prophet (saww). Are you following the rules of the Age of illiteracy. For believers, no decision is better than the decision of Allah. Are you ignorant of these problems? Yes, you are fully aware of them. The fact is clear as a sun. You know that I am the daughter of the Prophet (saww). O' Muslim brethren! Is my inheritance going to be snatched by force? O' son of Qahafa answer me, does Qur'an say that you get your fathers' inheritance and I should not get my fathers' inheritance. Have you purposely disowned the Book of Allah; and have cast it behind your back. Whereas Qur'an says: Sulaiman got his father's (inheritance); Dawood got his fathers'. Regarding Yahya bin Zakariyya He said, "O' Allah: grant me a son, who could be my Successor and of the progeny of Yaqoob." Have you formed an idea that I will not get my parents inheritance? Did Allah, reveal a special verse for you, striking out my father from its purview, or you say two persons professing the same religion did not have the right to inherit each other's (property). Is mine and my father's religion not one? Or do you treat an average follower of Qur'an better than my father and cousin. If it is that case, take my inheritance like a saddled camel waiting to be taken advantage of. Ride it. BUT bear in mind that I will meet you on the day of rising and will put up my demand. What an excellent day it would be when Allah will adorn the seat of Justice and Mohammed Mustafa (saww) would be a plaintiff.



Morals of Ahlul bayt (as)

Many people are under the impression that Muslims are close-minded and unwilling to engage in discussion with people of other faiths. Nothing could be further from the truth. The Qur'an offers very clear guidelines and encouragement for Muslims to engage in interfaith dialogue.

Speak Gently

At all times, Muslims must show the best of manners and wisdom when speaking of faith to others. One must listen carefully, and share opinions with careful thought and patience. "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance." (Qur'an 16:125) "And do not argue with the followers of the Book except by what is best, save with those of them who act unjustly, and say: We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him do we submit." (Qur'an 29:46) "...Whenever you speak, speak justly, even if a near relative is concerned; and fulfil the covenant of God. Thus does He command you, that you may remember." (Qur'an 6:152)

2. Recognize that God is the One to Guide

Do not feel discouraged if people seem unconvinced by your beliefs, and are unwilling to share your faith. The Qur'an describes that God Alone is the One to guide people's hearts. "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things