

THE SECOND PRACTICAL COURSE FOR THE HOLY QURAN TEACHERS - UGANDA STARTS

Wednesday 1st Jamaada Thaani 1435H 2nd April 2014

IN THE FOCUS OF WISDOM

Wisdom
doesn't reside
in a heart (that
is filled) with
Lust



Imam Ali (a.s)

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By Oustadh Adam Sebyala-
The Quran states, "And indeed, we have made the holy Quran easy to remember, but is there anyone who will take heed?" From 18th



Syed Muhammad, right, Shk Shamsi in front of the course participants.

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April, 2014, al-Mustafa Islamic Uni-

versity College- Uganda organized the second practical course for Uganda Qur'an teachers, to be conducted at UISA offices, located along Kampala road, Kampala plaza. The program shall be extended up to 9th April, 2014. A number totaling up to 18 good and committed teachers participated as students. During the official opening ceremony, the director of al-Mustafa, Hoj. Al Islam Sheikh Saeed Shams introduced Syed Mohammad Ridha Muhammad al Musawi; the International Quranic teacher from Al-mustafa International Islamic University - Iran (Qum). The director of al-Mustafa emphasized the seeking for the benefits from the Qur'anic program, beseeching the spiritual virtues and blessings for all the participants. He concluded by pointing out the basic

roles and teachings of the Holy Quran in the Islamic community and societies, and wished each and every person Tawfiq through supplication by pleading to Allah to success. Among the attendants; Sheikh Yusuf Muniir Makanga, the Registrar of al-Mustafa, Sheikh Yusuf Mulumba Mayirikiti, the Chairman of UGISA Ltd and Sheikh Muhammad Mukasa, the General Secretary of UISA. In the few Remarks, Sheikh Muhammad Mukasa pointed out the benefits and objectives of the program. The program TUTOR, Syed Muhammad Ridha addressed the present teachers, outlined the program's course of action and quoted extensively

EDUCATION IN

Cont. from last issue

Out of six thousand and some verses of the Qur'an, only five hundred arc on fiqh, The verses on nature and creation are still waiting explanation by the Muslim scientists. The ahadith on nature and science arc 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 sub-titled as 'kitabu '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 and Science. Also a group of Canadian science llists 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 groundbreaking 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 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. Remember, our Imams have said that if you have to select between wealth and knowledge, go for knowledge; for wealth can be stolen but knowledge can never be taken away; wealth decreases with us-age but the more you use your knowl-edge the more, you increase in it. Look at the examples of muslim Imams: the rulers took away the wealth but they could not take away the knowledge which had been bestowed upon them by Allah. In spite

MESSAGE FROM THE EDITORIAL TEAM

Dear our readers,
Assalam Aleikum!

We congratulate all of you, and especially the Ahlulbait followers upon the initiation of the Quran recitation skill enhancement course. This is happening for the second time. The Quran and Sunnah were left in the custody of Ahlul-bait by the Will of the prophet Muhammad. So they take a lot of care to see that it is recited properly.

Fatima In Qur'an FATIMA (A) IN THE VERSE OF MUBAHA- LA

'The Prophet replied: 'Bear witness that there is no God but Allah, to whom an associate does not exist; and that Muhammad is the slave and Messenger of Allah. 'The beduin said: 'Do you require any reward from me (for bringin me to Islam)?'He (S) answered:'No, save loving the nearest of kin.' The beduin then asked: 'Mine or yours?'The Prophet (S) said: 'My kin.' The beduin said: 'Let me pay allegiance to

you, and may the curse of Allah be on those who do not love you and your kin.' Thus he (S) said: 'Amen.'"

This narration has been reported by Al-Kinji in Kefayat At-Talib p.31.

Sheikh Amini (may Allah bless his soul) listed forty-five (45) sources in v.3 of Al-Ghadeer which state that the verse was revealed regarding Ali, Fatima, Al-Hassan and Al-Hussain (A). They are: Imam Ahmad, Ibn al-Mundir, Ibn Abu Hatim, Tabari, Ibn Mardawaih, Tha'labi, Abu

Abdullah al-Mula, Abu Sheikh Nisae, Wahidi, Abu Nu'aym, Bagawi, Bazaz, Ibn Maghazili, Hasakani, Muhib al-Deen, Zamakhshari, Ibn Asaker, Abu al-Faraj, Hamueeni, Nishabouri, Ibn Talhe, Razi, Abu al-Saoud, Abu Hayan, Ibn Abu al-Hadeed, Baidhawi, Nasfi, Haithami, Ibn Sabagh, Ganji, Manawi, Qastalani, Zarandi, Khazin, Zargani, Ibn Hajar, Samhoudi, Suyuti, Safuri, Saban, Shab Lanje, Handhrami, and Nabhawi.

ISLAMIC SOCIETY

The status of woman in view of Islam

There is no trace in the Qur'an of what is found in some sacred books: that woman was created out of an inferior stock to that of man, that they gave woman the status of a parasite and of an inferior, or that the mate of the first Adam was created from one of the left-side parts of his body. Besides that, in Islam there is no derogatory view about woman as regards her nature and innate constitution.

Another of the contemptuous views that existed in the past and which have left their undesirable effects in world literature is that woman is the origin of sin, and that her existence is the source of sin and temptation. Woman is a small devil. They say in every sin or crime committed by man, woman had her hand. According to them man in himself is innocent of any sin: it is woman who drags him towards sin. They say Satan cannot find his way to man's being directly: it is only through woman that he can deceive man. Satan tempts woman, and woman tempts man. They say the first Adam, who was deceived by Satan and turned out of the Paradise of happiness, was deceived through woman. Satan tempted Eve, and Eve tempted Adam.

The Qur'an relates the story of the Paradise of Adam, but never says that Satan or a snake tempted Eve and she tempted Adam. Neither does the Qur'an describe Eve as the main person responsible, nor does it exonerate her from the sin. The Qur'an says: O Adam, inherit, thou and thy wife, the Garden, and eat of where you will (7:19). Wherever the Qur'an describes the matter of Satan's tempting, it uses the pronouns in the form of the dual (i.e., referring to two persons). It says Satan tempted both of them, (7:20).

So he led them both on by delusion, (7:22)

And he swore to both of them, "Truly, I am for you both a sincere adviser." (7:21)

By Luyimbaazi Issah Katungulu

Your Questions Answered

- Which prophet is called the shia of another prophet? [Prophet Ibrahim is shia of Hazrat Nuh in surat Saffat 83](#)
- What is the title of Hazrat Ibrahim?
[Khalilullah \(Friend of Allah\)](#)
- What is the topic of surat Yasin?
[Reasons of monotheism and Prophethood and showing almighty Allah's Power over his creation](#)
- How many prophets' names have been repeated 25times?
[Prophet Adam\(A.S\) and Isa \(A.S\)](#)
- How many rivers' names have been mentioned in Quran? [River Nile and Furat](#)
- How many surah of Quran starts with letters? [29](#)
- Who collected the sayings of Imam Ali (a.s) in Nahjol-balagha?
[Seyyid Razi](#)

By Mugabi Abdul Razak

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KINDS OF LAW IN ISLAM

The obligation of dead person's Ghusl, Kafan, Namaz and Dafn

.548 Giving Ghusl, Kafan, Hunoot, Namaz, and burial to every dead Muslim, regardless of whether he/she is an Ithna-Asheri or not, is wajib on the guardian. The guardian must either discharge all these duties himself or appoint someone to do them. And if anyone performs these duties, with or without the permission of the guardian, the guardian will be relieved of his responsibility.

And if the dead person had no guardian, or if the guardian refuses to discharge his duties, then these duties will be obligatory upon all equally, as Wajib-e-Kifaa which means if some people undertake to fulfil the obligation, others will be relieved of the responsibility. And if no one undertakes to do so, all will be equally sinful. And when a guardian refuses to discharge his duty, seeking his permission has no meaning.

.549 If a person undertakes to fulfil the obligations to a dead body it is not obligatory on others to proceed for the same. However, if that person leaves the work half done, others must complete them.

.550 If a person is certain that others are fulfilling their obligations properly, then it is not obligatory for him to proceed for the purpose. However, if he is in doubt or has suspicion, then he should take necessary steps.

.551 If a person is certain that Ghusl, Kafan, Namaz or burial of a dead body has been performed incorrectly, he should proceed to do them correctly again. But if he just feels that probably the duties were not correctly discharged, or if he has a mere doubt, then it is not obligatory to undertake the work.

.552 The guardian of a wife is her husband. And in other cases, men who inherit the dead person according to the categories which will be explained later, will take precedence over each other. However, to say that the father of the deceased takes precedence over the son, the grandfather over the brothers, or full brothers over half-brothers or the paternal uncles over the maternal uncles, is a ponderable issue, and one should act with caution as the situation demands.

of all the bitterness between Imam Ali and first caliphs, the second caliph used to approach Imam Ali whenever he could not resolve a legal or Qur'anic problem.

We are in minority in this continent; when political stability and economic prosperity is there, we as immigrants or minorities are acceptable. But no one knows what will happen to the present tolerant environment when

The Dhikr of Allah in All States

By this we mean that in that amount that our attention and focus is in the Salat and in that amount that we have the presence of heart (hudhur al-qalb), only that amount is considered as the Salat while the rest of the prayers (where there is no presence of heart) is just like the skin of the fruit without the actual fruit!

The main purpose of all forms of worship ('Ibadat) is the remembrance of Allah (SwT) as this is the most important factor in protecting the person who is put face to face with sins.

One who has soiled himself with crimes, transgressions and errors against his soul and brings disgrace onto himself (through these acts) is definitely not of those who remembers Allah (SwT).

Truthfully, if he was a person of remembrance of Allah (SwT), then at the time of coming face to face with a sin, he would fall into the remembrance of Allah (SwT). Through this remembrance, he would not become such a person of disgrace and he would not fall into such misfortunes and these states of dishonour would have been a lesson for him.

Therefore, if we wish to protect ourselves in the face of committing sins, then we must constantly be in a state of Dhikr of Allah (SwT) - we must be one who has developed the habit of ensuring that we do not forget Allah (SwT).

When one enters into a gathering, he must be sure to remember Allah (SwT) and this Dhikr of Allah (SwT) would actually be the source of tranquillity and serenity of the person in this world.

To be continued

OUR LIBRARY/BOOK REVIEW

Treatise On Rights (Risaalat al huquuq): Imam Zain al Abidiin

The Right of the Sitting Companion

The right of your sitting companion (*jalis*) is that you treat him mildly, show fairness toward him while vying with him in discourse, and do not stand up from sitting with him without his permission. But it is permissible for him who sits with you to leave without asking your permission. You should forget his slips and remember his good qualities, and you should tell nothing about him but good.

By Luyimbaazi Issah Katungulu

from Nahjul Balagha. He noted that anyone who wishes to lead others should educate himself before embarking on teaching them. He has to be knowledgeable and courageous and must display commitment in conducting lectures. The seminar was able to cover areas like; The Fundamentals of Qur'anic rules, Introduction of the famous and great Quranic reciters as well as their melodies and pronunciations of Qur'anic recitation. Others were Tactics followed during the pronunciation of the Arabic words and vowels, the origin and passage of Arabic letters in the context of Quranic recitation and lessons about the best methods of recitation in prayers, i.e. the *Adhan*, *Iqaama*, *Adh-kaar*, *Swalah*, etc. Finally, the program is due to end on Wednesday 9th April, 2014, and it is also expected that on 10th April, 2014, the participants shall be awarded with certificates.

Fatemah Zahra (AS).

Mother: Khadijah

Father: Prophet Muhammad (saww)

Birth : 3 Jamadel-Than

Acronym: Kawthar.

Death: Died at the age of 18 in Medina on 14th Jumada ' l-ula 11 AH (632 AD); buried in the graveyard called Jannatul-Baqi in Medina.

She were infallible

By Sheikh Yousuf Muniir Makanga Her Ethical Attributes marriage

When Fatimah come of age, there come forward a number of aspirants to ask for her hand in marriage. The Holy prophet was awaiting the Divine order in this respect, till Imam ` Ali approached him and asked for her hand in marriage. The Holy Prophet come to Hadrat Fatimah and asked, " My daughter ! Do you consent to be wedded to ` Ali, as I am so commanded by Allah ? " Hadrat Fatimah thereupon bowed her head in modesty. Umm Salamah narrates: " The face of Fatimah bloomed with joy and her silence was so suggestive and conspicuous that the Holy Prophet stood up reciting ` Allahu Akbar ' (Allah is most great) blessings and peace be to my ummah. Her children; Imam Hasan, Imam Husayn, Zaynab and Umm-kulthum, are well - known for their piety , goodness and generosity. Their strength of character and action changed the course of history and fortified Islam which otherwise would have been lost to mankind.

Hardrat Fatimah inherited the genius and wisdom, the determination and will - power, the piety and sanctity, the generosity and benevolence, the devotion and worship of Allah, the self - sacrifice and hospitality, the forbearance and patience, and the knowledge and nobility of disposition of her illustrious father , both in words and deeds. " I often witnessed my mother, "says Imam Husayn, " absorbed in prayer from dusk to sunset

HADRAT FATIMAH, was the only daughter of the Holy Prophet and Hadrat khadijah. the circumstances of her birth are described by Hadrat khadijah as follows: At the time of the birth of Hadrat Fatimah, I sent for my neighboring qurayshite women to assist me. They flatly refused, saying that I had betrayed them by supporting Muhammad. I was perturbed for a while, when , to my great surprise, I sighted four strange tall women with halos around them , approaching me. Finding me dismayed, one of them addressed me thus, " O Khadijah! I am Sarah, the mother of Ishaq, and the other three are, Mary the mother of Christ, Asiyah the daughter of Muzahim, and Umm kulthum, the sister of Moses. We have all been commanded by God to put our nursing knowledge at your disposal." saying this, all of them sat around me and rendered the services of midwifery till my daughter Fatimah was born. The motherly blessings and affection received by Hadrat Fatimah were only for five years, after which Hadrat Khadijah left for her heavenly home . Hereafter the Holy Prophet brought her up.

The Holy Prophet said: "Whoever injures (bodily or otherwise) Fatima, he injures me; and whoever injures me injures Allah; and whoever injures Allah practices unbelief. O Fatima! If your wrath is incurred, it incurs the wrath of Allah; and if you are pleased, it makes Allah pleased, too."

M.H. Shakir writes the following: "Fatima, the only daughter of the Holy Prophet of Islam, was born in Mecca on 20th of Jumada al-Thaniya 18 B.H. (Before Hijra). The good and noble lady Khadija and the Apostle of Allah bestowed all their natural love, care and devotion on their lovable and only child, Fatima, who in her turn was extremely fond of her parents. The Princess of the House of the Prophet was very intelligent, accomplished and cheerful. Her speeches, poems and sayings serve as an index to her strength of character and nobility of mind. Her virtues gained her the title 'Our Lady of Light'. She was moderately tall, slender and endowed with great beauty which caused her to be called 'az-Zahra' (the Lady of Light)". Fatima (a.s) was called az-Zahra' because her light used to shine among those in the heavens. After arriving in Medina, she was married to Ali in the first year of Hijra, and she gave birth to three sons husband to swear the oath of allegiance to Abu Bakr. She had two daughters, Zainab, the heroine of Kerbala, and Umm Kulthum.



Oh Allah! Make useful for me what you have taught me and teach me knowledge that will be useful to me.

Oh Allah! I ask you for the understanding of the prophets and the memory of the messengers, and those nearest to you.

Oh Allah! Make my tongue full of your remembrance and my heart with awe of you.

Oh Allah! You do whatever you wish, and you are my availer and protector and best of aid.

By L.I.Katungulu