



To serve and save

The Guardianship

Verily your Guardian is Allah, His apostle and faithful who establish Prayers and give charity



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FATUMA DOUGHTER OF THE PROPHET



Fatima , is the daughter of the Messenger of Allah (sawa) by his first wife, Khadija daughter of Khuwaylid. she was born in Mecca on a Friday, the 20th of Jumada II in the 5th year after the declaration of the Prophetic message (615.AD). Fatima passed away on the 14th of Jumada I of 11 A.H. August 7, 632 A.D She was only 18 and 75 days when she died in Medina few days (75) after the death of her father, who died on safar 28/May 28 (AD) or the 25th according to the Julian calendar, of the same year. She was buried somewhere in the graveyard of Jan natul-Baqi' in Medina in an unmarked and unknown grave. According to her will, her husband, Imam Ali (As), did not leave any marks identifying her grave, and nobody knows where it is. Fatima has nine titles names: Fatima al-Siddiqa (the truthful one), al-Mubarakah (the blessed one), al-Tahira (the pure one), al-Zakiyya (the chaste one), al-Radhiyya the grateful one), al-Mardhiyya the pleasing one , al-Muhaddatha the one, other than the Prophet, to whom an angel speaks) and al-Zahra the splendid one). The Prophet taught her divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. She also witnessed sorrow and a life of anguish from the very beginning of her life. She constantly saw how her father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, this time by some "Muslims". A number of chronicles quote her mother, Khadija, narrating the following about the birth of her revered daughter: "At the time of Fatima's birth, I sent for my neighboring Qurayshite women to assist me. They flatly refused, saying that I had betrayed them by marrying

and supporting Muhammad. I was perturbed for a while when, to my great surprise, I saw four strange tall women with halos around their faces approaching me. Finding me dismayed, one of them addressed me thus, 'O Khadija! I am Sarah, mother of Ishaq (Isaac). The other three are: Mary mother of Christ, Asiya daughter of Muzahim and Umm Kulthum 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 Fatima was born." The motherly blessings and affection received by Fatima (As) were only for five years after which Khadija left for her heavenly home. The Holy Prophet brought her up thereafter. Regarding her, The Holy Prophet said: "Whoever injures (bodily or otherwise) Fatima, he injures me; and whoever injures me upsets Allah; and whoever injures me upsets Allah; and whoever angers 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." The good and noble lady Khadija and the Apostle of Allah bestowed all their natural love, care and devotion on their lovable 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 **Immigration** :When the migration took place, Fatima was left in Makka with the rest of the Family which included her step mother Umme Salama, 'Ali's (as) mother

Fatima binte Asad and many others. 'Ali (as) was in charge of the family. He stayed in Makka for another 3 days to give back the deposits to the Makkans who entrusted these to the Prophet for safe keeping. After fulfilling this duty 'Ali (as) brought the family to Madina **Wedding**: After one year's stay in Madina when Fatima (sa) was about 18 years old that proposals for marriage began to be received by the Prophet who politely refused to accept by simply saying that it is in the hands of Allah, that he was awaiting Allah's decree in this matter. Fatima (sa) was the model of Prophet's teaching among women just as 'Ali (as) was the best embodiment of his instructions and manly qualities among men. They were the most suitable couple to be married. 'Ali (as) was too modest to speak about it. After some persuasion from friends he finally went to see the Prophet in the mosque and proposed for marriage. Prophet told Fatima about it and asked her whether she would approve. After receiving her consent the marriage of Fatima (sa) and 'Ali (as) took place in the simplest possible manner. Ali (as) sold his shield of armor for 200 Dirhams, brought the money to the Holy Prophet who added a similar amount and asked his companions to buy household goods to set up home for the Holy Family. Marriage was solemnized by the Prophet himself and after marriage the couple went to live in a separate house next to the House of the Prophet around the Mosque. **Children**:Hassan (as) was born in the 3rd year of Hijra, Husayn (as) was born 6th year of Hijra , Ummu Kulthoom was born in the 7th year of Hijra.It was in the same house that the famous Verse of Purification (Surah 33.Verse 33) upon.



Visitors and Residence scholars attending the function of commemoration of the demise of Lady Fatimah (as)

At AIC campus Bugolobi in Kamapala

"if you can't beat them join them"

Commemoration of The Demise of Lady Fatwimah (as)

The magnitude of devotion and affection of Ahul Bayt (as) is incomparable in Kampala, by followers of Ahul Bayt (as), series and numerous occasions were held in various parts of the city specifically and entire country at large. Al- Mustafa international university (Kampala campus) in conjunction with its Ugandan Alumni at UISA organized gatherings of Majjaalis in different places. Where Local and non-citizens among followers of Ahul Bayt (as) attended. Magnificent speeches and lectures were presented mostly by scholars on different dimension of Ahul Bayt (as) and Fatima (as) in particular. The theme of this years was " Fatwimah (as) the path of integration"

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Human RIGHTS OF CITIZENS IN ISLAM

1. The Security of Life and Property. In the address which the Prophet delivered on the occasion of the Farewell Hajj, he said: "Your lives and properties are forbidden to one another till you meet your Lord on the Day of Resurrection." God Almighty has laid down in the Holy Quran: "**Anyone who kills a believer deliberately will receive as his reward (a sentence) to live in Hell for ever. God will be angry with him and curse him, and prepare dreadful torment for him**" (4:93). The Prophet has also said about the Dhimmi (the non-Muslim citizens of the Muslim State): "**One who kills a man under covenant (i.e. a dhimmi) will not even smell the fragrance of Paradise**" Islam prohibits homicide but allows only one exception, that the killing is done in the due process of law which the Quran refers to as bi al-haqq (with the truth). On the other hand, the Holy Quran goes so far as to declare that the taking of people's possessions or property is completely prohibited unless they are acquired by lawful means as permitted in the Laws of God. The Law of God categorically declares "**Do not devour one another's wealth by false and illegal means**" (2:188).

2. The Protection of Honor. The second important right is the right of the citizens to the protection of their honor. In the address delivered on the occasion of the Farewell Hajj, to which I have referred earlier, the Prophet did not only prohibit the life and property of the Muslims to one another, but also any encroachment upon their honor, respect and chastity were forbidden to one another. The Holy Quran clearly lays down: (a) "**You who believe, do not let one (set of) people make fun of another set. (b) Do not defame one another. (c) Do not insult by using nicknames. (d) And do not backbite or speak ill of one another**" (49:11-12). This is the law of Islam for the protection of honor which is indeed much superior to and better than the Western Law of Defamation. According to the Islamic Law if it is proved that someone has attacked the honor of another person, then irrespective of the fact whether or not the victim is able to prove himself a respectable and honorable person the culprit will in any case get his due punishment. But the interesting fact about the Western Law of Defamation is that the person who files suit for defamation has first to prove that he is a man of honor and public esteem and during the interrogation he is subjected to the scurrilous attacks, accusations and innuendoes of the defense council to such an extent that he earns more disgrace than the attack on his reputation against which he had knocked the door of the court of law. On top of it he has also to produce such witnesses as would testify in the court that due to the defamatory accusations of the culprit, the accused stands disgraced in their eyes. Good Gracious! what a subtle point of law, and what an adherence to the spirit of Law! How can this unfair and unjust law be compared to the Divine law? Islam declared blasphemy...to be continued

Sayyidat Zaynab (as)



Sayyeda Zainab (s.a.), she is a daughter of Imam Ali and Fatima (s.a.), she was an exemplary woman of great ability, intelligence, knowledge, insight, courage and perseverance; she performed her divine duties to the best of her ability. She was born Medina 5th of Jamadi Al-Awwal, or 1st of Shabaan, in the 6th H

ew years after Hijra, she is from a family formed by the Prophet (SAW), the most outstanding figure in history. The Prophet's wife Khadija (s.a.) a devoted woman, was her maternal grandmother, and her paternal grandmother was Fatima daughter of Assad, who mothered and nursed the Prophet (SAW). The members of the family, in trio hierarchical order, were all great. Zaynab was a brilliant star in the mandate sky that received rays of holiness from the five suns. It was through her holy origins and pious edification that she manifested so great a fortitude in Karbala (Iraq). her life was always laden with hardships, but she never feared coping with difficulties, this enhanced her endurance and elevated her soul. After birth, the parents did not give a name, waited the Prophet's return from a journey so that he could propose the name. at age of seven her beloved mother passed away. It was closer to her grandfather's passing away. Some time later Imam Ali (a.s.) married Umm ul-Banin, whose devotion and piety encouraged Zainab (s.a.) in her learning. Whilst still a young girl she was fully able to care for and be responsible for the running of her father's household. As much as she cared for the comforts and ease of her brothers and sisters, in her own wants she was frugal and unstintingly generous to the poor, homeless and parentless. After her marriage her husband is reported as having said, "Zainab is the best housewife."

Sayyeda Zainab's Marriage : she was married in a simple ceremony to her first cousin, Abdullah Ibn Ja'far Tayyar. Her marriage settlement was equal to that of her mother's. Imam Ali (a.s.) Abdullah had been brought up under the direct care of the Prophet (SAW). After his death, Imam Ali (a.s.) became his supporter and guardian until he came of age. He grew up to be a handsome youth with pleasing manners and was known for his sincere hospitality to guests and selfless generosity to the poor and needy. Although Zainab's husband was a man of means, she lived a modest life, not a life of luxury. She and her husband were charitable to the needy people. The Arab tribes called Abdullah "the sea or the cloud of munificence". thus her marriage did not diminish her strong attachment to her family. Together this young couple had five children, of whom four were sons, Ali, Aun, Muhammad, and Abbas, and one daughter, Umm Kulthum.

Sayyeda Zainab (s.a.) and Imamate :In her life Zainab (s.a.) always saw the evildoers, oppressors, insurgents and breakers of covenants defy the truth and Imam Ali (a.s.), the supporter of the truth and justice had to quell their revolts. Finally, an evil hand gave

Imam Ali (a.s.) a stroke from a poisoned sword on his head in the mosque of Kufa. After Imam Ali (a.s.), Imam Hassan (a.s.) became the Caliph. Hassan was also greatly oppressed until at last he signed a peace treaty with the ruler of that time and moved to Kufa in the company of Zainab, her husband, and his own companions. Imam Hassan (a.s.) was poisoned by his treacherous wife Joda, by the order of the Caliph of that time. then, Hussein (a.s.) became the Imam, but the ruler of Syria Mawiya violated the peace treaty and appointed his son Yazid as his successor and insisted that Imam Hussein (a.s.) should pledge allegiance to him. Imam Hussein refused to pledge allegiance and made up his mind to move to Mecca. Afterwards, Zainab (s.a.) said farewell to her husband and went with her brother accompanied by her sons Muhammad and Aun. They reached Mecca in 61 Hijra year. Imam Hussein (a.s.) was informed that some agents of the ruler of that time had come to Mecca to assassinate him while circumambulating the Holy Ka'bah. Imam Hussain (a.s.) deemed it advisable to move to Kufa and let people know of his secret mission. They arrived at Karbala on the 2nd Muharram. Zainab had heard from her grandfather and father that Karbala would be the place where Imam Hussain (a.s.) would be martyred. **Sayyeda Zainab (s.a.) in Karbala** :Zainab (s.a.) is the shining sun in the history of Islam and of humanity. Her brother's name and Karbala associate the idea of freedom, justice, humanity, virtue, fighting against despotism, with the realization of the sovereignty of Allah. The history of Karbala is based on two pillars: the rising of Imam Hussain (a.s.) and the rising of Zainab (s.a.). She was an outstanding figure in the history of Karbala endowed with divine steadfastness and fortitude. She sacrificed her two sons and one should not say anything if one devoted his life for the cause of Allah. After the martyrdom of her brother and her two sons, she said: "O my Lord! Accept our humble sacrifice to You."When Zainab reached Kufa, she addressed people with fury words: "Praise to Allah, and may the blessing of Allah be upon Muhammad and his progeny. O people of Kufa, you are hypocrites and deceitful. You feign to be sorry for the death of my brother and his companions. May you always shed tears. I find nothing in you but flattery, evil acts and thoughts, pride and spite and ill will. By Allah! You deserve lasting sorrow instead of joy. Shames on you, your hands are imbrued with the blood of the son of the Holy Prophet (SAW), the one who was your sole refuge in case of adversity.

The Foundation of Mourning (Majales A'azaa)

:Another unique feature of Zainab's character was her establishment of mourning ceremonies. This tradition which has lived in the memories and hearts of millions of Muslims to this day, has kept the sacrifices of Imam Hussein alive, and brought dynamism to every movement that aimed at removing injustices on earth. After every Majlis, the women would offer their condolences to Zainab (s.a.) and the men to Imam Zain-ul-Abideen. These majales made quite a stir in the cities, and the sound of crying and beating of chests and heads affected the minds of the inhabitants, and made them sadder and wiser to the events of Karbala. In the end...As it is said, "the word is mightier than the sword", this should stay in the minds of all Muslims, particularly the women. They should realize that they could always make a difference. They can always reach for the better. Also, they can make their Ummah look better. The Muslim women should read more about the hardships which faced the great women of Islam understand and practice the patience that characterized the life of Zainab (s.a.), and teach their children the value of these acts. The men alone cannot win independence and prosperity, neither can the women. Together, and under the banner of Islam, they can achieve success. She said: "**I fear no one but Allah. Make whatever evil plot you can. Blazes are waiting for you in the hereafter. You'll be accountable to Allah for your atrocities.**"

Brief biography

Name: Zainab (as) **Title:** Siddiqua-e-Sughra
Kunyat: Umm-al-Masaib **Born :** At Madina On 5th Jamadi-al-Awwal 5th Year after Hijrah
Grand-father: Holy Prophet of Islam(S.A.W.)
Grand-mother: Umm-ul-Mumineen Hadrat

والدها: أمير المؤمنين علي عليه السلام
أمها: سيدة النساء فاطمة الزهراء عليها السلام
زوجها: عبد الله بن جعفر بن أبي طالب
كنيتها: وكنيت الصديقة الطاهرة زينب بأم كلثوم.
وقيل: إنما تكنى بأم الحسن
ولادتها: في اليوم الخامس من شهر جمادى الأولى، في السنة الخامسة - أو السادسة للهجرة.
وفاتها: يوم الرابع عشر من شهر رجب سنة ٤٠ هجرية.
مقامها: ترقد عليها السلام حسب المشهور بأرض الشام فلها مقام يزار منذ مئات السنين.



The concept of Wilayat Faqih (Guardianship of A Jurist)

The presupposition of the theory of wilayat al-faqih
According to Islam the theory of *wilayat al-faqih* is among the subjects of the philosophy of Politics. Every theory has to be based on an array of prescribed principles and Presumptions accepted by those who regard the theory as valid. A thorough examination of the principles that confirm the soundness of the theory of *wilayat al-faqih* and establish its Superiority to other theories of the philosophy of politics naturally requires numerous Discussions. Nevertheless, we will touch on whatever relevant to the issues treated in this regard.

1. The need for governance

The first principle and presupposition of the theory of *wilayat al-faqih*, which is approved by most other political theories is the principle of the need of society for governance. It is opposed only by anarchism. Anarchists believe that people conduct themselves well by abiding by moral principles without the need for governance, or they at least advocate the idea that the governance should move in a direction leading to this end. That is, activities are carried out alongside the process of educating the people whereupon there

is no need for governance. The other philosophical schools, however, consider such proposition unrealistic. Also in practice, thousands of years of experience show that in all times there are individuals who are indifferent to moral laws and if there is no authority to control them, social life will end up in chaos and turmoil. In any case, the principle of the need of society for governance which is accepted by all schools of political philosophy, with the exception of anarchism, is affirmed by the theory of *wilayat al-faqih*.

2. The legitimacy to govern is inherent in no individual or group

We can define 'governance' in a simple way as "the apparatus which oversees the collective conduct of society and strives to direct it to a specific end." Authority is either exercised through peaceful means or through the use of force. In other words, if some individuals refuse to follow the direction set by the government, they will be compelled to comply with the rules set by the government by force and the use of military and disciplinary organs. This definition along with its explanation applies to both

legitimate and illegitimate governments. Therefore, we ought to know what the criterion or the condition of the legitimacy of a governance is. Is legitimacy inherent in any individual or group? Or, is it inherent [*dhati*] in anyone but something delegated by someone else? Some philosophers and schools of political philosophy hold that if someone has a superior and greater physical power, or is brighter and more intelligent than the others, or racially superior to them, naturally such a person is good enough to be a ruler.

3. God as the only essential source of legitimacy

After the acceptance of the second principle, this question will naturally surface: What is that source which grants legal authority and legitimacy to a ruler and government? So it is in this point that the theory of *wilayat al-faqih* and political philosophy of Islam differ from most other schools especially the current theories. According to this principle which is one of the key foundations of the theory of *wilayat al-faqih* and political philosophy of Islam and accepted unanimously by Muslims and perhaps, by many religions with divine origins apart from Islam, the right to rule and govern, to bid and forbid, originally belongs to God, the Exalted. Of course, it is worth noting that "to govern" in its specific sense and that is one's performing of certain actions and direct management of the affairs applies only to human beings, and it is not applicable to God, the Exalted.

To be continued

Women In Islam

2. The Social Aspect

- a) As a child and an adolescent Despite the social acceptance of female infanticide among some Arabian tribes, the Quran forbade this custom, and considered it a crime like any other murder. "And when the female (infant) buried alive - is questioned, for what crime she was killed." [Noble Quran 81:8-9] Criticizing the attitudes of such parents who reject their female children, the Quran states: "When news is brought to one of them, of (the Birth of) a female (child), his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on (sufferance) and contempt, or bury her in the dust? Ah! What an evil (choice) they decide on?" [Noble Quran 16:58-59] Far from saving the girl's life so that she may later suffer injustice and inequality, Islam requires kind and just treatment for her. Muslim as used here including both males and females.
- b) As a wife: The Quran clearly indicates that marriage is sharing between the two halves of the society, and that its objectives, besides perpetuating human life, are emotional well-being and spiritual harmony. Its bases are love and mercy. Among the most impressive

verses in the Quran about marriage is the following. "And among His signs is this: That He created mates for you from yourselves that you may find rest, peace of mind in them, and He ordained between you love and mercy. Lo, herein indeed are signs for people who reflect." [Noble Quran 30:21] According to Islamic Law, women cannot be forced to marry anyone without their consent. Besides all other provisions for her protection at the time of marriage, it was specifically decreed that woman has the full right to her Mahr, a marriage gift, which is presented to her by her husband and is included in the nuptial contract, and that such ownership does not transfer to her father or husband. The concept of Mahr in Islam is neither an actual or symbolic price for the woman, as was the case in certain cultures, but rather it is a gift symbolizing love and affection. The rules for married life in Islam are clear and in harmony with upright human nature. In consideration of the physiological and psychological make-up of man and woman, both have equal rights and claims on one another, except for one responsibility, that of leadership. This is a matter which is natural in any collective life and which is consistent with the nature of man. The Quran thus states: "...And they (women) have rights similar to those (of men) over them, and men are a degree above them." [Noble Quran 2:228] Such degree is *Qiwama* (maintenance and protection). This refers to that natural difference between the sexes which entitles the weaker sex to protection. It implies no superiority or advantage before the law. Yet, man's role of leadership in relation to his family does not mean the husband's dictatorship over his wife. Islam emphasizes the importance of taking counsel and mutual agreement in family

From page 1

in the 4th year of Hijra, Zainab was born in the revealed it was in the same house where this blessed family fasted for three days continuously without eating any food giving away their Iftari to a beggar, an orphan and a prisoner who arrived at their door and asked for food. The Verse in Surah Dahr revealed in praise of their extremely charitable act in the way of Allah.
Death Of Lady Fatima (sa): On 3rd of the month of Jamad al Thani Imam Fatima (sa) died. Asma bintu Umais in the same house to help her household work tells the story of her death in a very moving manner. When the day arrived she prepared food for her children, then she told Asma that she was going to her prayer room. She recited Takbeer loudly at various intervals. When Asma did not hear the sound of Takbeer any more, she went out to the mosque to tell Imam 'Ali (as) when children come home she gave them food before telling them about the death of their mother. Hasan and Husain arrived

and Usma brought some food for them. They said they will not eat without their mother, she had to inform them of her death. Both entered the prayer room and stayed with her for a while. Imam 'Ali (as) arrived and prepared for the last rites. When he was giving her last bath he whipped. After performing the last rites she was taken to the cemetery of Baqii in the darkness of the night for burial. Very few family members were present at the burial of the daughter of the Prophet. May Allah's peace be upon her all her house holds.

"**جلوس المرأة عند عياله**
أحب إلى الله تعالى من اعتكاف في مسجدي هذا"

person to spend quality time with his family, is better than spending time in worship (Iftiqaf) in this mosque of mine (Mosque in Madina) prophet Muhammad (sawa)

Virtues of seeking Knowledge

From previous issue ...our companion bereft of friends; it guides in services as an armour against our enemies. With knowledge the creature of Allah rises to the heights of goodness and to noble positions, association with sovereign in happiness in the next world....
Prophet Muhammad (saw)



Peace and Allah's Mercy and Blessings be upon you, O daughter of the best of Allah's creation, the master of His creatures, the foremost created individual before the existence of (Allah's) earth and heavens, the last of the existent ones (who shall endure) after the extinction of this world and its being, and the one whose soul is a copy of the Divinity and whose heart is the treasury of the Eternal, Subsistence God. Peace and Allah's Mercy and Blessings be upon you, O daughter of the one who is shaded by clouds, is the master of the Two Worlds, is the chief of the two beings (i.e.man and jinn), and is the Intercessor of the ummah on the Resurrection Day.

Mosque , Importance and Management

From previous issue

Accountability and transparency

Accountability In the context of mosque management or trusteeship, is all about giving and receiving facts and explanations within open and honest relationships. It is about holding oneself responsible to others and communicating one's actions accordingly. We are all accountable to Allah. Accountability is one of the ever-present themes throughout the Qur'an. Allied to this is the theme of leadership, of which accountability is an important part. What is true of the relationship between Creator and the created humanity applies logically to human relationships too. Accountability has two aspects: explaining oneself and one's actions to those who are affected by or share in the purpose, with a view to increasing understanding Or being held to account in the more rigorous sense of submitting oneself to judgment. Both these aspects imply a relationship and a common language and set of expectations. They also both carry an implied aim of aiding efficiency, and building trust and confidence. These things will happen within a spirit of mutual support throughout the activities of the mosque

'Soft' accountability

The first aspect can be seen as soft accountability: 'giving account' in the sense of giving information to provide context, explanation and forward-looking vision within open relationships. The purpose is understanding for mutual benefit rather than judgment. Such accountability

'Hard' accountability

The second aspect can be seen as hard accountability: hard acts, an emphasis on what can be counted or measured expressed in terms which can lead to stark relative judgments ('X is better than Y'), league tables and benchmarking. The information disclosed is likely to be decided outside the organization and given on a common template. It may carry an explicit threat of sanctions (for example, school inspections) and create power relationships. Particularly with hard accountability, there is a danger that fear of judgment and sanction will get in the way of honest accountability and transparency. However, you do need to have both soft and hard accountability. Without elements of both, accountability may tend to be either simplistic or too vague.

Transparency

Transparency is about honest and clear communication to improve disclosure, increase knowledge and improve mutual understanding and support. Today, people have less and less trust and confidence in institutions. The mosque is not immune from this. Indeed, most people seem to be skeptical about large institutions. Whether we like it or not, this is how the mosque will be seen by many outside it – and some within it. We need to show that we are operating efficiently and with integrity in everything we do. People will often assume that we are not being efficient. *To be continued*

UISA NOTICE BOARD

1. Computer Literacy Training Program.
2. Practical Quran recitation Classes.
3. Learning sessions resumes



After a very successful Quran seminar at UISA, a comprehensive computer literacy Training will commence soon as promised by UISA chairperson and the director of AIC correspondingly. The training will be open for male and female participant, especially the beginners. The aim is to facilitation of computer literacy empowerment to members of the association, though none members might be accommodated under certain conditions. Furthermore, at the completion of the training certificates of attendance will be awarded. However, due to popular demand, another session of practical recitation of the holy Quran will commence soon as well.

Imam Ali (as) said

"A virtuous person is better than virtue and a vice person is worse than vice"

Meet prominent ancient scholars

Sheikh Al-Mufid

Muhammad Baqir Majlesi, (1616–1698 AD) was a renowned and very powerful cleric, during the Safavid era. He has been described as "one of the most powerful and influential Shi'a ulema of all time," whose "policies and actions reoriented Twelve Shia'ism in the direction that

it was to develop from his day on. He is buried next to his father in a family mausoleum located next to the Jamé Mosque of Isfahan. Early life and education Born in Isfahan in 1616, his father, Mulla Muhammad Taqi Majlesi was a cleric of Islamic jurisprudence. The genealogy of his family is traced back to Abu Noaym Ahámád b. Abdallah Esfahani He is reported to have trained 181 students to become masters themselves. Influence and beliefs In 1678, the Safavid King, Sultan Husayn, appointed Majlesi as "Sheikh ul-Islam" (Chief Religious Leader of the land) in Isfahan, the capital of the Persian Empire. In this influential position he was given a free hand by the Sultan to encourage and to punish as he saw fit. The three inter-related areas in which Majlisi...

The Guardianship

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UISA HOSTS QURAN SEMINOR



Islam and Muslim can't be upright with out the holy Quran, consequently USIA in corroboration with Al-Mustafa Islamic collage Uganda coordinated Quran seminar lasted for more than 20 days held at head the headquarters of UISA on Kampala road. The sessions were conducted by professor Sayyid Muhammad Ridha Muhammad Al-Musawi from Faculty of Quran of Al-Mustafa International University Qum – Iran with the help of sheikh Yusuf Mayirikiti Mulumba (chairman UISA) and Muhammad Dawud Sserutenga (secretary general UISA) on a daily basis. Sayyid is an international Quran lecturer and world class reciter of the holy Quran. Massive benefit for all participants was extremely archived. Male and female students attended. However, participants were, Teachers, Imam of mosques, Islamic propagators and ordinary students. Hence, the sheikh was much pleased with the attendees, he cognized their effort and work of study

and teaching of the holy Quran. Additionally, He emphasized on glorious quality of Quran reciters in Uganda, encouraging them to work harder to be promoted to world class of Quran reciters. Upon the completion, certificates of attendees were handed out by high profile dignitaries include the supreme Mufti of Uganda Sheikh, Zubair Kayongo, the ambassador of Islamic republic of Iran in Uganda, the cultural attaché, rector of Al-mustaf collage in Uganda, and his governing council, UISA Officials and many more. Great, excellent and magnificent recitation on that day at were occasion was held. Further Quran activities will be announced in near future God willing.



في كلام القادة

A word from leadership

**صمود
السيدة زينب
يعتزل رمزا وسراً وعاملاً
جوهرياً.**

- الإمام السيد علي الخامنئي دام ظلّه -

Boldness of Sayyidat Zaynab (as) signifies representation, discretion, and fundamental effectiveness.

Imam Sayyid Ali Al-khamenie (may Allah spare him)

