

AL- MUSTAFAH MESSAGE OF FRIENDSHIP IS WELL RECEIVED IN IUIU- MBALE.



The Sheikhs; Sa'eed Shamsi, the director of al Mustafah, Yusuf Muniir, the AR, Mukasa Muhammad Dir-research Dept – take a group photo after the match.



By LWANYAAGA YASIN RAMZY
On 13th Oct, 2014 it was a day all students were waiting for to go to the Islamic University in Uganda (IUIU) main campus - Mbale. The students were very prepared for that day. The female's branch of Al-Mustafa located in Mbuya

reached at the males compass at 8:30am in their mini-bus, but because they were less in number, some males joined them and occupied the vacant seats together with the camera man. The females vehicle left at 8:45am to Mbale while the other males remained behind waiting for the bigger vehicle because they were more in number than the females. It arrived at 9:00am. As soon as the students heard it, they rushed outside the gate; the weak ones couldn't enter immediately because there was a lot of pulling and pushing fearing that the vehicle might not be enough for all of them. A third year student known as **Senkungu Anwar** urged his classmates to let the first year students occupy the front seats because that was their first trip at Al-Mustafa. With Allah's help we all sat in the vehicle comfortably. Our food was brought and loaded in the vehicle. The director, his daughter, the registrar and the secretary also took their vehicle and left at 9: 50am then followed by the male's bus. A Du'ah for the journey was recited by **Lwanyaga Yasin**, then the vehicle first stopped at shell Bugolobi and we filled the fuel, and from there we continued until Mukono municipality where we were caught up in a tough traffic jam. **Sheikh Mukasa** gave some highlights about the Trips calendar as we moved. We stopped at Nkokonjeru around Mabira where students went out for easing themselves and stretching, and also bought some eats except those who did not have money. This took 10mins, and we continued. We arrived at 2: 45pm we were welcomed and directed by one of the students representative of IUIU to the bathrooms and then to mosque where we had our prayers individually because the time for Zhuhr prayer had elapsed, we had our lunch at 9:30pm and then the guild council meeting was held, between the council of Al-Mustafa, and that of Islamic University In Uganda. Two female students of Al- Mustafa were also involved in the meeting; a topic was brought by IUIU guild president on how we can best handle leadership and education issues at university level. Both sides reacted on the topic and it lasted for 40min, then we were taken around the compass premises and visited different areas, faculties, and so much more, from where we went down the pitch for football which lasted for 90min and ended 0-0, although Al-mustafa scored an offside goal and was canceled.We left Mbale at 7:20pm.

WISDOM IN FOCUS

"I am still reading the noble holy book, but I don't think there is any religion which teaches that man is allowed to kill another in its name".
- Gen. Y.K Museveni, President of Uganda.

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Date: 11/09/2014, 16th Dhul Q'adah 1435 AH

AL-BAYAAN NEWS

Bravo! Uganda And The President
By Oustadh Sebyala Adam al Maliky.

NRM (National Resistance Movement) is the Ugandan ruling political organization; as an inclusive movement and later as a party, under President Y.K Museveni, for the last 27 years. Many achievements have been realized during this relatively long period, the economy previously in shambles has so far been steadily revived, and the priorities of the country reset. However, if the president was to step down to day, and one is requested to reflect on his service to the country, he would, in my opinion, not fail to mention his noticeable achievement in the reinstatement and firm consolidation of the rule of Law, and the awesome success in the Ugandan Muslim community education struggle, among others. In the field of education, the Muslims were left behind, so much so that at the time of independence, there were only 2 Muslim graduates, but Thanks to God and thanks to the various efforts including that of the Islamic University in Uganda and of recent the al Mustafah Islamic University- college, the number of Muslim graduates has increased, and Muslims are able to play a more effective role in the socio-economic development of Uganda. Yet there are also some other six additional private universities founded on the basis of religious denominations affiliations. Being the first Islamic university to appear on the scene, IUIU graduates have played a very significant role. For instance before it started graduating teachers, you would go to a Muslim secondary school and realize that all the teachers are Christians. You would even find in some schools Christians teaching Islam. Now, there are enough Muslim teachers to run all Muslim schools and more. IUIU is now exporting some of the teachers to other countries and are able to contribute to society greatly. The social

impact of the university in real. The university also enjoys much legal support from the government. However, challenges still persist. The funding of the university is still not very good, because it gets limited funding from the OIC, along with a few donations from Al-Nahyan foundation of Emirates, and the Zakat house of Kuwait, along with Iqraa and other organizations. But by and large, IUIU are 90% dependent on student tuition fees, which is a problem, because many of the students come from poor backgrounds, and about 20% of them fail to pay their fees. It is very painful to see a bright young girl or boy who could have become a future professor failing to move forwards due to poverty. It is worth-mentioning as of reminding Muslim education planners that the employment market demands the shifting to practical Polytechnic education to reduce unemployment among the educated; and incoming education institutions have to take that fact into consideration. That notwithstanding, on the front of the Uganda Muslim disunity, Unity has evaded them since the twenties of the last century. It has many a times been silent without confrontations, but sometimes flash points appeared and sparked off tensions which caused chronic diseases of fanatical thinking and dangerous misconceptions. The benefits accrued from the concept of Tawheed have never been reaped by the Uganda Muslims, and Friday "Jum'a" never been an Eid for Muslims. For to attend Jum'ah prayers of one million worshippers in one place where they receive one powerful message focused on a relevant prevailing issue is definitely better than having the same number in 500 mosques with diversely numerous and contradictory messages. Now they are suffering from the chaos of Fat'was on many issues that cause damages and losses before their irrelevancy is realised. It is very painful to admit the fact that dissension occurs and continues as a result of ignor (To page 8)

Eid el Adh-ha

The Muslim world is looking forward to the celebration of Idd el Adhuha.

It occurs in the holy month of Dhul-Hajj in which the Arabs in their days of ignorance had prohibited infighting. It is therefore important to note that Islam also confirmed this positive objective; but some Muslims have not respected its peaceful intent as the Jahiliyyah Arabs did.

It is therefore very challenging to reminding ourselves that we shouldn't lower our dignity below the levels of the Jahiliyyah lot who showed more respect than we have done, in our Islamic era, to a matter of the shared principle.

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Islam And Education

By R.Yasin Lwanyaga (Yr 2, student)

To seek knowledge is a sacred duty; it is obligatory on every Muslim, male and female. The first word revealed in the Quran was "Iqra" READ! Seek knowledge! Educate yourselves! Be educated.

Surah Al-Zumar, Ayah 9 reveals: "Are they equal, those who know and those who do not know?" Surah al-Baqarah, Ayah 269 reveals: "Allah grants wisdom to whom He pleases and to whom wisdom is granted indeed he receives an overflowing benefit."

Century's old monarchy, colonialism and the oppressive rule of their own people have brought about moral and spiritual degeneration of Muslims throughout the world. To retrieve them from this degeneration, it's about time that the Muslim Ummah restructures its educational priorities along Islamic lines, fulfilling the existing needs as well. By virtue of such an educational program, the future generations will become the torch-bearers of Islamic values and play effective roles in the present world. The challenges of modern times call for rebuilding the structure of our educational program on such a foundation as to fulfill our spiritual as well as temporal obligations. Today we need an education system which can produce, what the late Sayyid Abul Ala Mawdudi said, "Muslim philosopher, Muslim scientist, Muslim economist, Muslim jurist, Muslim statesman, in brief, Muslim experts in all fields of knowledge who would reconstruct the social order in accordance with the tenets of Islam."

The Muslims today are seen to be the most humiliated community in the world. And should they persist in following the same educational program as given by their colonial masters, they will not be able to recover themselves from moral and spiritual decadence.

Ibn Masud (Allah be pleased with him) reported that the Messenger of Allah (S) said: The position of only two persons is enviable; the person to whom Allah bestowed wealth empowering him to spend it in the way of righteousness, and the person whom Allah gave wisdom with which he adjudges and which he teaches to others.

According to Tirmidhi and Ibn Majah, Ibn Abbas (Allah be pleased with him) narrated that the Messenger of Allah (S) said: A single scholar of religion is more formidable against shaytaan than a thousand devout persons.

Islam is our greatest gift. We have to be thankful for this gift. We have to render to Allah His due. Allah has given us so much by making us part of the Ummah of the Prophet Muhammad (saww), so we must totally commit ourselves as followers of the Prophet (saww). We must become true Muslims.

Now how can we become Muslims in the true sense of the word? First let us define what a Muslim is. He should not be a Muslim simply by virtue of birth. A Muslim is a Muslim because he is a follower of Islam, a submitter to the Will of Allah. We are Muslims once we consciously and deliberately accept what has been taught by the Prophet Muhammad (S) and act accordingly. Otherwise were not true Muslims.

The first and most crucial obligation on us is to acquire knowledge and secondly to practice and preach in accordance to this knowledge. No man becomes a true Muslim without knowing the meaning of Islam, because he becomes a Muslim not through birth but through knowledge. Unless we come to know the basic and necessary teachings of Prophet Muhammad (saww), we cannot claim to believe in him, have faith in him and be acting according to what he taught? It is impossible for us to be Muslim and at the same time live in a state of ignorance.

It is essential to understand that the greatest gift of Allah for which we are so overwhelmed with gratitude depends primarily on knowledge. Without knowledge one can't truly receive Allah's gift of Islam. If our knowledge is little, then we will constantly run the risk of losing that magnificent gift which we have received, unless we remain vigilant in our fight against ignorance.

A person without knowledge is like someone walking along a track in complete darkness. Most likely his steps will wander aside and he easily can be deceived by shaytaan. This shows that our greatest danger lies in our ignorance of Islamic teachings and in our unawareness of what the Quran teaches and what guidance has been given by the Prophet (S). But if we are blessed with the light of knowledge, we will be able to see plainly the clear path of Islam at every step of our lives. We shall also be able to identify and avoid the dangerous paths of Kufr, Shirk and immorality, which may cross it. And, whenever a false guide meets us on the way, a few words with him will quickly establish that he is not a guide who should be followed. Every one of us, young or old, man or woman, should at least acquire sufficient knowledge to enable ourselves to understand the essence of the teachings of the Quran and the purpose for which it has been sent down. (to be contin...)

The college and some members of the university community outreach framework held a peace dialogue on the evil of silence at Faiha High School, Mpererwe along Gayaza Road.



The Rector of Al-Mustafa Islamic College giving remarks on the evil of silence recently



The dialogue was opened by Faiha High School management at 10:00am after the arrival of the invited guests.

Among the guests was Counsel Eric Hatanga from Bitangaro & Co. Advocates, Sheikh Saeed Shamsi, the Director Al-Mustafa Islamic College, Oustadh Adam Sebyala, Sheikh Jalaal-deen Luwaga, Mr. Sserunkuma AbdulMasuud from Wakiso Federation, Nyego Juma

Isah from Pearl Fm Radio among others.

This engagement was well conducted and it attracted leaders at different levels including lawyers, scholars, religious and opinion leaders, teachers, students, parents among others.

Al-Mustafa Islamic College students participated fully giving the religious way forward on combating the evil of silence using the Islamic precepts and the true teachings of Islam.

Lawyers asked the general public to realize their community priorities so that it becomes easy in policy formulation and holding leaders accountable in case of poor service delivery and defining human rights in line with religion and cultural settings.

The Director of Al-Mustafa Islamic College, Sheikh Saeed Shams said that Allah sent prophets according to the needs of each generation from Prophet Adam to the grand prophet Muhammad (SAWW).

Oustadh Adam Sebyala quoted: "Religion is the opium of society"; religion is like AK47, very dangerous in the hands of bad people but good in the hands of righteous ones. He emphasized to the mass to always stick to the true teachings of our define principles and to always stand up for their cause to avoid being accountable to the preceding generations.

Mr. Luyimbaazi Issah Katungulu thanked Allah for the success of the dialogue, thanked the school administration, presenters and corporate sponsors for the good heart of bringing people together in such forums and asked for their continuous financial support due to high demand of dialogues in other parts of the country. The dialogue attracted 300 hundred participants altogether.

The dialogue was aired out on Pearl Fm radio on Monday 29th September 2014 News at 3:00pm.

Recommendations:

- ♦ Employing people on merit not on religious or tribal grounds.
- ♦ Never to establish social groups or economic entities basing on faith.
- ♦ Promoting security of this country.



Al-Mustafah's culture is to celebrate the important days on the Hijra calendar. The staff and students celebrate Eid al Ghadiir.



The college and some members of the university community outreach framework hold Eid al Ghadeer Victory celebrations at UGISA offices, Kampala Road.



KNOW YOUR DEEN

Ahlul-bait And the Qur'an.

Therefore, the Messenger of Allah (s.a.w.a.) started explaining them and clarifying their rules to the Muslims through his sayings and actions. He (s.a.ws) told the Imams of Ahlul-Bait (a.s.) to return to the Qur'an and the Prophetic traditions as two main sources for explaining Islamic laws and rules and to refuse analogy, opinion, approval and other sources upon which some jurists of Islamic sects depended in their inductions and inferences.

It is narrated that Imam al-Sadiq (a.s.) said: "Never is there anything but that is mentioned either in the Book of Allah or in the Prophetic tradition." (39)

Sama'ah asked Imam Musa bin Ja'far: "I said to him: 'Is everything found in the Book of Allah and the tradition of His Prophet (s.a.w.a.); or do you comment on them?' He (a.s.) replied: 'Yes, all things are found in the Book of Allah and the sunnah of His Prophet'" (40)

Narrated Imam Ali bin Musa al-Ridha (a.s.) said:

"Do not accept any saying (relating them to us) which disagrees with the Qur'an; surely our sayings should agree with the Qur'an and the Prophetic traditions; we speak either quoting them from Allah or His Messenger." (41)

It is narrated that Imam Ja'far al-Sadiq (a.s.) said

"Do not accept any narrative related to us unless they agree with the Qur'an and the sunnah." (42) Indeed the Imams of Ahlul-Bait memorized the Prophetic traditions quoting them from their fathers who quote them from the Messenger of Allah (s.a.w.a.) and called people to write them down from the period (of rule) of Ali and his son Hasan (a.s.) while the caliphs forbid the writing down of the sunnah and they continued so till the period of Umar bin Abdul-Aziz (43) who ordered, again, to write down the Prophetic traditions in the year of 99 A.H. (44)

Imam al-Sadiq (a.s.) said:

"My narration is my father's, and my father's is my grandfather's, and my grandfather's is his father's, and his; father's is the narrative of Ali bin Abi Talib, and the narrative of Ali is the narrative of the Messenger of Allah (s.a.w.a.), and the narrative of the Messenger of Allah (s.a.w.a.), is the words of Allah. The Exalted." (45) The Imams of Ahlul-Bait were those who comprehended and understood the sunnah of the Messenger of Allah, memorized, narrated them to others, and explained their contents to the Muslim nation.

Scholarly Methods for Proving the true Sunnah: In order to distinguish the true narratives (sunnah) from the interpolated and false ones, the scholars of the school of Ahlul-Bait placed some scholarly and ideological bases and measures for proving true sunnah. The most prominent of them are:

1. Any hadith (the Prophet's sayings) should be checked with the Book of Allah to see whether it is correct or not. If it conforms to the Qur'an, then, it is of true hadith, but, if it contradicts the divine text, then it is a false one.
2. All hadiths mentioned in the books of hadith, disregarding the reliability of their narrators, should be checked and investigated by the scholars in order to be sure of the reliability of the narrator and his truthfulness.
3. The scholars should not accept any narration unless their narrators are described by piety and truthfulness, disregarding the sect or the group to which the narrator belonged. Therefore, the method of the jurists of Ahlul-Bait (a.s.) is not to view a book of hadith as completely correct or as completely false.

HADITHS

THE 12 RIGHTLY-GUIDED KHALIFS

The prophet (Muhammad- saww), standing in the field of Arafat while warning his Sahabas, said: _ (...whoever lives a long life among you, will witness lots of differences, therefore hold fast onto my Sunnah and the Sunnah of my guided infallible successors, which they would have strongly confirmed.

Elaboration: - Who are these people whom the prophet equates their speech and reports to his own, and why?

Yes, the prophet's Quranic Ahlul-bait (Muhammad wa Ale-Muhammad) were infallibles, and when upon his death he would leave them (Ale-Muhammad) still alive, they had specific religious obligations to the willing among the Ummah, and to guide them rightly against the machinations of the hypocrites who, to a large extent, were to exert their influence and cause troubles and miseries. Sunni Hadiths give their number as 12 and also their names with the awaited Mahdi (al Muntazhar) being the last of them

The Liberation of Women in Islam

At a time when the rest of the world, from Greece and Rome to India and China, considered women as no better than children or even slaves, with no rights whatsoever, Islam acknowledged women's equality with men in a great many respects. The Quran states:

❖**And among His signs is this: that He created mates for you from yourselves that you may find rest and peace of mind in them, and He ordained between you love and mercy. Certainly, herein indeed are signs for people who reflect.** ❖[Noble Quran 30:21]

Prophet Mohammad (peace and blessings be upon him) said:

"The most perfect in faith amongst believers is he who is best in manners and kindest to his wife." [Abu Dawud]

Muslims believe that Adam and Eve were created from the same soul. Both were equally guilty of their sin and fall from grace, and Allah forgave both. Many women in Islam have had high status; consider the fact that the first person to convert to Islam was Khadijah, the wife of Mohammad, whom he both loved and respected. His wife after Khadijah's death, Aisha, though for the wrong reasons, commanded a rebel force against government forces! Yet many of the female Companions accomplished great deeds and achieved fame, and throughout the Muslim history, there have been famous and influential female scholars and jurists.

We might also mention that while many in the West criticize Islam with regard to the treatment of women, in fact a number of Muslim countries have had women rulers and presidents. To name a few: Turkey; Bangladesh and Pakistan. With regard to education, both women and men have the same rights and obligations. This is clear in Prophet Mohammad's saying:

"Seeking knowledge is mandatory for every male and female believer." [Ibn Majah]

A woman is to be treated as God has endowed her, with rights, such as to be treated as an individual, with the right to own and dispose of her own property and earnings, enter into contracts, even after marriage. She has the right to be educated and to work outside the home if she so chooses. She has the right to inherit from her father, mother, and husband. A very interesting point to note is that in Islam, unlike any other religion, a woman can be an Imam, a leader of communal prayer, for a group of women.

A Muslim woman also has obligations. All the laws and regulations pertaining to prayer, fasting, charity, pilgrimage, doing good deeds, etc., apply to women, albeit with minor differences having mainly to do with female physiology.

Before marriage, a woman has the right to choose her husband. Islamic law is very strict regarding the necessity of having the woman's consent for marriage. The groom gives a marriage dowry to the bride for her own personal use. She keeps her own family name, rather than taking her husband's. As a wife, a woman has the right to be supported by her husband even if she is already rich. She also has the right to seek divorce and custody of young children. She does not return the dowry, except in a few unusual situations.

Despite the fact that in many places and times Muslim communities have not always adhered to all or even many of the foregoing in practice, the ideal has been there for 1,400 years, while virtually all other major civilizations did not begin to address these issues or change their negative attitudes until the 19th and 20th centuries, and there are still many contemporary civilizations which have yet to do so.

Q & A with The Sheikh

Q- What is the best way of developing Islamic culture in society?

Answer:

First, we need to mention an explanative meaning of "cultural development" before presenting practical ways to develop Islamic culture. Islamic development of culture means the concrete manifestation and indoctrination of Islamic values in people's conduct as well as in social scenes. The best practical methods to develop Islamic culture are as follows: 1-Operational Definition of Religion, Religious Values, and Religious Culture: First, people should be able to extract these values and religious teachings from the Holy Quran and prophetic code of conduct (tradition-sunnah). They should also be able to present a certain applicable definition of religious teachings and values.

2- The Correction of meaning, and concept of religious values and concepts and purging them of external socio-environmental customs as well as reaching a general consent upon them by different cultural bodies within the Islamic regime: Religious values ought to be studied without considering social ornaments like customs and traditions. There should be a common consent regarding religious values among different cultural organizations of Islamic administrations. *(to be contin)*

The Foundation of The Continuity of Islam And Ummah Stability Is Established: A Successor Appointed At Ghadiir!

It was in 10 A.H. and the time for Hajj. The Hijazi deserts witnessed large crowds of Muslims who unitedly chanted the same slogans and proceeded towards the same holy end. That year the sight of tie Hajj pilgrimage was much more exciting and moving than ever before. Muslims most hurriedly and eagerly traversed the way and went to Makkah - this holy city. The celestial melody of 'Labayka', 'Yes, I have come', resounded through Makkah. Caravans reached the city one after the other. The hajjis unitedly and harmoniously in pilgrim's garb, while shedding tears of joy and love for God, hurried to the sacred threshold of God and circumambulated the Ka'aba - the Holy House built by the champion of monotheism - Abraham, the Friend of God.

FaridVajdi has calculated the number of hajjis to have been 90,000 [169] in the year 10 A.H., but there are some who hold that the number was 124,000." [170]

The Holy Prophet of Islam watched that splendid scene with the utmost affection and eagerness. He was pleased to observe that the Masjid al-Haram was overflowing with Muslims who had gathered together in conformity with the holy precept, 'Truly the faithful are brothers', and were worshipping God like brothers and angels.

The Holy Prophet was clearly happy with his great achievement - with having fulfilled his divine mission in the best manner possible.

Nevertheless, his resplendent face was sometimes covered with a halo of sorrow and anxiety, and his pure heart filled with sadness and worry.

He was in fact worried about the fate of the Muslims after his leaving this world for heaven. He feared lest after him the society of Muslims should break apart; Muslims should disperse, the spirit of unity and fraternity should vanish among them, and consequently they regress. Obviously, the Holy Prophet of Islam was well aware of the fact that the Ummah of Islam was in great need of honest, knowledgeable leaders, or otherwise the fruits of his years of efforts would all be wasted.

For this reason, whenever he was going to leave Medina either for war or for other purposes, even if his trip was short, he would assign a competent, trustworthy person to supervise their affairs and would never leave the people of Medina without any guardian and supervisor. [171] Thus, how is it possible to imagine that such a compassionate, sympathetic prophet might have left the momentous affairs of his beloved Ummah of Islam to chance and not have designated any reliable administrator for them.

And no doubt he knew very well who deserved the position of the caliphate of the Muslims and for whose mature stature the garb of the caliphate had been sewn.

That celebrated man was the same who, in the presence of the chiefs of the Quraysh and the relatives of the Prophet who had been invited to the House of the Prophet of Islam at the beginning of his prophetic mission, had been acknowledged as the successor of the Holy Prophet of Islam by the Prophet himself. [172]

He was a pious, God-fearing man who did not associate anything with God and did not prostrate before idols even for a single moment.

He was a sacrificial soldier of Islam. His knowledge originated in the knowledge of the Prophet of God and his judgment was the best. [173]

He was well-known. He was 'Ali, son of Abu Talib.

The Hajj ceremonies were over, and the Muslims were preparing to move towards their own towns when suddenly the call of the herald of the Holy Prophet of Islam resounded in the Hijaz desert and made the Muslims stop. His heralds called on the people to gather together again. The Muslims, of course, did not know why they had been given this command, but the fact was that the Angel of Revelation had descended and conveyed this verse to the Prophet, 'O Prophet! Deliver what has been revealed to you from your Lord, and if you do it not, then you have not delivered His message, and God will protect you- from the people; surely God will not guide the unbelieving people' (5:67).

The issue about which God spoke to His Prophet in such a serious tone was nothing other than the formal announcement of the caliphate of 'Ali, the significant subject that the Prophet hesitated to declare, for he feared lest this announcement should cause dissension and discord among the Muslims and was thus waiting for a favourable occasion to make clear the matter to them.

Upon receiving this revelation, he knew that the time had come for the crucial purpose. So he, immediately assembled the Muslims at GhadirKhum, which was a hot, arid desert, to clarify the vital issue in Islam - the issue of the caliphate.

The people started wondering why that command had been issued, but before long the congregational ritual prayers was announced and after saying the noon ritual prayers, the crowd of Muslims witnessed the celestial, enchanting countenance of the Prophet over a pulpit made of saddles of camels.

A profound silence prevailed. Then the divine, meaningful words of the Prophet broke the si-

lence of the Hijaz desert. After praising Almighty God, he announced the heart-rending news of his oncoming death and then asked the Muslims, 'O people! What kind of a prophet have I been for you?'

All exclaimed unitedly, 'O Prophet of God! You did your best to admonish and rectify us and never neglected to train us and led us onto the path of piety. May God reward you best'.

The Holy Prophet of Islam said, 'After me, God's Book and the sinless leaders are side by side your leader and guide. You should perfectly follow them, so you will not go astray'.

Then he took 'Ali by the hand, lifted him so that all would see him and exclaimed, 'O people! Who is the guardian and supervisor of the faithful?'

The Muslims answered, 'God and His Prophet know best'.

The Holy Prophet of Islam said, 'God is my Master and I am the Master of the faithful'. Then he added without any pause, 'Ali is the Master of those whose Master I am. Almighty God be the friend of his friend and be the foe of his foe. Help those who help him and frustrate the hope of those who betray him...'

The Prophet repeated the sentence, 'Ali is the Master of those whose Master I am', three times. At the end of the speech he said, 'Those present should convey this truth to those who are absent'.

The crowd of Muslims had hardly dispersed when this verse was revealed to the Prophet, 'This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion' (5:3).

After the magnificent ceremonies of designating the successor of the Holy Prophet of Islam were over, the Muslims hurried to congratulate 'Ali for being appointed as the Prophet's successor and Caliph.

Abu Bakr was the first to congratulate 'Ali and 'Umar was the second. They parted with 'Ali while saying the following words, 'Blessed are you, son of Abu Talib, who have become my Master and every believer's Master'. [174]

As a matter of fact, there are more than 120,000 narrators of Ghadir. According to the command of the Prophet, the Muslims present at Ghadir regarded the incident of Ghadir and the issue of appointing 'Ali as the successor of the Prophet as most significant and narrated it to the others. [175] And it was for this reason that in public gatherings of Muslims, the reminiscence of Ghadir was renewed repeatedly.

[171]. Kamil, pol.p.216, 278, 242.

[172]. TarikhiTahari, Vol. 3, pp.1171-1173.

[173]. Fadail ul-Khamsih, printed by Dar ul-Khutub ul-Islamiyah, Vol. 1, pp.178-186.

We should also be able to understand clearly the mission, which our beloved Prophet (saww) came into this world to fulfill. We should also recognize the corrupt order and system, which he came to destroy. We should acquaint ourselves, too, with the way of life which Allah has ordained for us. No great amount of time is required to acquire this simple knowledge. If we truly value Iman, it cannot be too difficult to find one hour every day to devote to our Iman. Knowledge is identified in Islam as worship. The acquisition of knowledge is worship, reading the Quran and pondering over it is worship, travelling to gain knowledge is worship. The practice of knowledge is connected with ethics and morality with promoting virtue and combating vice, enjoining right and forbidding wrong. This is called in the Quran: **amrbil-I ma? ruufwa nah-y ?ani-I munkar.** Not only should we seek knowledge, but when we learn it, it becomes obligatory on us to practice it. Though we must remember that correct knowledge should come before correct action. Knowledge without action is useless because a learned person without



The Chief Guest, Shykh Dramani Dir IUIU Arua-Branch receives a token of friendship from the Director of Al-Mustafah during celebrations of al- Karaamah week

From page one. ing the application of the Quran; implying- God forbid- that the Qur'an has failed. In Uganda when we failed the Qur'an, we caused unnecessary inconveniences to our neighbors. The Christians and notably the President of Uganda has tried several times to try and mitigate on the effects of disunity, appealing to Muslim leaders during the State Futur of Ramadhan, among others, to unite and be able to secure Islamic and Muslim interests. In the past, commissions have been constituted by the state, and funded on state resources, to work out formulas for the realisation of Muslim unity, but all in vain!

Resurrection. Also, action should not be based on blind imitation for this is not the quality of a thinking, **sensible** human being. Knowledge is pursued and practiced with modesty and humility and leads to **beauty** and dignity, freedom and justice. The main purpose of acquiring knowledge is to bring us closer to God. It is not simply for the gratification of the mind or the senses. It is not knowledge for the sake of knowledge or science for the value of sake. Knowledge accordingly must be linked with values and goals. One of the purposes of acquiring knowledge is to gain the good of this world, not to destroy it through wastage, arrogance and in the reckless pursuit of higher standards of material comfort. Another purpose of knowledge is to spread freedom and dignity, truth and justice. It is not to gain power and dominance for its own sake. Obviously, what we may call the reservoir of knowledge is deep and profound. It is a vast and open field that is not limited. May Allah (SWT) give us strength to behave and act just as He likes us to do and be pleased with us, and that should be the purpose of our lives. **Rabbi zidneel-ma** (O Lord, increase us in knowledge). Ameen.

NOTABLE QUOTES

By Oustadh Adam Sebyala al- Maliky. *(Maa 'oukhidha bil- Quwwah, Laa Yustaradd Illaa bil- Quwwah)*, meaning that – "That which was taken by force, cannot be retrieved but by force" This quote was said by the former Egyptian president, Jamal Abdu Nnasir , the champion of Arab Nationalism, who was opposed by the Saudis. for his ambition to destroy Israel. Part of his country (Sinai) was occupied by the Israelis during the terribly shameful and awesome defeat of the Arabs in the six day war, in 1967. He however resorted to the war of attrition (*Harb al instinzaaf*) strategy and pounded Israel military positions for some time before the secret enemy hand stroke him down. The Arab front of rejection waned, but in 1973, the Egyptians again tried to put on a brave face and recover the lost face water (maa'l wajhi), and launched an abrupt fierce attack which was unfortunately decimated by Anwar Saddat himself. It is thought that his mishandling of the forces towards the ceasefire could have led to his assassination 9 years later.

ISLAMIC LAWS

HAJJ

2044. Hajj (pilgrimage) means visiting the House of Allah (Ka'bah), and performing all those worshipful acts which have been ordered to be performed there. It is obligatory on a person once in his lifetime, provided that he fulfils the following conditions:

1. He should be baligh.
2. He should be sane and free, that is, he should not be insane and should not be a slave.
3. Because of proceeding to Makkah for Hajj, he should not be obliged to commit a haraam act, avoidance of which is more important than Hajj, nor should he be compelled to forsake an obligatory work which is more important than Hajj.
4. He should be capable of performing Hajj, and this depends upon number of factors:
 - a. He should possess provisions and means for transportation, if need be, or heshould have enough money to buy them.
 - b. He should be healthy and strong enough to go to Makkah and per form Hajj, without suffering extreme difficulties.
 - c. There should be no obstacle on the way. If the way is closed, or if a person fears that he will lose his life, or honour, while on his way to Makkah, or he will berobbed of his property, it is not obligatory on him to perform Hajj. But if he can reach Makkah by another route, he should go to perform Hajj, even if the other route is a longer one. But that route should not be unusually longer.
 - d. He should have enough time to reach Makkah, and to perform all the acts of worship in Hajj.
 - e. He should possess sufficient money to meet the expenses of his dependents whose maintenance is obligatory on him, like, his wife and children, as well as the expenses of those who have to be paid, like, servants, maids, etc.
 - f. On return from Hajj, he should have some means of livelihood, like, income from the property, farming, business, employment etc. so that he may not lead a life of hardship.

2045. When a person is in need of owning a house, performance of Hajj will be obligatory on him if he also possesses money for the house.

2046. If a wife can go to Makkah but does not have any means of support on her return, and if her husband is also poor, and cannot provide her subsistence, subjecting her to hard life, Hajj will not be obligatory on her.

2047. If a person does not possess necessary provision for the journey, nor any means of transport, and another person asks him to go for Hajj undertaking to meet his expenses as well as of his family during his Hajj, and he (i.e. the person who is asked to go for Hajj) is satisfied with what the other man offers, Hajj becomes obligatory on him.

2048. If a person is offered the expenses of his return journey to Makkah, as well as the expenses of his family during the period of Hajj, Hajj becomes obligatory on him, even if he is indebted, and does not possess means of support with which to lead his life after his return. But if the days of Hajj and the days of his work coincide,

meaning that if he abandons his work and goes for Hajj, he will not be able to pay his debts in time, nor support himself for the rest of the year, Hajj will not be Wajib on him.

2049. If a person is given expenses of going to and returning from Makkah, and the expenses of his family during that period, and is asked to go to Hajj without mentioning that the help given is his property, performance of Hajj becomes obligatory on him, if he is satisfied that it will not be taken back from him.

2050. If a person is given an amount to cover expenses just sufficient for Hajj, with a condition that on his way to Makkah he will serve the person who gave the expenses, Hajj does not become obligatory on him.

2051. If a person is given monetary help to enable him to perform obligatory Hajj, and he does perform Hajj, another Hajj will not become obligatory on him if he himself becomes wealthy.

2052. If a person goes, for example, to Jeddah in connection with trade, and acquires sufficient money to go to Makkah, he should perform Hajj. And if he performs Hajj, performance of another Hajj will not be obligatory on him, if he later acquires enough wealth to enable to go to Makkah from his home town.

2053. If a person is hired to perform Hajj on behalf of another person, but he cannot go for Hajj himself, and wishes to send someone else, he should seek permission from the person who hired him.

OCASSIONS & EVENTS

Important Days of Dhul-Hajj

- 1st - Marriage of Imam Ali (a.s.) and Hazrat Fatima Zahra (a.s) – (2 years after Hijra)
- 7th - Martyrdom of Imam Muhammad Baqir (a.s.) – the 5th Holy Imam - (114 A.H.)
- 9th - Day of Arafat: Ziyarat-e-Imam Hussain (as) on this Day | Ziyarat-e-Jamia for this day
- 9th – Martyrdom of Hazarat Muslim ibn-e-Aqeel (a.s.) & Hazrat Hani ibn Urwah(a.s.) – (60 A.H.)
- 10th – Eid-al-Ad'ha
- 10th – Hajj-e-Baitullah
- 15th - Birth of Imam Ali Naqi al-Hadi (a.s.) – the 10th Holy Imam - (214 A.H.) [Disputed date]
- 18th – Eid-e-Ghadeer – (10 A.H.)
- 23rd - Martyrdom of Hazrat Meesam al-Tammar (r.a) – friend of Imam Ali (a.s.) – (60 A.H.)
- 24th - Eid-e-Mubahila- (10 A.H.)
- 24th - Supplication Day and giving of alms with the ring by Imam Ali (a.s.)
- 25th – Imam Ali (a.s.) accepts to become the Caliph of Islam – (35 A.H.)

"THE QUR'AN, KNOWLEDGE & SCIENCE".

The Description of Knowledge in the Qur'an and by the Prophet (PH&P)

There are plenty of references to knowledge and the pursuit of knowledge in the Qur'an. The general feeling they leave the reader with is that the possessor of knowledge or wisdom has been given a very powerful gift, and that the pursuit of knowledge is something which should be done actively by everyone. Here are a few verses on the subject: [96:1-5] *Read! In the name of your Lord who created - Created the human from something which clings. Read! And your Lord is Most Bountiful - He who taught (the use of) the Pen, Taught the human that which he knew not.*

These five verses make up the first passage revealed from the Qur'an to mankind through the Prophet Muhammad (saww). It is interesting that of all the things which Allah chose to begin His revelation with is related to the actions of reading and writing, especially the latter. The ability to write and store information is described by Professor Carl Sagan in his book COSMOS: "Writing is perhaps the greatest of human inventions, binding together people, citizens of distant epochs, who never knew one another. Books break the shackles of time, proof that humans can work magic." [21]

[2:269] *He [Allah] grants wisdom to whom He pleases; and he to whom wisdom is granted indeed receives a benefit overflowing. But none will grasp the Message except men of understanding.*

[20:114] *High above all is Allah, the King, the Truth. Do not be in haste with the Qur'an before its revelation to you is completed, but say, O my Sustainer! Increase my knowledge."*

[3:190-191] *Verily in the creation of the heavens and the earth, and the alternation of night and day - there are indeed signs for men of understanding; Men who remember Allah, standing, sitting, and lying down on their sides, and contemplate the creation of the heavens and the earth (with the thought) Our Lord! Not for nothing have You created (all) this. Glory to You! Give us salvation from the suffering of the Fire."*

These verses are a clear demonstration that 'science' and 'religion' were NOT meant to be fundamentally incompatible with each other by Allah. In fact, verses [3:190-191] strongly imply that "contemplating" the world around us is an integral part of faith.

[29:20] *Say: Travel through the earth and see how Allah originated creation; so will Allah produce the second creation (of the Afterlife): for Allah has power over all things.*

There are also references in the Qur'an describing the value (in the sight of Allah) of a knowledgeable person

as opposed to an ignorant person. They are not equal: [39:9] *...Say: Are those equal, those who know and those who do not know? It is those who are endowed with understanding that remember (Allah's Message).*

[58:11] *...Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted knowledge.*

The first source of Islam is the Qur'an - and we have seen some verses above on the subject of knowledge.

The second source is the life of Prophet Muhammad (saas). Here are a few of the Prophet's sayings on the subject of knowledge:

Upon a person whom Allah desires good, He bestows the knowledge of faith." from the hadith collections of Bukhari and Muslim

A person who follows a path for acquiring knowledge, Allah will make easy the passage to Paradise for him." from the collection of Muslim

A Muslim is never satiated in his quest for good (knowledge) till it ends in Paradise." From the collection of Tirmidhi

Personality

MOHAMMAD BIN MUSA AL-KHAWARIZMI (Died 840 A. D.)

Abu Abdullah Mohammad Ibn Musa al-Khawarizmi was born at Khawarizm (Kheva), south of Aral sea. Very little is known about his early life, except for the fact that his parents had migrated to a place south of Baghdad. The exact dates of his birth and death are also not known, but it is established that he flourished under Al-Mamun at Baghdad through 813-833 and probably died around 840 A.D.

Khawarizmi was a mathematician, astronomer and geographer. He was perhaps one of the greatest mathematicians who ever lived, as, in fact, he was the founder of several branches and basic concepts of mathematics. In the words of Phillip Hitti, he influenced mathematical thought to a greater extent than any other mediaeval writer. His work on algebra was outstanding, as he not only initiated the subject in a systematic form but he also developed it to the extent of giving analytical solutions of linear and quadratic equations, which established him as the founder of Algebra. The very name Algebra has been derived from his famous book *Al-Jabr wa-al-Mfuqabilah*. His arithmetic synthesized Greek and Hindu knowledge and also contained his own con-

BOOK REVIEW

Al-KAFI.

The Great Hadith Book By al-Kulayni.

The author of al-Kafi was thiqat al-Islam, Abu Ja'far Muhammad b. Ya'qub b. Ishaq al-Kulaini al-Razi. He died in 328 A.H. or 329 A.H. (939 or 940 A.D.). Very little is known of his life and there is some dispute as to whether the nisba by which he is known is al-Kulaini or al-Kulini. However, it is agreed that it refers to a village in Iran, Kulain or Kulin; both were villages there. (1)

He first worked as a religious scholar and faqih (student of fiqh or religious law) among the Imami-Shi'i scholars of al-Raiy in Iran. Then he moved to Baghdad and became head of the religious and legal scholars of the Imamis during the time when al-Muqtadir was Caliph. Al-Kulaini's life's work took place during the time of the sufara' of the Mahdi (the agents who acted on behalf of the Hidden Imam during the lesser occultation, al ghaiba al-sughra).

Al-Kulaini is accredited with several works during this period. Among these are, as well as al-Kafi, Kitab al-Rijal, (a book in which men are assessed as authorities for traditions), al-Raddi 'ala 'l-Qaramata ("Refutation of the Carmatians", Rasa' il al-a'immati "Letters of the Imams" and an anthology of poetry about the Imams. Only al-Kafi appears to have survived.

Note that, though al-Kulayni quoted hadiths from the infallible sources only, he never liked to attribute the Title of **Sahih** to his book, because, in my opinion, he never wanted to use it as a cover-up to avoid scrutiny as the incompetent do.

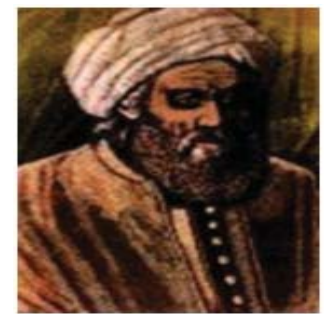
PERSONALITY

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tribution of fundamental importance to mathematics and science. Thus, he explained the use of zero, a numeral of fundamental importance developed by the Arabs. Similarly, he developed the decimal system so that the overall system of numerals 'algorithm' or 'algorizm' is named after him. In addition to introducing the Indian system of numerals (now generally known as Arabic numerals), he developed at length several arithmetical procedures, including operations on fractions. It was through his work that the system of numerals was first introduced to Arabs and later to Europe, through its translations in European languages. He developed in detail trigonometric tables containing the sine functions, which were probably extrapolated to tangent functions by Maslama. He also perfected the geometric representation of comic sections and developed the calculus of two errors, which practically led him to the concept of differentiation. He is also reported to have collaborated in the degree measurements ordered by Mamun al-Rashid were aimed at measuring of volume and circumference of the earth. he developed at length several arithmetical procedures, including operations on fractions. It was through his work that the system of numerals was first introduced to Arabs and later to Europe, through its translations in European languages. He developed in detail trigonometric tables containing the sine functions, which were probably extrapolated to tangent functions by Maslama.

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The illustration is of Muhammad bin Musa al Khawarizm



OPINIONS

VIRTUES OF SILENCE

Yawe Najib

Silence is golden. It is often best not to say anything more at pregnant. Too much talking is always not good because when you talk much like it or not you have to lie and lying hastens one to idle talk which is disgrace.

Espouse silence and you will be accompanied by safety and security one who remains safe by being silent is like one who derives benefit by speaking and remember that there is no guardian more protective than silence.

Cling to silence, for it keeps you saved from regret because silence that covers you with honour is better than speech that earns you regret which is as a result of vain talk hence evil.

Silence covers you with dignity and suffices your provision for seeking pardon because the best silence is that which prevents (one) from error.

Expose silence and your thoughts will remain hidden (or will become illuminated) and remain silent in your life time and your affairs will become lofty and it will earn you reverence.

Also remember that your remaining silent until you are requested to say something is better than your speaking until you are requested to become silent.

Keep silent however where necessary and speak where it is necessary.