AL-MUSTAFA MESSAGE OF FRIENDSHIP IS WELL RECEIVED IN IUIU- M'BALE.

By LWANYAGA 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. It was held, between the council of Al-Mustafa, the registrar and the secretary also took their vehicle and left at 9:50am then followed by the male’s bus. A Da’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 in a tough traffic jam.

Sheikh Mukasa gave some highlights about the Trips calendar as we moved. We stopped at Nkokonjeru around Muhir 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 representatives of IUIU to the bathrooms and then to mosque where we had our prayers individually because the time for afternoon prayers was 2:30pm and then the council gound 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 40mins, 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.

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Eid el Adh-ha
The Muslim world is looking forward to the celebration of Id el Adh-ha. It occurs in the holy month of Dhuhal-Hijj, in which the Arabs in their days of ignorance had prohibited infighting. It is therefore very challenging 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.

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.

According to 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 Abu Al A'la 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 see that the most humiliated community in the world. And should they persist in 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 advices 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. We are Muslims which means to supply the void in the heart and to fill the heart with love and peace.

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 Muslim in heart and soul. Allah has given us so much by making us part of the Ummah of the Prophet Muhammad (saw), so we must totally commit ourselves as followers of the Prophet (saw). We must be 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 (saw), 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. Let us then 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 can easily 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 Kuff, 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 understand the essence of the teachings of the Quran and the purpose for which it has been sent down.

By R. Yasin Lwanyaga (Yr 2, student)
As it is the duty of every Muslim, male and female to seek knowledge, it is as also important for us to practice knowledge. In Surah Al-Baqarah, Ayah 269 it is revealed: “Allah grants wisdom to whom He pleases and to whom wisdom is granted, indeed he receives an overflowing benefit.”

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 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 Shams, the Director Al-Mustafa Islamic College, Oustadh Adam Sebyala, Sheikh Jalal-deen Luwaga, Mr. Sserunkuma AbdulMasuud from Wakiso Federation, Nyego Juma and Ishaf 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 religious 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. Loyimbazizi Ishaf 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:
1. Employing people on merit not on religious or tribal grounds.
2. Not allowing religious social groups or economic entities basing on faith.
3. 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.w) 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)

Sam’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; surely our sayings should agree with the Qur’an and the Prophetic traditions; we speak either quoting them from Allah or His Messenger.”(42)

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 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
We might also mention that while many in the West criticize female Companions accomplished great deeds and achieved jah's death, Aisha, though for the wrong reasons, command-convert to Islam was Khadijah, the wife of Mohammad, have had high status; consider the fact that the first person to same soul. Both were equally guilty of their sin and fall best in manners and kindest to his wife."

"The most perfect in faith amongst believers is he who is doing good deeds, etc., apply to women, albeit with minor any other religion, a woman can be an Imam, a leader of She has the right to inherit from her father, mother, and hus- to own and dispose of her own property and earnings, enter rights, such as to be treated as an individual, with the right A woman is to be treated as God has endowed her, with "Seeking knowledge is mandatory for every male and female believer." [Ibn Hadid] 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. His holy body is the model of the Muslims, of course, 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. This Hajj emphasis was not the case. 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. This was not the case. The Muslims did not know who had been given this command, but the fact was that the Angel of Revelation had descended and conveyed this verse to the Prophet, 'O Proph et! 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 story 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 hesitat-ed to declare, for he feared lest this announcement should cause dissension and discord - his fear was lessened by God's command. The angel of Revelation appeared in the sky and announced this verse to the Prophet: 'O Prophet! Bring the glad tidings of the abode of bliss and the valley of shade of the Hereafter.'

Q- What is the best way of developing Islamic culture in society? Answer First, we need to mention an explanatory 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 Ho-By Quran and prophetic code of conduct (tradition-sunnah). They should also be able to present a certain applicable def-inition 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 con-sent upon them by different cultural bodies within the Is-lamic 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 admin-istrations. (to be cont)
We should also be able to understand clearly the mis-
ion, which our beloved Prophet (saww) came into
this world to fulfill. We should also recognize the con-
empt of order and system, which he came to destroy. We
should acquaint ourselves, too, with the way of life
which Allah has ordained for us.
Knowledge is identified in Islam as worship. The ac-
cquisition of knowledge is worship, reading the Quran and
our Iman. The practice of knowledge is
corresponding inconveniences to our neighbors. The Christians and
the Qur’an has failed. The Chief Guest, Shykh Dramani Dir IUIU Arua-
Branch

**NOTABLE QUOTES**

By Oustadh Adam Sebyala al– Maliky.

(Maa ‘ookhidha bil- Quwwah, Laa Yus-
tardad Illaa bil- Quwwah), meaning that —
“That which was taken by force, cannot be
recovered but by force alone”

This quote was said by the former Egyptian presi-
dent, Jamal Abdu Nnasir , the champion of Arab Na-
tionalism, who was opposed by the Saudis. for his
mishandling of the forces towards the ceasefire

By Oustadh Adam Sebyala al– Maliky.

**AJA**

2044. Hajj (pilgrimage) means visiting the House of Allah
(Ka’bah), and performing all those worshipful acts which
have been ordained to be done there. It is obligatory on a
person once in his lifetime, provided that he fulfills the fol-
lowing conditions:

1. He should be bai’ig.
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 for-
sake any work which is more important than Hajj.
4. He should be capable of performing Hajj, and this de-
pends upon number of factors:
a. He should possess provisions and means for transpor-
tation, if need be, or have should have enough money to buy
them.
b. He should be healthy and strong enough to go to Mak-
kah and perform 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 hon-
our, 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 per-
form 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 per-
form 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 live-
lihood, like, income from the property, farming, business,
employment etc. so that he may not lead a life of hardship.
2045. When a person is owed a house, performance of
Hajj will be obligatory on him if he also possesses money
for the house itself.
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
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to lead his life after his return.

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

From page one, iding the application of the Quran; implying- God forbid- that
the Qur’an has failed. In Uganda when we failed the Qur’an, we caused unneces-
sary 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 Fatur of Ramadhan, among others, to
limit 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 reali-
sation of Muslim unity, but all in vain!

**ISLAMIC LAWS**

**Hajar** (10 A.H.)

**Baitullah**

**Hadi (a.s.) – the 10th Holy
Imam**

**Tammar (r.a) –**

**Aqeel**

**1st** - Marriage of Imam Ali (a.s.) and Hazzat Fatima Zahra
(a.s) – (2 years after Hijra)

**7th** - Martyrold of Imam Muhammad Baqir (a.s) – the 5th
Holy Imam -(114 A.H.)

**9th – Day of Arafat - Ziyarat-e-Imam Hussain (a.s) on this
day**

**24th** – Eid al- Adha

**15th – Martyrold of Hazzat Mumesam al-Tammar (r.a) –
friend of Imam Ali (a.s) -(60 A.H.)

**24th – Eid-ul-Mubahila- (10 A.H.)

**24th - Suppication Day and giving of alms with the ring by
Imam Ali (a.s)**

**25th – Imam (a.s) accepts to become the Caliph of Islam
(35 A.H.)

**Important Days of Dhul-Hijjah**

**14th** – Ziyarat-e-Ahmad ibn Husein (a.s) on this day

**15th – Martyrold of Hazzat Mumesam al-Tammar (r.a) –
friend of Imam Ali (a.s) -(60 A.H.)

**17th – Birth of Imam Ali Nqi al-Hadi (a.s) – the 10th Holy
Imam - (214 A.H.)**

**17th – Martyrold of Imam Muhammad Baqir (a.s) – the 5th
Holy Imam -(114 A.H.)**

**20th – Eid-ul-Adha

**20th – Haji-e-Baitullah

**24th – Eid-ul-Mubahila**

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**Hajj**

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to lead his life after his return.

But if the days of Hajj and the days of his work coincide,
meaning that if he/doesn’t abandon 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 money to go 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 is given to 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 suf-
ficient 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 money to help him to perform obliga-
tory 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 Jedda 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 per-
son, but he cannot go for Hajj himself, and wishes to send some-
one else, he should seek permission from the person who hired him.
THE QUR'AN, KNOWLEDGE & SCIENCE.

The Description of Knowledge in the Qur'an and by the Prophet (Pb&Sp)

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 (saws). It is interesting that all of 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 knew not one another. Books break the shackles of time, proof that humans can work magic." [21]

[2:280] 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.

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[3:190-191] Verily in 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.

[2:290] 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? Is it 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 very strong verses on the subject of knowledge.

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

Epon 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]

QURANIC SCIENCE

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 940 A.D.). Very little is known of his life and there is some dispute as to whether the nisa 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 Kulain; both were villages there. (1)

He first worked as a religious scholar and faqih (student of fiqh or religious law) among the Imam-Shi's 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-Mu'tadid was Caliph. Al-Kulaini's life's work took place during the time of the sifara' of the Mahdi (the agents who acted on behalf of the Hidden Imam during the lesser occultation, al ghabi a-sughr) [2]

Al-Kulaini is accredited with several al- warts during this period. Among these are, as well as al-Kafi, Kitab al-Rijal, a book in which men are assessed as authorities for tradi- tions), al-Raddi 'ala 1-Qur'ana ("The Refutation of the Carmatians", Ras'a il al-a'immati "Letters of the Imams" and an anthology of poetry about the Imamis. Only al-Kafi appears to have survived.

Note that, though al-Kulaini 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 incompete- dent do.

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 influ- enced mathematical thought to a greater extent than any other mediaeval writer. His work on ar- eas 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-Jabar wa-al-muqabala (translating as 'algebra' into Greek and Hindu knowledge and also contained his own con- tain from 6 tribution of fundamental im- portance to mathematics and science. Thus, he explained the use of zero, a numeral of funda- mental importance developed by the Arabs. Similarly, he developed the decimal system so that the overall system of numerals 'algorithm' or 'algorism' is named after him. In addition to introduc- ing the Indian system of numerals (now generally known as Arabic numerals), he developed at length several arithmetical proce- dures, including operations on fractions. It was through his work that the system of numerals was first introduced to Arabs and lat- ter to Europe, through its transla- tions in European languages. He developed in detail trigonometric tables containing the sine func- tions, which were probably extrapola- ted to tangent functions by Maslama. He also perfected the geometrical representation of comic sections and developed the calculus of two er- rors, which practically led him to the concept of differentiation. He is also re- ported to have collaborated in the degree measurements ordered by Mamun al-Rashid were aimed at measuring of volume and circum- ference of the earth.

The illustration is of Muhammad bin Musa al Khawarizm

PERSONALITY

Yaw Najib

Silence is golden. It is often best not to say any- thing more at pregnant. Too much talking is al- ways not good because when you talk much like it or you have to lie and lying hastens one to idle talk, which is disgrace. Expose 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 that silence. Cling to silence, for it keeps you saved from regret because silence that covers you with hon- our is better than speech that earns you regorf 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 be- come lofty and it will earn you reverence. Also remember that your remaining silent until you are requested to say something is better that your speaking until you are requested to become Mufaqabilah (he who do not know? It is those who are endued with under- standing who remember (Allah's Message) ...

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