



Biweekly news letter; concerned with Islamic religious knowledge and -culture. It is published by Al-Mustafah Islamic college, Kampala-Uganda.

"This is a clear statement for men, and guidance and an admonition to those who guard themselves (against evil)."
(Ale Imran: 138)

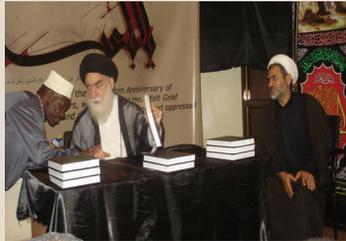
ASHOURA' (10TH MUHARRAM) EVENTS IN UGANDA-2013.

Issue 3

IN THE FOCUS OF WISDOM

Imam Jafar as- Sadiq (a.s) narrated:
"Jesus Christ (a.s) said, 'Guard your tongue in order to develop your heart, and make your abode be enough for you. Beware of showing off and of having excess provision. Be modest before your Lord and weep for your errors. Flee from people as you flee from the lion and the viper. They were a medicine and now they have become a disease. Then meet Allah wherever you will.'" *Lantern of the Path 45*

Al -Mustafah Islamic College in conjunction with UGISA; the association that brings together Ugandan local Islamic preachers marked the ten days of Muharram. Sessions (Majalis) were held at **Muharram Majalis at UGISA head offices.**



UGISA head offices on Kampala road. Ten sermons were delivered by ten preachers throughout the ten days as indicated below: -
-The conflict between the Truth and Falsehood, by Sheikh Yusuf Mu-

lumba.
-Death in Teachings (School) of Imam Hussein (AS), by Sheikh Muhammad Mukasa.
-How to prepare for Ashoura' , by Sheikh Shamruuq.
-Ashoura' and Leadership, by Sheikh Muniir Ali.
-Objectives of Ashoura' , by Sheikh Ismail Ali
-Sincerity in Imam Hussein's teachings (school), by Sheikh Bashir Zubair Gubiri.
-Virtues and blessings of Ashoura' by Sheikh Abdul-basit Ssekamanya.
-Crying and Grieving for Imam Hussein (AS); master of the martyrs, by Sheikh Yusuf Mulumba.
-The convergence of Prophet Muhammad and Imam Hussein's emigration

The final session hosted the grand Ayatollah Seyyid Tabataba'e, the Director –general of Khatamul-Anbiya'e seminary (Hawzah) in Jinja. He delivered a sermon on the modus - operand of Imam Hussein (AS). That aside, more sessions were held in a number of places in Kampala. At Bilal Muslim organization and Hawzat Sukainah, such programs were held, and they included the recitation of the Quran, sermons, answering of questions and Ziyarats. The director of al-Mustafah Islamic college Sheikh Shamsy blessed all the occasions with his consistent attendance in which he thanked the participants and encouraged them on the efforts aiming at seeking more knowledge.

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Education in Islam.

Concept of Education in Islam: Allah (Subhanahu wa Ta'ala) said: "Read! In the name of your Lord and cherisher, who created – created man out of a mere clot of congealed blood: Read! And your Lord is most bountiful, He who taught (the use of) the pen, taught man that which he knew not" (96:1-5).
"And he taught Adam all the names; then he placed them before the angels, and said: "Tell me the names

of these if you are right." They said:"Glory to you: of knowledge we have none save what you have taught us: in truth it is you who are perfect in knowledge and wisdom" (2:31-2) These two verses have been chosen as a starting point for this discussion to illustrate the fact that the message of Islam is based on knowledge, since the first revelation from Allah (Subhanahu wa Ta'ala)) to Prophet Muhammad (Peace and blessings of Allah be on

him and his progeny) was an instruction to read. Thus, the only way to appreciate the essence of the message is through knowledge. The second verse illustrates the fact that it is only with knowledge-"the names " that a person has the prerequisite for attaining the power of reasoning without which nothing will make sense to anyone.

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MESSAGE FROM THE EDITORIAL TEAM

Dear our readers,
Assalam Aleikum!

We once again send you our Newsletter- Third issue and we welcome all your suggestions and views.

We also remind you that whoever needs a free copy he/she can write to us via our address as shown below:
We wish you a nice reading

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Abul- Fadh Al-Abbas

Who was Al-Abbas?

He was the son of Ali ibn Abi Talib and Fatimah bint Hizam (commonly known as: *Ummul Banin* - Mother of the Sons).

He was known as the greatest warrior in Arabia and mirrored the strength of his father, Ali ibn Abi Talib.

In early childhood Abbas (a.s) would follow Imam Hussain (a.s.) like a shadow. If Imam Hussain (a.s.) looked thirsty, Abbas (a.s.) would rush to bring him water. If Imam Hussain (a.s.) seemed hot, Abbas (a.s.) would fan him with the hem of his cloak. This lifelong feeling was revealed at Karbala, where his sincerity and sacrifice could only be equaled to that of Abu-Talib and Imam Ali in their defense to the prophet.

Ali Asghar

Who was Ali al-Asghar?

He was the youngest son of Imam Hussain and Rubab (the daughter of the chief of the Kinda Imra al-Qays tribe)

He is honoured by all Muslims as being the youngest martyr (6 months old) at the battlefield of Karbala.

Abdullah "Ali al-Asghar" ("Youngest Ali") ibn Hussain was born in Medina, and was one of the three sons of Hussain. The other two were Imam Zain ul-Abideen, and Ali Akbar ibn Hussain, who Yazid's forces also killed in the Battle of Karbala. His sister was Sakinah bint Hussain.

Who was Ali al-Akbar

He was the son of Imam Hussain and Umm Layla bint Maymoona **ibn** Abu Sufyan.

He was raised by his aunt Zainab bint Ali, and had two brothers named Ali Asghar ibn Hussain and Ali Zayn al-Abidin (our fourth Imam).

In early childhood, Ali Akbar was taught by his uncle Abbas (AS) the art of fencing and archery.

Ali al-Akbar so much resembled Muhammad (saww) that Hussain ibn Ali often said 'whenever I remember my maternal grandfather I look at Akbar'.

ISLAMIC SOCIETY

Islam & Christianity

Women in Islam and Christianity

We Muslims are well aware of the fact that non-Muslims and especially the Western world take Muslim women to be objects of derision and mockery. Many Westerners portray the women in Islam to be "oppressed" and "inferior".

However, most of the Westerners I've heard this from are usually Christian. It is amazing how many verses the Christian Bible has which support the Islamic treatment of women, among other issues. Here is an example that st I would like to share with all of you. You will also know that the Christian Bible degrades the female sex!

Are Women Oppressed in Islam?

Hijab in Christianity and Islam

Islam: Women must cover their heads as a sign of "modesty." It also serves as protection for the female.

Christianity: 1 CORINTHIANS 11:3-10 of the Christian bible, orders women to cover their heads in prayers. These verses further state that the male doesn't have to cover his head because "female was made from male, and the male not from the female." It further states that a woman covering her head is a sign of male "authority."

Conclusion: Islam and Christianity both tell women to cover their heads.

The main difference, however, is that women in Islam cover their heads for purposes of "modesty." Christian women cover their heads as a sign of "male authority." It is clear that the bible gives women an inferior status, whereas Islam doesn't.

Your Questions Answered

Q. What do we understand from the prophet's Hadith "One who dies without recongising the Iman of the Age (leader of the world seen and unseen) Dies the death of Jahiliyyah (un-Islamic).

Answer: What we come to know from this Hadith is that any one who believes in Allah, Tawheed, Nubuawah (Prophet hood), Qiyaamat and does not recognise the Iman of his time, he will die as a jahillee. Jahilliya is the period when the people had no faith in Allah, prophet, Quran and qiyamat. So it is important to recognise the Iman of Age, otherwise the Prayer, Hajji Zakat, Khums, Fasting and whatever the good deeds we offered from so many years will be of no use.

Q. Who was the prophet's standard bearer in all battles?

Answer: Imam Ali (A.S).

ISLAMIC LAWS

PRAYER OF THE FIRST DAY OF EACH MONTH

This prayer consists of two

rakats in both rakat after Al-Fatiha chapter 112 should be recited thirty times.

After the prayer something should be given in charity.

This will be considered as if buying ones safety for the whole month.

Ashoura' Commemoration in Pictures.



Guest of Honour Sheikh Lunaanoba & Haj Nsereko Mutumba (Sunni Muslim Administration officials) during Ashoura' commemoration- Bakuli



A Section of al -Mustafah college students at UGISA HQTRs.

and always be prepared to endure the hardships as those suffered by Imam Hussein (AS).

The Ashoura' Night Procession in Kampala



It was organized in Kampala by Husseinyyah DAR_BAAR, and lasted for two hours. It drew participants from different Shiite organizations and institutions in the country that included al-Mustafah College, UGISA, Khojah Jamat, Ahlul-bait Islamic Foundation- Uganda and Bilal Muslim mission. A number of speakers delivered the message of Imam Hussein (AS) and the importance of the days of Muharram that culminated into the greatest sacrifice on Ashoura' at Karbala.

The Ashoura' commemoration functions in Uganda.

Functions were held in different centres and mosques. The Khojah and Lebanese community held separate functions. And local Ugandans also held others including a dozen functions in the Eastern region, and one at Hawzat Sukainah that attracted participants from the Kampala sector. Among the guests were the Ambassador of the Islamic republic of Iran, Sheikh Lunaanoba, Haj Nsereko Mu-

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Knowledge in the Islamic context.

Does it mean knowledge to do with *ibadaat* like prayer, fasting, reading the Qur'an etc? On the other hand, is it to do with mastering the great books of *fiqh*, *hadith* etc? Contrary to popular belief, education in Islam does not only mean knowledge dealing with *Ibadaat* and *mu'amalat*. This is achieved by utilizing the two main sources of knowledge prescribed by Islam. These are:

- Divine revelation – having to do with stable and unchangeable injunctions inspired by Allah through which people could be guided to the divine truth.

To the next issue.

- The human intellect and its tools which are in constant observation, contemplation, experimentation and application. From page 1

tumba (UMSC) speaker, Sheikh Hussein Awali, UGISA Sheikh and others. Sheikh Lunaanoba stressed the importance of Imam Hussein's sacrifice to which true feelings of the faithful Muslims resonate, and confirmed that he was so sad for the murder. To symbolize the importance of preserving blood and life- contrary to what had happened in Karbala- the Muhammedan Islam devotees donated blood to save lives.

Quranic Science

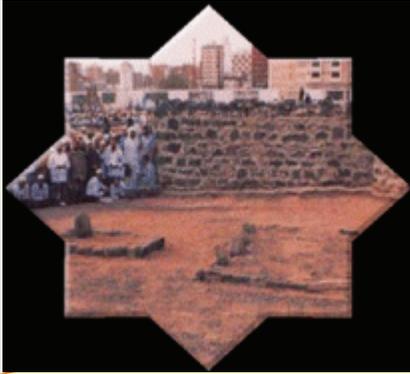
Practical guide: According to Muhammad Iqbal the Qur'an is a book that emphasizes deed rather than idea. The Qur'an is a practical work-plan and a guide for the family and the society. Each verse has practical implications. Verses on historical events are in the Qur'an for the instruction of the living and not just providing historical information. Verses of legal rulings (*ayat al ahkam*) regulate the daily lives of individuals and communities. Many verses deal with the universe (*ayat kawniyyat*) and are a basis for developments in science and technology. Other verses are for moral guidance or teaching the upright *aqidat*.

Our Library/BOOK REVIEW- Treatise of Imam Zain al Abidiin (Risalat al huquq).

Some of its quotations

..(The rights of your womb relatives are many; they are connected to you in the measure of the connection of the womb relationship. The most incumbent upon you is the right of your mother, then the right of your father, then the right of your child, then the right of your brother, then the next nearest, then the next nearest - the most worthy, then the next most worthy. Then the right of your associate, then the right of your adversary who has a claim against you, then the right of your adversary against whom you have a claim, then the right of him who asks you for advice, then the right of him whom you ask for advice, then the right of him who asks your counsel, then the right of him who counsels you, then the right of him who is older than you, then the right of him who is younger than you...)

next issue



25TH MUHARRAM MARKS THE MARTERDOM OF IMAM ALI IBNUL HUSSEIN AS-SAJJAD

Name: 'Ali ibnul Husain
Titles: Az-Zainul Abideen, As-Sajjaad
Byname: Abu Muhammad
Birth date: 5th Sha'ban 37 A.H. in Madina.
Father: Imam Husain As-Shaheed (peace be upon him), 3rd Holy Imam
Mother: Shahr Bano, daughter of King Yazdigard II
Died: (Martyred) Date: 25th Muharram, 95 A.H.
Age: 58 years
Cause: Poisoned by Waleed bin Abdul Malik Marwan
Buried: Madina in Jannatul-Baqi'

Imam Zaynul Abideen (as) In World History Perspective

The holy Imam 'Ali Zaynu 'l-'Abidin is the Fourth Apostolic Imam. His epithet was Abu Muhammad and was popularly titled as "Zaynu'l-'Abidin". The mother of this Holy Imam was the royal personage, Shahrbanu, the daughter of King Yazdgerd, the last pre-Islamic Ruler of Persia. Imam Zaynu'l-'Abidin spent the first two years of his infancy in the lap of his grandfather 'Ali ibn Abi Talib and then for twelve years he had the gracious patronage of his uncle, the second Holy Imam al-Hasan ibn 'Ali. In 61 AH. He was present in Karbala', at the time of the gruesome tragedy of the murder of his father, his uncles, his brothers, his cousins and all the godly comrades of his father; and suffered a heartless captivity and imprisonment at the hands of the devilish forces of Yazid. When Imam Husayn had come for the last time to his camp to bid goodbye to his family, 'Ali Zaynu 'l-'Abidin was lying semi-conscious in his sick-bed and hence he escaped the massacre in Karbala'. Imam Husayn could only manage a very brief talk with the inmates of his

brief talk with the inmates of his camp and departed nominating his sick son as Imam.

The Holy Imam Zaynu'l-'Abidin lived for about thirty-four years after his father and all his life he passed in prayers and supplication to Allah and in remembrance of his martyred father. It is for his ever being in prayers to Allah, mostly lying in prayerful prostration, that this Holy Imam was popularly called "Sajjad". The knowledge and piety of this Holy Imam was matchless. az-Zuhri, al-Waqid; and Ibn 'Uyaynah say that they could not find any one equal to him in piety and godliness. He was so mindful of Allah that whenever he sat for ablution for prayers, the complexion of his face would change and when he stood at prayer his body was seen trembling. When asked why this was so, he replied, "Know ye not before whom I stand in prayer, and with whom I hold discourse?" Even on the gruesome day of 'Ashoura when Yazid's forces had murdered his father, his kith and kin and his comrades and had set fire to the camp, this Holy Imam was engrossed in his supplications to the Lord. When the brutal forces of Yazid's army had taken the ladies and children as captives, carrying them seated on the bare back of the camels, tied in ropes; this Holy Imam, though sick, was put in heavy chains with iron rings round his neck and his ankles, and was made to walk barefooted on the thorny plains from Karbala' to Kufah and to Damascus; and even then this godly soul never was unmindful of his prayers to the Lord and was always thankful and supplicative to Him. His charity was unassuming and hidden. After his passing away, the people said that hidden charity ended with the departure of this Holy Imam. Like his grand-father 'Ali ibn Abi Talib, 'Ali Zaynu'l-'Abidin used to carry on his own back at night bags of flour and bread for the poor and needy families in Medina and he so maintained hundred of poor families in the city. The Holy Imam was not only hospitable even to his enemies but also used to continually exhort them to the right path. Imam Zaynu 'l-'Abidin along with the Ahlu 'I-Bayt passed through dreadful and very dangerous times, for the aggressions and atrocities of the tyrant rulers of the age had reached a climax. There was plunder, pillage, and murder everywhere. The teachings of Islam were observed more in their breach. The heartless tyrant al-Hajjaj ibn Yusuf ath-Thaqaf; was threatening every one who professed allegiance or devotion to the Ahlu 'I-Bayt; and those caught were mercilessly put to death. The movement of the Holy Imam was strictly restricted and his meeting with any person was totally banned. Spies were employed to trace out the adherents of the Ahlu 'I-Bayt. Practically every house was searched and every family scrutinized.

Your supplication

From issue2

From this verse and following traditions, we have obtained these points below regarding salawat:

1. Salawat is a verbal gesture of respect, but what is more important is the practical obedience required as is indicated by the phrase, "sallimuu tasliima".
2. The salawaat of God and the angels is permanent—"yusallun" in the present perfect tense.
3. The salawat of God is nobility {kiramah}; the salawat of the angels is mercy {rahmah}; and the salawat of the people is supplication {du'a'}.
 4. It is recorded in the traditions: "In addressing Hadrat Musa (a), God said, 'Send salawat upon Muhammad and his progeny as I and the angels do send salawat upon him'."
 5. The Messenger of Allah (S) said: "To remember God is a form of worship and to remember me is also a form of worship, and the same is true with respect to my successor 'Ali ibn Abi Talib."
 6. It is recorded in the traditions: "For the acceptance of your supplication, send salawat first before supplicating." Not only the sending of salawat upon hearing the name of the Prophet (S) but also writing it after his name has reward. The Prophet (S) said: "The angels are praying for the forgiveness of anyone who would send salawat to me in his book so long as my name exists in that book." The manner of sending salawat, in the main books of the Ahl as-Sunnah, it is narrated that at the time of sending salawat, the progeny of Muhammad (S) should definitely be mentioned along with his name-Bukhari, Sahih Muslim.