



BE UNITED AND VIRTUOUS

*Whoever suppresses his anger, when he has in his power to show it, God will give him a great reward.*

*Prophet Mohamed.*

**federation samachar**

**VOL. 14 No. 3**



## A WORD OR MORE

In the last 14 years of its publication, the Samachar has no doubt played a significant role in bonding relations between jamaats. Primarily the Samachar was meant to keep the community abreast of the activities of the Federation. In 1959 first four issues were in cyclostiled form. The community received the news bulletins with enthusiasm. In the subsequent meeting of the Council, the Secretariat was asked to present Samachar in print form. The first issue in Gujerati was released in 1960. This carried few of the features which have been recommended today, and in subsequent issues efforts were made to sprinkle it with articles of interest, including profiles of social workers and features for women and children. Basically it remained the news bulletin of the Secretariat projecting activities of the Federation and its Jamaats.

There have been various opinions on presentation and the layout of the Samachar. Very few were conveyed to the Secretariat. Mr. Abbas Alloo in one of his letters to the Secretariat suggested that Smachar cater for cross section of the community and also various columns to cater wider interests including activities of the Federation. In the last meeting of the Council, Moshi Jamaat tabled a resolution suggesting that this medium serve dual purpose of a news letter and

## SAMACHAAR

an 'intellectual' journal. To make it so, the Jamaat recommended articles on history of the Community, significance of traditional practices and rituals of the community be featured prominently. It also proposed to present masails and articles of interest regularly.

It may not be possible to cover all that is suggested at a time. Perhaps the Board may take some time to give the Samachar a new look it aspires. The first issues were probably not to the expectation, and forth-coming issues may not have the approval of every eye, but the Board will certainly endeavour to fulfill its obligations.

The Samachar now anticipates to be not only a news organ of the Federation, but a communication bridge between members of the community, its Jamaats and the Secretariat of the Federation.

The only way to track out this path is to maximise the use of Reader's Forum, by writing on activities of the Secretariat, Jamaats and every aspect of the community. This issue carries letters on recordings of engagements. Insignificant as it may appear but this ritual has definite place in our society and views on such and other subjects are most welcome.

Let this be a beginning for a wide horizon of understanding.



## H Aidari Medal for Late Al-Haj Mohamedalibhai Meghji

Chairman, Federation of the Khoja Shia  
Ithnaasheri Jamaats of Africa  
1965 — 1973

At the last Conference of the Federation held at Arusha in April, 1974, the Chairman of the Federation, Al-Haj Mulla Asgherali M. M. Jaffer posthumously awarded the Hyderi Medal to the late Chairman of the Federation, Al-Haj Mohamedalibhai Meghji who died on 6th June, 1972 while in office.

Citation in Gujarati to the award which was presented during the meeting of the Conference at Arusha to Haji Mohamedtaki, the son of the late Mohamedalibhai, is re-produced in this issue.



Haji Mohamedtaki Haji Mohamedali Meghji receiving the Federation award of the Hyderi Medal bestowed on the late Chairman of the Federation Murabbi Haji Mohamedali Meghji at the recent 12th Constitutional Conference held at Arusha, Tanzania.

## NYAZ AND COMMUNAL FEASTS

THE Executive Council at its meetings held at Dar es Salaam, Tanzania on 24th December, 1974 reviewed the question of inflation and the shortage of food in relation to its effect on the community.

The Executive Council has taken due note of the views expressed by the leaders of the nations and the stress laid or the emphasis laid on the necessity of avoiding wastage of food and the need for taking steps at alleviating the sufferings and plight of the less fortunate members of the society who are in one way or the other affected by those developments.

In the light of the foregoing, the Executive Council feels that the community will be well advised to review dispassionately the question of nyaz, communal feasts and all other festivities and apply self restraint for the good of the community and the humanity at large.

Any savings made as a result of these measures could well be channelled through a mutually accepted scheme for the help of the suffering humanity in this country in stricken areas. Such a measure instituted in the name of Imam Hussein will be in keeping with the teachings of the tenets of our faith.

The application of such measures should not be due to any directive, fear or pressure from any source but as a result of well considered, realistic assessment in a sense our moral and religious duty to the humanity at large and a reflection of the self restraint and maturity of the community.

The Executive Council strongly feels that the community will be well advised to seriously ponder over this question and take appropriate measures. May Allah Almighty in His Mercy guide us all on the right path.





# M A S A I L

FATWAS OF AYYATULLAH SYED ABDUL  
QASIM AL-KHOEE OF NAJAF

ON  
NAMAZ - E - JUMA

(ONLY FOR HIS MUKALLIDS)

(This Fatwa has been forwarded to the Samachar by Haji K. C. Ibrahim 67, Lakshmi Building, Karachi which is gratefully acknowledged).

In the name of Allah, the Sublime, the High:

1. During the period of *gaybat* of the Holy Imam if *Namaz-e-Juma* is conducted with all its requisite conditions, it is compulsory *Ihtiyat* (i.e. adopting the safest side in a controversial issue with no option) for people in the Jurisdiction (within the radius of about 7 miles) to attend the prayer. This means that if the *Namaz* is conducted by Imam-e-Jamaat who is Shia Ithna Ashari and Adil, then the safest course is that people should attend *Namaz-e-Juma*, *Namaz-e-Zohr* is performed with the intention of its probable (Sunnat) legality, there is no harm.

Those who were followers of the Late Ayatullah Hakeem can continue to follow His Holiness in this particular problem. God is all knowing.

2. One can pray *Namaz-e-Juma* with the *Neeyat* of *Wajib* behind an Imam-e-Jamaat who is performing the *Namaz* with the *Neeyat* of pleasing the Almighty only (i.e. *Qurbat-e-Mutlaqa*) or with the *Neeyat* of optional compulsory (i.e. *Wajib-e-Takheeree*) and it will not be necessary for one to perform *Namaz-e-Zohr* thereafter.

3. When there is insufficient distance between two *Juma Prayers*, whether Shiah or non-Shiah, the *Namaz* which starts later should be performed with the *Neeyat* of *Rij'a* (with the probability and the hope of its being legal) i.e. if the distance between two *Juma Prayers*, whether Shia or non-Shiah, is less than about  $3\frac{1}{2}$  miles the earlier prayer will be in order and subject to Fatwa No. 1. The other prayer which starts later should be prayed only with the *Neeyat* of *Rij'a* and *Namaz-e-Zohr* should be prayed thereafter as *Wajib*.

## NOTES :

The determining time factor is the *Takbeeratul-Ehram* and not the *Azaan* or the *Khutba*.

In lighter touch .....

## KABILTUN NIKAHA

What a loss ! ! ! !

— By "M. G. M."

Marriages and *Nikahs* are held in all the *Jamaats* but because *Dar es Salaam* has the largest concentration of our community, there are many weddings. Marriages have now become so common that for many it has become a normal routine affair and to them does not carry much significance. As such usually there is small crowd when there are weddings at the *Imambada*. These gatherings dwindle further when the weddings happens to be of members of poor families.

However, on this particular night there was an unusually big crowd. This was so because there were in all six weddings. All the six grooms were comfortably seated on foam mattresses with their bestmen in attendance and impatiently waiting for their names to be shouted through the loud-speaker by the *Mukhi* to present themselves on the altar or guillotin.

Now multiple weddings in *Dar es Salaam* have also become a common sight. On this particular night there were half a dozen ! With it a big crowd had gathered. This was so because most of the relatives and friends of the twelve families involved wanted to ensure that they are seen.

There was such a big hustle and bustle and children were gathered around the grooms curiously gazing at them.

One of the fathers of the bride who happened to be sitting next to me could not resist to express his feelings of the multiple weddings. "It is so convenient and saves lot of expenses". He told me this and continued "For example tonight's Ice Cream, cheap as it is, will be still cheaper for me as the cost of one cup of ice cream to each will be apportioned between the twelve parties to the weddings. Moreover, the big saving will come tomorrow when even the cost of the lunch will be divided between all the twelve families. The best part of it will be that I can invite anyone and everyone as I will not be alone in paying for the lunch". And he concluded "By the way if, I have forgotten, you are also invited with your entire family for the lunch tomorrow."



To this invitation, I had to say "thank you" but thought that this was the sixth invitation I was receiving for only one lunch!

The Maulanas were also happy with the multiple weddings. What they had to do was to shorten the recital of Nikah from the common seven verses to only three!

But what surprised me most was when I overheard a conversation between two friends in the compound of the Mosque. One said to the other "Are yaar, instead of six lunches of **Biriyani** and **Jalebi**, we only get one. If these multiple weddings have not brought a great loss to our stomach, what else could have!"

## T A B L I G H

### COMMENDABLE CONTRIBUTION TO THE NOBLE CAUSE

Haji Gulamraza Hassanali, previously of Kampala and now a resident of New York, U.S.A. has donated and transferred his shares worth Shs. 10,000/- with the National Investments Ltd., Dar es Salaam to the Bilal Muslim Mission of Tanzania, for the noble cause of Islamic propagation.

This is the best example of how to put one's assets in good use for the noble cause of Islam.

Owing to restrictions in Tanzania, many foreign shareholders of National Investments Ltd. are unable to receive their dividends. To them we commend the action taken by Haji Gulamraza by donating shares to charitable institutions so as to put their income to the use for a noble cause.

## BILAL MISSION

Reporting from July, 1974 Circular of the Bilal Mission of Tanzania, Dar es Salaam 18 indigenous Tanzanians consisting of seven families, from Tanga, Morogoro, Mwanza, Lushoto and Dar es Salaam have recently embraced Shia Faith.

A booklet entitled "Why we Pray in Arabic" by Haji Ahmed Hussein Shariff of Mombasa is being printed. This booklet should be important as it will give everybody proper reasoning for offering our prayers in Arabic.

Construction of the Boarding House and Madressa at the Mission's Centre at Temeke, Dar es Salaam at a cost of Shs. 167,500/- is nearly completed. If you are really looking for a worthy cause to donate, here it is. The Mission will accept any donation. Any amount is never too small for a worthy cause.

### A NEW BOOK STALL IN NAIROBI CITY CENTRE

Few youths in Nairobi have gathered together to start a new book stall or kiosk in a busy Nairobi City Centre which stocks various Islamic literatures published by the Bilal Muslim Missions.

The centre is run under the auspicious of other organisation of the Bilal Muslim Mission of Nairobi, a new branch in the capital of Kenya. The sale response so far is extremely encouraging and a number of literatures have been sold.

### KENYA MISSION AT THE MOMBASA SHOW

The Bilal Muslim Mission of Kenya participated at the Agriculture Society of Kenya Mombasa Show for the fifth time to exhibit various Islamic literature, commencing from 29th August to 1st September, 1974. The stall had literature for sale and free distribution and exhibited various charts on Islamic history and Muslim contributions in geography, astronomy, agriculture, medicine and other sciences.

Maulana Sheikh Zaffer Abbas and his assistants answered many questions on religion on the spot whilst answers to questions needing detailed explanations were rendered in writing to the questionnaire by post.

### RELIGIOUS EXAMINATIONS

Bilal Muslim Mission of Tanzania conducted written religious examinations of all the students in various Madressas and the results have been published.

Haji Ebrahim memorial shield for the best Madressa has been awarded to Kisutu Girls' Secondary School, Dar es Salaam for having scored an average of 41.7 marks out of 50 whereas Haji Mohamedtaki Memorial Cup for the best student was awarded to Master Rizwan Jaffer of Alibhai Panju Jaffery Primary School, Mombasa for scoring 43 marks out of 50 in Standard VI.



Haji Hassanali M. Ladak memorial cup for the best Madressa in lower group I to IV was awarded to Yadgare — Murtazvi Madressa Arusha which obtained an average of 62.6 marks out of 100.

#### ARE WE REACHING YOU.....?

Copies of the LIGHT Magazine published by the Bilal Muslim Mission are sent to a number of families all over the world without any charge. The Magazine is posted to the addresses held by the Mission. However, when there is any change of the addresses, these are not intimated to the Mission and as a result the Magazine is not received by the family.

The Council and the Mission have taken upon itself its moral obligation to ensure that Khoja Shias who are settled in far countries are adequately provided with the religious literatures. "Light" is one of the efforts towards this direction and it is in the interest of families and their children that they should receive regularly the copies for reading.

### THERE'S NO SUBSTITUTE FOR PARENTS

With so many organisations devoted to child training and development these days, thousands of parents are beginning to doubt their own importance. They seem willing to surrender to others their most precious right—that of passing onto their children the family's spiritual and moral heritage.

It is universally admitted that there is no substitute for parents. Outside organisations such as the school, or madressas can often be helpful, but it is the parents' influence — for good or for bad that remains the paramount factor in a child's character formation.

What can make a child grow up to be callous, selfish or cruel? Many things, most of them within the home. Psychologists agree that a basic liking for people can be created or prevented during the child's first year of life. If an infant is always handled gently, fed when hungry, comforted while miserable, he begins to get a fundamental trust in others and an unshakable liking for human beings. Parents who are important, easily angered or too busy to spend time with their children are building characters with sand. It is

An appeal is therefore made that whenever there is a change of address please advise promptly so that changes may accordingly be effected: thus avoiding loss of copy and unnecessary wastage of postage.

Advise changes to :-

**Bilal Muslim Mission of Tanzania,**  
P. O. Box 20033,  
**DAR ES SALAAM.**  
Tanzania.

#### ISLAMIC SOCIETY OF GEORGIA — U.S.A.

To our brothers in the United States of America, we would request them to communicate with the above Society for the supply of Islamic Literatures. The Society is closely connected with our Bilal Muslim Missions of Tanzania and Kenya. The full address is :—

**Yasin T. Al-Jibouri Esq.,**  
General-Secretary,  
**The Islamic Society of Georgia,**  
172 Vine St. S.W. No. 7,  
**ATLANTA. Georgia 30314,**  
U.S.A.

the child's love of his parents that makes him want to adopt their best traits and learn the qualities they urge upon him. No outside agency or expert can supply that love.

Parents likewise play the major role in teaching their children courage—even when they least realise it. For courage, the secure belief that one can face up to problems and new situations is not something that can be beaten or lectured into a child. It comes indirectly.

"Real courage has its roots in the child's feelings about himself, in his sense of worth and self-respect," says Dr. Robert Gomberg, of United States. "The child who is made to feel too little, too young or too stupid to think his own thoughts or make his own decisions will not develop courage." Why have so many modern parents become bewildered about their role? Probably it is because this is a time of change in the patterns of family life. For centuries the family was self-contained unit. Girls learnt from their mothers how to cook and sew. Boys learnt from fathers how to trade, associate and manage household affair. Along with these skills children learnt a



set of goals in life and a concept of morality. But now fathers work far from their sons and see them only in leisure hours. Having thus lost the old techniques of child rearing, we have not yet found new ones to replace them.

This doesn't mean that the job is beyond the abilities of modern parents. It does mean that they must consciously lavish time and ingenuity on the job of child rearing. Take the condition sometime called "technological unemployment of the young". In the past, when children were an economic asset to the household they had the satisfaction of knowing that they were important to the family's well-being. Today parents must deliberately think up ways to give that satisfaction.

"This isn't easy," says editor of the Encyclopaedia of Child Care and Guidance. "It takes planning. But even in a flat there are responsibilities a child can assume. You can teach him to take messages, to help with a smaller brother or sister; you can put him in charge of making minor household repairs. It's simpler to do everything yourself, but that deprives the child of the chance to feel needed, to learn responsibilities."

Similarly, Dr. Ray Baber, a sociologist who has studied the family intensively, urges parents to encourage their children to participate in family decisions. The girl who picks the colour chart for room or the boy who helps to decide where the family should invest not only achieves a sense of importance but recognises that his wishes — and his reasons for them — may have a real effect on the rest of the family. And from this comes a sense of responsibility.

A parent can't expect his tastes and enthusiasms to be naturally catching. An enthusiasm for such things as literature or art or history must be communicated artfully.

It is easier to answer a child's questions with flat pronouncements than to discuss them with him creatively. Yet through such pains-taking

A man on leaving his club left his umbrella on the counter with a note saying: Left by a heavy-weight champion will be back soon. Returning, he found his umbrella gone and a note left for him saying: Taken by a long-distance runner. Will not be back at all.

discussions children and parents can develop a wonderful closeness.

Dr. Reuben Hill, a university professor, accidentally discovered an interesting technique in this respect. One night, as two of his children were climbing into bed, four-year-old one asked him why the moon and stars didn't fall down, like the snow. Hill decided to pass the buck to seven-year-old daughter by asking, "What do you think?" She bubbled over with ideas, and soon the boy was chiming in with suggestions of his own. From then on, this "What do you think?" game became a nightly routine in the Hill household. Among the subjects discussed were digestion, death, heaven, poverty. The children thus acquired a wealth of new understanding. "With us, and with many of our friends who tried it," says Dr. Hill, "the game became a short cut to all sorts of significant issues."

There are no hard-and-fast rules about passing on important values to your children. Each parent must find his own way. Azhar Mohamed, a machine salesman, equipped his cellar with a splendid workshop, but he found it kept him away from his two small children just when he should be with them. If he let them wander about in the workshop they got underfoot were bored and often came dangerously close to his power tools. So Mohamed built each child a small workbench near his own complete with an assortment of miniature (and safe) tools. Now all three work assiduously and happily together, each on whatever he wants to make. The children's efforts may not produce triumphs of cabinet-making, but there are permanent by-products. Patience and persistence.

There are hundreds of ways to be a good parent. With the complications of modern living we can't expect parenthood to be an effortless and unconscious process. We must give our best to the task, just as we would do to any important creative work. And the reward is unlike any other in life.

(ADAPTED)

A certain Molvi who was transferred to Tabora by the Council wrote back when he did not like his new station "Mr. Chairman, to what town did you post me? Here even the motor vehicle have TB". (He was referring to the vehicle number plates in that town which are prefixed with the letters TB).



## SECRETARIAT

### HAJI MOHAMEDALI MEGHJI MEMORIAL FUND

The monthly assistance to various widows, orphans, needy and destitutes of the community was paid again for the month of September 1974 from the above fund which has accumulated to Shs. 34,629/25.

During August, 1974 a sum of Shs. 11,665/- was paid for this purpose from the fund.

### SECRETARY-GENERAL TOURS SOUTHERN, RUVUMA AND MTWARA REGIONS OF TANZANIA

The Secretary-General of the Federation toured the Mtwara, Southern and Ruvuma Regions of Tanzania in November 1974. The tour enabled the Secretary-General to visit Kilwa, Lindi, Mikindani, Mtwara, Newala, Masasi, Mtama, Nachingwea, Tunduru and Songea. The last visit to the above regions was made by the late Chairman of the Federation Haji Mohamedalibhai Meghji in 1966.

The visit strengthened the ties of co-ordination between the constituent Jamaats and the Secretariat besides affording opportunities to discuss various issues and problems facing the Jamaats.

### COURTESY CALLS TO THE SECRETARIAT OVERSEAS VISITORS

January to August, 1974.

1. Mrs. Margrerite Mathiew — Ottawa, Canada
2. Mrs. Claire Rowssean — Montreal, Canada
3. Mr. Mohamedjaffer A. Panju — Toronto, Canada
4. Mr. Amirali A. Panju — Toronto, Canada
5. Mr. Yusufali K. Parpia — Dubai
6. Mr. Shokat A. Dawood — Dubai
7. Mr. Anwerali H. Pirbhai — Mauritius
8. Mr. Fidahussein R. Kara — United Kingdom
9. Mr. Roshanali M. M. Dewji — United Kingdom

### RAMADHAN RELIEF ASSISTANCE DISTRIBUTION

The Council distributed a sum of Shs. 7,000/- as Ramadhan Relief Assistance as under: -

- |                  |              |                  |
|------------------|--------------|------------------|
| 1. Zanzibar      | Shs. 3,000/- | General          |
| 2. Zanzibar      | Shs. 1,000/- | for Sadaats only |
| 3. Dodoma        | Shs. 1,000/- | for Sadaats only |
| 4. Tanga         | Shs. 1,000/- | for Sadaats only |
| 5. Dar es Salaam | Shs. 1,000/- | for Sadaats only |

### IDD GIFTS TO ORPHANS AND POOR

A sum of Shs. 13,400/- was paid out to the Jamaats of Kenya and Tanzania. The gift was distributed amongst 49 Yatim and 170 poor children. To the donors, the Council expresses its grateful thanks for the joy and happiness they brought to the face of an orphan or poor child and to the recipient children, the Council has appealed to them to pray for the continued prosperity of the donors.

It is our prayers that Allah may richly reward the donors who made this supreme sacrifice to extend the spirit of charity to the unfortunates. The festive mood will inshallah be in every home of our community.

### DONATIONS FROM TANZANIA JAMAATS

In case of difficulties please send your donations to the Council through :-

Haji Dost G. Moledina,  
P. O. Box 94,  
MOSHI/Tanzania.

The Council's official receipt will be sent direct from Moshi. Cheques, drafts, postal orders should be crossed in favour of the Council.

### VARIOUS DONATIONS FROM JAN. — AUG. 1974

#### "FITRA"

Bande Khuda Dsm.	100.00
Lindi Jamaat	1,129.00
Bukoba Jamaat	1,463.00
Mtama Jamaat	198.00
Bande Khuda Dsm.	80.00
Mehdi A. Jaffer Moshi	45.00
Songea Jamaat	1,234.00
Roshanali A. Moledina Mombasa	177.65
Mwanza Jamaat	100.00
<b>TOTAL</b>	<b>4,526.65</b>

#### "FED" SAMACHAAR DONATION

Tanga Jamaat	50.00
Mamdani Bros. Tanga	100.00
	<b>150.00</b>



## ZAKAT - SADKA - GHARIB FUND

Raza N. M. Dewji Mombasa	60.00
Bande Khuda Mombasa	18.50
Bande Khuda Dar es Salaam	70.00
Sultan H. Jagani Nairobi	10.00
Hussein H. Jagani Nairobi	35.00
Jaffer & Jaffer Mombasa	40.00
Khaironbai A. Champsi Nairobi	20.00
Fidahussein Tarmohamed Tanga	55.00
Hussein Tharoo Mombasa	500.00
Pyarali R. Khimji Kampala	50.00
Hassanali Dhalla Kanji Mombasa	55.00
Bande Khuda Arusha	600.00
Bande Khuda Mombasa	5.00
Mrs. Shirinbai R. Jaffer Mombasa	5.75
Bande Khuda Nairobi	10.00
Ramzanali Manji Tanga	1,420.00
Bande Khuda Nairobi	47.00
Sultan Jagani Mombasa	10.00
M. Hassanali Mombasa	40.00
Pyarali R. Khimji Kampala	40.00
Roshanali A. Moledina Mombasa	391.00
H. M. Yusufali Arusha	200.00
F. H. Rashid Mombasa	64.20
Sultan A. Rashid Mombasa	33.10
Mwanza Jamaat	345.00
Bande Khuda Mombasa	25.00
M. Hassanali Mombasa	80.00
Shirinbai R. Jaffer Mombasa	10.25
Mrs. H. Hirji Arusha	200.00
Bande Khuda Mombasa	22.80
Bande Khuda Mtama	125.00
Akberali G. Shivji (Kamachumu)	52.00
Pyarali R. Khimji Kampala	24.00
Shirinbai R. Jaffer Mombasa	3.80
M. G. Kermali Kigoma	3,200.00
Songea Jamaat	170.00
Fidahussein Rashid Mombasa	40.00
Bande Khuda Mombasa	25.00
Bande Khuda Mombasa	202.00
Tunduru Jamaat	5,000.00
Pyarali R. Khimji Kampala	27.50
H. R. Kermali Mombasa	5.00
Bande Khuda Mombasa	5.00
Arusha Jamaat	3,000.00
Vajid Jaffer Sadiq Mombasa	20.00
Mwanza Jamaat	60.00
Bande Khuda Mombasa	50.00
Tanga Jamaat	490.00
Haji Asghar Y. Mohamed Bukoba	100.00
Aunali Moloo Mombasa	50.00
Hussein H. Ebrahim Moshi	120.00
Songea Jamaat	100.00
Bande Khuda Mombasa	60.00
Haji M. Somji & Mulla Hassanali for their children's marriage	50.00
Merali Dewji & Sons Mombasa	1,000.00
Bande Khuda Dsm.	25.00
Fidahussein Tarmohamed Tanga	100.00
Safder Nasser Mombasa	50.00
Haji Saleh M. Hasham Mtama	300.00
Mehdi A. Jaffer Moshi	10.00
Fidahussein Remtulla Arusha	4,000.00
Mohamed Taki Walli Merali Nairobi	750.00
S. M. Nasser Mombasa	50.00
Bande Khuda Mombasa	10.00
Bande Khuda Dar es Salaam	3,048.60
Bande Khuda Mombasa	32.25

Mohamed Jaffer H. Bhimani Bukoba	250.00
Bande Khuda Mombasa	30.00
Roshan H. Jivraj Mombasa	20.00
Bande Khuda Dar es Salaam	15.00
S. M. Nasser Mombasa	150.00
S. P. Moloo (Sultan) Mombasa	60.00
Bande Khuda Mombasa	15.00
M. G. Kermali Kigoma	1,000.00
Bande Khuda Mombasa	40.00
F. H. Rashid Mombasa	150.00
Akberali Hirji Kampala	250.00
Yusuf Janmohamed Pangani	10.00
Bande Khuda Mombasa	25.00
Sultan P. Moloo Mombasa	15.00
Yusuf H. Peera Dar es Salaam	50.00
Hassanali P. Visram Arusha	35.00
Bande Khuda Mombasa	10.00

**TOTAL 28,942.75**

## "NAZAR" — MANTA

Habib R. A. Jaffer Mombasa	2.50
Bande Khuda Mombasa	20.00
Bande Khuda Dar es Salaam	125.00
Sultan Jagani Mombasa	1.50
Jaffer & Jaffer Mombasa	5.25
Khaironbai A. Champsi Nairobi	5.25
Pangani Jamaat	800.00
Pyarali R. Khimji Kampala	50.00
Bande Khuda Mombasa	372.00
Akber H. Walji Mombasa	46.50
Mrs. H. K. Jaffer Mombasa	5.00
Newala Jamaat	915.00
Bande Khuda Mombasa	248.00
Hussein H. Jaffer Mtama	400.00
Bande Khuda Mtama	410.50
Anver Mukhtar Mtama	140.00
Mohamedali Karim Mtama	40.00
Mtama Jamaat	159.25
Mrs. Shirinbai R. Jaffer Mombasa	1.25
Habib R. Jaffer Mombasa	2.50
Bande Khuda Dsm.	160.00
Bande Khuda Mombasa	64.50
Tanga Jamaat	17,706.05
Habib R. Jaffer Mombasa	2.50
Kilwa Kivinje	396.60
Bande Khuda Mombasa	520.00
Ramzanali Manji Tanga	3,245.00
Mohsin M. Jaffer Mombasa	5.30
Bande Khuda Nairobi	25.00
Bande Khuda Mombasa —	127.50
Sultan Jagani Nairobi	1.50
Habib R. Jaffer Mombasa	2.50
Akber H. Walji Mombasa	45.85
Gulamali Walli Mombasa	11.10
Mohamed G. Virji Mombasa	10.00
M. Hassanali Mombasa	70.00
Pyarali R. Khimji Kampala	40.00
Gulamhussein Sheriff Mombasa	10.00
Sultan R. Rashid Mombasa	130.20
Bande Khuda Mombasa	15.00
Lindi Jamaat	10,884.45
M. Hassanali Mombasa	120.00
Shirinbai R. Jaffer	1.25
Habib R. Jaffer Mombasa	2.50
Bande Khuda	15.00
Mohsin M. Jaffer Mombasa	99.30
Mohamed Jaffer H. Bhimani Bukoba	1,000.00
Hussein Hassanali Jaffer Mtama	164.00



Mtama Jamaat	853.20
Kigoma Jamaat	18,000.00
Mahmood R. Jaffer Mombasa	1,000.00
Haji Asgher Y. Mohamed Bukoba	300.00
Bande Khuda Mombasa	6.00
Roshan H. R. Jivraj Mombasa	10.00
Bande Khuda Mtama	175.75
Akberali Merali Mombasa	5.00
Akber H. Walji Mombasa	13.50
Akberali G. Shivji (Kamachumu)	129.00
Pyarali R. Khimji Kampala	21.00
Moshi Jamaat	18,130.95
Shirinbai & Habib R. Jaffer Mombasa	10.30
Tanga Jamaat	10,136.45
Banda Khuda Mombasa	608.50
Pangani Jamaat	655.00
Mulla Kermali Mombasa	2.50
J. F. Premji Tunduru	20.00
Akber Rahim Moshi	60.00
Mohamed Jaffer A. Panju Mombasa	100.00
F. H. brahim Mombasa	20.00
Tunduru Jamaat	5,000.00
Pyarali R. Khimji Kampala	27.50
Mahmood R. Jaffer Mombasa	500.00
Roshan H. Jivraj Mombasa	1.25
Akber H. Walji Mombasa	44.00
H. R. Kermali Mombasa	29.75
J. F. Premji Tunduru	20.00
Akberali Rahim Moshi	65.00
Mwanza Jamaat	10,000.00
Bande Khuda Moshi	252.50

**TOTAL 104,821.75**

### THE "FEDERATION SAMACHAR" ADVERTISEMENT

The Council appeals to our merchants in Kenya and Tanzania to oblige the Council with advertisements for publication in the Federation Samachar. Unlike before, the publication will be a regular feature of the Council. Merchants and intending firms wishing to assist us with advertisements are directed to write to our "Federation Samachar", Editorial Board, — Box 20300, Dar es Salaam, Tanzania.

The charges are just nominal and will greatly assist the Council to off-set the publication bill.

The charges :-

Full Page	Shs. 500/-
Half Page	Shs. 300/-
Quarter Page	Shs. 150/-
Part thereof	Shs. 75/-

for all insertion for a minimum of two issues

## JAMAAT NEWS

### MOMBASA JAMAT OFFICIALS CALL ON THE MOMBASA MAYOR

The Chairman of the Mombasa Jamaat Murabbi Haji Mohamedhusein Gulamhusein accompanied by other officials of the Jamaat called on the Mayor of Mombasa Councillor Rajab Sumba at his Parlour, Town Hall, to convey to him the Jamaat's mubarakhi on his election as the Mayor of Mombasa.

The Chairman presented the Mayor with a cheque for Shs. 750/- towards the Mayor's Idd Appeal Fund.

### SOUTHERN REGION JAMAATS OF TANZANIA AND TANGA JAMAAT RESPONDS TO THE CHAIRMAN'S APPEAL

Pursuant to the Chairman of the Federation's appeal to part away with surplus Nazer-Manta collection, the following Jamaats have responded:-

Newala Jamaat	Shs. 11,058/10
Tanga Jamaat	Shs. 11,882/75
Songea Jamaat	Shs. 20,000/00

Our Songea Jamaat have in addition to the above sum donated Shs. 3,527/40 towards the Idd Gift Fund, Shs. 3,065/75 for the Gharib Fund and Shs. 1,130/- for Sadka.

Newala Jamaat has a population of about 125 lives whilst Songea about 325 people. The Southern Region Jamaats have never legged behind to make handsome contributions whenever an appeal is launched.

### MOMBASA JAMAAT INAGURATES A RENOVATED MUSAFARKHANA

The Mombasa Jamaat renovated Musafarkhana costing over Shs. 165,000/- was declared opened on Monday the 16th September, 1974 by the resident priest of Mombasa Jamat Maulana Syed Hassan Naqvi.

The Musafarkhana now offers excellent accommodation for the musafirs at a nominal fee of Shs. 5/- per day.



## STATISTICS ARUSHA JAMAAT

Hereunder are the details extracted from the Census Forms filled by members of Arusha Jamaat. The facts and figures are yet to be verified for absolute correctness. In the meantime the details given hereunder may be taken for guidance only for consideration. Children have been taken to include all those who are under 15 years. Housewives include some widows also.

MALES	134
FEMALES	136
CHILDREN UNDER 15 YEARS	100
<b>TOTAL</b>	<b>370</b>
BACHELORS	48
UNMARRIED GIRLS	25
HOUSEWIVES	86
WIDOWS	9
RETIRED	9
STUDENTS	81
CLERKS	16
ACCOUNTANTS	17
TECHNICIANS	3
OPTICIAN	1
AUDITORS	2
DRY CLEANERS	2
TRANSPORTERS	4
BANKING	2
CARPENTERS	2

MECHANICS	3
DOCTOR	1
ENGINEER	1
NEWSPAPER VENDOR	1
SHOPEEKEEPERS	35
MANAGER/DIRECTORS	14
ELECTRICIANS	3
TEACHERS	2
HOTELIERS	3
SECRETARIES	4

These particulars of Arusha Jamaat have been compiled by Ali Hussein Sheriff, the Honorary Secretary of the Jamaat with the assistance of Mr. Bashir Lalji.

The statistics obtained is very interesting and is an example for the other Jamaats to prepare similar particulars.

## ZANZIBAR

By the Grace of Allah, all the religions functions pertaining to the Holy Month of Ramadhan were carried out successfully. Recitation of the Holy Quran, duas, waez, Aamaal during the nights of Lailatul-Kadra, Iftaar and Sehri were performed. After Aamaals, Fateha and dua were offered for the Late Chairman Haji Mohamedali Meghji, Late Chairman Haji Ebrahim Hussein Sheriff Dewji and Allama Rashid Turabi and Aga Seyyid Hussein on the nights of 19th, 21st and 23rd respectively.

## THE BREAST OVER THE BOTTLE

Questions have been raised by many women as to whether breast feeding is not really a practice that the modern working woman ought to forget about. This situation has been compounded by commercial advertisements on artificial feeding which have led many people to regard bottle feeding as being superior to and more convenient than breast feeding.

Some women argue against breast feeding on purely aesthetic grounds based on the fear that it will make their breasts sag early in life. Some other women object to being tied down to fulltime care of the baby which of course is the very essence of successful nursing of the baby.

The fact of the matter is that breast milk is the most suitable food for the baby even though modern life styles may make it difficult for many women to breast feed their babies fully. Human milk is not only superior for feeding the human

infant but it is also much more convenient than bottle feeding.

The baby can, for example, be put onto the breast immediately after birth, thereby showing the simplicity and convenience of breast feeding.

### On demand ...

Breast feeding does not require any formulas as is the case with bottle feeding. There is no concern about the milk disagreeing with the baby. Breast feeding can be given to the baby on demand as the milk is being manufactured in the breast practically continually.

Bottle feeding on the other hand requires the constant acquisition of formulas and worrying if the bottles are sterile enough. Where the cleanliness of bottles is not adequate then the baby becomes a victim of illness, especially those which manifest themselves as diarrhoea.



The breast does not have to be warmed or cooled as is the case with bottles. Its milk is always ready and right for the baby. This becomes particularly convenient at night and early in the morning when the baby can be breast fed without too much loss of sleep.

Breast feeding is particularly convenient when travelling provided the mother wears clothes which make it possible for her to feed the baby discreetly. In fact the suckling mother is ready to feed her baby at any time and, with some practice, almost anywhere.

For a mother with twins, both can be fed simultaneously if they are hungry at the same time.

Those mothers who have done both breast and bottle feeding testify to the far better personal satisfaction they themselves have obtained from breast feeding compared with bottle feeding and to the better nutritional results their babies have achieved.

Breast feeding is therefore cheaper, more enjoyable and better in every way for both baby and mother. Even with today's urban communities and working mothers, it is easier and more convenient than bottle feeding.

The importance of successful nursing of babies is reflected socially in the practice of granting maternity leave to pregnant women so that they can have about two months from their employment to establish adequate production of milk and to breast feed their babies fully.

The increasing tendency to use artificial feeding of babies is a relatively recent feature of this century when technological developments in dairy farming, food processing, environmental hygiene and social development have all made it possible for it to become a widespread practice.

One of the ironies of the modern and technologically advanced world is the increasing inability of man to provide enough protein to feed hundreds of millions of children. In these circumstances it has become necessary to emphasise the importance of adequate feeding of infants in the early days of their lives. Since breast milk is the ideal food for the baby, its importance in laying down a good nutritional foundation needs to be recognised and utilised by man everywhere.

Many women's organisations in a number of countries are making appeals to mothers to try and breast feed their babies as completely as circumstances will allow.

It is commonly observed and scientifically proved that infants who have been breast fed suffer less from infections than those are artificially fed. This is particularly so with those diseases which manifest themselves in the form of diarrhoea.

Studies comparing the use of human milk with that of cow's and other types of milk have shown that babies who have been wholly bottle fed suffer more from illness like diarrhoea, as well as other general illnesses, than those who have been breast fed. They also tend to stay ill for longer periods.

Even in those circumstances where the general state of hygiene is not of very high standard, diarrhoea in babies does not occur commonly during the early months when the babies are being breast fed. But then as the period of weaning progresses, illnesses start appearing and reach a maximum at the time the baby is made to leave the breast altogether. Problems of malnutrition like kwashiorkor also tend to appear at this time.

This occurs as a result of a combination of poor hygiene and the quality of food used to wean the baby. In those communities where the babies are weaned early all these illnesses appear early in the lives of the infant. Similarly those babies who are weaned late show their illnesses late.

In some way then breast milk protects the infant against various types of illnesses. This appears to be due to substances which are in the milk, in the first two or three days after birth, the colostrum as well as due to its being the ideal food for the baby.

#### The best .....

Human milk is definitely more effective than any other type of milk in protecting the baby against illness. The milk of cows and other animals is of course one of the best sources of protein for the weaned and older child or even as a substitute for breast milk where the latter is not forthcoming. It is, however, different from that of man and is the most suitable food for the animal's own young off spring.



The difference between the milk of various animals is due to the differences in their content of protein, fat and numerous other components. Cow's milk for instance has over 3 per cent of protein while that of man has just over 1 per cent. The milk of the rabbit has over 10 per cent protein.

The newborn rabbit takes only about 6 days to double its birth weight while the human baby takes about 6 months to double its own birth weight. The difference in protein content between the milk of various animals may therefore be related to the difference in the rates of growth of their offspring.

Shortage of protein food is a major problem for the majority of the world's population. In the less developed countries in particular, there are still serious problems of child health caused by malnutrition which may have long term adverse implications on the lives of the individuals affected as well as the communities which they constitute.

The movement of people from rural areas into towns where they live under conditions of difficulty with regard to housing and food have tended to increase the health problems of children, especially those which occur in relation to malnutrition.

In view of all these problems, it is all the more important to lay the proper foundation of the growth of a child by breast feeding wherever possible and as completely as circumstances will permit.

After delivery of the baby the mother's breasts produce a thin yellowish fluid called colostrum which is what the baby sucks to begin with. Within two or three days the colostrum changes into full milk which contains more fat than the colostrum.

The production of milk is to a large extent influenced by the baby's demand. Suckling stimulates the release of certain hormones in the body which in turn influence the production of milk by the breasts. These hormones are essential for the continuation of an adequate supply of milk by the breast and the breast's ability to release the milk once it is manufactured by the breast substance.

The success with which the breast releases milk can be affected adversely by emotional and physical factors of the mother, especially fear, pain, anxiety and fatigue. It is therefore important for the mother to be as free of these factors as her particular circumstances will permit.

Some mothers may experience some discomfort when the baby first begins to suck. As more milk is produced this discomfort generally disappears. If on the other hand pain and engorgement of the breast continue to be a problem it may be advisable to seek medical advice.

During the period of pregnancy and breast feeding the activity of the ovaries as far as production of eggs is concerned is suppressed. This lasts about 2-3 months for women who do not breast feed and longer if there is breast feeding. This period of varying length following delivery is the period during which a woman does not therefore normally get pregnant.

Breast feeding also helps to increase the contraction of the womb so that it goes back to its normal size faster after having enlarged during pregnancy to accommodate the baby.

Another observation of importance with regard to breast feeding is the evident protection it gives against cancer of the breast. In those countries where women breast feed their babies for many months or even years, the occurrence of cancer of the breast is observed to be lower than in those countries where breast feeding is not practised or is shortened.

(Adapted)

## YOUR VIEWS:

(The Samachar invites readers' views for publication but it is emphasised that such letters carry the opinions of the writers for which the Editorial Board or the Council is not responsible, nor should it be taken for granted that the Board or Council agrees with the views expressed.)

Letters should bear correct names and addresses of their authors whether the authors want them published or not).



The Editorial Board,  
Federation Samachar,  
DAR ES SALAAM.

## ENGAGEMENT RECORDINGS

Dear Sirs,

The letter by Shakir in the Vol. 14 No. 2 of the Federation Samachar regarding Engagement Recording cannot pass without comment.

I do not consider that there is anything wrong in inviting relatives and friends to the ceremony at the Jamaat's Office. It does not cost much and so it is not an expensive affair nor does it take a long time.

Parents definitely wish that their friends and relatives should witness this most important function in their life pertaining to their son or daughter when it is being recorded and in inviting them there is no harm done.

Yours faithfully,  
**HUSSEIN**

12th November, 1974.  
Dar es Salaam.

I refer to the letter by Shakir published in the Samachar of November 1974 and agree with the views expressed by him. In these days when it is necessary to economise, this system of inviting so many people to just a simple ceremony of engagement recording is a waste. The ceremony takes only two minutes but the invitees have to waste more than half an hour of their valuable time to be present.

Recently in Dar es Salaam someone invited many people to the Imambada before the engagement recording and, thus has set a new precedent which if adopted by others will mean more expense and a waste of time.

It is time that this system was changed. I would suggest that the Jamaat should devise a new form, something like the 21 days notice of the intention to get married, which should be signed by both the boy and the girl to be engaged and witnessed by their parents. This form should be sent to the Jamaat's Office for registration of the engagement and the Jamaat should place a copy on the Notice Board. If this procedure was adopted there would then be no need for anyone

to be invited at the time of the recording of the engagement.

Yours faithfully,  
**IMTIAZ**

20th November 1974.  
Dar es Salaam.

## FEDERATION SAMACHAAR

New ventures must not be praised when they are first launched for that expensive, yet effective, teacher, experience, has always shown that in our Community new schemes fizzle out as quickly as they begin. And, this is more so where Publications are concerned, particularly the ones that are distributed free of charge.

But exceptions are always there. Therefore congratulations on the attractive new-look **FEDERATION SAMACHAAR** and may your efforts continue long and bear fruits for even longer.

Communication service is non-pareil in significance and those who give these services voluntarily and efficiently deserve merit.

Yours faithfully  
**Muhsin M. R. Alidina**

P. O. Box 783  
Dar es Salaam  
31st October 1974

I wish to congratulate you for the good work done in producing the first informative issue of Federation Samachar. Like many others I look forward to reading the issues that would soon follow.

May I suggest that you reserve at least a page for publishing reader's views. This would be a useful page for you as the Editor as well as for the readers.

Since there are numerous obstacles in getting the Samachar published in Gujarati, may I suggest that it be cyclostyled for the time being to cater for those Gujarati Speaking members.

Yours sincerely,  
**Ali H. Sheriff**

P. O. Box 175,  
Arusha.  
4th November 1974.



I must congratulate you for your efforts in the publication of the Federation Samachar. Perhaps you may sit with Basheer and other colleagues to review the circulation which should include our overseas brothers. Unless the posting is done promptly when an issue is out, I am afraid the interesting news inside may become stale. In order to save the heavy cost and delays, you may consider narrowing the unused space between paragraphs and also the cover page need not be of thick paper but the same bond or art paper. I am grateful for full coverage of the Bilal affairs, the aim being to educate our masses of the need of this mission as well to increase circulation.

Sincerely Yours,  
**Ahmed H. Sheriff**

**PRESIDENT**  
**Bilal Muslim Mission of Tanzania.**

P. O. Box 83856,  
 Mombasa  
 5th November, 1974.

\* \* \*

**CONGRATULATION**

**VERY MUCH IMPRESSED FEDERATION**  
**SAMACHAR VOL. 14 NO. 2**  
**CONGRATULATIONS WISHING ALL SUCCESS.**

**Mohamed Hussein Kermalli**  
 Arusha.

Congratulations for the new set-up and get-up of the Samachar (Vol. 14 No. 1) which came out recently.

Also, I must thank you, on behalf of the Mission, for various articles, notes and reports of Mission which you have included in this issue. I am sure it will help the Mission a lot.

While on this subject, I would request you to publish latest informations about the Mission as well as the Council. You may glean the current informations from the Bilal News, which is sent to all the members of the Editorial Board regularly.

At the end of my article about 'Purdah' the following paragraph was added :-

"Should you need any further clarification on ..... any other Masail please do write with confidence to Maulana Syed Saeed Akhtar Rizvi".

I want to make it clear that these words are not mine; nor do I claim to know everything about religion. The only person to declare "Ask me before you lose me" was Hazrat-Ali (a.s.); and every person who ever made such claim after him, was doomed to immediate disgrace and total exposition of his shameful ignorance."

With best wishes

Yours Sincerely,  
**S. A. Aktar Rizvi,**  
 Chief Missionary.

**NAZAR FUNDS**

Dear Sir,

I HAVE read with profound interest, the circular of the Supreme Council concerning, the centralizations and the use of Nazar and Mamber funds held by various Jamaats.

In the year 1962 there was a move in the meeting of the Council to change the present set up of the Federation to make it a central organization with all the Jamaats to be considered as the branches of this proposed central organization.

One of the aims of this move was to centralize all funds so that it could be utilised in a better and appropriate manner for the benefit of the Jamaats in particular and the community in Africa in general.

The appeal by the present Chairman of the Federation appears to reflect the above proposal. I therefore wholeheartedly support this which will be a step forward for the stronger unification of our central body.

In this connection, the Chairman has given a choice to constituent Jamaats either to spend the funds for the needy people or credit it in the Supreme Council so that it is eventually spent. On the whole, it is obviously apparent that his main concern has been to see that the funds must not remain idle while the needy people of the Community suffer.

I was indeed delighted to learn later that in response to the Chairman's appeal, many Jamaats



have parted with such funds and given them away to our central organization for 'worthy disposal. I also feel that although the Chairman has given an option in his directive, the wiser step has been taken by the Jamaats, in parting with the money in favour of the Council.

Our Supreme Council has been assisting our various causes and individuals ably and with utmost care. In this respect, the vast fund of experience of the office bearers of the Council is unparalleled. It is therefore felt that the individual Jamaats may not decide to withhold the funds so as to use it independently, firstly because they do not have the adequate experience in this regard, secondly because it may not be able to meet the needs of Momineen residing out of the town, and lastly because such a step may not be in conformity with the principle of centralization for which the Federation was principally formed.

Tanga

1st December 1974

**JAFFER HABIB**

## Opening Ceremony of Nairobi Musafirkhana

The new Musafirkhana of our Nairobi Jamaat was opened on Monday the 25th November 1974 at 5.30 p.m. by the resident Alim Mawlana Syed Ali Abid Saheb Rizvi. Among those present were Haji Husein Haji Abdulla Jaffer Dewji of Mombasa and Al-haj Asgharali M. M. Jaffer, the Chairman of the Federation.

In his introduction speech, the Chairman of our Nairobi Jamaat, Janab Karamat Ali Sheikh, said that the construction was made possible by the members of the Jamaat who contributed to the project generously, and by the co-operation of members on the Management Committee. He appealed to the members to continue with their co-operation, and called upon all to take greater interest in the affairs of our Jamaat. He then requested the Chairman of the Federation to speak few words.

The chairman in his speech complimented Nairobi Jamaat for their accomplishments, and briefly touched upon the glorious history of the Nairobi Jamaat starting from 1934. Special mention was made of Haji Karamat Ali Haji, Haji Khurshid Ali, late G. A. Dato, Haji Rajabali G. A. Dato and the family of Haji Sheriff Jiwa whose selfless services to the construction of the Mosque, Imambada and Jamaat Flats were recorded with deep appreciation.

Mawlana Syed Ali Abid Rizvi, before declaring the Musafirkhana open, commended the efforts of the Jamaat, and described their accomplishment as a religious one. He said our Prophet and Aemma A.S. have enjoined upon us to welcome and serve our guests, regardless of caste and creed, and that the construction of the guest house is therefore in conformity with the teaching of Islam.

The Musafirkhana is a double-storey building and has ten rooms. One room is used for the Office and another one for the store. Eight rooms are available for the travellers. The charges are Shs. 10/- per person per night.

The total cost of the construction amounted to Shs. 125,000/-. We extend our congratulations to the member of the Nairobi Jamaat for having raised this amount by donations and making available upto date facilities for our community members and solving the accommodation problem for people going to Nairobi.

## HOW TO KILL AN ORGANISATION?

By : **Muhsin M. R. Alidina**

1. Don't come to meetings, and laugh at those who do.
2. If you do come to meetings, come late.
3. If the weather or time doesn't suit you, don't think of coming.
4. If the Officials don't send you a Programme Reminder or a Subscription request note, say they are slacking.
5. If you do not send your subscription you are busy.
6. In meetings, find faults with the officials and rave your sharp tongue off.
7. Don't ever accept office. It is far easier to criticise than do things and show results.
8. If you are asked for an opinion, reply that you've nothing to say. Then, after the meeting tell everybody how things ought to be done.
9. Hold back your subscriptions, and demand all sorts of privileges and services.
10. Don't bother to recruit new members. Let the overworked, harrassed officials do it themselves.

Do these things and you sure will kill any organisation and then lament like the greedy, foolish farmer did when he killed the hen that laid golden eggs.



## Appeal For Medical Fund

In response to the appeal for a medical fund to send a young girl of 15 years to the United Kingdom for an urgent orthopaedic surgery of the backbone, we are pleased to state that a total of Shs. 62,843/95 was received towards this fund.

During the period ending August, 1974, the secretariat received a total of Shs. 25,418/95 whereas the D'Salaam Jamaat was able to raise Shs. 47,425/- by contributions. Here is the full list of the donors :-

### To the Secretariat :-

SHS.

Mwanza Jamaat	10,290.00
Mombasa Jamaat	7,000.00
Moshi Jamaat	2,402.50
Lindi Jamaat	2,225.10
Newala Jamaat	900.00
Tanga Jamaat	20.00
Emslies Ltd., Moshi	1,000.00
Yusuf G. Dattoo	500.00
G. R. Hassanali	450.00
Jaffer and Jaffer	200.00
Bande Khuda, Arusha	200.00
Roshanali Remtulla	141.35
Bande Khuda, Arusha	75.00
Bande Khuda, Dsm.	15.00
	<b>SHS. 25,418.95</b>

### DAR ES SALAAM JAMAAT :-

G. M. Dewji & Co.	5,000.00
Bande Khuda	1,300.00
A. E. Walli	1,000.00
Ahmed Jaffer & Roshan Fazal	1,000.00
A. M. Chatoo & Sons Ltd.	1,000.00
Bande Khuda	1,000.00
Bande Khuda	1,000.00
Eastern Trading Co.	1,000.00
Haji Gulam Mohamed Bhojani	1,000.00
Haji Habib K. Manji	1,000.00
Haji Kermali Dhanji	1,000.00
Herald Printing Works	1,000.00
Hassan Printers	1,000.00
Juma Haji (T) Ltd.	1,000.00
Marhum Haji F. L. Dinani	1,000.00
Haji Merali Alibhai	1,000.00
Manekia Trading Co.	1,000.00
Mohamedali Shivji Haji	1,000.00
M. N. Lakha	1,000.00
Mohamed Sumar	1,000.00
Quality Garage	1,000.00
Tanzania Printers Ltd.	1,000.00
Bande Khuda	700.00

Alibhai Panju	500.00
A. P. Hirji & Co.	500.00
Asharia Bros.	500.00
Bande Khuda	500.00
Bande Khuda	500.00
Bande Khuda	500.00
Cash Sales Stores	500.00
Fazal Kermali & Sons	500.00
Gulamabbas M. Bhojani	500.00
Haji Gulamabbas Fazal	500.00
Haji G. G. Meralli	500.00
Haji Jafferali J. Dhanji	500.00
Haji Kassamali Nasser	500.00
Haji Mohamed R. Alidina	500.00
Haji R. H. Esmail	500.00
Haji Rustomali Ladha	500.00
Haji Somji Tarmohamed	500.00
M. A. Dharsee	500.00
Mambo Leo Stores	500.00
Marhum Alimohamed Lila	500.00
Marhum M. J. Mulla	500.00
Mujtaba's	500.00
Muslim G. Abdalla	500.00
Nasrat & Co.	500.00
Rashid Alidina & Sons	500.00
Zulfikar Bros.	500.00
Decorators & General	300.00
G. K. Jagani, Kigoma	300.00
Rajwani Family	300.00
Tanzania Service Stores	300.00
A. L. Dattoo	250.00
Auto Services	250.00
Essa Hasham Dewji Family	250.00
Haji Akberali Mulji	250.00
Haji Akberali Mulji	250.00
Haji Mohamedhusein Mulji	250.00
Haji Gulamhusein Jaffer	250.00
Haji R. H. K. Damji	250.00
Haji R. M. Bharwani	250.00
Jess's Optical House	250.00
Lindi Garment Shop	250.00
Lindi Produce Shop	250.00
Tanzania General Agency	250.00
Husein Mohamed	225.00
Ashraf & Rafik of Globe Radio	200.00
Bande Khuda	200.00
Marhum Haji Akber Nathani	200.00
Mehdi Hamza Aziz	200.00
Bande Khuda	180.00
Haji Abdulhusein	150.00
M/s. M. Habib & Co.	150.00
Bande Khuda	125.00
Akberali Suleman	100.00
A. R. Dharamsi	100.00
Bande Khuda	100.00



Bande Khuda	100.00
Bande Khuda	100.00
Bande Khuda	100.00
Bande Khuda	100.00
Bande Khuda	100.00
Haji Hussein M. K. Bhalloo	100.00
Haji Hussein Sikiladha	100.00
Mohamedtaki A. Lalji	100.00
Sherali Nurmohamed Meghji	100.00
Bande Khuda	50.00
Anver Esmail Lalji	50.00
G. S. Mohamed	40.00
Haji Sherali Dewji Dhanji	25.00
A. M. Yusuf	20.00
Bande Khuda	20.00
Bande Khuda	20.00
Bande Khuda	20.00
Haji Hussein Remtulla	20.00
Bande Khuda	10.00
Bande Khuda	10.00
Pyarali Merali Hussein	10.00

**SHS. 47,425.00**

## HIGHER EDUCATION

### CHOICE OF CAREER

There is a misguided belief among the youth, particularly those who have completed their Secondary education, that only after a degree course would they have a good career. As a result those intelligent ones who have received good results pursue their education in colleges and Universities. Those who are not academically good enough but can afford the expenses also get themselves admitted in the hope of improving their future opportunities.

However, in order to have a secured career one does not have to become a Doctor or a Chartered Accountant. There are many fields for which one would require a much shorter time and less money to acquire sufficient knowledge to enable him to start a career or secure an employment which would earn him and his family a comfortable income.

There are short intensive courses both for those who have skilled hands and those who are academic minded.

Tanzania, Kenya and Uganda and other neighbouring countries are developing countries

and there is a demand for trained people for various development projects.

For this purpose the Education Board of the Supreme Council has prepared a booklet which is intended to give a precise list of the possible courses a prospective candidate may wish to take and addresses of the institutions where such courses are being offered. Relevant information regarding minimum qualifications, duration of the course, fees etc. has also been included for ready reference. This booklet is available from the Secretariat of the Council or the local Jamaat.

It is hoped that this booklet will serve the purpose it is intended to do, that is, to induce our younger generation to make intelligent choice for their future career.

### UNIONS' TALK

Ithnaasheri Union, Dar es Salaam, in its efforts to keep abreast of the changing times and circumstances, set up in May this year a Vocational Training Sub-Committee under the Literary Section. The Sub-Committee comprises:

- Murtaza Merali
- Chairman/Secretary, Literary Section
- Raza Kara
- Secretary, Employment Section,
- Sheni Jacksi
- Member
- Muhsin Nathani
- Member
- Muhsin Alidina
- Secretary to the Sub-Committee

The object of the Sub-Committee is to promote encourage and facilitate Vocational Training for youths so that they can grapple with the future.

To this end, then, on Sunday 30th June, 1974, the Sub-Committee organised a talk, under the Chairmanship of Murtaza Merali, entitled "YOUR FUTURE CAREER" which was divided into two aspects; one was on "Educational Opportunities" by Mr. M. G. M. Dhirani, Chairman, Education Board of the Supreme Council and the other by Sheni Jacksi on "My Experiences in the Middle East".

The talk was well attended and was graced by Mr. Huseinbhai Nasser Walji, Vice-Chairman,



Federation and Mr. Rajabalibhai Alibhai, President of the Dar es Salaam Jamaat.

Mr. Dhirani, in a brief address, outlined the history of higher education in the Community where in 1945 there was not a single professionally qualified person in any field.

The Federation came into being in 1946 and in 1961 the first Education Board was set up under the leadership of the late Mr. Jaffer A. Rahim. At that time 153 candidates enjoyed Council Assistance; 90 had qualified and 60 were undergoing training. Today, the number of qualified stands at 170.

Hitherto, the trend has been to go for Medicine, Dentistry, Pharmacy, Accountancy etc. that demand high entry qualifications. Therefore, a majority of youths, especially after completing Form IV sought jobs of clerical nature and were content with the life it offered them.

The changing pattern of life has opened up new vistas of opportunities while sealing prospects of "White Collar Jobs" of the yesteryears. Today, the emphasis is on technical skills which are in high demand everywhere in the world and what were once considered as third rate jobs are now coveted.

Courses like Tailoring, Welding etc. are easy to pursue and do not require high entry qualifications; some of them only ask for a basic primary education.

The Council and the Union are emphasizing the acquisition of such skills and would be only too pleased to help those who are interested, willing and capable to undertake them, both locally and abroad especially in India where they are readily available. It is encouraging to note that this year quite a number of our youths have shown enthusiasm to pursue tailoring.

Mr. Dhirani concluded his address by introducing the booklet on "Career Guide To Short Courses" available at 5/-.

Various interesting and stimulating questions and comments arose out of the address and the activities of the Sub-Committee and they were duly answered by the Speaker and the Chairman and the Secretary of the Vocational Training Sub-Committee.

Mr. Husein Jacksi's address was a vivid narrative of his experiences that he sought abroad to form his career against many odds.

His contacts with his business associates paid dividends when he was invited to Hongkong where he was offered the job of a roving Salesman into the vast untapped markets of the Middle East.

He outlined his experiences at various places and gave his impressions on the opportunities available.

The questions and comments that followed Mr. Jacksi's address aroused considerable interest and enthusiasm and was an indicator of the audience's awareness of the struggle that lay ahead of us.

General comments upon the scope and approach to the activities of the Sub-Committee were also made and they have been received with gratitude by the Sub-Committee who have since given them serious considerations and will endeavour to improve themselves by following the guidelines implied.

Very soon a number of our youths will complete their Form IV education and the Sub-Committee invites to consult them on the opportunities available in skills training locally and abroad.

### HIGHER EDUCATION RELIGIOUS EXAMINATIONS

Pursuant to the decision of the Education Board, Jamaats and prospective applicants for higher education loan are guided that the above examination will henceforth be conducted only thrice a year. The first examination will be held in the first week of January whilst the second one will be in the first week of March to accommodate those who might have failed during the first attempt and for fresh applicants. The final examination will be held in the first week of July for failures and fresh candidates intending to apply for loans. Each applicant will be allowed only two attempts in one year.

The prospective candidates are requested to register themselves with the Chief Missionary, the Bilal Muslim Mission of Tanzania, Box 20033, Dar es Salaam, Tanzania for 1975 examination.



### MARHABA ..... NOBLE EXAMPLE .....

The following Federation Scholars have fully paid their Education Loan. It is exemplary action for other scholars to follow..... that the same amount may be ploughed again to educate more boys.

1. Abdulrazak Hussein A. Khalfan	Shs. 5,744/00
2. Hussein Gulamali M. Kermalli	Shs. 5,485/85
3. Murtaza Gulamali M. Kermalli	Shs. 6,215/05
4. Ebrahim Abbas A. Tejani	Shs. 5,907/00
5. Jaffer Mohamed Kermalli	Shs. 16,285/50

### THE EDUCATION BOARD

The Education Board's Secretariat is confined within the Secretariat of the Council and does not maintain a separate office where the Chairman elect resides. The correspondence pertaining to the Board's matter should be directed to the Council's Secretariat.



### EDUCATION BOARD

The meeting of the Education Board was held at Dar es Salaam on Saturday, 10th August, 1974. In addition to other business it awarded the following loans for higher education :-

APPLICANT	PLACE	SUBJECT	ANNUAL LOAN	DURATION
1. Yusuf Ramzanali Dharamsi Dsm.	India	Radio TV	3000	2 years
2. Mohsin G. M. Rhemtulla Dsm.	India	Tailoring	2500	10 months
3. Mustafa G. Mohamedali Tanga	India	Radio TV	3000	2 years

### OVERSEAS JAMAATS'

#### MEHFILE — MURTAZA KARACHI

Managing Committee report for the nine months from August, 1973, to June, 1974, together with the accounts have been received.

The Mehfile is established in the P.E.C.H. Society, Karachi. It is heartening to note that our brothers have created a proper institution which caters for our religious requirements in that vicinity. Further, it is commendable that a madressa has also been established which is attended by 145 students. A volunteer corps has also been established. From the news received, it is learnt that the Mehfile is also rendering yeoman services specially for the care of people who are ill.

It is evident from the report that the members have co-operated very well and have contributed sufficient funds to make the financial affairs of the Mehfile so sound within a short period.

The Committee is preparing a project for the construction of suitable property for the use of

Mehfile. Towards this a fund has been started and a sum of Rs. 34,547/33 and Rs. 10,200/- are the balances in Mehfile Fund and Foundation Fund respectively. The Patron Scheme has brought in Rs. 10,200/-.

It is also learnt that another Mehfile at Nazimabad Area of Karachi has been established named Mehfile Zainabiyya. We are waiting for the report of this Mehfile for publication. From news received this Mehfile has also started to provide religious and social services in the area.

It is desirable that both Mehfiles are under one umbrella of the Panjetani Welfare Society, Karachi, apparently a parent body.

This is a question of unity in embryo. Would the leaders concerned look at the subject constructively and establish a working unity at grass root level. It is hoped that a unanimous positive stand will be taken.

Much lies ahead if working unity is adhered.



## COUNCILLORS'

At the request of the Chairman of the Federation a group of four Councillors comprising of Haji Mohamedali Sheriff, Haji Ali M. Jaffer, Haji Mohamedhusein Kermali and Haji Ali H. Sheriff left Arusha for the proposed trip to Singida on Thursday 24th October, 1974.

Singida Jamaat has one small and attractive mosque with equally beautiful Imambada and two rooms well furnished Musafarkhana. At 9.00 p.m. as normal, there was a Thursday Majlis which was well attended. On request of the Jamaat, Haji Ali M. Jaffer recited a 45 minutes majlis in Gujarati which was appreciated by the members.

After the Majlis, Haji Mohamedhusein Kermali gave a short report as an Executive Councillor in which he briefly explained the purpose behind arranging such a visit to small distant Jamaat. He said it was the group's intention to brief the members of small Jamaats of the Council's activities and also try to solve problems if any on spot and suggest ways of bringing about improvements in the working of Jamaats. On behalf of the Chairman of the Supreme Council, he conveyed warm regards to all members.

Haji Ali M. Jaffer as Chairman of the Religious Board explained the activities and problems in the religious field. He emphasised on the importance of imparting systematic religious education to our children in Madressas. This was the moral duty of all Jamaats. He said he was aware that Singida had no Molvi and cautioned that time had come that East African Jamaats should seriously consider creating local Mullas and accord them due respect in place of Molvis. He could foresee time when probably Molvis may not be able to come.

Haji Ali H. Sheriff in his report on Education Board activities explained the difficulties our boys are facing at primary and secondary levels. He pointed out that going abroad for further studies has become difficult owing to various Government imposed restrictions. Based on details obtained from the recent census, Education Board would have to sit to formulate educational policies to ensure good education to our children. But this process would take time and suggested to all parents to think out ways of increasing knowledge through private tuition and developing skills in

## SINGIDA VISIT

their children through apprenticeships in various workshops and factories. Such steps would ensure better future and would make our boys productive citizen of the country.

Haji Mohamedali Sheriff in his talk pointed out that it was the important duty of all Jamaats to prepare a list of their members and ascertain the number of children, bachelors and spinsters. He said there were many girls of marriageable age who should have been married long ago:

However, owing to lack of close contacts between Jamaats this noble work has been lagging behind. He suggested that Singida Jamaat should find a member and entrust him with this duty so that parents with grown up girls and boys are helped with their moral obligations.

On Friday the group members made a point to visit individual shops to acquaint themselves of the activities of the members of Singida Jamaat. It was heartening to note that all members were busy and contented. Equally pleasing was to know the youths of Singida. They were found energetic, intelligent and enterprising. On trying to know the cause of their lack of interest in Council's activities, one of the reasons found was that owing to unusually poor postal communication, Council circulars were not reaching them in time. They complained about late information regarding sighting of the moon and declared religious days. It was also felt that as a matter of importance the Secretariat should send all circulars henceforth in two copies to enable the Secretary to display the pages conveniently on the Notice Board. And whenever there was an important announcement to be conveyed at short notice, the Secretariat should do same through telephone or by cable or even by contacting other Jamaat to help convey. In the evening the Group met the Management Committee to discuss General activities of the Jamaat.

It was felt that there were many advantages to be derived from visiting distant Jamaats. Hereunder are the observations of the Group:

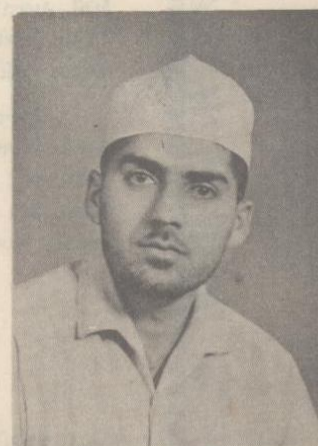
- (a) Since the Chairman of the Council could not possibly reach all constituent Jamaats visits by group of Councillors could be equally rewarding and effective.





**Haji Akbar Dhirani Hon. Secretary of Mehfil-e-murtaza Karachi, addressing the function.**

**Below are photographs of Coun Haji Mohamed Hussein M. D. Kermali, (left) & Coun Haji Ali Hussein Sheriff who were members of delegation that visited Singida Jamaat.**





## ધી ફેડરેશન ઓફ ખેતી શીઆ ઇસ્નાઅશરી જમાતસ ઓફ આફ્રીકા



ચુરખી અસહાજ મહમદઅલીભાઈ મેધલ.  
મોઆસા.

હાઈ હયાત આએ. કઝા લે ચદી. ચલે  
અપની ખુશી ન આએ. ન અપની ચલે

ઉમ્મેદ હતી કે આપની ઝળહળતી કારકીર્દી અને અન્નેડ સેવાઓની કદરના પ્રતિકરૂપે “હુયદરી મેડલ” સાથે આ માનપલ કોમ આપની હુયાતીમાંજ આપના ચરણે ધરી શકતે, પરંતુ એ દિવસ નસીબ ન થયો. સીલ્વર જ્યુબીલીની ઉજવણીઓ દરમ્યાન આપને ફેડરેશન તરફથી આ નવાજીયા માટે નિર્ણય લેવાયો હતો, પરંતુ કોમ સામે તે વખતે કટોકટીનો સમય આવી ઉભો, અને આપે ઉજવણીઓનો કાર્યક્રમ મુલતવી રાખી પ્રતિકુળ સંભોગના નિવારણ માટે કમર કસી. પરિણામે તૈયાર થયેલા કાર્યક્રમને અમલી સ્વરૂપ આપી શકાયું નહિ.

ફેડરેશનના પ્રમુખ તરીકે સન ૧૯૬૫થી સન ૧૯૭૩ સુધી સતત સેવાઓ આપી આપે કોમના ઇતિહાસમાં નિસ્વાઈ, નિખાલસ અને હુમદઈબરી ખીદમતોનો ખેહતરીન દાખલો બેસાડ્યો છે. આપના પ્રમુખકાળની વિશિષ્ટતા અને ખુમુસીયત એ છે કે કોમનું સુકાન આપે એવા સમયે સંભાળયું કે જ્યારે સંભોગમાં જબરદસ્ત પરિવર્તન સર્જાઈ ચુક્યું હતું, અને કોમ ચારેકોર એક હિંમતવાન આગેવાન માટે નજર ફેરવી નિરાશ થઈ ચુકી હતી. સમયનું એ પરિવર્તન અને પરિસ્થિતીઓના આંદોલનો એક યા ખીલ રીતે આપના પ્રમુખકાળમાં ચાલુ રહ્યા, જેની સામે આપે ઘણીજ દીર્ઘદ્રષ્ટિ અને હિંમતથી ટકકર ઝાલી કોમી એકયતા અને સંગઠનને બરકરાર રાખ્યાં.

મરહુમ હાજી ઈબ્રાહીમભાઈએ જે કાર્યપદ્ધતિ અપનાવી ફેડરેશનને ઉન્નત કરવાનો માર્ગ શોધ્યો, તે માર્ગ ઉપર આપે આગેકુચ કરી કોમના એ મધ્યસ્થ તંત્રને વધુ સમર્થ અને કાર્યસાધક બનાવ્યું. સંસ્થાની આવકમાં અનેકગણો વધારો કરી આપે કોમી હાજતમંદો અને નિસહાય વર્ગની વધુ ખીદમતો શક્ય કરી આપી. ઝઈફી અને નાદુરસ્ત તબીબત છતાંય આપે લગભગ સર્વે જમાતોની મુલાકાતો લઈ ત્યાંની તકલીફોનો અભ્યાસ કર્યો, અને ઉકેલ માટે આપે સ્તા શોધ્યાં.

કોમના અહોભાચ્ય કે આપ જેવા બાહોરા, ધીરગંભીર અને હુમદઈ આગેવાન કોમની હોરવણી માટે મુકરર થયા. પરિણામે આજે એક એક વ્યક્તિ આપના અજરે અઝીમ માટે દસ્ત બદુઆ છે, અને આશા સેવે છે કે આપ વતી આપના ફરજંદો સમસ્ત કોમ તરફથી આ માનપલ સ્વીકારી ફેડરેશનના ઝળકતા ઇતિહાસમાં એક યાદગાર પ્રકરણને આવરી લેશે.

લી: હુઆગીર સેવક  
અસગરઅલી એમ. એમ. બાકર  
પ્રમુખ

તા: ૧૨મી એપ્રિલ, ૧૯૭૪  
અરૂશા (ટાંઝાનીયા)



(b) Such visits, however brief, affords the opportunity to explain to members of Jamaat regarding the activities of the Council and services it can render in the fields of welfare, education and religion.

(d) This in turn develops the sense of belonging in members towards the Council.

The Group strongly feels that as Arusha Moshi Councillors have undertaken to visit Singida, Tanga, and Morogoro Jamaats and are planning to make a trip to Lushoto and Pangani in the near future, Dar es Salaam Councillors likewise should undertake to make occasional visits to smaller Jamaats in Southern Region and similarly Mwanza Councillors may draw out their programme for visiting Jamaats in the Lake Religion.

## THEY LEFT US

### SAD DEMISE OF AYATULLAH SHAHRUDI

The Secretariat regrets to announce the sad demise of Ayatullah-ili-Ndhama Agha-e-Seyyid Mahmud Shahrudi of Najaf, Iraq on the 8th September, 1974 (21st Shabaan, 1394) a great Mujtahids of our time whose followers and disciples are to be found throughout the Islamic World. Marhum was the most respected religious leader. Together with his vast and deep knowledge and Ijtihad, his piety and self-denial were proverbial in the circle of religious scholars.

He was born in 1301 Hijrah (1883 C.F.) in the village 'Qilaa Aqa-e-Abdullah' near Shahrud (Iran). His primary education began at his village; then he went to Bustam, and thence to Mashad where he completed his "Sat-hi" education. In 1328 Hijrah, he migrated to Najaf for further studies. In Najaf, he attended "Dar-e-Kharij" of prominent Mujtahids of that time, like Agha-e-Akhund Mohamed Kazim Khorasani, Agha-e-Sheikh Ziauddin Iraqi and Agha-e-Mirza Naini (God be pleased with them all). He has written more than twenty books, almost all of them on Islamic Jurisprudence and its Principles. His 'Dars-e-Kherij' on Islamic Jurisprudence was attended by hundreds of scholars, and in spite of his old age and weakness he continued this 'Dars' except prevented by the illness.

The Muslim world in general, and the Shia Community in particular, is poorer by his departure.

As the Holy Prophet has said :-

"When a religious scholar dies, there appears a breach in Islam which cannot be filled by anything."

His death has left large breach in the fortress of Islam. The Council offers heart-felt condolence first to our 12th Imam (A.S.) and then to the bereaved family and to the Shia community in general.

May his soul rest in the Jawar of Masumeen (A.S.) Amen.

### MARHUM JANMOHAMED AMERSI OF TANANARIVE

The Secretariat regrets to announce the sad death of Haji Janmohamed Amersi of Tananarive, Madagascar which took place at Tananarive in August, 1974.

Marhum was born in 1918 in Madagascar and played a leading part as a Jamaat's social worker. Marhum raised a substantial fund to finance the Tananarive Musafarkhana which today offers excellent service to our eleven Jamaats in Madagascar who frequent the capital, Tananarive for medical treatment or business.

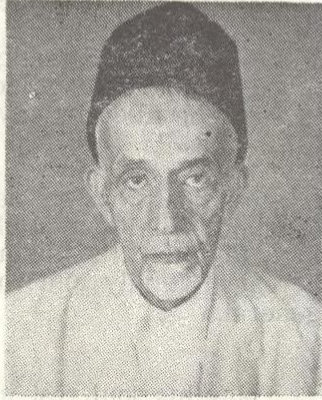
During the officials visits of the Chairmen of the Federation, Marhum Haji Ibrahim Hussein Sheriff and later Haji Mohamedali Meghji, Marhum Haji Janmohamedbhai accompanied the delegation throughout Madagascar. Marhum's house at Tananarive has also continued to remain at the disposal of Council's officials during their stay at Tananarive.

The Chairman of the Federation and the officials of the Council on behalf of all Africa Jamaats extend sincere condolences to the Amersi Family in their sad bereavement. May Allah rest marhum's soul amongst his chosen ones.



**HAJI MOHAMEDALI DHALLA**

The death of Haji Mohamedali Dhalla deprived Mombasa Jamaat with one of its oldest and a fine leader



Haji Mohamedali Dhalla was born in Machakos in 1906 and plunged into family business at a very young age at Mombasa. He efficiently handled the concern to place it amongst leading transport and furniture concern.

Marhum Haji Mohamedali served Khoja Shia Ithnaasheri Kuwwatul Islam Jamaat of Mombasa for number of years and also played leading role in Education Board, Faize Husseini, Jafferi Club and Murtaza Ali Trust. His services to the community continued for 50 years.

He died on 21st April, 1974 leaving a large family behind.

**HAJI FAZAL MOHAMED RAZA**

**M. R. FAZAL**



Haji Fazal died at a young age of 41 at Mombasa on 20th April, 1974 after a short illness.

Marhum was very devoted to number of charitable institutions and had contributed his services to Bilal Muslim Mission of Kenya. He was fine sportsman and suffered heart attack whilst playing tennis.

Haji Fazal was in family business of exporting produce and dealing in wide variety of commodities.

He leaves a widow and four children.

**HAJI ABDALLAH WALIMOHAMED**

Haji Abdulla Walimohamed of Morondava, Madagascar expired at Dar es Salaam on 26th February, 1974 whilst returning from the trip of Ziyarat.



Marhum was born at Kutch in 1896. He migrated to Reunion Islands at a young age of 29 and after a year moved to Madagascar and settled at Morondava.

His services to Morondava Jamaat included number of years as a "Chef de congregation" and as treasurer of school. He was for a short period President of the Jamaat.

A meeting to pay tributes to Haji Abdulla was held at Morondava and number of speakers spoke of his sincere services to the community. The speakers included Maulana Hassan Haider Zaidi, Haji Abdulrasul Ali Thaver.



## OPENING UP NEW FRONTIERS

Resume of the Seminar-cum-Dinner organised by the Vocational Training Sub-Committee of the Literary Section of the Union at the Boarding House on Saturday 16th November, '74 at 7.30p.m.

In the presence of around 110 persons the Seminar started on a sweet pious note as Murtaza Abdulrasul Bandali recited the verses of the Quran.

The Chairman, Murtaza Merali, outlined the aims of the Seminar as :

1. To bring together members of the Community
2. To mobilize youths into action
3. To bring awareness of the environment and help adaptation.

Murtaza Lakha, eminent Dar es Salaam advocate, opened up new frontiers at their intellectual and spiritual checkpoints where they criss-cross with the social ones by submitting the case for the initiating a dialogue with the intellegentia of the Community to probe into reasons for their aloofness and to draw them into the mainstream of Communal flow. The intellegentia, Lakha contended, could contribute to the Welfare of our Society and must not be left hiding themselves in ivory towers. They must be sought out.

Lakha suggested that Seminars of this kind were the step in the right direction provided, he emphasized, words were translated into action else

**"A man of words but not of deeds  
Is like a garden full of weeds."**

Reminding the rapt audience of the oft-voiced complaints from eminent leader of the Community about the gap between the intellegentia and the Community at large, Mr. Lakha suggested that this be bridged. Non committal as over, Lakha threw a spark and hoped it would catch fire.

And catch it did fire when the audience sat straight up as he touched on the sore-spot, the cracks in the structure, the frequent, increasing and moeful incidence of broken marriages and their repercussions. In a rapidfire series of rheto-

rics, Lakha wondered if a code of marital ethics can be enunciated, a sense of marriage inculcated and causes of mounting matrimonial storms be pinpointed to prevent further rifts instead of relying upon cures for the ailments after they have surfaced. He proposed that a research be instituted into the whole issue.

Lakha's jolt came when he asked if we did not have the lives of the Fourteen Pure, Perfect Souls to guide us and whether we were ready to receive our Imame Zaman for whom we claim to yearn. "Have we". Lakha posed, "fathomed unflinching faith to the fullest or do we have to learn from other denominations?" And, the real-life example of true devotion to faith he cited as part of his recent experience was sufficient to move the reflective audience.

Characteristically the lawyer Lakha only suggested and submitted his case. He placed it in the scale, but left to the audience to do the weighing.

What a weight it was that he had placed on the scale! Several questions and comments from the floor picked up the sparks Lakha let fly. There were, *inter alia*, suggestions that to combat the prevalent social malaise a Social-Welfare Sub-Committee be set up, a Marriage Guidance Council be instituted and the betrothed parties be made to take the marriage vows a month after the engagement.

Murtaza Jaffer, a lawyer in the making, furthered the story on a different plabe of the political, economic and social respective amidst the munch and crunch and sip of Soda and the savouries.

Jaffer with his extensive authoritative quotations analysed the historical background to the advent of the Asians in East Africa. He set the course of our minds towards further frontiers of the future. He painted a verbal picture of the role of Asians as a commercial class caught in the web of the erthwhile white colonial masters and the Africans. The class-struggle between the haves and the have-nots assumed grave proportions because of racial differences and cultural dissimilarities, Jaffer submitted.

Independence was a turning point, Jaffer added, for the Asians though still sandwiched with the power structure the other way round were caught in a dilemma. Nationalism coupled



with the concept of the indigenous control v/s the implementation. The Asian found the ground cut-off under his feet. Naturally panic set in.

The dilemma is still with us and we have to reflect deeply upon the future. The grave question that Jaffer posed was how and as what do we want to live from now onwards and where. The deeper implications of these probing questions came to surface when Jaffer ruminated over short, mid and long term strategies. How far can we be blown by the strong wind of change and where shall we end up as deposits, as it were, enkindled the fire of Jaffer's message.

Again, the captivated audience responded well. Abbas Alloo, in a mini speech, captured the imagination of the audience when he set our role in its proper perspective and suggested a change in our direction towards small-scale industrial enterprise. The fire raged on as speaker after speaker probed into the gossers of what next. What would become of our religious values was a serious question as much as was the enquiry as to what the Council could do to help and guide. The food problem was not left out into the cold either.

## SECRETARY GENERAL'S TOUR

The speech delivered by the Secretary-General Haji Bashir Habib Peera to the Lindi, Mtwara, Ruvuma, and Southern Highlands Jamaats of Iringa and Morogoro.

The tour covered the following Jamaats; Lindi, Mtama, Tunduru, Masasi, Nachingwea, Mikindani, Newala, Songea, Iringa, Morogoro, Kilwa Kivinjee and Kidatu. He made a three days stop at Tanga and visited Soni and Lushoto.

At the end of the speech the Secretary-General explained at length the working of the Council, how to make a will, the utilization of Nazer-Manta Fund, appropriation of various hukuks, citizenship, Haj Niyabat, Dini Madressa and Molvies services, the necessity of having a Marriage Bureau, the function of the Education Loans and the Bilal Muslim Mission activities.

The Secretary-General in each Jamaat invited questions from the members of the Jamaat which were suitably answered.

The topping up came from our most welcome, unexpected guest Mr. Hassan A. M. Jaffer from Mombasa who held the audience spellbound as he narrated the regrettable incidence depicting the individualistic trend of thinking of our Community at the most crucial of times. Hassan certainly laid the food for the mind.

The food for the stomach was laid on too and as guests and participants enjoyed the delicious dishes they carried on the debate to climax one of the most enjoyable, memorable and successful Saturday evenings in the Community.

The success of the function was the result of combined, co-ordinated and zealous energetic efforts of the Organisers, the volunteers, the Boarding House Authority and, of course, the speakers and the participants.

Muhsin M. R. Alidina.  
Hon Secretary,  
Vocational Training Sub-Committee,  
Literary Section,  
Ithnaasheri Union,  
Dar es Salaam.

## SPEECH

Mr. President and my brothers, — Salaam Alaikum . . . !

I am privileged this evening to address your Jamaat and say a few words of the working of the Council and its various activities. My journey by road although has proved extremely difficult yet rewarding since this has afforded me the opportunity to meet our brothers trading in the now famous Southern Regions of Tanzania composing Ruvuma, Lindi and Mtwara Regions. These regions have always been held in high esteem by the Federation since they have formed the back bone of the Federation in terms of charity and hukuk distribution. Our brothers have earned us savab in not only entrusting us the responsibility but the opportunity to serve our unfortunate brothers in distress. Our prayers to Allah that He may continue to afford our brothers, His blessings of barakat, taufikat and heavenly protection. May He multiple your wealth and grant you the courage to honour the Hukuk message.

Prior to my departure to tour these regions, the first ever by the Secretary-General of the Fe-



deration, the Chairman of the Federation Al-Haj Mulla Asgharali M. M. Jaffer requested me to convey to you and through you all his salaams and warm greetings and dua-e-khair. Whilst it is his earnest desire to tour these Regions, it has not been possible to include the visit in his itinerary due to his preoccupation. He will inshallah cease the opportunity as and when this is possible.

Your Council has been issuing various circulars and publications to afford you the opportunity to know the working of the Council and I am here today to answer any matter you feel to question. To err is human but to forget is divine. The Council has its short comings since the persons performing the duties are not Prophets or Imams but human beings like yourselves. We stand to be corrected in our deliberations. Please do not hesitate to forward constructive criticism.

My visit to these Regions is primarily concerned to brief you at large of our activities and acquaint you of our difficulties and what lies ahead of our future. I shall be happy to discuss with you the difficulties of our brothers and sisters in these Regions. The Council is here to share your difficulties, sorrows and good days. Unless we are briefed of your difficulties, the Council will not be able to successfully operate the machinery. The Council through the Education Board has been actively convancing for theonological education on short courses on various skills. We firmly believe that days of long years education is not an answer to our problem to alleviate the difficulties of our youths but short courses on various skills is certainly an answer to our many problems.

The Bilal Muslim Mission is here again to serve our community and to propagate the Message of Islams. Given the desired assistance and co-operation it can do a lot for the community. Please let me be very frank that the Mission's activities and service is not only confined to new converts but also to our community's brothers and sisters too. Therefore feel free to help yourself with our tablighy services.

What contributions you can make to the Council and its various branches is now a matter for discussion.

Lastly, I wish you all Kheir and barakat in your business and occupation. May Allah continue to guide you all to honour His message and for your continued co-operation to the Council we say Ahsante Sana.

## SIQUATUL - ISLAM KULAINI

(Grace of Allah Be Upon Him)

By S. Saeed Akhtar Rizvi

(The Samachar intends to publish series of articles in each issue to give life-sketches of great Shia Mujtahids and Aalims who devoted their lives for the cause of our faith, starting from the period of our Twelfth Imam.

This is one of the articles in these series and had been written by Syed Saeed Akhtar Rizvi, the Chief Missionary of Bilal Mission, Dar es Salaam).

THE Shia scholars mention his name with following titles : "The Sheikh, Guide and Leader of the people; Refuge of the great scholars; Mufti of different sects of Islam; Shelter of the great Muhadditheen (Traditionalists); Propagator of the Faith during the seclusion of Imam (a.s.); Abu Jaffer, Thiquatul-Islam, Muhammad bin Yaquub bin Is-haqu Al-Kulaini Ar-Razi, May Allah have His Grace upon him."

Also, he is described as "The Guide of the Traditionalists, Chief of the Shias; and the most trustworthy of them."

He was born in 260 A.H., in the last days of the Imamate of Imam Hassan Al-Askari (a.s.), at Kulain, a village near Ray (near Hassan Abad, one 'manzil' from Tehran). That is why he is called al-Kulaini Ar-Razi. The grave of his father in that village is still well-known.

His maternal uncle, Abul-Hassan Ali bin Muhammad Allan Kulaini was one of the highly respected scholars of his time, and was the leader of the Shias of Ray. He was one of the teachers of Al-Kulaini (Alahir-Rahman)

Al-Kulaini (A.R.) migrated from Ray to Baghdad, and his prestige among the Shias and non-Shias alike gradually reached a very high point; and he came to be acknowledged as the greatest Shia scholar of his time.

He wrote many books; but his name will remain alive because of his magnanimous book 'al-Kafi'. It is the first amongst your famous collections of Ahadith. It is the reference book for the Mujtahids and traditionalists. The scholars have



## On The Role of Women In Our Society

Ali H. Sheriff says :-

"Let us admit that through our very conservative outlook the talents of our women have not been allowed to develop. Our orthodox and tradition ridden beliefs have undermined the privileges and rights of our women. The result is that our women have lost confidence in playing their desired role in our society. Those who have rebelled are seen to behave more western than the westerners themselves are. They are isolated individuals who contribute nothing. On the other hand those who have given in to our present system of living and have decided to swim with the current are equally unproductive."

## Is Education Our Only Worthwhile Investment?

Murtaza M. R. Merali emphasizes :-

"There are times when people change their aims in education when their view of God and man change and when their Social needs change. Today these changes have taken place and so when we say that education is a preparation for life, we have also to ask :

(a) For what kind of life are we to prepare?

(b) For what kind of individual are we to prepare?

## How And How Soon Will The Individual Member Of Our Community Be A Social Worker

Abdulrasul A. Lakha, Bar-at-Law, advocates :-

"A social worker is not developed in the community by itself, or by good-will, meetings or seminars or by writing and talking about it. It is a product or quality that emerges in action as people rub shoulders in common community tasks and share consciously in common community projects as they seek common communal goals. And it appears that the more important these latter tasks and goals are to the people of the community, the more intensely they share in the project, the more significant the process of sharing becomes the deeper the feeling for the community and production of social workers."

## NEWS BULLETIN NO. 1/74 AND 2/74 FROM SHIA ITHNAASHERI JAMAAT — TANGA

We have received the above bulletin dated 1st September, 1974 and 17th October, 1974 respectively. Beautifully typed and neatly cyclostyl-ed in Gujerati in six pages, it gives a good account and full details of the activities of the Jamaat. We extend our congratulations to the recently elected Office bearers for this venture and have noted with pleasure their untiring efforts in efficiently running the affairs of the Jamaat.

As far as we are aware this is the Second Jamaat after Dar es Salaam to have made such an attempt which definitely creates a better understanding and is a bridge of communication between the Office Bearers and the members of the Jamaat. It is an example which other Jamaats should follow and if possible very quickly.

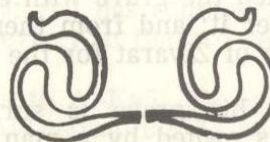
## A NEW LOOK AT SLAVERY

SLAVERY By Syed Saeed Akhtar Rizvi

Published By

Pages

General public whose appetite for history is limited have been over years misinformed by malicious writers who chose to associate Arabs and Islam with slavery. The attitude is typical colonialist and imperialistic to divert the guilt. The book by Syed Akhtar Rizvi is not only an answer but an attempt to illustrate the Islamic stand. In 1860, a larger proportion of black than whites in U.S. population were American born.





## "Beyond The Bridal Chamber"

By

Muhsin M. R. Alidina

(Born in 1943  
Muhsin Alidina is an enthusiastic youngman of the community. B.A. in Literature at the University of Nairobi. He is a research fellow in the Swahili Dept. at the University of Dar es Salaam.)



The ceremony is over. The bride has been foresaken by her maids. The groom walks into the gaily-decorated, fragrant room and sits along the shy, blushing, crying bride — his wife.

Life has begun for the two and marriage takes on its real meaning. The success or failure of marriage after this moment will depend, for the most part, I contend, on the wife for she will now reveal the training her parents, especially her mother, gave her in preparing her for the role that Nature created her in the way she was created — different from man, though equal in God's Eyes. The mother's character — traits, attitudes, nobility and behavioural patterns will be reflected in the new bride's attitude and behaviour towards her husband and her in-laws.

### What is marriage?

To start with, marriage is an institution established by God when He gave Adam a partner, Eve. It is the "Sunnat" of the Prophet and is defined as a contract between two consenting parties and has as its object the procreation and legalising of children. It is, in other words, the basis for a social order and survival of the human race. It is a man — woman relationship whose key ingredients are commitment and permanence in which the relationship is hammered out on the anvil of joy and sorrow, of pain and problems and of discouragement and disagreement.

The man and the woman complement each other to produce this relationship because Nature has cast out the man in his role as the bread-

winner, the defender and the leader and the woman as the bearer and rearer of her child and the keeper of the home: Man is the King of Action beyond the walls of the home, woman is the Queen of the home. The woman has, in fact, been created for man and so "the whole education of women ought to be relative to men. To please them, to care for them, and to make life sweet for them, and to make life sweet and agreeable to them, These duties of women should be taught them from their infancy".

Yet, because man has been given greater responsibilities he has been given more rights. And for this reason, the woman has been enjoined to obey her husband. Indeed, obedience of the husband is the greater honour for a woman, not the reverse, for the Holy Prophet declared: "The most honoured women before Allah are those who are obedient to their husbands and remain within the boundaries of their homes." On another occasion the Prophet declared that "A woman who does not obey her husband cannot fulfill her obligations to God".

Obedience, however, does not imply servitude. It is born out of love and a woman does not cook, wash, suckle, nurse because these are her duties. No! rather she does these out of love and her instinct. She is not committing a sin if she doesn't do these. Yet, she is the object of divine curses when she leaves her husband herself and her finery to other males. A certain woman was not permitted by the Prophet to attend even her father's funeral because her husband was away and she could not ask for his permission.

The aim of this article is not to delve into the philosophy of marriage per se; rather, it is presented as a hint to be developed, especially by provoking the womenfolk into examining themselves and their roles and prepare their daughters and sisters for their natural functions as ideal wives and mothers. It is not for nothing that 'Heaven lies at the feet of the mother'. Indeed, when Heaven is the reward for virtue it has to lie at the feet of a mother for the most valuable thing in the world is a virtuous woman.

The wives must look at the epitome of the ideal daughter, wife and mother, Bibi Fatima, instead of following transitory, artificial, deceiving celluloid figures like Sadhana, Elizabeth Taylor etc. What more does a wife need as a convincing proof of Bibi Fatima's exemplary life than Hazrat Ali's lament at her demise. Richard Burton divorced Liz and married another one and yet for



ten years Richard and Liz were supposed to be under excess of love.

A husband is, to a wife, her second God, but obedience to him does not apply in matters evil, including creating "fitna" in other people's homes. The Prophet declared that "If I were to allow anyone to prostrate before anyone I would have ordered the woman to prostrate before her husband". For Bibi Fatima (S.A.), "Allah sent a message to the Holy Prophet, "Tell Fatima (A.S.) not to disobey Ali (A.S.) because if he was ever displeased (with her) I would be displeased because of his displeasure.'" (Imam Ja'afar Sadiq A.S.) Accordingly, the Prophet advised Fatima (A.S.) :

"O Fatima, if a woman worshipped Allah seventy thousand years, but died disobeying her husband (and the husband was not pleased with her), she would be amongst the people of Hell."

Bibi Fatima was brought up by the Prophet who as a parent fulfilled his obligation to her daughter who never even once disregarded her father's advice in her brief life. She was a great help to Ali for she spun and wove and ground grain, the best form of exercise for our women-folk, and not running in a three-legged race or jumping over bars. The woman's drudgery of cooking, weaving, spinning, in fact, her domestic management has special reward from Allah, if only she knew it. Fatima (S.A.) the leader of women, declared that to acquire nearness to God a woman must look after her house (i.e. her husband's home) and must not go out.

When a wife plays her natural and appropriate role she makes her husband's home a heaven. But, when she tries to usurp the role that is not hers, either through lack of proper training or through immaturity and evil insinuation of other close associates, she begins to uproot the cornerstone of her home and creates Hell.

This Hell reveals her in her true colours. And a bad woman is worst than dust while a good woman is better than gold. Prophet Luqman who is renown for his wisdom gave a lot of advice to his son, some of which are mentioned in the Quran. He also advised his sons as to the four kinds of women who exist : two virtuous and two evil. The virtuous women are (1) one who may be venerated in her community but is humble in front of her husband who would accept with gratitude and offer thanks for any little thing her husband would give her and who would bear calamities patiently and who regards a little wealth as plenty; (2) one who produces many children and who always seeks the well-being of

her husband and who mingles joyously with her husband's kith and kin and is kind to all children and respectful to the elders. She always helps her husband and guards his rights and his home. The evil women are : (1) One who has no respect in the community but thinks herself as a great person. She explodes whenever her husband brings her anything and keeps the husband in misery and her neighbours are not pleased with her. She is like a leopard and would risk being devoured and she would spring at one from the back if one ran away. (2) The other one is a woman who angers easily and never gives a moment's peace to her husband when he is around and when he is away she denigrates and derides him. Such a woman is like salty soil that can never benefit from watering.

Any child is a product of her home and whether good or bad the cause is always the way it has been brought up, especially the daughter. And parents of a bad woman are her enemies.

When marriages go on the rocks, in most cases it is because of the wife's inability to accept her role and excuses abound, especially blaming the husband as a cruel tyrant and branding in-laws. No one likes to accept one's shortcomings. Hence, when a wife abandons her husband's home and runs away to her parents' home, at times with her children, her parents encourage her to stay on away from him as a punishment to him.

But, these ignorant punishers forget that God has given the husband the power to banish his wife from his bed. So, by keeping away from her husband's bed, the wife is really punishing herself, only because of jaundiced eyes she does not realize this and gloats in her self-exile and notions of her husband's suffering. Such wives and their parents are to be pitied for they reveal their true ignorant natures.

Marriages on the rocks. *ipso facto*, arise out of the wife's actions for "the man, at the head of the house, can mar the pleasure of the household, but he cannot make it. That must rest with the woman, and it is her greatest privilege". Naturally too ! It is an acknowledged fact that three corners of the house rest upon the wife; the fourth upon the husband.

Causes (excuses or reasons) for troubled marriages are always invariably superfluous. Yet, they are magnified, mainly through fabrications and mountains made of molehills. In many cases, especially when conflict with the in-laws is presented as a cause, there is easily detectable the "fitna" mongering of the wife's supposed heroine



who never does wrong — usually the elder sister. Add to this the insinuation of a nosy poker and throw in a bit of influence of a fortune-teller, you have a broiling cauldron.

It is here that the wisdom of God's law of keeping the right of divorce in the man's hand and of enjoining arbitration in marital disputes is manifest. Imagine a woman being given the right to divorce on the flimsiest pretexts in which she has the full backing of an army of parents and other self-styled enemies of her in-laws, many a home would have been shattered. The woman being a sentimental and sensitive creature can love intensely with body and soul and, therefore, hate intensely with body and soul.

The man employs rationality and mercy for the Quran has enjoined the man to use mercy and the woman love. And love is sacrificing. So he can think, clearly once the initial storm subsides.

Thus, in many cases it will be noticed that the man tries hard to stop the break-up, but the woman deliberately frustrates him and finally the man is forced to take the course that is lawful but most abhorrent — Divorce.

Why does a wife find fault with her in-laws? There can never be rationalization here for the woman invariably comes into her husband's house with preconceived notions stuffed into her mind by gossip-mongers whose sole aim is to create discord at the word go. The new-comer, instead of observing for herself accepts, *en bloc*, all the gossip and enters her bridal chamber with hatred for her in-laws and she cannot conceal it from her husband. So, instead of attracting him towards her, she antagonizes him, while declaring she loves him and that her sole object is to make him happy. How can a woman make her man happy when she thinks and speaks with a poisoned tongue about his kith and kin with whom he has hitherto shared joy, sorrow, pain and companionship. A well-trained woman would endeavour to go out of her way to wilely and tactfully ensnare her husband and draw him towards her instead of creating a wall of distrust in him at the start. The wife, poor woman, practices what has been hammered into her and so the journey towards the rocks commences. If the woman had been told that in her new home her father was the father-in-law, her mother the mother-in-law and brothers and sisters the brothers and sisters in law and that her husband was the guardian and master from the day she gave 'Ikrar' to Nikah, she would behave differently for she would see no escape route to her parent's home. But, Alas! it

takes a real, loving and caring parent to tell her daughter :

"My daughter, I want to see your bier come from your husband's house. This is no longer your house."

But, break-up of marriage has other causes too. Mrs. Norman Vincent Peale in her book *The Adventure of Being a wife* gave three quick reasons for break-up of marriages. Firstly, because the parties to a divorce give up the fight too easily. They give up because they don't know that marriage is worth fighting for. They have been allowed to think that everything will be moonlight and roses, when actually it isn't. Secondly, the involved women don't use their heads. "In this whole area of human relations, women are smarter than men. They ought to be able to study their man, figure out what his needs are, what makes him tick. They ought to help him know where he wants to go. They ought to be able to anticipate trouble and head it off. They ought to be brainy enough and sexy enough to hold a husband. But a lot of them are not, mainly because they're too lazy or too spoiled, or too busy thinking about themselves and what they're getting or not getting out of their marriages." Thirdly too many young married women bewail their fate because they've been brainwashed into thinking that they're caught in an unrewarding unstimulating, unchallenging drab existence. They do not make an effort at all. Good marriages don't happen, they have to be made to happen.

This woman has hit the nail on the head. She has the hand in the pulse when she diagnoses the root of trouble : spoilt because of lack of proper and adequate maternal training, over-indulgence, "freedom" unbecoming of a chaste, honoured, respectable woman and self-pity. Many of our troubles would seem trifles if we thought of others than of ourselves; if we gave instead of expecting to receive.

Trouble also arises when a woman is prepared to trust and adore everyone else but her own spouse because he is not rich, does not have the luxuries of life and is strict in enforcing his code of behaviour, especially the Purdah. The woman reveals her insincerity when she objects to strictness of Purdah and seclusion from men. She is her husband's right and nobody else's. Why then must she parade herself in front of others? Why must she want "freedom" to roam around? Again, lack of training is evident. The mother never told her that once "Ankahtu" (I married — Ijab — Proposal) is pronounced she has given herself unto her



husband who has accepted her "Qabiltu" (I accepted — Qabul — Acceptance).

So, a wife who has never had proper training will never be able to play her appropriate role ordained by God and exemplified by Bibi Fatima (S.A.) whose followers our women claim to be. Don't they hear the preachers shouting from the pulpit the qualities of Bibi Fatima and Bibi Zainab? Don't they read "Ahwalunnissa"? They do, but they do not follow these because to them all this is irrelevant in the modern twentieth century life. They have their eyes set on this life forgetting that beyond the grave is the Court of Justice: To have faith in the unseen and unknown requires courage, knowledge and sincerity. The Quran proclaims that there are people who know only the present life of the world and are unaware of the Akherat. And, this all points to the basic lack in sound grounding in matters of faith and in religion. When there is no receipt in one's heart for the teachings of the Ahlebait, one cannot expect to act in the manners pleasing to Ahlebait.

If today's mothers do not heed their responsibilities, tomorrow's wives will be mere physical companions to their husbands and thus more and more homes will shatter to pieces when husbands expect proper roles to be played by their wives. Homes will last if there is no recourse to running away to one's parents' house and unashamedly leading the life of a single wife.

To forestall any criticisms, let me declare that men are not all angels. They also can cause breaking up of homes. But, overall, the wife has greater responsibility for she is the keeper of the husband and the trainer of the men and women of tomorrow. The woman has not been given the exalted position in Islam for nothing. She has to prove her worth and demonstrate that she deserves it, especially when as a mother the woman's right is three times greater than that of a father.

Can a woman really ever be a good mother without first being a good wife?

## YOUR POPULARITY YARDSTICK

By JAMES F. BENDER, PH.D.

	ALWAYS :	NEVER :	SOME TIMES
1. Do You keep your promises to others?	25		
2. Do you like to argue?		15	
3. Do you avoid speaking to others when you don't feel like it?			5
4. Do you help others without boasting?			10
5. Do you believe that your friends talk about you behind your back			5
6. Do you enjoy telling jokes at the expense of others?			5
7. Do you enjoy saying nice things to and about others?	20		
8. Do you enjoy doing more than your share in a group of endeavour?			15
9. Do you keep your troubles to yourself rather than burden your friends with them?	20		
10. Does anyone ever remark that you have a cheerful disposition?			15
11. Are you enthusiastic about the interests of your friends?	15		
12. Do you smile sincerely and readily?	15		
13. Are you more interested in things and ideas than in people?	15		
14. Are you accused of being a braggart?			
15. Are you neat — nice to be near	15		
<b>TOTAL</b>			

Popularity results from attention to the details that follow the conviction "I like to be liked". If your score is above 200, you have the necessary building blocks of popularity.



# FATHER OF CONSTITUTION



It was on the occasion of **Husein Day** in Mombasa when a speaker attacked the practice of 'lamenting over Imam Husein's death in Kerbala.' The listeners were taken aback and gaped at the speaker. No sooner had the speaker left the rostrum then a wise old man took the stage and stoically defended this practice very calmly. He brought forward his arguments in a methodical manner hitting the nail right on the head with his lucid points. One would have thought that the person on the rostrum, so calm and collected, had experience of a lawyer. He had. He was **Mr. Hussein Alarakhia Rahim**.

His name is synonymous with law. A self-made man who rose from a court clerk to Registrar of High Court and donned whigs to preside the court. Whatever field he treads upon leaves the mark on it and his checkered career bears testimony to this.

ZAKERI was his forte, and periodicals his base. His majlises assured packed Imamabara and Muharram without his Zakeri could not be considered. He penned many articles in Gujarati and English papers establishing him as one of the scholars in Islamic History. At a young age of 23 he caused stir by exposing Cannon Dale for mistranslating Quran in English.

His proudest achievement is his contribution in the framing of the constitution of our Federation in 1946 and its revised version in 1961. This led Haji Ebrahim Sheriff, the then President of the Federation to refer him as the **Father of the Constitution**.

Born on 9th January, 1900 in Zanzibar and educated at the Central Government School, he joined government service as a court clerk and retired after long service as a Public Prosecutor, Registrar of High Court and Magistrate.

A mammoth task which he attended to for 8 years i.e. from 1940 - 1948 was the presidentship of the Kuwatul-Islam Jamaat of Zanzibar. The task was never easy but those closely concerned believe that it was performed with dignity. He lent his services to the youths as well as being the Chairman of the Boy Scouts Association for 2 years, and the member of the Sports Control Board and Chairman-Secretary of the cricket sub-committee for 2 years also.

For 20 years he was the President of the Faize-Ithnaasheri (a welfare society) whose services to the community has unparallel record.

His brilliant career is dotted with frequent presentations of decorations medals and citations in appreciation of his devotion to his duty, country and community. Amongst others, he holds the following decorations :-

- Coronation Medal, 1937
- Brilliant Star, Fourth Class, 1949
- Colonial Police Medal, 1953
- Coronation Medal, 1953
- War Medal, 1939 - 1945
- M. B. E., 1956
- Husseini Medal from the Ithnaasheri Federation, 1962.

He was joint Editor of the Zanzibar Law Reports Vols. VI & VII. He was also a member of the committee of the Zanzibar Book-Club for several years and the chairman of the Zanzibar Broadcasting Corporation until the Revolution in Zanzibar.

Now frail and ageing, his face lined with wisdom, Mr. Rahim carries himself with grace, and his personality still a forceful impact. Even at this age he has undertaken to serve on the sub-committee of the Council in translating the selected verses of the Holy Quran.



## THE EXECUTIVE COUNCIL

THE Executive Council which was reconstituted at the last 12th Constitutional Conference met for the first time at Dar es Salaam, Tanzania on 24th and 25th December, 1974.

The Chairman of the Federation, the Hon. Treasurer and the Secretary-General along with the Kenya Councillors on the Executive Council Haji Mohamedhussein Gulamhussein, Haji Hassan A. M. Jaffer and Haji Ahmed H. Sheriff travelled to Dar es Salaam to attend the meeting.

From Tanzania the Vice-Chairman of the Federation Haji Hussein Nasser also a trustee of the Federation, Haji Mohamed G. M. Dhirani, Haji Mohamed H. M. Walji (Trustee) and Haji Mohamedhussein M. D. Kermalli attended the meeting.

### CENTRAL COMMITTEE FOR KENYA & TANZANIA BILAL MUSLIM MISSION

The Executive Council which met at Dar es Salaam, Tanzania on 24th and 25th December, 1974 took a major decision in the administration and set up of the Bilal Muslim Mission of Kenya and Tanzania. The resolutions passed reads as under :-

- (a) Reviewed at length the activities of Bilal Muslim Missions and their future programme, and recorded its appreciations for valuable services rendered by various workers and donors.
- (b) Feels that there is considerable room and need for accelerating the pace of the activities of the Mission in Kenya and Tanzania.
- (c) Resolved that in order to achieve the desired objective there is need for closer collaboration between Bilal Muslim Missions of Kenya and Tanzania and pooling of energies and resources with a view to have a centralised long term policy planning and evaluation of projects and approach and with a view to avoid wastage or duplication of time and energies to achieve this objective, directs Bilal Muslim Mission of Tanzania and Kenya to have a Central Committee composed

of the representatives from Bilal Muslim Missions of Tanzania and Kenya hereafter to be known as the Central Committee of Bilal Muslim Mission of East Africa.

- (d) Directs the Central Committee of the Bilal Muslim Mission of East Africa (as explained above) to appoint an 'Editorial Board' to decide on the policy, subject matter, approach, standard and editing of all publications.
- (e) Feels that the progress and scope of the Mission cannot be enhanced on hand outs charities only. For effective working of the Mission there is need for sufficient steady source of income and trusts to be created in both Kenya and Tanzania so as to ensure that the workers can proceed with their noble tasks without being handicapped by financial uncertainties.

### CHAIRMAN OF THE FEDERATION VISITS BILAL CENTRE

The Chairman of the Federation Al-Haj Mulla Asgharali M. M. Jaffer accompanied by the President of the Bilal Muslim Mission of Tanzania, Haji Ahmed Hussein Sheriff visited the Headquarters of the Bilal Muslim Mission of Tanzania at Temeke, Dar es Salaam to inspect the various projects now being undertaken by the Mission.

The Boarding House which is now nearing completion is expected to be put to full use with effect from the second week of January, 1975.

### NEW YORK FORMS JAMAAT

Shia Ithna-Asheries of New York, U.S.A. have formed a Jamaat and the following are the office bearers of the Jamaat :-

Mr. Aunali Khalfan	— President
Mr. G. R. Hassanali	— Hon. Secretary
Mr. Murtaza G. R. Jaffer	— Hon. Treasurer
Mr. Zulifkarali Ladak	— Social Worker
Mr. Makbul Ladak	— Member
Mr. Mujtabaa Datoo	— Member



**FEDERATION  
SAMACHAAR**

— 0 —

**NEWS ORGAN  
OF  
THE FEDERATION OF  
THE KHOJA SHIA  
ITHNAASHERI  
JAMAATS OF  
AFRICA**

— 0 —

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**EDITORIAL BOARD**

**P. O. Box 20300**

**DAR ES SALAAM**

## CHAIRMAN'S IDD MESSAGE

The Chairman of the Federation, Al-Haj Mulla Asgherali M. Jaffer sent his Message to all the Jamaats in Africa, Canada, Europe and America. The message was read in all the Jamaats by their respective Presidents/Chairmen.

In his message the Chairman stated that during the Holy Month of Ramadhan by observing the order of Allah and refraining from sins, it purifies our spiritual behaviour and enables us to reach the high goals of becoming a true Mominin.

The changes made during the Holy Month due to constant prayers and submission to the Almighty brings true happiness on the Idd Day and this important fact cannot be overlooked.

He emphasised that Idd is a day of giving Zakate Fitra to those needy brothers and sisters and to help them on such an occasion is to fulfill our obligation to Allah.

He continued in his message that during Ramadhan approximately a sum of Shs. 20,000/- was distributed to widows, orphans and needy people in the hope that our brothers will contribute towards this deserving cause.

He reaffirmed that where arrangements for the disposal of the Zakate Fitra cannot be made, the funds may be sent to the Council which can arrange for its appropriate distribution to the needy.

He appealed that Idd Day was also the Federation "Flag Day" any contribution made will go to the "Foundation Fund" which will make our financial foundation more stronger.

Finally he wished everyone a happy Idd Mubarak with prayers that our submission to Allah may remain firm and that everyone should be happy.



The Chairman of the Federation is seen delivering the key policy speech on the Federation activities during the 12th Constitutional Conference held at Arusha, Tanzania. The Secretary-General of the Federation Haji Bashir H. Peera is facing the camera.



## THE LAST PAGE

### Iran At A Glance

Iran is the third largest oil-producing country in the Middle East and the sixth largest in the world.

Area: 634,000 sq miles.

Population: 31 million (99% Muslim; 1,37,000 Christians, 61,000 Jews and over 20,000 Zoroastrians).

Education: Literacy is over 40%. Primary education including textbooks is free. High school, university and medical graduates, both boys and girls, have to serve in the Army of Knowledge (health, literacy and development corps). They undergo four months' military training, after which they must work in the rural areas for two years. In 1970-71, there were 4½ million boys and girls in schools and over 50,000 in the universities.

Products: Oil, silk, wool, cotton, tea, tobacco, fruit, sugar, caviar, timber, oilseeds, cereals, wheat, fish, coal, copper, iron ore, cattle, sheep, goats and precious stones.

Industries: Petroleum by-products, glass and metal products, carpets, textiles, tiles, cement, leather goods,

Government: Iran is a monarchy with a Parliament—a Lower House (Majlis) and an Upper House (the Senate); both have women members. The judiciary system is modelled on that of France.

Iran's estimated GNP in 1972 was \$15.09 billion; 11 per cent of the GNP is spent on Defence.

Compulsory military service: 2 years.

Total strength of the Army, Navy and Air Force in 1973-74: 211,500.

Army Reserves: 300,000.

Air Force Reserves: 15,000.

Paramilitary Forces: 70,000.

Q. H.

### EATING LESS

Some experts believe a more practical way of getting food to the world's hungry would be a cutdown on the intake of animal protein in the affluent world. It takes 7 pounds of grain to produce a pound of beef. "If Americans would decrease the meat they eat by 10 per cent," says nutritionist Jean Mayer, "it would release enough grain to feed 60 million people."

In addition, it is estimated that Americans waste up to 25 per cent of the food they buy. And if the amount of food that contributes to obesity is taken into account, that figure goes as high as 50 per cent. Yet all proposals to get Americans to cut down on their food consumption inevitably run into opposition from the food lobby. When Sen. Hubert Humphrey suggested that Americans eat one less hamburger a week to make more grain available for consumption by the world's hungry, he was criticized by Agriculture Secretary Earl Butz as "a fuzzy-thinking do-gooder." As for mandatory food rationing, one Agriculture Department official remarks: "I think we would have food riots on our hands."

### CHANGE EATING HABITS

If each individual eats more vegetables, the intake of grains will be reduced. But vegetables are very costly. Perhaps, realising this, the State Bank has now come forward to give loans to grow "kitchen gardens." City and town dwellers can take advantage of this offer to grow some vegetables in pots on their balconies (if they have no other area).

Let your readers view their plates after a meal to find out how much is wasted. If this thoughtlessness is avoided it would also ease the food situation. Even when tinned baby food is very costly and in short supply some mothers mix more powder than the child needs. Finally, if all families would only reduce their use of sugar by 25 per cent, the price of sugar will come down.

R. Narayana Ayyar,  
Bombay

કરુણ એ દ્રવ્ય હતું, ખાતુનને એ પર્દા નિહાળી  
કુફની બનરોમાં છુપાવા મથતી બાલો સમારી  
હસી રહ્યાતા કુફવાસી, એ દ્રવ્ય નિહાળી.

કરુણ એ દ્રવ્ય છે—ખાતુનને એ પર્દા નિહાળી  
છુપાવવા મથતી દેહને, આજ આરિક વસ્ત્રો સમારી,  
ગર્વથી મલકાઈ રહ્યા, આપણે એ દ્રવ્ય નિહાળી.

1. What? Me a Social worker?
2. I must run. I am busy. I have work to do.
3. Mad! They expect me to work free of charge. And then on the top abuse me.

1



2



3

