



Federation Samachar

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December, 1993.

INNA LILLAH WA INNA ILAIHI RAJEUN



It is with profound grief that the Community learnt of the demise of our current Marja-e- Taqleed, Ayatullah al-'uzma as-Sayid Mohammad Raza al-Musawi Gulpaygani in Tehran on 24 Jumadal-ukhra, 1414 A.H.[9 December, 1993]. According to the Islamic Calendar, he was about 98 years of age and with his death the last star in the brilliant galaxy which included scores of most eminent Grand Ayatullahs is gone.

The Late Ayatullah suffered a lungs ailment associated with a weak heart and was taken to Tehran's heart hospital three days prior to his death. He was a personal friend to Iran's late revolutionary leader, Imam Ruhollah Khomeini whose Namaz-e-Mayyat he conducted when Imam Khomeini passed away in 1989. [cont..page 14]



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FEDERATION SAMACHAR

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Editors: Mohamedali Chagani
Munir Daya



Editorial Assistant : Mukhtar Damji
Advertising: Amir Lakha
Distribution: Fazleabbas Dhirani
Photography: Murtaza Jivraj

All correspondence should be
addressed to the Editor, Federation
Samachar, P.O. Box 6710,
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From the Editor's Desk

Leadership - - when it's time to change!

The Community's prestigious World Federation (WF) and Africa Federation (AF) will soon be due for changes in leadership with the World Federation elections due in the later part of 1994 and that of the Africa Federation about six months later, in early 1995.

The respective Chairmans of both the Organisations will, Insha'allah, each have completed the maximum total of six years allowable at one stretch at the helm. The third consecutive term of a further three years is precluded in the Constitution of both Federations and for good reasons.

The logic behind such a restriction is universally understood and appreciated and a similar restriction is common not only with many organisations but also with many States in the world. This preclusion in the Constitution is not a precaution against 'entrenchment' nor a paving of way for new faces for its sake. It has to do with human factors inherent in all.

It will be understood that the principle itself behind the restriction takes into account essentially the number of years advisable as a maximum single stretch to arrive at the appropriate number of consecutive terms. If a term had been for five years or more then the principle would have dictated preclusion of the second consecutive term. This is the guiding spirit in the provision of the Constitution.

Fortunately, the restriction serves also as a blessed rescue to the incumbent and an assurance of a similar rescue later to the successors. Besides, those who volunteer to serve would want to be judged not by the number of years they stayed at the helm but by the distance covered in getting the Community to 'move' on the path of progress.

We are confident that with an advance all out and wide sounding and solicitation, which is the practice, suitable candidates will not be difficult to find. Success in attracting them reflects an important achievement at the close of the leadership performance.

Editor.

Dar youths win Essay recognition



Murtaza Manji

Two Dar es Salaam Hussein Madressa students, Murtaza Akber Manji [16] and his sister, Anisa Akber Manji [14] were the only participants from East Africa at the invitation of the third annual American Essay contest organised by the Islamic Education Centre of Washington, DC for Shia Ithna-asheri students from all over the world. Participants had to write on 'Prophet Mohamed (S.A.W.) - The Champion of Human Rights' to commemorate the birth day of the Prophet.

Forty-eight Shia Ithnaasheri students participated from the United States, Canada, England and Iran. The two Tanzanians were each awarded with a 'Honourable mention' and 'Special Recognition' best author certificates for their essays. This was besides cash prizes ranging from T. Shs. 8,000/= to T. Shs. 21,000/=.

The contested essays were judged by Maulana Sayyid Mohamed Rizvi (Toronto), Maulana Sayyid Rafiq Naqvi (Washington DC) and Maulana Sheikh Hesham Hasseiny (Battle Creek, MI).

Murtaza Manji is also recipient of the Marhum Gulamabbas Andani trophy for the best performance in the boys' Section C1 in the Hussein Madressa for the year 1992/3. Studying at the Dar es Salaam Mzizima Secondary School in Form IV, he is an ardent table-tennis and scrabble player and recently emerged Champion in both at the interclass games in the school.

Federation Samachar

And why not Uganda?

During his official visit to Uganda, the Africa Federation Chairman, Alhaj Habib Mulji and his delegates were taken by the Hon. Secretary of the Jamaat, Shiraz Walji to the Uganda Investment Authority for a briefing on investment opportunities in Uganda.

The deputy director of the Authority, Martin Hogg said investments are now guaranteed by the Uganda Constitution as well as through arrangements with the World Bank.

The minimum capital investment for a foreigner is U.S. \$ 100,000 which qualifies one to procure an Investment licence and to stay and operate in the country for at least five years.

Investors are exempted from import duties and sales tax on plant, machinery and building materials and on household goods and cars for personal use if these are imported in the first year.

Those who invest U.S. \$ 300,000 are exempted from taxes for 3 years while those who put in U.S. \$ 500,000 are exempted for 5 years.

Uganda is referred to as the Pearl of Africa and the environment is congenial to those wishing to make a new life in that country. Current cost of living is high but the economy is showing signs of improvement. Electricity and water are in abundance and labour wages are cheaper compared to other African countries.

Investment opportunities and pertinent literature can be procured for about U.S. \$25 from the Uganda Investment Authority, P.O. Box 7418, Kampala. Fax no. 256-41-242903 and telephone 234105, Kampala. The Council Secretariat is also holding a copy which can be borrowed for reference.

Madagascar hosts Bilal Seminar

The Islamic Institute (Bilal Muslim Mission) of Madagascar organised an Inter-African Bilal Muslim Mission Seminar from 12th to 14th November, 1993 in Antananarivo, Madagascar.

The Seminar was held to coincide with the occasion of the 10th Anniversary of the Bilal Muslim Mission of Madagascar and was chaired by Alhaj Mohamed Dhirani of Dar es Salaam, the Ex-Chairman of the Africa Federation.

The theme subject of the Seminar was 'The Performances and experiences of the Bilal Muslim Missions in Africa (including Madagascar) in Tabligh and the need for periodical - 5 years - advance programme and planning in the light of the said experiences.'

The participants from outside Madagascar included Councillor Alhaj Ali Sheriff of Arusha, who represented the Chairman of the Africa Federation; Alhaj Muhsin Jaffer from the U.K. who is the Chairman of the Islamic Education Board of the World Federation; Alhaj Haider Khaki the Chairman of Bilal Muslim Mission, Tanzania and Alhaj Aliraza M. Nanji of Nairobi and Dr. Murtaza Rashid of Mombasa who represented the Bilal Muslim Mission of Kenya.

Some participants carried with them books and photographs relating to Tabligh in Africa and these were displayed at the Exhibition. Others also presented Papers in the Seminar.

Careerama in Antannarivo

Alhaj Ali H. Sheriff of Arusha, a member of the Education Board based in Moshi, undertook an impromptu programme of a Careerama while in Madagascar and returned back with an encouraging report for the Board to discuss.

Council delegation visits Kenya and Uganda

A Council delegation led by Chairman Alhaj Habibbhai Mulji and accompanied by Vice Chairman, Habib Virani, Honorary Assistant Secretary, Murtaza Nanji with Dares Salaam Jamaat President, Aliraza Rajani, made an official visit to Nairobi, Nakuru, Jinja and Kampala Jamaats in October this year.

On their way to Nairobi they stopped over in Arusha where Alhaj Ali Sheriff [Bwana Ali] joined them for their onward journey. When in Arusha they also visited a Shia Centre of Bilal Muslim Mission.

On arrival in Nairobi on Wednesday 6 October, 1993, the delegation immediately attended a dinner hosted by the Iranian Ambassador at his residence where they also met with Syed Murtadha of Madressa Rasul-e-Akram, Nairobi.

The following day the delegation visited the Madressatul Rasul-e-Akram through an invitation extended by Syed Murtadha. The Chairman, Alhaj Habib Mulji, praised the architectural design of the building which is now on the final stage of completion and lauded Syed

Murtadha for his tireless efforts in establishing the Madressa which offers secular and religious education.

After Magribain prayers, Ali Sheriff addressed senior students of the Madressa on the 'Contribution of Islam towards salvation of mankind'.

On the same evening a Setwel Board meeting was held at Alhaj Ramzanali Nanji's house under the Chairmanship of Ashikh Hussein Rashid and this session was also attended by the Chairman of the International Rehabilitation Board [IRB], Manzoor Kanani. A unanimous decision was made to revise, re-vitalise and strengthen the co-ordination between the Setwel Board and the I.R.B. with the primary objective of being alert for any future crisis facing the Community.

Further to a proposal by Setwel members from Arusha to purchase outright, a property presently occupied by Somalia families in Arusha, Chairman Alhaj Habib Mulji pledged 50% of the total cost involved [estimated at Sterling Pounds 80,000], if the World Federation can pay the balance. This property consists of eight flats, two shops and a godown.

On the following day, the delegation which now also included Ramzanali Nanji [a Council's Trustee in Nairobi], Ashiqhusein Rashid [Chairman of the Setwel Board] and Abbas Jaffer [Chairman of Mombasa Jamaat] visited Nakuru where they visited Madressa Rasul-e-Akram there. The Chairman of Nairobi Jamaat, Zulfikar Khimji joined the delegation here.

Travelling via Kisumu, the delegation arrived in Jinja, Uganda at night and met with Sheikh Ali Abubaker and Sheh Syed Sheriff Hassan who briefed them on the activities of the Ahlul Bait Islamic Foundation and the Madressa run by them in Jinja town.

The next day the delegation met with teachers and students of Jinja Ahlul Bait Islamic Centre and visited a 2 million dollar Madrassah, school and orphanage complex at Mayuge-Iganga built and financed by Shia brothers from Kuwait.

During their 3 days in Kampala the visiting delegation remained fully engaged with a hectic schedule that included inspection of a Mosque Complex, a school, 33 properties belonging to former

[continued on page 6]

CENSTA Delegates in Madagascar

The CENSTA Chairman, Alhaj Asghar Bharwani and member, Alhaj Mohamed P. Jessa visited Madagascar in November, 1993 to follow up on the Census and Statistical figures there.

While there, they also participated in the opening of the Inter African Bilal Muslim Mission Seminar.



The Visiting delegation pictured at the Kampala Fairview Hotel.

AROUND AFRICA

PROFESSIONAL COMMUNITY DIRECTORY TO BE PUBLISHED

The World Ahlul Bayt Islamic League [WABIL] is considering to establish an International Shia Organisation of Professionals.

The Secretariat has commended the idea and offered to provide names of professionals in Africa in the form of a Directory with an expectation that this will form part of the World Shia Directory of Professionals.

It is clear that the existence and use of the Directory Worldwide will be helpful to those listed - - in opportunities of recruitment, assignments, representation, partnership formation and other business and investment opportunities abroad. It is expected to induce establishment of contacts to further the professional career of our brothers.

New Mosque Complex for Nairobi

The Nairobi Jamaat is planning to build a Mosque, Imambara, Madrassah, Nursery School and a Musafirkhana on a seven acre plot in the prestigious Lavington area of Nairobi adjacent to the ultra modern Sports complex which has been built on the same plot.

The proposed cost of the project is US \$ 1.3 million and a few generous members have already pledged US \$ 600,000 to this effect. A balance of US \$ 700,000 is still required and members from other Jamaats are called upon to pledge their assistance which Allah [S.W.T.] shall reward bountifully.

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.....Delegation visits Kenya and Uganda

.....[from page 5]

members and to Blocks of residential Flats belonging to Kampala Jamaat and the Africa Federation, all of which have now been returned back by the Government. The properties being returned are in a poor state and it was resolved to rehabilitate these piecemeal according to funds available.

The Kampala Jamaat consists of 20 families totalling 80 persons. Currently the Jamaat does not have a resident Alim and the Secretariat is expected to send one soon after receiving an official request.

During the delegation's visit it was agreed that Imambadas re-possessed in areas where no Jamaats exist would be called 'Shia Centres' with a Sheikh being despatched from Kampala to commence tabligh activities there.

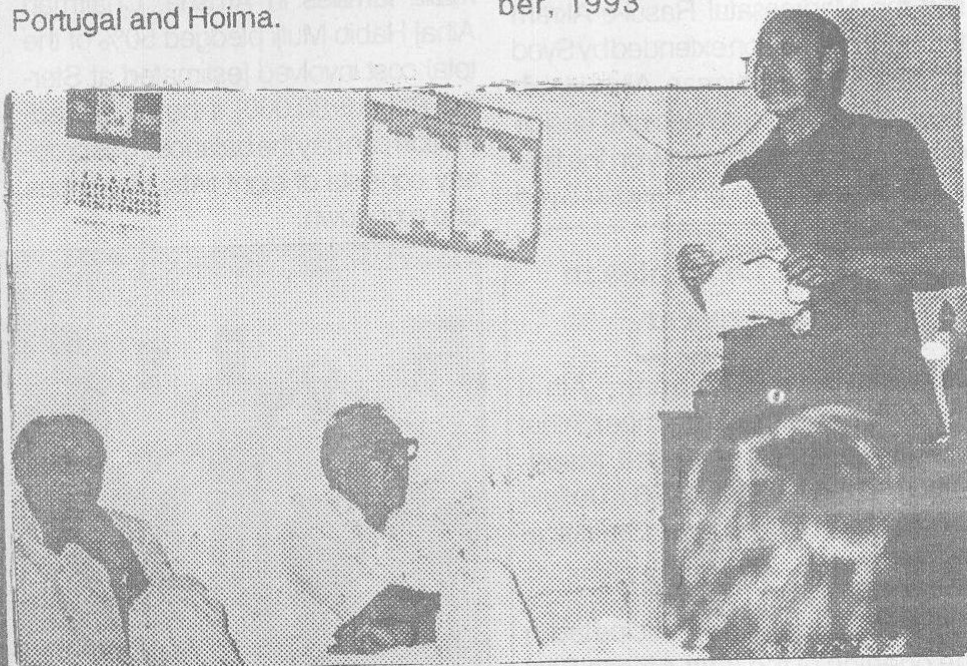
Imambadas are expected to be soon re-possessed at Mbale, Ngora, Soroti, Kabira Maida, Aruwa, Fort Portugal and Hoima.

On their way back to Nairobi, the delegation visited the Jamaat in Nakuru, Kenya and also inspected a plot acquired there, through assistance of the Supreme Council, for building a Mosque, Imambarah and Madrassah.

In Nairobi the delegation visited the Lavington Project where the Jaffrey Sports Complex is almost ready and also saw the remaining portion of the plot on which a Mosque Complex is planned.

As in other Jamaats, the Chairman Alhaj Habib Mulji, addressed members of the Jamaat [in Nairobi, only male members were addressed]. He then visited the clinic, audio/video library and inspected the Madrassah in session.

The visiting delegation returned to Dar es Salaam on 14 October, 1993



The Chairman, Alhaj Habib Mulji addressing Kampala Jamaat at the Kabrastan Mosque.

Mulla Asgher visits Dar es Salaam

The President of the World Federation of Khoja Shia Ithnaasheri Muslim Communities, Al-Haj Mulla Asgherali M. M. Jaffer, on his recent private visit to Kenya, extended his visit to cover Dar-es-salaam at the invitation of the Chairman of Dar-es-salaam Jamaat, Alhaj Aliraza Rajani. He arrived on Tuesday, 19 October 1993 and on arrival immediately attended a Session with Africa Federation officials wherein the situation of the Somalia community was discussed along with the part the World Federation may be called upon to play to assist the community.

During his 3 day visit, the President paid visits to various important institutions which are run under the auspices of the Dar-es-salaam Jamaat. Among the institutions visited were the Al-Muntazir Islamic Seminary (Secondary School), Al-Muntazir Junior School (primary) and the Ebrahim Haji Charitable Hospital. The Ebrahim Haji hospital was until recently just a dispensary which has been turned into a fully fledged Hospital with modern equipments and is amongst the commendable projects undertaken

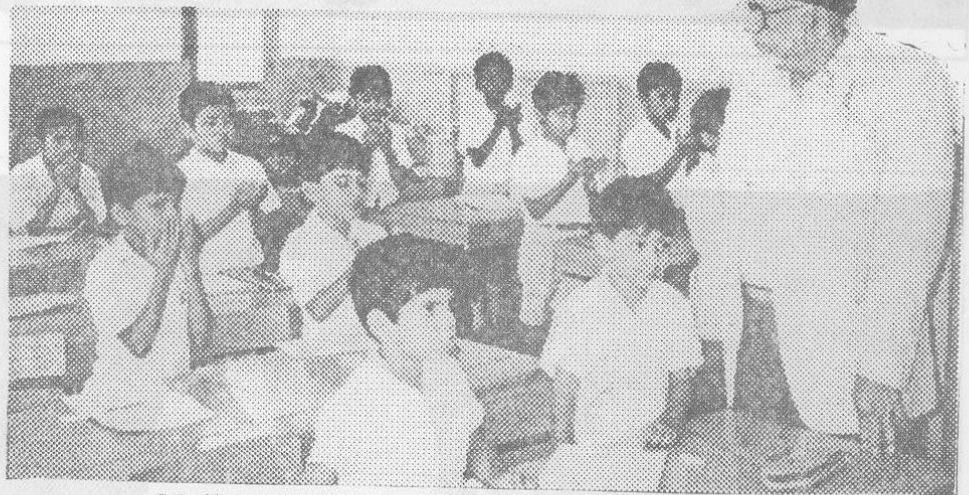
by the Dar es Salaam Jamaat.

The President was well impressed by the Ocean Road (Msimbazi Creek) land reclamation programme, which is earmarked for the extension of the Al-Muntazir Islamic Seminary and commended the Dares Salaam Jamaat for a job well done.

Apart from his other engagements, Mulla Saheb also took time to recite two majlises one of which was on the wiladat of Janabe Zainab[A.S.]. A session of Question and Answers was also held at the Imambara on where Mulla Saheb spoke on the recent visit of a delegation from the

World Federation to various poverty stricken districts of India. The World Federation has been trying to uplift living standards and education in the poverty stricken districts of Cutch and Gujarat in India and has initiated and completed a number of housing projects including the construction of students boarding houses.

In Mulla's words "miracles cannot be achieved but with dedication and foresight and support of Community members world-wide, many of our Shia brothers and sisters can be rescued from their pathetic living conditions."



Mulla at the Al-Muntazir School in Dar es Salaam

Sheikh Abdillahi in Arusha

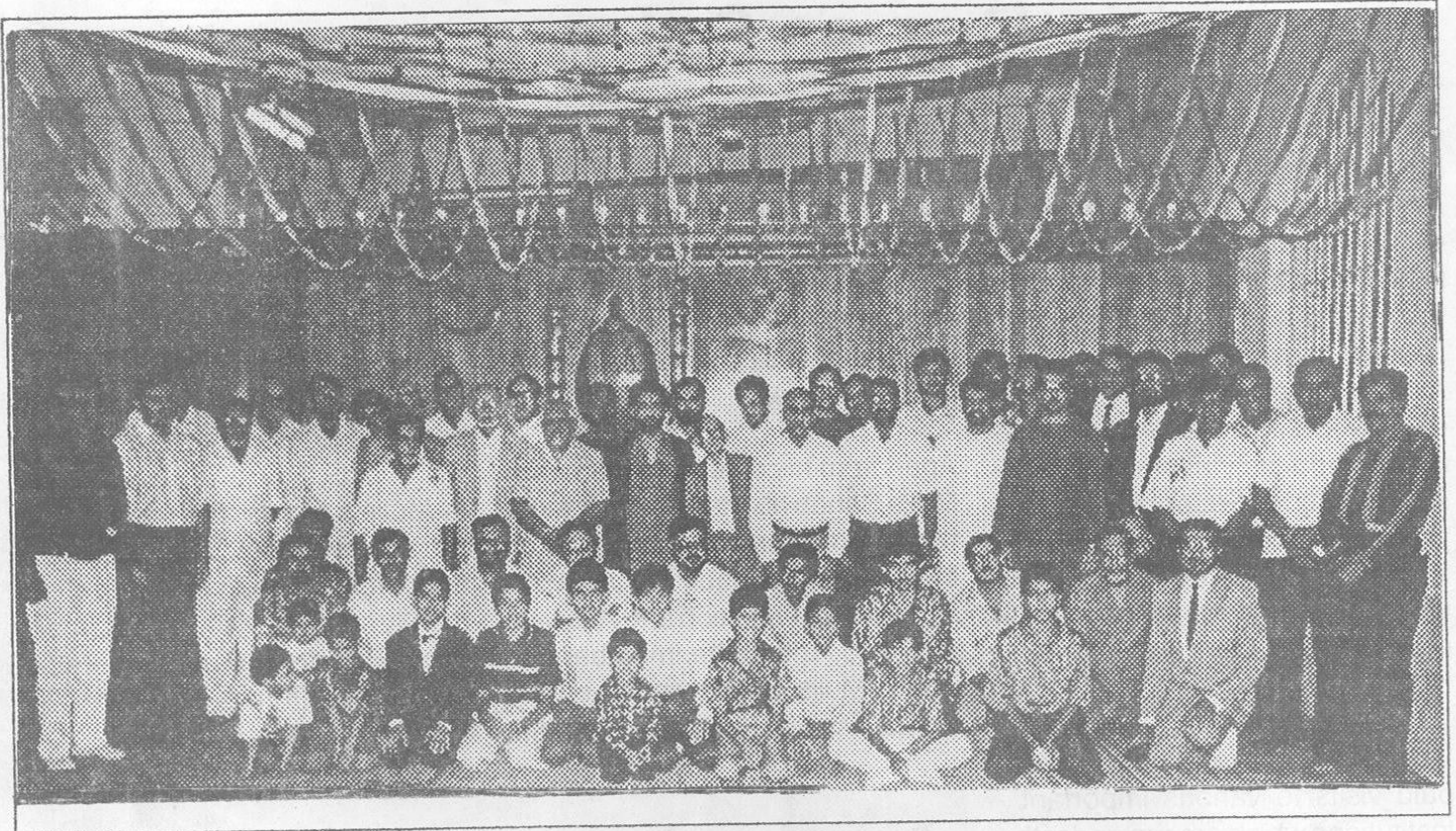
The renowned preacher, Sheikh Abdillahi Nassir of Mombasa pictured addressing the Arusha Jamaat which invited him to address the Husain Day gathering there.

Sheikh Abdillahi is well known to the Community for his Islamic lectures which are delivered with a practical approach. The Secretariat now has some of his video cassettes and members are encouraged to view them for further Islamic enlightenment.

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Mwanza Jamaat A recent picture



A presentation was made early this year by the Chairman of the Africa Federation to Alhaj Habib Mulji to Alhaj Bashir M.S. Versi and Alhaj Husseinali K.H. Rajani in appreciation for their outstanding work for the Jamaat in the past 20 years. Also present was the President of Dar es Salaam Jamaat, Aliraza Rajani.

New Committee for Bilal Muslim Mission of Tanzania



The Bilal Muslim Mission of Tanzania now has a new organising committee comprising of Alhaj Haiderali Khaki [Chairman], Alhaj Pyaralibhai Shivji [Hon. Secretary] and Alhaj Mohamed Lalji [Treasurer]. The previous Chairman, Alhaj Fidahussein Hameer, who has been associated with the Mission since it was founded decided to give up the Chairmanship position because of advanced age but will continue to serve as a committee member. Others are: Seyyed Saeed Akhtar Rizvi [Chief Missionary], Murtaza Jivraj, Mohamed Dhirani, Mushtaq Fazal, Amir Lakha [all Members] and Mohamed Khalfan [Liaison Rep. - Supreme Council].

Haideralibhai also deals in property development whilst his Kitmeer Trading Company handles import and export business.

He has been an enthusiastic supporter of the Bilal Muslim Mission of Tanzania and insha'allah, under his leadership, the Mission will continue to grow and consolidate its achievements.



Moh'd Lalji

The new Honorary Treasurer, Alhaj Mohamed G. Lalji was born in 1944 and completed his Cambridge School Certificate in 1962. He is registered by the Tanzania National Board of Accountants and Auditors as an Approved Accountant.

From 1968 he worked in responsible positions as a Cost Accountant, Financial Accountant and finally Chief Accountant until 1987 when he became a Partner in a Consultancy and Accounting services firm.



Haider Khaki

The new Chairman, Alhaj Haiderali Fidahussein Kaki was born in Lindi in 1949. He completed his secondary education there and worked for two years with an Advocates company after which he started his own business in 1970.

He shifted to Dar es Salaam in 1979 and with his brothers he gradually established several enterprises under the holding company, Al-Hakim Traders Limited. The Sea Express Company which provides marine boat passenger services between Zanzibar, Pemba and Dar es Salaam is their most prominent venture.



Pyarali Shivji

The new Honorary Secretary, Alhaj Pyarali M. Shivji was born in Lindi in 1939 and completed his primary and secondary education there.

He then joined the family business in Newala and served as Hon. Secretary of Newala Jamaat during his stay there. He shifted to Dar es Salaam in 1970 and went straight into business. He is the Director of Anuzu Gunny Bags Supplies, Safari Inn Limited and Anuzu Traders Limited.

Before his current appointment, he was the Hon. Secretary of the Matrimonial Board of Dar es Salaam. He is married and a father of two sons and a daughter.

Karim is International Referee

We have a report from the Mwanza Jamaat Sports Committee that a member of their Jamaat, Zulfikar Hussein Karim [31] is now the only International Basketball Referee in Tanzania.

Karim was the Sportsman of the Year in 1986 when he played for the Tanzania National team several times. He has attended three Referee Clinics in Nairobi, Lagos and Cairo and has also attended the Seoul Olympics [1988], Barcelona Olympics [1992], All Africa Games in Nairobi [1987] and in Cairo [1991].

He has officiated games in Seychelles, Addis Ababa, Cairo and Nairobi and now vies to officiate major games at Olympic or World Basketball Cup level.

They Visited....

The Council Secretariat recently received guests from the U.K. and Karachi. These included Alhaj Muhsin Jaffer, the Chairman of the Islamic Education Board of the World Federation and a delegation from the Zainabiya Trust and Mehfile Murtaza of Karachi.

Alhaj Muhsin Jaffer had a meeting with the office-bearers of the Africa Federation and co-ordination in religious issues was discussed. The Karachi delegation comprised of the Chairman, Alhaj Anver Rajpar, Alhaj Huseinali Alibhai and Alhaj Sheni Haji.

Mehfil-e-Murtaza Elections

The Annual General Meeting of Mehfil-e-Murtaza was held on 9 September, 1993 and the following office bearers were elected for a term of two years:

Anwarali M. Rajpar	President
Ibrahim Hasanali	Vice President
Ali raza T. Lakhani	Hon. Secretary
Muslim Hasanali	Treasurer
Iqbal Khaku	Mukhi
Roshan Ali Mooraj	Kamadia
Husain M. Alibhai	Member
Mohammad Jafar	Member
Hasan A. Husain	Member
Mehboob Datardina	Member

London Elections

The Annual General Meeting of the K.S.I. Muslim Communities of London was held on 25 September 1993 with the following Members being elected to the Executive Committee for a term of two years:

Ahmed Dungersi	President
Mohamed Hassan	Vice President
Murtaza Dhalla	Hon. Secretary
Aqeel Ladak	Asst. Secretary
Moh'dali Dharamsi	Hon. Treasurer
Abdul Nur Mohamed	Asst. Treasurer
Murtaza Dato	Member
Zulfikar Hamir	Member
Munir Bharwani	Member
Moh'd Hussein Manek	Member
Anver Jagani	Member
Maqbul Rahim	Member

JIBA Conference in Karachi

The 4th Jaffery International Business Association [JIBA] Conference will be held at the Sheraton Hotel in Karachi from 30 to 31 December, 1993.

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It's the year of the Qur'an

The Islamic Education Board of the World Federation has designated the Year 1414 A.H. as QUR'AN AWARENESS YEAR.

All Madressas have been requested to encourage students to memorize the 30th Sipara of the Holy Qur'an (from Sura 78 to 114) by the end of Rajab, 1414 A.H. The Madressas have been called upon to liaise with the Islamic Education Board to organise examinations during Sha'bar, 1414. The Islamic Education Board will pay Pounds One Hundred each to every student (boy or girl) of the Madressa who successfully memorises the whole 30th Sipara.

Prizes will also be given to students who memorise more than fifteen Suras of the 30th Sipara. All other students who participate in the Competition will be given Consolation Prize.

The World Federation has published a book 'Subhanallah - The wonders of creation in the Holy Qur'an' which portrays those parts of the Qur'an which deals with the wonders of creation. Madressas have been advised to use it for teaching the 11-16 year age group.

The I.E.B. also proposes to hold an Exhibition of Translations of Holy Qur'an in different languages at a suitable date in London and exhibits can be sent to other places if such Exhibitions are held there.

To this effect the World Federation is seeking for as many translations as possible, particularly in African languages.

The Chairman of the I.E.B., Alhaj Muhsin Jaffer visited Dar-es-Salaam and Mombasa in November, 1993 to follow up this issue.

Zainabiya Child Sponsorship Scheme uplifts Education

The World Federation of Khoja Shia Ithna-Asheri Muslim Communities, London is currently helping 7283 students in their education. Of these 2958 are non Sadats and 4325 are Sadats. The Sadat students are being educated from the Sehme Sadat fund.

To uplift the standard of education in India, some of the steps taken by the Federation are:

- Building of own schools - One in Alipur, South India will be ready by December 1993 at a cost of Sterling Pounds 20,000 and another one in Avalkonda, near Hyderabad will also be ready at the same time with a similar cost. Extension work to St. Meesum School in Hyderabad will also be ready soon.

- Extension work to Madressa Islamic Khujwa in Bihar has commenced.

- Coaching classes have commenced in some villages.

- Educational Seminars and weekend camps are organised every year to coincide with the Wiladat of Janabe-Zainab A.S.

- A Zainabiya Health Centre has been established in Khujwa, Bihar to look after the health of our children and others too.

Financial statements and reports are sent by the World Federation to all sponsors every year.

Indian Appeal for Funds

The Khoja Shia Ithna-asheri Jamaat of Raipur, Madhya Pradesh, India at the address of Baijnathpara, Raipur [M.P.], code 492001, is a new Jamaat of 40 families with 200 members.

Raipur has a total Shia population of 900 people consisting of Khojas, Sadats, Momeens and Iranians some of whom stay in Durg town about 24m. from Raipur. The Khoja families there are originally from Kutch and Gujarat

The Jamaat has built a three-storied building to accommodate a Mosque, Imambara and Madressa at a cost of Rupees 12 Lacks. Despite vigorous collection of donations and other contributions, the Jamaat has incurred a deficit of Rs. 4 Lacks.

The Jamaat also has a building donated to it and one more purchased previously for massive alteration to make them suitable for letting so as to create regular income for the Jamaat. The total cost is Rs. 11 lacks.

The Jamaat being unable to raise more funds locally has made an appeal to the Khoja community world-wide for assistance.

Arson at Swedish Mosque -- Community receives Government Support

In August, 1993 the Trollhattan Mosque was razed down and totally destructed through arson. The incident was received with shock and grief and sympathies were sent from all over the world.

The local authorities have given full support to the plight of the Community and until the Mosque is rebuilt, arrangements have been made for a substitute place to carry out religious and social activities. This place is located only 200 metres from the Mosque.

Three suspects were arrested and it appears that they were associated with an organisation hostile to foreigners.

A project group has been set up to implement restoration. This group will also work on the alteration and extension of the Mosque which was planned earlier. The group will be led by Salim Govani and includes Anver Alladin, the President of the Jamaat, Munaverali Hirani, Asgherali Rajpar and Mustafa Rehmtulla.

Executive Council of World Federation Meets

The seventh Executive Council of the World Federation met in Stockholm on 18 September, 1993.

Verses from the Holy Qur'an were recited by Haji Ramzanali Sumar to officially open the session after which the President of the World Federation, Alhaj Asgharali M. Jaffer delivered the opening speech.

He spoke at some length on the desecration of the Mosque at Sweden and expressed hope that it would be rebuilt fast. He congratulated momineen of Wessex [England] and Mersta [Sweden] for having successfully completed their religious projects.

Briefing the Council on his visit to Pakistan, he described the plight

of momineen there but said that the World Federation with the co-operation of generous donors would attend to their needs soon.

He said that through the Zainabiya Child Sponsorship Scheme, two new schools have been constructed in India and he subsequently gave a detailed report on how the World Federation spends Khums money citing projects and cases where money was given from Sehme Imam [A.S.] and Sehme Sadat.

He also gave an update on the housing project in India and called for more members to accompany him on his next visit there.

The Vice President, Haji Manzoor Kanani presented a report on Somalia relief whilst the Hon. Treasurer, Ahmed Daya presented Accounts from April to July, 1993.

Accounts and Medical reports, tabligh updates and a concise report on the Zainabiya Child Sponsorship Scheme were then subsequently presented.

Overseas readers

If you are residing overseas and would like to read the Samachar regularly simply send us a payment of US \$10 for 4 issues with your address and a copy will be mailed to you regularly.

Editor.

Toronto members move into new Housing Complex

Residents of a newly built housing Complex in the Richmond Hill area of Toronto began moving in from September, 1993. The homes have been built under a special Government scheme through which different communities have been offered subsidised housing.

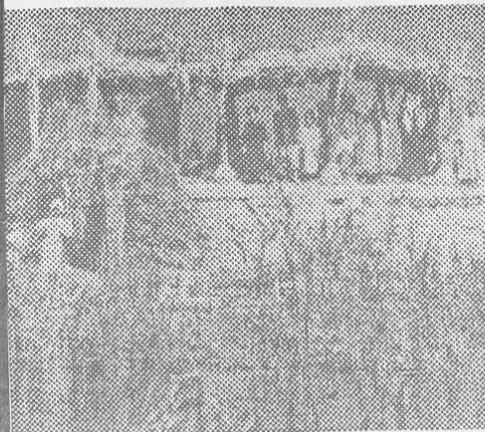
The administration and running of the Complex is being handled by the Ja'fari Islamic Housing Corporation [JIHC] in conjunction with the Ontario Ministry of Housing and the Federal Canada Mortgage and Housing Corporation.

The subsidised and non-profit residences include some fair-market rent units. There are a total of 170 units and a tenants' Community Centre is used for Salaat, Majalis and social gatherings. The Government has stipulated that at least 10% of the accommodation under this housing scheme, should be provided to other communities.

The board of directors of the JIHC include Chairman, Sajjad Ebrahim,

Dr. Hyderali Fazal, Gulamabbas Sajan, Murtaza Alibhai, Hassanali Bhimji and Raza Sumar.

Meanwhile the Toronto Jamaat has embarked on a major \$5.5 million project which involves the acquisition of 22.5 acres of usable land to house a proposed Islamic school, Islamic Day Care Centre, Madrasah, Administrative offices, senior citizens area, a youth club, Guidance counselling, Musafirkhana, Recreation Centre, library, sports grounds and a large parking area.



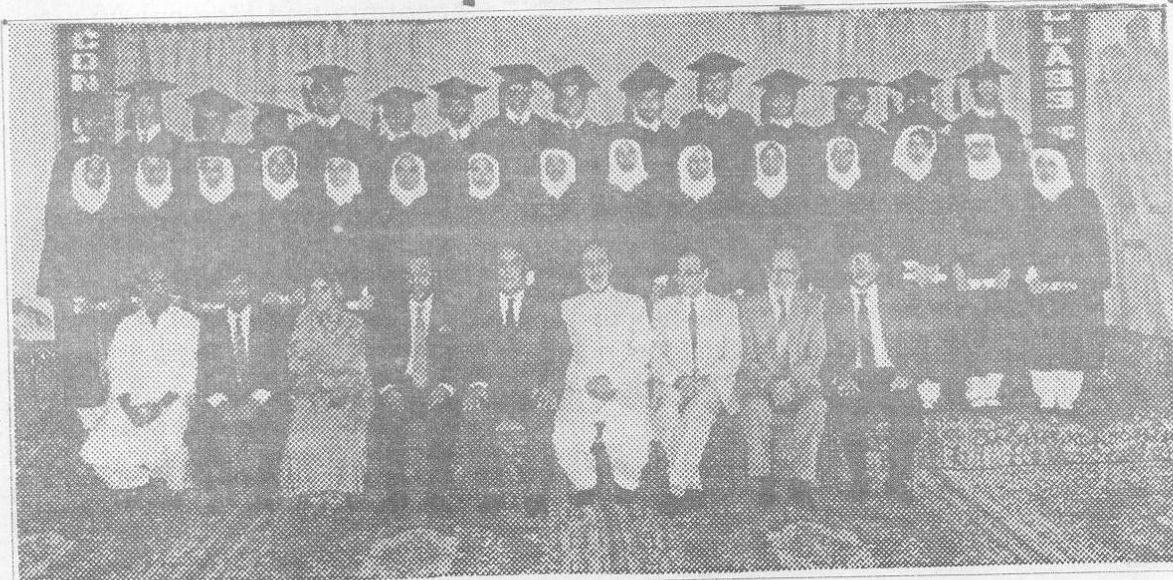
Marsh arabs under siege

Plight of Iraqi Marsh Arabs continues

Recent video tapes and television documentaries now provide clear evidence how the Iraqi regime is using chemical weapons and other cruel measures against the marsh inhabitants.

The plight of the inhabitants is terrible with many not having even water to drink. Many have died and recently released video tapes clearly show Iraqi army commanders making ruthless pledges to eliminate them.

The marshlands, known as the Biblical Garden of Eden, have undergone constant shelling and burning since the reprisal of the Iraqi uprising in March, 1991 after the Gulf War. Satellite photographs show the extent of the damage inflicted on the historic wetlands where the Tigris and Euphrates rivers meet, now being turned into a desert. Rivers and tributaries have been closed by the building of dykes and by draining the marshes through a huge canal which is now referred to as the 'Saddam river'.



The Convocation of 1993 Metric students of Al Murtaza School, Karachi pictured on 25 September, 1993 with Shainey Haji [Chairman], Mustafa Gokal [Chief Guest] and Anver Rajpar [Vice Chairman].

OBITUARIES

**INNA
LILLAH WA
INNA ILAIHI
RAJEUN**

MARHUM HAJI ROSHANALI NAZERALI MERALI DEWJI

The death of Haji Roshanali Nazerali Merali Dewji in Vancouver, Canada has deprived the Community of a sincere and dedicated worker.

Marhum Haji Roshanali will be remembered for his exemplary services to various bodies of our Khoja Shia Ithna-Asheri Community. He was the pioneer and one of the founders of Shia Muslim Community of British Columbia. He served the Vancouver Jamaat for more than a decade in various capacities, including the Presidency. He was also an Executive Councillor of both NASIMCO and the World Federation, on whose behalf he maintained close contact with Vancouver, Edmonton and Calgary Jamaats.

Many Hujjaj will recall his services during Hajj. For a number of years, he made a point to perform Hajj, together with other volunteers from Vancouver, particularly to serve other Hujjaj.

Born in 1934, Marhum Roshanali is survived by a large family including a son, two daughters and several grandchildren.

Marhum Roshanali once lived in Dar-es-Salaam and was an ardent supporter of the Africa Federation. May Almighty Allah [S.W.T.] rest his soul in eternal peace. Amen.

AYATULLAH SABZEWARI



The late Ayatullah al-Ozema as-Sayyid' Abdul A'la al-Musawi as-

MAULANA SYED SIBTE MOHAMED ABDI

The death of Maulana Syed Sibte Mohamed Abdi occurred on 27 September, 1993 in India. He was 59 years old.

A few months ago he had been in Tanzania but was invalidated because of acute diabetes despite of concerted efforts by the Africa Federation to treat him in Dar es Salaam.

On recommendations from the Ebrahim Haji Hospital, the Secretariat assisted the deceased to travel to India for treatment along with his family.

Maulana was associated with the Africa Federation since 1970 when he was first posted at Tanga. He then served almost all Jamaats in East Africa with his last posting being at Songea.

He was an Alim of good calibre and had a cordial association with the Africa Federation. He is survived by his wife, five sons and four daughters and we pray to Allah [S.W.T.] to rest the soul of the deceased in eternal peace. Amen.

Sabzewari died at the age of 82 at Najaf, Iraq in August this year.

He was a contemporary of the late Ayatullah al-Khui and was one of the Mujtahidin whom many mu'mineen did the Taqleed of.

The Iraqi Government however banned any funeral procession and only a few family members and close friends were present for his burial at the al-Huweish Mosque where he had led prayers for over 35 years.

Apprehensive of the emergence of another Marja'-e-Taqleed after the late Ayatullah al-Khui, the Iraqi regime prevented people from visiting him and the few visitors allowed were often shadowed with spies.

Sayyid al-Sabzevari was born 21 December, 1910 at Sabzevar, Iran and on completion of his school education at Mashhad he moved to Najaf to commence advanced studies at the 1000 year old Hawza al-'Illmiyya, the international academy for all branches of Islamic learning, where he eventually taught.

He was a prolific writer. He wrote an encyclopaedic work on Islamic jurisprudence [fiqh], an important study on the principles of fiqh, composed annotations on the works of several other jurists and wrote a valuable commentary on the Qur'an [of which 11 volumes have so far been published].

He was a man of considerable spirituality and of an ascetic disposition which was reflected in the simple way he dressed. He preferred working silently in the way of Allah [S.W.T.] but his knowledge and erudition spread to all the Shia world.

May Allah [S.W.T.] rest the soul of the deceased in eternal peace. Amen.

COVER OBITUARY

[from Cover page]

The late Ayatullah Gulpaygani was the Marja-e-Taqlid for most of the Shias after the death last year of Ayatullah Abul Kaseem al-Khui.

The Laye Ayatullah Gulpygani was born on 8 Zilkad 1316 A.H. [circ. 1899 C.E.] in the province of Gulpaygan in Iran. His father, Sayid Mohamed Baqiral-Musawi who was a very pious and God-fearing person had prayed to Allah [S.W.T.] in the mausoleum of Imam Ali Raza [A.S.] at Mashhad for a son when aged 64 and his wish was granted and the son was accordingly named Mohammad Raza.

The Late Ayatullah lost his mother when he was only three years old and his father died 6 years later. The early loss of his parents did not however affect his zeal for religion and education.

He completed his earlier training in Gulpaygan and then travelled to Khonsar for higher studies. At the age of 16, he went to Arak to join the Seminary headed by late Ayatullah Sheikh Abdul Karim Haeri and remained under his tutelage until 1340 A.H. when Sheikh Haeri was invited to Qum by the contemporary Ulama so that the Hawzah there could be revived. Ayatullah Haeri asked the late Ayatullah Gulpaygani to join him at the Hawzah at Qum and thus began his association with the Holy city of Qum which continued for 74 years till the last day of his life.

Among his prominent teachers were Shaykh Abdul Karim Haeri [Arak and Qum], Mirza Mohammad Husain Na'ini [Najaf], Sheikh Muhammad Husayn Isfahani, Shaykh Zia Iraqi [Najaf] and Syed Abul Hasan Isfahani [Najaf]. Also among his teachers were Sayid Mohammad Hasan Khonsari, Mirza Mohammad Baqir Gulpaygani, Mulla Mohammad Taqi and Shaykh

Federation Samachar

Mohammad Raza Masjidshahi.

In a very short span of time, Ayatullah Gulpaygani became renowned for his profound knowledge and piety. By the time Ayatullah Syed Husain Burujardi succeeded Ayatullah Haeri as the head of the Hawzah in Qum, Ayatullah Gulpaygani had already been acknowledged as one of the Maraje' of Taqlid [whose rulings people followed]. His Risala was first published in those early days.

Ayatullah Gulpaygani became a central figure in the Hawzah of Qum after the death of Ayatullah Burujardi and along with other Maraje' of Taqlid he played a prominent role in guiding the Iranian masses to bring about the Islamic Revolution in Iran.

He has more than 30 books to his credit mainly on Islamic Jurisprudence [Fiqh] and its Principles [Usool]. Some of these extend to more than 10 volumes. His works include:

■ IFADHATUL AWAID which is an illuminating work on Usool-e-Fiqh, in which he has recorded with his own annotations the lectures of his great tutor, Ayatullah Sheikh Abdul Karim Haeri;

■ Marginal notes and comments on Al Urwatul Wuthqa [Fiqh];

■ Notes on refutation of those who believe in TAHREEF in the Holy Qur'an;

■ More than nine books on Fiqh ISTIDLALI dealing with various subjects.

The Late Ayatullah Gulpaygani was very far-sighted and progressive minded and this is well depicted from some of the important institutions which he had established. These included:

■ The Islamic Universal Association

established in London in the 1970s which was one of the earliest if not the first Shi'a Centre in the U.K.;

■ The Gulpaygani Hospital in Qum which is a very big charitable hospital equipped with modern-day equipments and served by competent doctors;

■ The Madresah Gulpaygani in Qum which is a spacious Institute for the teaching of Higher level Religious studies;

■ The Darul-Qur'an Al-karim which is situated in the compound of the above Madresah. This houses a priceless museum of the Holy Qur'an, publishes a prestigious magazine on Qur'anic subjects and also looks after the publication and distribution of the late Ayatullah Gulpaygani's books;

■ The Markaz Mu'jam al-Masa'il Al-fiqhiyah is also situated in the same compound and here more than 500 Islamic reference books have been programmed on computers. Here one can find out within minutes any required quotations and references from all important books of traditions and fiqh. The books belong to Shi'a, Zaidiya, Hanafi, Shafi'i, Maliki and Hanbali sects. This facility is highly appreciated by those 'ulama, authors and research scholars who previously spent many hours and days in search of references.

Moreover he had also established many welfare and religious institutions in Iran, Pakistan, India and other countries. These included orphanages, dispensaries, madrasas and boarding houses.

We offer our condolences to the family of the deceased and may Allah [S.W.T.] rest the soul of the deceased in eternal peace. Amen.

Some Religious Edicts of Ayatullah Seestani

We present some of the religious Edicts of Ayatullah Seestani for the benefit of our Muqallideen. We will continue to regularly feature a page on his epistles [Resalah] in our forthcoming issues.

Editor

TAQLEED OF NEW MARJA

One attaining bulugh is not allowed to begin the taqleed of a deceased Mujtahid but if one is doing the taqleed of a living Mujtahid and he dies, Ayatullah Seestani allows one to continue on that taqleed only on those masa'el

which one has been practising during the lifetime of the late Mujtahid OR had learnt in that time with the intention of putting it into practice.

But if one has acted even once, in that mas'alah, on the fatwa of the living Mujtahid, one cannot go back to practising the late Mujtahid's fatwa.

In new matters, one must act on the rulings of the new Mujtahid. [It is Ihtiyat-e-mustahab to refer in all matters to the living Mujtahid's fatwa].

Other masa'el of Ayatullah Seestani include:

1] Congregational Prayer: If a person is rendered detached from the rest of the congregation by way of his prayer coming to end being a shortened one, the prayer of those who are standing [on his both sides or behind him] will be deemed as an individual prayer, unless he rejoins the congregation without separation.

2] Qibla: If a person does not possess any means to locate the direction of the QIBLA, or in spite of his efforts he cannot form an idea about it's location, he should act on his instinct and say his prayer facing any side. However, the recommended precaution is that if he has sufficient time at his disposal, he should offer the same prayers four times, facing every one of the four directions once.

3] Reciting prayers loudly or in a Whisper: If a person forgets to recite a sura in a prayer loudly or in a whisper

as the situation demands, then remembered but did not rectify the error, whether the remembering took place during the recitation or after it, he should carry on with his prayer without paying attention. Ignorance of the ruling regarding recitation is treated in the same way as forgetfulness.

4] Purifying things contaminated with urine: Clothes or the body contaminated with urine can be rendered pure by washing once with running water. Otherwise washing them twice is a must. Washing with little water will do, provided that wringing and rubbing is applied.

5] Zakat to sinners: He who is a regular sinner must not spend zakat, and it should not be given to a sinner as it will be helping him in his sin. It is also precautionary not to be given to those who do not pray or to those who drink alcohol.

6] Trading in alcohol: It is forbidden to trade in wine and other alcoholic drinks, dead meat, dogs [except hunting dogs] or pigs. There is no difference in the judgement whether to buy, sell, rent or to give as a dowry or as compensation.

7] Gambling and betting: Playing with gambling equipment and games such as chess, backgammon, dominoes and all other things for gambling is forbidden. It is also forbidden to take or to place bets.

Other kinds of bets which do not involve such equipment, including games, are forbidden if money is involved. Otherwise, if no betting is involved these are probably allowed.

WE MOURNED...

The Jamaats in Africa went into the traditional deep mourning over the demise of the Grand Ayatullah Seyyed Mohamed Redha Gulpaygani as soon as the news of his passing away was confirmed in a circular issued by the Chairman of the Federation, Alhaj Habib Muji.

Almost all Jamaats in Africa were informed of the news promptly by telephone or fax and almost all members of the Community closed their business on Saturday, 11 December, 1993 whilst sports activities were suspended for three days.

Qur'ankhani and Majalis were also organised for three days and a 40 day recitation of Sura-e-Yasin was commenced in the mosque.

The Dar es Salaam Jamaat published a profile of and tribute to the Late Marja with his photograph in the Tanzanian English and Kiswahili media and also waived consultation fees at its public charitable dispensary during the three days mourning period.

Federation Samachar



Ayatullah Seestani with Late Ayatullah Khoei

Democracy, Language and Marja

We as a community have a right to be proud over our durable unity and to congratulate ourselves for it. And this means that we have also the obligation to thank Allah [S.W.T.] for this blessing because not many communities are that fortunate.

Unity is a blessing because it makes possible for Jamaats to function and Jamaats then find it possible to organise our religious activities and education. In short, unity makes it possible for us to practise our religion in congregations and to secure our safety in Akherat.

However in addition to thanking God for this blessing, we have a duty to think over and appreciate those factors or conditions which have made it possible for us to produce such a strong unity by the Grace of God.

These factors are many but we can identify the following as very important:

DEMOCRACY

We run our Jamaats strictly according to our constitution and the constitution provides democratic principles. Neither can a Chairman become a dictator nor can a wealthy member influence Jamaat's decisions whilst those preaching are not permitted to use a mimber [pulpit] to interfere with the management affairs of the Jamaat.

COMMON LANGUAGE

We all speak and understand Gujarati. Were we a community with some knowing only English and some only Kiswahili and the rest

Federation Samachar

- perhaps the old people knowing only Gujarati, we would be having three rival blocks if not three separate Jamaats.

TAQLEED OF ONE COMMON MARJA

If the community had been divided by taqleed of different Maraje, sections of the community would have been observing different dates of Wafaat, different fatwas on sighting of the moon for important nights like that for Eid and there would be different interpretations of applicable religious laws for namaz-e-Jum'a, Haj ceremonies, divorce and this would see our community being disintegrated into 'Wallas' like, for instance, 'Khoiwalla', 'Gulpayganiwalla' and 'Sheestaniwalla'.

CENTRALISED KHUMS COLLECTION IN THE FEDERATIONS

The community has the tradition that it is the Chairman of our organisations like the World Federation, the Africa Federation, NASIMCO and others who apply for Ijaza by virtue of their elective post and the Marja is only too

pleased to give such term-restricted Ijazas though in personal names but these are to be surrendered when there is a change in leadership.

This means that the administration of khums and accountability by tradition and practise lie also within the community.

CENTRALISED WAQF

Waqf properties are held and new Waqf properties are vested by Waqif [dedicators] in Jamaats' trustees instead of these being held in the hands of individuals as private Waqf for the sake of glory and influence. This is khuloos - sincerity for God's sake.

But then we should appreciate also that these factors which bind the community so closely together have their origin. The origin is the trust and loyalty created in the community by the leaders through their sustained demonstration, by deed and behaviour, of wisdom and taqwa, especially in this era of regional federations. Self-interest, self-glorification, ego and arrogance have no place in wisdom and taqwa.

Let us pray to Allah [S.W.T.] that we are all granted tawfik and guidance so that every one of us plays his or her part in ensuring that all these traditions survive for the sake of unity which is so pleasing to Him and His Prophet.

Condolence Message from the Africa Federation

The Family of the Late Ayatullah Al-Ozema Seyyed Muhammad Redha Al-Musawi Gulpaygani, QUM, IRAN.

Salamun Alaikum,

INNA LILLAHI WA INNA ILAHI RAAJIUN

The entire Shia Community in Africa is profoundly grieved by the demise of Ayatullah Al-Ozema Seyyed Muhammad Redha Al-Musawi Gulpaygani.

The Community offers prayers for the Marja and condolence to your family and other Ulem-e-din. May Allah [S.W.T.] place him in high rank for his guidance and services to the Shia World.

**HABIB MULJI
CHAIRMAN**

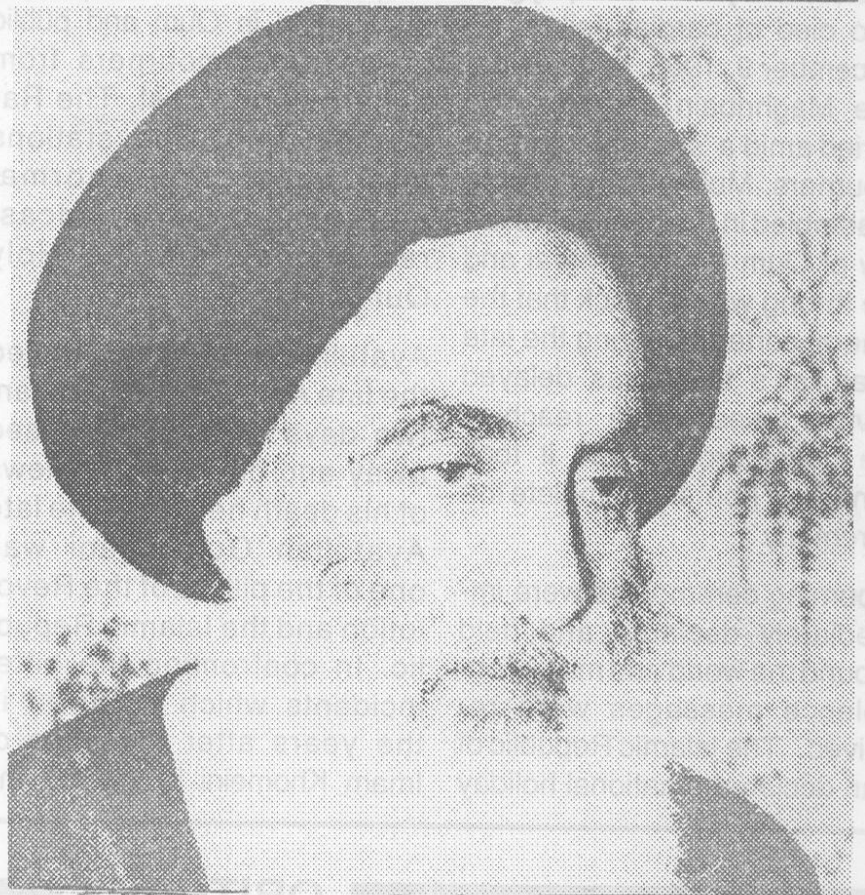
December 11, 1993 [J.Aakher 25, 1414]

COVER FEATURE

PROFILE ON AYATULLAH AS-SEYYED ALI SEESTANI -- OUR NEW MARIA-E-TAOLEED

The Grand Ayatullah as-Seyyed Ali Seestani was born in Rabi-ul-Awal, 1349 A.H. (1930 A.D.) in Mash'had, Iran. He started his studies in Mash'had where he attended Bah'thel Kharij graduation classes and then moved to Qum for further studies under the Late Grand Ayatullah Seyyed Hussain Al-Burujardi in 1368 A.H. that is, when aged 19.

In 1371 A.H. Seyyed Seestani moved to Najaf. He attended study circles of prominent Ulema like Imam Al-Hakim, Sheikh Husain Al-Hilli and Imam Al-Khoe. He regularly attended Seyyed Al-Khoe's lectures on jurisprudence and fundamentals of jurisprudence for over 10 years. He ranked among the brightest, most qualified and knowledgeable of Imam Khoe's former students.



Seyyed Seestani embarked on research and teaching from 1381 A.H. when aged only 32 and he started giving lectures three years later. He was awarded certificates by Seyyed Al-Khoe and Sheikh Hilli for attaining the rank of Ijtihad when only 31 years old.

Seyyed Seestani has written a number of books on jurisprudence, fundamentals, judiciary and transactions, 12 treatises on certain acts of worship and transactions in addition to other manuscripts and manuals. When the Late Marja Seyyed Al-

Khoe passed away, Seyyed Seestani was among the six persons who took part in the funeral and performed the ghusl service. May Allah [S.W.T.] protect our Ulema and grant them long life with good health for the benefit of the Shia Umma and Islam.

RUJU' FOR TAQLEED

After the demise of our Late Marja, Ayatullah Gulpaygani, the Africa Federation advised momineen that they should continue in the Taqleed of the departed A'alam until a consensus was reached among Ulama on who should be the new Marja of Taqleed.

The Federation maintained contact with Ahlul Khibra around the world and two names were in the forefront, that of Ayatullah Sheikh Muhammad Ali Araki in Iran and Ayatullah Syed Ali Seestani in Iraq.

Federation Samachar

The Jamea-E-Mudarriseen of Qum declared Ayatullah Sheikh Muhammad Ali Araki as the new Marja whilst on the other hand, a wider and near global consensus supported the name of Ayatullah al-Uzma Syed Ali Seestani.

Among the great Ulama who issued their support for Ayatullah Syed Seestani are: Ayatullah Syed Ali Behisti [Najaf], Ayatullah Sheikh Murtaza Burujardi [Najaf], Ayatullah Syed Radhi Shirazi [Tehran], Ayatullah

Syed Khiz Ali [Tehran], Hujjatul Islam Sheikh Mehdi al-Asafi [Qum, Ayatullah Syed Mohamed Husein Fadhullah [Lebanon], yatullah Syed Murtadha Askari [Syria], Hujjatul Islam Syed Abdullah Ghuraifi [Syria], Hujjatul Islam Syed Muhammad Baqir El-Hakim [Tehran] and Hujjatul Islam Syed Ali Syed Nasir [Saudi Arabia].

The Chairmans of the World and Africa Federations, NASIMCO, the Council of Gujarat [INDIA] and the Khoja [Pirhai] Shia Ithnasheri Jamaat [Karachi] all declared their niyyat of ruju' for Taqleed to Ayatullah Seestani.

COVER FEATURE

Funeral details of our Late Marja-e-Taqleed, Ayatullah Gulpaygani

The Grand Ayatullah Gulpaygani who died of cardiac failure on December 9, 1993, minutes before Maghribain prayers, was buried amid a 'sea' of millions of mourners. Multitudes of people assembled in the central Iranian city of Qum for the funeral and the throng was so thick that the funeral cortege bearing the late Ayatullah's body was delayed several times before reaching the burial ground and it took almost six hours to complete the ceremony.

Mourning ceremonies were immediately declared and held around the world and many condolence messages were received. The Islamic Republic of Iran declared a national holiday

for people to be able to attend the funeral in Qum and public buses ferried mourners from Teheran at no cost. The Radio and television stations interrupted their normal programmes to broadcast recitations from the Holy Qur'an.

Ayatullah Khamenei visited the late Ayatullah Gulpaygani two days before he passed away and on receiving news of his death he said: "The late Ayatullah Gulpaygani was one of the pillars of the Revolution and the Islamic Republic. In confronting the bitter incidents which occurred in the years after the exile of Imam Khomeini in 1963, during

the oppressive rule of the former regime, there were some occasions when the voice of this great personality was the only threatening voice against that regime..."

The President of the Islamic Republic of Iran, Hashemi Rafsanjani, was also seen walking in a state of grief in the funeral procession. The Grand Ayatullah is reported to have been laid to rest at the holy mausoleum of Hazrat Fatima Al-Masouma [A.S.] in Qum.

After the funeral, the son of the late Marja-e-Taqleed, Hujjatul Islam Seyyed Jawad Gulpaygani conveyed his gratitude, through the Africa Federation Chairman, Alhaj Habib Mulji, to all Jamaats and community members for their sympathies forwarded.

OBITUARY

LATE YUSUF LALJEE

The late Yusuf N. Laljee was born in Bombay and pursued his studies here. Around 1960 he came into close contact with Ayatullah Shaikh Mohammed Hasan Najafi of Bombay who encouraged him to be more involved in religious service and it was then that he was appointed as Honorary Editor of SNAASHARIMASIK, a publication founded in the 1920s by Shaikh Najafi, which was then published under the umbrella of the Anjumane-Himayatul-Islami, Bombay.

On taking up appointment of this Gujrati publication, he soon began

an English section for the benefit of those who could not read Gujrati. He also translated various Duas, Amals and similar important religious literature from Gujrati to English and published these in the form of small booklets.

One of his famous books is 'KNOW YOUR ISLAM'. This and other similar publications were effectively distributed around the world and were a good source of religious enlightenment.

Many people today know the late Yusuf Laljee by his literature and not in person. He was also one of the Hon. Trustees and a Secretary of the Khoja Jame-Masjid and Imambada Trust, Bombay for sev-

eral years and this made him well conversant with Jamaat affairs.

A few years ago, he retired from active life in Bombay and settled in Poona some 150km. away from Bombay. He was about 80 years of age when he passed away and now his numerous publications will insha'allah continue to enlighten readers in the years to come.

It is reliably reported that one road in India has been named after him and that his publications have even converted several people in Japan, the Far East and the West to Islam. May Allah [S.W.T.] rest his soul in eternal peace. Amen.

Women have a crucial role in peaceful marriages

A thankful tongue, a soft heart and a religious wife are the qualities that the Holy Prophet (S.A.W.) has said are desirous in a woman. Sociologists all over the world are now emphasising on the importance of family life as opposed to what goes on in the West, where 5 out of every 10 marriages are on the brink of divorce, where 60% of divorced women are more prone to suicide and almost every separated family has a history of a delinquent child.

In a normal situation, men manage daily out-house affairs and struggle to earn a livelihood. Women are responsible for rearing the children and managing the home. This division of management is not in any way derogatory to the honour of women as she is not man's slave but is his equal. Islam in all its wisdom has allotted different sets of duties according to physical and mental attributes. Men are physically better suited to rough it out in the harsh world but women, due to their physical and emotional make-up, are better positioned to manage the house or to indulge in suitable occupations.

Man and wife should complement each other and as Imam Ali (A.S.) has stated, "A worthy wife, like a dress, will conceal one's faults" Whether a man or woman have ideological and moral weaknesses, they should hide the faults of one another and seek to amend. Through unity a married couple can cover up their natural shortcomings and their union protects them from miseries faced from living alone.

Federation Samachar

Imam Jaffer Sadiq (A.S.) has said, "Be careful of the person you choose, who will make a partner in your property, religion and your secrets. Find a girl who is well behaved and good tempered."

In fact, our Holy Prophet (S.A.W.) has said, "The honoured women before Allah are those who are obedient to their husbands and remain within the boundaries of their homes." Today a Muslim wife has also been given other rights besides the right to raise her voice against tyranny and cruelty. The 'hijaab' or modest dress grants woman independence and the right to educate herself and to participate in social activities.

The Holy Prophet (S.A.W.), the divinely taught psychologist, told his daughter Bibi Fatema (A.S.): "O Fatema, if a woman worshipped Allah 70,000 years and died disobeying her husband, she would be among the people of Hell." Here the wife is being told to be mindful of her husband's rights. There are similar sayings which remind husbands to fulfil their duties towards their wives.

A family must be peaceful and an Islamic one with the man's authority not as a master but as a guardian with love and mercy. The Holy Quran says: "**And made him her spouse, so that he may rest in her**". A family living in hatred, tyranny and fear will break down. After a hard day's work, a man needs to return home to a cheerful wife who fills his home and life with peace and happiness and not to a house which is filled with complaints, bickering and nagging.

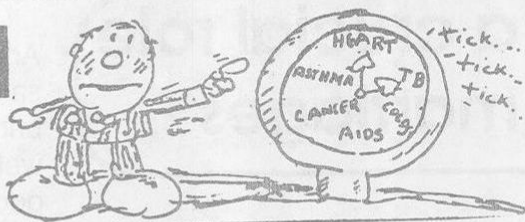
And our Holy Prophet (S.A.W.) has said: "There are five things which bring salvation: A worthy wife, a well-behaved son or daughter, a good companion to help for one's daily bread and friendship with the descendants of the Prophet." Here, the Holy Prophet (S.A.W.) has equated a worthy wife with the friendship of the Aale Rasool. In this we see that the wife, if she is homely and chaste is a perfect partner for a man who is committed to build an Islamic family.

According to Imam Moosa-e-Kazim (A.S.), the wife is instrumental in the training of children and therefore a means of strengthening faith. Therefore, Imam Ali (A.S.) said, "The best attributes in women (as to marriage) are the worst attributes in men; like pride and jealousy. If a woman is proud, she will never give up to anybody other than her husband and if she is jealous, she will safeguard her husband's property."

A truly Islamic wife is satisfied with the income of her husband and needs to run the house within her budget and limits. Allah [S.A.W.], the All-knowing has promised many eternal rewards to the wife for her domestic chores and the Holy Prophet (S.A.W.) has said, "If, while cooking her food, tears come out of her eyes due to smoke, Allah will write for her the rewards as of those warriors (in the way of Allah) whose eyes shed tears from the fear of Allah."

Thus, we see that if man and woman who are bound by matrimony should both perform their duties and should remain within the framework assigned to them by Islam, then family life can be smooth and peaceful.

HEALTH WATCH



A solution for ulcers

Ulcer patients are familiar with two drugs, Zantac and Tagamet which cure symptoms of heartburn and indigestion only to return sometime over the next two years.

But recent reports indicate that ulcers [small holes in the stomach or intestinal lining that can measure up to an inch wide] can be cured once and for all. The new cure discards the previous reasons given by doctors for the ulcer problem. Doctors used to say that ulcers are caused by stomach acid but reported medical reports now say that this is only true for arthritis patients who get that kind of ulcer as a result of the large doses of anti-inflammatory drugs they take. New ulcer treatments attack what scientists have now determined is the true cause of most ulcers: a bacterial infection in the stomach or intestines.

The spiral shaped bacterium *Helicobacter pylori* that causes ulcers was discovered in 1983 and findings published in 1988 showed that a mixture of antibiotics and bismuth, the active ingredient in Pepto-Bismol, cured 92 per cent of the ulcers in the 100 people studied.

Diagnosis of ulcers has also

become easier unlike the past when doctors had to insert an endoscope [a long and thin viewing tube] down a patient's throat through the oesophagus in order to view the stomach and small intestine. Now blood tests can detect the bacteria within 10 to 60 minutes.

Yes for Carrots

Antioxidants can inhibit the clogging of arteries which leads to heart disease. It is now believed that they also protect against a Stroke attack.

Those who regularly eat foods containing antioxidants, including Vitamins C and E and beta-carotene, have a lower risk of suffering from a stroke. Carrots and spinach are both rich in beta-carotene and hence are highly recommended to be taken regularly - - at least five servings weekly.

Exercise Excuses

It is no secret that exercises help one to be fitter and more agile in life. Be it for fatigue or depression, exercises promote flexibility, strength and improve cardiovascular fitness and generally reduces the impact of all ills.

Despite the many advantages, only a handful of people exer-

cise and if you are amongst the sedentary you also could be having many reasons not to exercise.

You may not know how to start, you may be afraid, you may claim not to have time to, you may find exercising boring or difficult or you may simply just hate exercising.

A quick insight clearly shows that the reasons given are all petty and it is simply the lack of will which stops someone from exercising. However one needs to remember that very often, the few extra years of healthy living that human beings enjoy, is the result of adequate exercising during one's lifetime.

To start, the target should be to exercise at least 10 minutes daily. This can be through walking, rope skipping, swimming, riding a stationary bike or any similar activity [or activities] which raises your heart rate. The nature of exercise depends on one's age but for all ages there is a suitable work-out.

No one can make one exercise because this is a decision for one to make oneself. However to avoid procrastination it is better to look for activities that are enjoyable, convenient, inexpensive and moderately strenuous.

Everyday exercise opportunities can also help in your overall exercise programme - - you can take the stairs in stead of elevators, walk in stead of driving and so on. Try exercising and from day one you will notice the difference it makes to your stance in life.

CATARACTS - - no longer an eye problem that one needs to live with

A cataract involves the clouding of the eye's lens which is a clear protein structure located behind the pupil. In a healthy eye the lens bends light and focuses it on the retina, which converts the light to signals that the brain processes and organises into the images we see. However if the lens is cloudy or opaque, light cannot be focused properly on the retina and vision is blurred.

The only way to correct a cataract is surgical removal of the opaque lens. Prior to the mid 1970s, this procedure often required about two weeks in the hospital while the patient's eye healed.

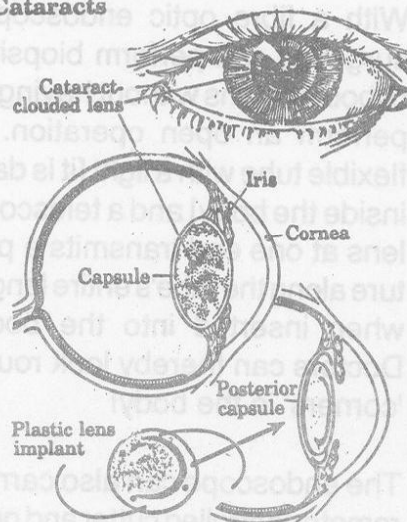
Advances in surgical techniques have made routine cataract extraction a one day procedure that rarely requires a night away from home. Procedures have today become less risky and cloudy lenses can now be removed through an opening of only a few millimetres wide. This lens is then replaced with a permanent, plastic intraocular implant that has made cataract glasses with Coke-bottle lenses a thing of the past.

If one has cataracts it does not

necessarily mean that an operation is inevitable because those whose vision is not hampered to an extent of affecting important daily chores can choose to delay surgery. However people whose activities are hampered by the reduced vision resulting from cataracts can have the cataracts extracted as soon as vision is affected.

In the absence of any other eye disease, cataract surgery with intraocular lens implants almost always improves vision.

Lens Implant Surgery for Cataracts



The cataract-clouded lens is removed and replaced with a plastic implant which is supported by the back wall of the lens capsule and by the tension on two fine spring-like fibres that protrude from its sides.

Previously opticians would advise that cataracts would have to get 'ripe' before removal but the truth now is that surgery is needed when cataracts interfere with people's ability to live the life that suits them.

As people get older, the chemical composition of their eye lens changes. First it becomes less flexible and then it may turn cloudy [senile cataract]. However not all cataracts are a consequence of aging because cataracts can also result from trauma, medications [such as long term steroid use], metabolic disorders, in utero infections and heredity. Certain environmental exposures - notably ultraviolet radiation - can also produce lens opacities.

Cataracts are the primary reason for self-reported vision impairment and one of the leading causes of preventable blindness. Recent studies suggest that individuals may be able to reduce their risk for cataracts by taking some simple precautions when they are outdoors such as limiting their exposure to sunlight and ultraviolet rays and also by not smoking. Diet may also be important but its actual effect awaits medical confirmation. There are some indications however that people who have a diet rich in antioxidants are less likely to develop cataracts.

ALL ABOUT BIOPSIES

Be it for a lump in the breast or a tumour in the throat, biopsies have helped to save the lives of many. What do they involve? Read on..

Many a times we hear doctors say that they need to undertake a biopsy on a patient to verify the extent of a patient's sickness.

A biopsy involves taking tissues from a lump or from various parts of the body to see what, if anything, is wrong. This invaluable aid to diagnosis helps to save the lives of many.

In some cases a complete and accurate diagnosis is required so that an appropriate treatment can be given to the patient. For example, there are many powerful drugs which can be used to treat cancer but certain types of cancer respond better to one type of drug than others and it is through a biopsy of the tumour that doctors can prescribe appropriate drugs.

A woman having a lump in the breast would first like to know if the lump is a harmless cyst or is actually breast cancer. The only way to be really sure is to remove a bit of the lump and examine it under a microscope.

A biopsy may be performed through the skin or from the inside of the body. One way of doing this is for the surgeon to cut the skin open and to part the tissues until he reaches the lump or the organ to be biopsied. He would then cut out a small piece

and stitch everything back together again.

A small lump just beneath the skin can be biopsied under local anaesthetic but a lump located in a more difficult place like deep in the neck would need an operation with a general anaesthetic.

Through another method a special needle is pushed through the skin into the area to be biopsied. The needle cores out a tiny cylinder of tissue, which is drawn out along with the needle and such operations normally can be performed with a local anaesthetic and because the needle is small, no stitches are required.

With a fibre optic endoscope, surgeons can perform biopsies of body organs without having to perform an open operation. A flexible tube with a light [it is dark inside the body] and a telescope lens at one end transmits a picture along the tube's entire length when inserted into the body. Doctors can thereby look round 'corners' in the body!

The endoscope can also carry a remote controlled cutter and grab for taking biopsy samples. The passage of this instrument into the body, although uncomfortable, is relatively pain-free and patients are given tranquilisers beforehand.

A tissue removed from the body is taken to a pathology laboratory where it is embedded in wax to preserve it through a process that could take 24 hours. Then it is thinly sliced, stained a special colour to be clearly seen and mounted on a microscope slide. Special stains can be used to mark differences between normal and abnormal cells, if there are any. In this way, the stage of the disease, if there is one, can be assessed.

In certain operations, especially where the skin is cut open -- as in breasts -- the surgeon often wants to know of the problem before stitching up the wound. If, for example, it is a cancerous breast lump, a further operation is likely to be required and rather than risk a second operation it is better to do everything at once. For this the biopsy result is needed immediately.

Special freeze-fixing techniques have thus been developed to process tissues fast and a diagnosis can thereby be made in 15 minutes. The result is immediately sent from the pathology laboratory to the surgeon in the operating theatre who can then proceed. The quality of microscopic slides produced in this way is however not as good as the normal method, so this system is not used for routine problems.

The after-effects of a biopsy are virtually non-existent and thus you don't need to fear having one. Remember, it could save your life.

I'TIKAAF (Seclusion in the Mosque) introduced in Dar es Salaam

By Kassamali A. Chandoo, Dar es Salaam

Just before Prayer-call on 19 Ramadan, 1413 AH. [13 March, 1993] about eleven Khoja brothers left their homes and their families and entered the Shia Ithna-asheri Mosque in Daressalaam with their beddings, with the intention (NIYYAT) of I'TIKAAF. I was one of them. We were to remain in the Mosque for three days and two nights (from Morning Prayer on Saturday, 19 Ramadan to Maghrib Prayer on Monday, 21 Ramadan). We would sleep in the mosque and eat in the mosque, the two acts which Islam does not normally approve of in a Mosque except for those who enter it with the NIYYAT of I'TIKAAF. After Maghrib Prayer and IFTAAR on Monday, 15 March 1993, we took our beddings and returned to our homes. This was I'TIKAAF, in its minimum period of three days.

It was inspired, organised and led by the visiting Preacher-Scholar-Researcher-Writer Syed Hussein Murtaza Naqvi of Qum, Islamic Republic of Iran. He had come to Dar es Salaam to preach for Ramadan but took this opportunity to introduce the performance of I'TIKAAF in the Daressalaam Khoja Shia Ithna-asheri Community, perhaps for the first time in the history of our community all over Africa. This brought to life one Sunna (way of life) of Prophet Muhammad (S.A.W.) which had previously not been introduced in our community.

The Holy Qur'an mentions I'TIKAAF two times. Allah [S.A.W.] says in His Book-

Federation Samachar

1)".....Purify My House for those who visit it, and for those who do I'TIKAAF in it, and for those who bow down on their knees in worship." (2:125, the Cow).

2)".....Have no dealings with your wives while you are doing I'TIKAAF in the mosques." (2:187, the Cow).

Imam Ali (A.S.) always used to pray for those good servants of Allah [S.A.W.] who lived by His Book and the Sunna of His Prophet (S.A.W.). Imam Husein (A.S.) also left Madina towards Karbala (Iraq) with an objective of establishing the Holy Qur'an and the sunna of his grandfather Prophet Muhammad (S.A.W.).

May all the Shia Ithna-asheri Mosques in Africa, Europe, America and Australia start and keep up this Sunna of our Prophet and his ahlul-bayt, at least for three days every Ramadan, if not ten.

Our Khoja brother and Mujtahid, Marhum Haji Gulamali of India, mentions in his Gujarati translation and commentary of the Holy Quran the importance and blessings of I'TIKAAF. Another Mujtahid, Marhum Abbas Qummi of Iran, in his book of DUA called MAFAATEEHUL JINNAN, encourages us towards this Sunna. The *Resala* of our previous Mujtahid, Marhum Syed Abul Qasim Al-Khui or Iraq who died in 1992 and our present Mujtahid Syed Muhammad Rizaa Musawi Gulpaygani of Iran, strongly also recommend this form of worship.

I'TIKAAF is defined as the 'withdrawal for a period into a Masjed.' (Resalah of Gulpaygani, p. 243, Third Print, 1992) and is "a form of worship. Such a 'withdrawal' can beorganised at any time when one is allowed to fast. The best time is the month of Ramadan, especially the last ten days....." (Resalah of Al-Khui, ISLAMIC PRACTICAL LAWS EXPLAINED, Third Edition, August, 1988, p.308-309).

During our 3 days of I'TIKAAF we never came out from the Mosque compound except once when Seyyed Murtaza Hussein led us all to visit two sick persons. So I'TIKAAF was and is prescribed in our books but it's unawareness resulted in it not being practised. We thank Allah [S.A.W.] for giving TAWFEEQ to the following Khoja brothers in Daressalaam who put it into practice:

Br. Aarif Muhsin Dawood, Br. Haider Raza Suleman Versi, Br. Ali Raza Damji, Br. Hussein Ahmed Siki Ladha, Br. Gulamabbas Rashid Haji, Br. Kassamali Abdur Rasul Chandoo, Br. Kassamali Moledina Manji, Br. Wazir Bharvani (Lalpur, India), Br. Raza Hussein Ladha Damji, Br. Yusuf Moh'dhusein Alidina, Br. Viqarhusein Fida Murji and the leader, Syed Husein Murtaza.

The Dar es salaam Jamaat provided full support, especially their Tabligh sub-committee led by the late Abbas Walli and assisted by Br. Mehboob Somji. Others who provided support included Br. Gulamabbas Fazal, Maalim Najaf Tejani and Br. Mohamed Virani.

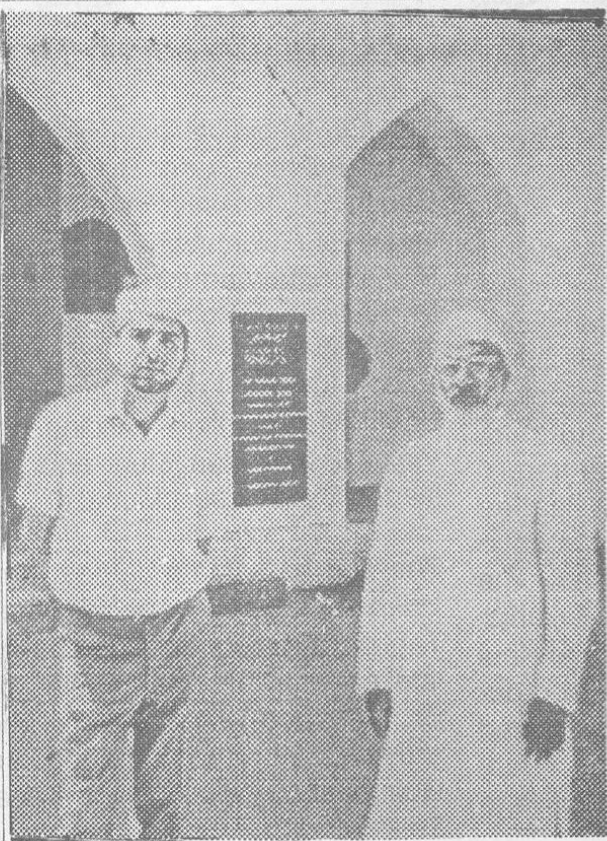
DOWN MEMORY LANE



If you have historic pictures for Down Memory Lane, please submit these to: Alhaj Murtaza Jivraj, Federation Samachar, P.O. Box 6710, Dar es Salaam.

Photographs can be returned within a week after receipt.

The Lion Star Sports Club, Zanzibar in 1956. Top from right : Akber Teja, Yusuf Kabana, Babukasu, Asgar Kara and Coach Karama. Middle from right : Hussein H. Ahmed, Mohamed Dungersi, Babu Alidaud [Captain], Agha Jaffer and Tymur. Below from right : Amir Yusuf, Murad Kermalli and Agha Hadi.

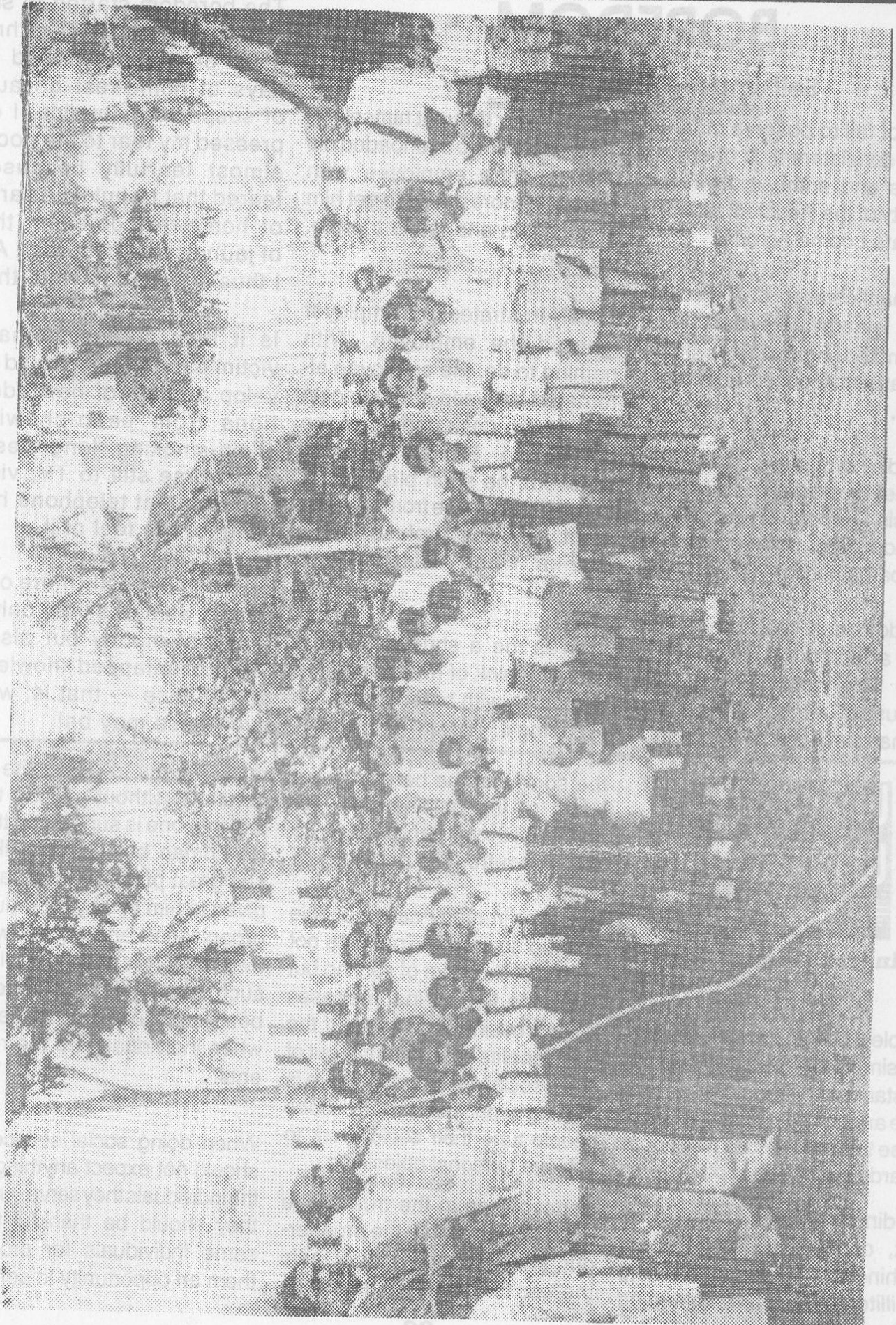


Marhoom S. V. Mir Ahmed Ali's name is famous in the household and families of many Shias, especially those who being conscious of their religious obligations, also keep English translations of the Holy Qur'an for regular reading in the family.

His fame swept over the Muslim world and among Muslims in the West for his English translations and commentaries which were complimented by notes made by Aga Mirza Mehdi Pooya. His work was considered the best among English translations.

He was born in Madras, India and died there in 1975 (21st Ramadhan of 1396) after the publication of the First Edition. More editions have since been published one by Tahrike Tarsile Qur'an Inc. of New York.

Marhoom was M.A. in Arabic and Farsi, Bachelor of Oriental Learning and Bachelor in teaching. The picture shows S.V. Mir Ahmedali with Bwana Ali H. Sheriff of Arusha taken in Madras, India in 1969.



The Opening Ceremony of Ithna-Ashery Nursery School on May 29, 1959 in Zanzibar.

BOREDOM

Self-Imposed or Contractual?

I cannot fail to observe more or less a consistent lack of cheerfulness and enthusiasm in the majority of the Resident Alims of Jamaats I come across.

The manifestation of a discomfoting lethargy as evidenced by their limited engagements should give cause for concern about their health.

Moved by sympathy, I ventured a discreet investigation and the diagnosis I arrived at was disturbing and, in fact, more serious than I had bargained for--BOREDOM.

Boredom is a real torture and truly, a retired old millionaire is more likely to commit suicide because of boredom than a poor old man because of overwork.

An employer thought himself ingenious when he overloaded his unsuspecting employee with more and more duties to get him to complain and leave the job. He didn't!

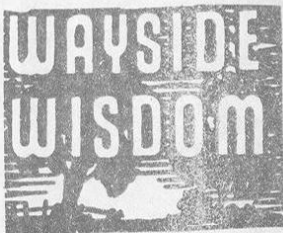
Totally frustrated, the employer ignored the employee. With nothing to do, the employee alternated between staring down at his bare desk and up at the dull ceiling. Broken down by boredom, he soon pleaded for immediate release from employment. He was profuse in his thanks when release was granted!

It gives me a shudder when I come to think of my experience of a brush with boredom before escaping it.

The boredom started to sink in tortuously in the first three days of the prescribed 30 days of home-rest because of suspected jaundice. I expressed my fear to the doctor almost tearfully because I feared that I would die earlier of home-rest boredom than of jaundice without rest. And I thus survived to write this.

Is it then surprising that a victim of boredom should develop a chain of new addictions from paan-chewing, chain-smoking, long siestas and worse still to TV, video and frequent telephone handling for the feel of it.

Boredom is costly more often to the Jamaats not only in terms of money but also in terms of untapped knowledge and service - - that is, whatever these may be!



Sincere social service

By Munir Daya

People who indulge in social service simply for the sake of uplifting the standard of living of society at large are indeed praiseworthy because they spend their free hours towards the cause of others.

Feeding the hungry, nursing the sick, comforting the afflicted, clothing the naked, educating the illiterate or simply lightening

the sorrow of the bereaved are some of the philanthropic actions which we can perform to help down-trodden people.

However in many cases people take up social appointments not purely for the sake of serving but for glories, fame or in some cases to earn business contacts. If the side benefits arise naturally out of one's social appointment there is nothing wrong but in many cases people tune their social work to achieve personal objectives.

Benevolence in the true sense does not mean that the prosperous should simply pity or help the less fortunate. Benevolence

really means to assist the less fortunate without making them feel that one is superior to them. No human being would like to see great publicity of donations given to him by any individual or organisation and except where there really is a need to publicise, such forms of assistance are best kept secret - - especially when individuals are the recipients.

When doing social service one should not expect anything from the individuals they serve--rather, they should be thankful to the same individuals for providing them an opportunity to serve.

Indeed, Alcohol is prohibited!

Islam's main objective is to develop certain social standards and to eradicate corruption and indecency from man's life. In an Islamic society, a well educated man is brought up to understand the logic of Islamic teachings.

Education and fulfilment of life's necessities are the rights of every man. In this life, there is no right without a duty or an obligation. The main obligation of a Muslim is to obey Allah [S.W.T.] by observing His commands which are meant to bring security and happiness to Muslims. This is why Allah [S.W.T.] has reserved the prerogative to legislate for Himself and for those righteous people whom He has authorised. For such people, that position is not a privilege. Rather, it is a great responsibility which binds them in seeking the pleasure of Allah [S.W.T.] in this life. They have a serious responsibility in preaching the message of the Lord to other men.

All religious teachings are aimed at cultivating and regulating man's life in this world and putting his earthly existence in a state of harmony, creature with creature. For this reason, individualistic standards have no place in an Islamic society. Rather, the set of standards is universal. With this in mind, let us come to study a problem which faces all materialistic societies, that of alcoholism.

As a result of certain social values and heritage in some societies, drinking is considered an individual right and is viewed like drinking fruit juices. But is it permissible to consider alcohol drinking as an individual right?

Since alcohol causes the loss of all those intellectual powers which raises man above the level of beasts and because man strives to improve the quality of his life, he should thus abstain

from anything which ruins his life and that of others. Alcoholism can hurt the family, the community and society at large.

Statistics in the United States have shown that alcohol has reduced life expectancy by 10 to 12 years and that about one out of every three suicides is committed by an alcoholic. In 1979, 28,000 road deaths were caused by drunk drivers. Moreover alcohol is involved in almost half of the arrests in the U.S and about a fifth of all divorces are alcohol-related. In all, alcohol related costs amount to over 15 billion dollars annually, be it from accidents, decreased productivity or absenteeism.

Similar statistics [in comparison to populations] are familiar to almost all countries which suffer from the alcohol syndrome. Doctors who attended an International Congress for the Combating of Alcoholism reported the serious effect alcohol had on one's mind and spirit.

They said: '20% of women and 60% of men entering hospitals are alcohol addicts and 70% of mental patients and 40% of mental cases are induced by alcoholic drinks. Hospitals are filled with DT patients and with mentally degraded alcoholics whilst outside hospitals thousands of men and women, under the influence of drink take to murder, suicide, theft, blackmail and character assassination.'

Alcoholism is a serious problem and cannot be solved in any society by silly legislations like raising the legal age of buying alcohol from 18 to 19 years. Rather the solution lies in revoking the existent system because a society in which a certain class makes profit by producing alcohol is bound to have alcoholics.

Allah [S.W.T.] emphatically prohibits alcohol in various verses of the Holy Qur'an. In Surah Baqarah [Chapter on the Cow], Allah [S.W.T.] says: "They ask you concerning alcohol and gambling; Say: in each there are serious vices, as well as some benefits for man; yet their harm is greater than their benefits."

In Surah Nisa [Chapter on Women], Allah [S.W.T.] says: "O you who believe! Do not attempt to pray while you are drunk [with a mind befogged] until you can understand what you are saying."

In Surah Maedah [Chapter on Table Spread], Allah [S.W.T.] says: "O you who believe! Intoxicants and gambling, idols and raffles are only the filthy work of Satan; turn aside from them so that you may prosper. Satan only wants to stir up enmity and jealousy among you by means of intoxicants and gambling, and to hinder you from remembering Allah, and from praying. So, will you not then abstain?"

Alcohol, like drugs, ironically produces anxiety with the excuse of controlling anxiety! If one follows Allah's guidance in all affairs, one can live with love, peace and happiness because by staying away from social ills one does not reach the status whereby one needs to drown one's problems by alcohol.

The harsh punishment prescribed by Islam for alcoholics is not an infringement of individual rights but rather a punishment for a crime, the negative effects of which are not only confined to the alcoholic himself but to outsiders as well.

Alcohol is the primary cause of other evils which Islam prohibits and this is why the Prophet [S.A.W.] has said: "Whoever marries his daughter to a drunkard has verily driven her to adultery." This is because a drunk man cannot fulfil the natural desires of his wife who out of frustration could be drawn to adultery or divorce. Family ties are also ruined because of inadequate care for children who eventually fail to respect their parents.

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FORGIVENESS AND HYPOCRISY

In order to suppress and crush their adversaries some persons resort to pay them with the same coin and meet wickedness with wickedness. However, Imam Ali [A.S.] says: **"Punish your opponents with kindness and ward off the harm done by them by means of a good reward"**.

It means that to forgive a mistake is the best method of stopping its repetition. Hence, the Qur'an defines pious people as those who control their anger and forgive the shortcomings of others. Allah [S.W.T.] in the Holy Quran orders that Muslims: **"Should forgive and overlook. Don't you wish Allah to forgive you? He is Forgiving and Merciful"**. And again says: **"He who forgives and seeks reconciliation shall be rewarded by Allah."**

Forgiveness and toleration are qualities which ensure success and prosperity in this world as well as in the Hereafter. The Holy Prophet [S.A.W.] says: **"Should I lead you to goodness in this world as well as in the Hereafter? Visit him who has abandoned relations with you. Do good to him who has deprived you. And forgive him who has oppressed you". "It is necessary for you to be forgiving because forgiveness and toleration increase the honour of man. Forgive so that Allah may make you respectable"**.

However, it should be remembered that forgiveness carries value when one is in a position to take revenge. Imam Ali [A.S.] says: **"Forgive your enemy when you have the upper hand over him and be thankful for the power which you possess".... "The person most suited to forgive is he who possesses more power to punish"**.

We can understand the importance of forgiveness when we see that while emphasising the infallibility of Ahlul Bayt (the chosen descendants of the Holy Prophet) Imam Ja'far Sadiq [A.S.] says: **"We come of the family whose second nature is to forgive those who have oppressed us"**. He also says: **"To forgive while possessing power to punish is the way of the prophets and the pious people"**.

HYPOCRISY

Islam has campaigned seriously against hypocrisy or double-dealing and has warned its followers sternly against it. There are numerous verses of the Holy Qur'an and traditions of the leaders of Islam which condemn hypocrisy and double-facedness.

The Holy Qur'an says: **"There are some who declare: We believe in Allah and the Day of Judgement", but they are not true believers. They deceive Allah and the believers. However, they have deceived none but themselves, a fact of which they are not aware. A sickness exists in their hearts to which Allah adds more sickness. Besides this they will suffer a painful punishment as a result of the lie which they tell. When they are asked not to commit corruption in the land, they reply: "We are only reformers"**.

They are corrupt but do not realise it. When they are asked to believe as everyone else does, they say, "Should we believe as fools do?" In fact, they are fools but they do not know it. To the believers they profess belief but in secret to their own devils they say, "We were only mocking". In fact Allah mocks them and gives them time to continue blindly in their transgressions. They have traded guidance for error

but their bargain bears no profit and they have missed the right guidance.

Their case is like that of one who kindles a fire and when it grows bright Allah takes away their light leaving him in darkness. They cannot see. They are blind, deaf and dumb and cannot regain their senses. Or it is like that of a rain-storm with darkness, thunder and lightning approaching. They cover their ears for fear of thunder and death. (Allah encompasses those who deny His Words). The Lightning almost takes away their vision. When the lightning brightens their surrounding, they walk and when it is dark, they stand still. Had Allah wanted, He could have taken away their hearing and their vision. Allah has power over all things".

Allah [S.W.T.] will not forgive or guide those to the right path who first believe, then disbelieve, again believe and disbelieve and then increase their disbelief. The Holy Qur'an further says: **"Tell the hypocrites that for them there will be a painful torment. Do those who establish friendship with the disbelievers instead of the believers seek honour? Let them know that all honour belongs to Allah. For the hypocrites and the disbelievers, Allah has prepared Hell wherein they will live forever. Hell is their proper punishment.. Allah has condemned them and they will suffer a permanent torment like that of those who live before you, whose power, wealth and children were much greater than yours"**.

The Holy Prophet, peace be on him and his progeny says: **"A hypocrite is like the branch of a date-palm tree which has been cut off from the tree and its owner intends to utilise it for a building but it is not suitable for it and then he wishes to use it for some other purpose but is disappointed again and in the end he has no alternative left but to burn it and destroy it"**. (In short the hypocrites are not only useless persons but dangerous
[continued on page 31]

PARENTS BEWARE!!

When a worthy child became a shame to the family

The couple with their only son were happy until one sad day, to their horror, they realised that it was not the housemaids but their own child aged only 11 who was the culprit for the spate of thefts at home.

The theft had started with pilferage of petty cash kept around the house and then developed into a mysterious disappearance of sizeable cash amounts from the cupboards and ultimately even spread to household items like hair dryers.

During a period of one year, the housemaids, one after another, were discreetly released from employment on the suspicion of theft.

The parents were unaware that a lack of foresight, vigilance and consideration would lead to this irremedial situation which as a result worsened into a more serious problem.

The parents would allow their child to go to the school or Madressa half an hour earlier and sometimes even much earlier.

Boys and for that matter girls too like to chew and bite to while away the time. The temptation is great when there are rows of vendors in front of the school or Madressa especially when more and more school mates rush to the vendors as they arrive.

The child first started to borrow from friends and then ended in running large debts owing to the vendors, some of whom were not honest or well-intentioned.

The credit relation developed into a personal relation to win the confidence of the child who submitted to the influence and coaxing of these new friends. The child then began to divulge even private matters of the family.

It is wrong for the parents to allow their children to go to the school or Madressa much earlier.

It is also wrong for the School or Madressa administration to believe that they are responsible for the well-being of the students only after they are in their respective premises.

The administration should place Prefects or vigilante before the bell-time to keep a watchful eye on students and then make confidential reports on suspected students to the parents.

It is a sad irony if in the name of secular or religious education, our youths are not protected from treading on the wrong path. Parents beware!



[from page 30]

and poisonous elements in any society.

The Holy Prophet [S.A.W.] says: **"Hypocrisy is to project oneself to be more pious outwardly than what one actually is internally"**. He also mentions the sign of a hypocrite as : **"A hypocrite is one who tells lies when he speaks and does not keep his promises and commits breach of trust"**.

Imam Ja'far Sadiq [A.S.] quotes from Luqman as under; **"A hypocrite is one whose words and deeds do not accord with his internal thoughts**

and his appearance is different from his actual personality".

Hypocrites are 'double-faced' and 'double-tongued' and Imam Muhammad Baqir [A.S.] said thus about the hypocrites: **"One who possesses two faces and two tongues is a bad person. He is one who praises his brother-in-faith in his presence and slanders him in his absence. If his brother attains a status he envies him and if he is involved in some difficulty he leaves**

him alone and does not help him". The Holy Prophet [S.A.W.] says: **"A hypocrite in this world will have two tongues of fire on Dooms Day"**.

For peaceful living we should therefore adopt sincere lives without double standards and should be ready to forgive when required to do so. Forgiveness and sincerity in one's deeds uplift one's character to a level that brings respect from fellow human beings and boosts one's spiritual conscience and mental harmony.

MONEY ON THE GO

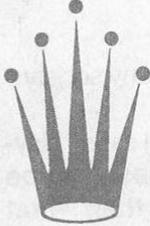
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