



federation samachar



A Publication of the Federation of Khoja Shia Ithna — Asheri Jamats of Africa
P.O. Box 6710 — Dar es Salaam
(For free circulation to members only)

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VOLUME 23/NO. 5

RAJAB 1409/FEBRUARY 1989



The new mosque at Tanga named *Masjid-e-Ali (A.S.)* which was opened by Hujjatul Islam Sayed Mohamed Ali Lavasani, the Ambassador of the Islam Republic of Iran in February this year.

Living for Others.....!!

Selfishness is as old as man, and has always been identified as undue love of self. It does not mean that there is not to be a proper love of self. Our Prophet (s.a.w.) once told Imam Ali (A.S.): "O Ali, whatever you hate for yourself, hate for the others; and whatever you love for yourself, love for your brother". So, self is standard by which others are to be loved and cared for. This could not be, if love of self did not have a legitimate basis.

Selfishness is the love of the wrong self; that is, the self that is indifferent to the feeling and the interest and the safety of others. Man is not selfish because he wishes to earn enough to raise his family, but he is selfish if he consults only his own gains regardless of the losses that he may bring on others. The Holy Quran so very aptly guides:

"And with the (bounties) which Allah has bestowed upon you, seek the Home of the Hereafter; And do not forget your own portion in this world; And do good, As Allah has

been good to you,
And do not seek (occasions for) Mischief on earth
for Allah does not love those who do mischief"
(al QASAS: V77)

Fulton Sheen tells us about a television interview with a very rich man. Without any embarrassment, he said that he never gave anything to poor; that he would stand on a pavement for a half hour hoping that some passerby would pick him up and he would not need to hire a taxi, and that in his magnificent home, he had installed a pay phone, in order that 'my friends would not be embarrassed if they wanted to make a call'. Then he quotes an unknown author who described selfishness in the following poem:

'I had a little tea party
this afternoon at three,
'Twas very small - three guests in all,
just I, myself and me.

Myself ate all the sandwiches,
While I drank all the tea,
'Twas also I who ate the pie
and passed the cake to me'

The ungrateful soul forgets that everything he has come to him from Allah, and that, acting as a trustee instead of an owner, he is one day to render an account of his stewardship. The Prophet (s.a.w.) said: "Every morning, there are two angels who dutifully proclaim: O Lord! let all that is withheld by the miser perish, and let there be a plentiful replacement for that which is spent by the generous".

The one thing that makes a complete revolution in the soul of a man, that changes selfishness into generosity, that upsets his value of the pound or the dollar and makes a new man of him is the faith in the Quran, the final word of Allah. The Quran says:

"Who is he that will loan to Allah
a soft loan? So that He increases it
manifold to his credit - and he will also
have a liberal reward"
(al-Hadeed - V. 11)

When a generous man was warmly complimented for his donations, he said: "I give for my own good. Take an example of a well. The more you draw from it, and allow others to draw so that their thirst is quenched, you have fresh water flowing in. Keep the water stagnant - and it smells foul. So why not give?"

Allah in the Quran has judged:
... As for the froth (and scum),
it disappears, cast out as useless,
But that which is beneficial to mankind,
remains on the earth ..."
(Al-Ra'd. V. 17).

NEWS FROM THE SHIA WORLD

Creation of an Islamic Centre

The Mosque/Imambara complex of our community at Stanmore on the outskirts of London, is now possibly one of the most important cultural and Spiritual Islamic Centre outside the Middle East.

Created from a 200 year old listed building, the s 2.8 million project has generated a wave of excitement though the Shia Community around the globe. The condition of the building at the time of purchase, had to be seen to be believed. There was fungus growing everywhere, and the entire building was riddled with dry rot. It was in a terrible state. It had been damaged by frost, the rain had penetrated and to make matters worse, when it was vacated it had been boarded up by Harrow Council to deter vandals, with the effect that air could not circulate and so compounded the problems.

With the contract split into two main phases, enablement works took place between July, 1986 and February, 1987 when the main contract began. Split them into three sub-phases, the first handover date came in Qctober, 1987 followed by the second in December and the third at the end of March, 1988. The third handover was most critical, since Ramadhan was due to begin in April when the building was expected to be in constant use for religious activities.

The completed complex at Stanmore will serve many purposes when in full use. In addition to the Mosque and Imambra Sections, it will ultimately house the Secretariat of the World Federation of Khoja Shia Ithna-asheri Muslim Communities. The centre is expected to become one of the leading Islamic religious training centres in the west. It will also have a Madressa, Boarding House, a Nursery School, Conference Rooms, sheltered accommodation for the elderly, recreation facilities, a special bridal suite, extensive kitchens and class-rooms for the sunday school.

Finance for the project has been raised from throughout the Muslim World, and inshallah, with generous donations still pouring in, the project is not expected to face any financial constraints.

Jamiat—Al—Zahra (A.S.)

Jamiat—Al—Zahra is a centre of Islamic Sciences situated in Qum—Iran. Established by the order of Ayatullah Khomein, it is the largest centre of its kind for women in the Islamic Republic of Iran.

Approximately 1500 students are enrolled in this centre, who study various subjects of Islamic Sciences, such as Arabic Literature, Fiqh, Tafsir, Theology, Usul-Philosophy and Islamic History. Over 250 of these students are non-Iranians coming from various countries of the world including Lebanon, Iraq, Kuwait, Pakistan, India and Hijaz.

During the month of Muharram, Safar, Ramadhan and summer holidays, the students from this centre are sent to various provinces of the country and also outside Iran for the propagation of Islamic ethics.

This Centre has over 100 instructors, both men and women. The aim of the establishment of Jamiat—al—Zahra is to spread the rich culture of Islam among women and acquaint them with the various Islamic Sciences. It is the hope of the organisers that in the near future great researchers, speakers and authors will emerge from this centre and convey the glorious message of Islam to the world at large.

OUR ESTEEMED READERS.....

THE NEXT ISSUE OF
FEDERATION SAMACHAR

WILL BE OUT IN ABOUT

A FORTNIGHT

EDITORS

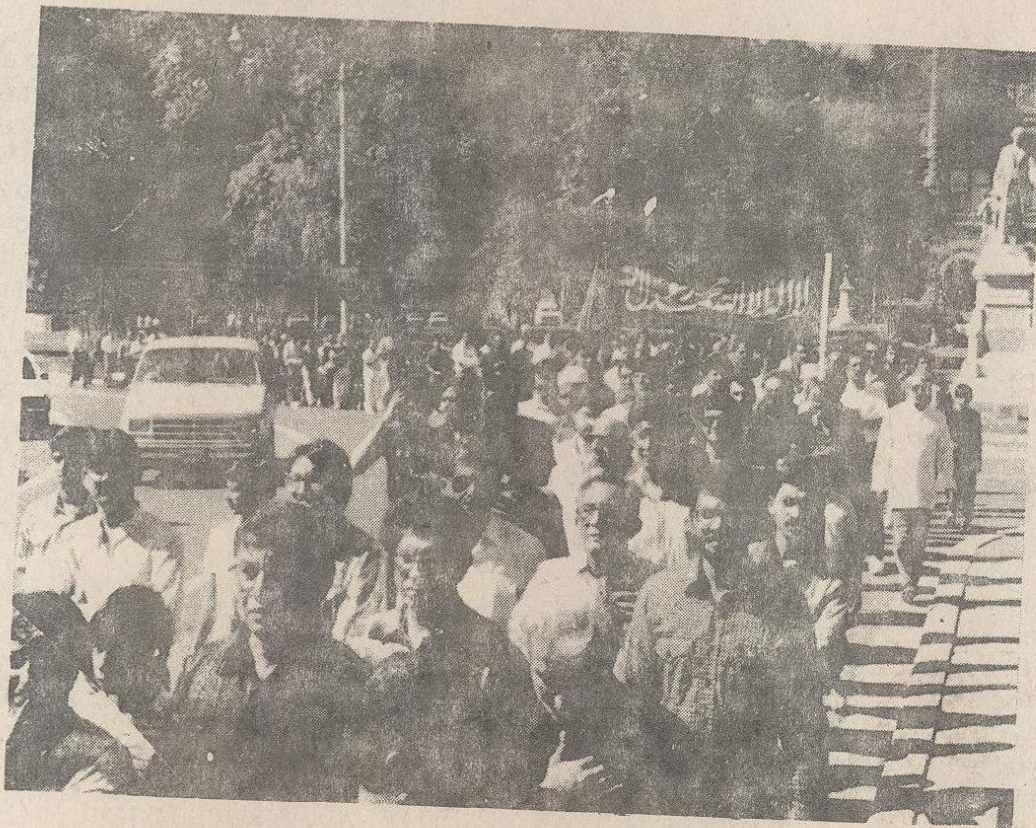
TORONTO ORGANISES MUHARRAM PROCESSION

A procession from the Queen's Park to the City Hall by over 3000 momineen was organised by our community in Toronto for the first time during Muharram 1409 A.H., in commemoration of the sacrifice at Kerbala by Imam Hussein (A.S.) The message of this supreme sacrifice for Islam and humanity was conveyed to millions of Canadians through the streets of Toronto and the vast media.

Banners with "Islam stands for peace," "Live like Ali, Die like Hussein," and "Hussein the benefactor of humanity" were very prominently displayed at Queen's Park and

City Hall. The Jamaat in Toronto also during Muharram donated about 5000 tins and packages of food in its mission to feed the poor. The two truck loads of food-stuff were handed over to Rev. R. Myers of 'STOP 103' on the eve of Ashura for distribution to the poor and needy. STOP 103 is an institution catering for the metro's hungry and needy people.

Our brothers in Toronto also donate blood every year during Muharram in the name of Imam Hussein (A.S.). Last Muharram (1409 A.H.) about 100 pints of blood were donated to save lives.



FREEDOM OF RELIGION IN U.S.A.

The United States Senate has passed a bill No. 5.794 of 18th May, 1988 under which to deface, damage or destroy religious property, i.e. Church, Synagogue, Mosque, religious cementry or other religious real property, is a Federal Crime. The Bill also covers protection to those who pursue their respective religion because it is a federal crime to intentionally, obstruct by force or threat of force any person's free exercise of religion.

It is heartening to note that "Mosques" are included in the list of religious properties under the Bill and that Muslims are now considered as a recognised religious group.

It has further come to light that the Governor of Ohio has signed and sealed a declaration of proclamation, designating 10 October, 1987 as ISLAMIC DAY in Ohio, U.S.A. A letter from the office of the Governor states, "This significant occassion hopefully will be celebrated every year, so that Ohioans may always be reminded of the rich and splendid

culture that Islam offers."

These are some of the indications of the growing recognition of Islam as one of the major religions practiced in the United States of America.

Also New York State Governor Mario M. Cuomo has declared 28th September as a MOSLEM DAY in the State of New York.

On 28th September, 1986 a grand procession marched down Lexington Avenue (Downtown NYC) with high ranking officials from offices of the City and State of New York, appreciating and endorsing the event. Large floats of Khanae Kaaba, Masjidul Aqusa, Masjidul Quba, etc. were pulled by automobiles.

Verses of Holly Qur'an were voiced loudly on loud-speakers, and large banners in Arabic were also displayed.

LAUGH.....

* Psychologists build castles in the air, psychoanalysts live in them and psychiatrists collect the rent.

* It's no use telling politicians to go to hell, they are trying to build it for us now.

* During the first day of school, the teacher informed all students that if anyone had to go to the washroom to help himself, he should raise two fingers. One little boy seemed puzzled and asked, "How is that going to help?"

* Housework: Something a woman does that no one notices until she stops doing it.

* We prefer the old fashioned alarm clock that wakes you up with a bang to the kind that awakens you with soft music or a gentle whisper. If there is one thing we can't stand early in the morning, it's hypocrisy.

* "What possible reason can you have for acquitting this defendant?" the Judge shouted at the Jury. "Insanity your honour," replied the foreman. "All 12 of you?" Bellowed the Judge.

* Automation will never beat the waste paper basket in speeding up office work.

* A neighbour's little boy looked up and saw a plane pulling an advertisement banner across the sky. When he asked his mother what it was, he was told that the sign was to get people to come and buy things. "But how, the little boy puzzled, "do they get up there to buy them?"

* A Salesman parked his small Sports Car outside the village store and went inside. When he returned, a farmer was looking the car over. "Well, what do you think of it?" inquired the Salesman. "Picked it before it was ripe, didn't you?" replied the farmer.

AROUND AFRICA

MWANZA JAMAAT ELECTIONS

Following elections held during the Jamaat's General Meeting on 23rd June, 1988, office bearers mentioned hereunder formed the Managing Committee of Mwanza Jamaat for a two year term 1988/89 and 1989/90.

Mr. Rafik R. Dhalla	Chairman
Mr. Mehboob H. Rajabali	Vice Chairman
Sibtain R.L. Meghjee	Secretary
Rizwan H. Railey	Treasurer
Gulamabbas B. Bhauji	Asst. Secretary
Hussein S. Khimji	C/Member
Riaz H. Railey	C/Member
Hasni Ladha	C/Member
Shaheed Fazal	C/Member
Hussein M. Pirbhai	C/Member
Nizar Y. Aloo	C/Member
Hasnain A. Hirjee	C/Member



Rafik Dhalla



Sibtain Meghjee

BILAL MUSLIM MISSION – MOMBASA

Construction work on "The Bilal House", an ambitious project undertaken by the Bilal Muslim Mission of Kenya, Mombasa to celebrate the 14th Birth Centenary of Imam Hussein (A.S.), has been completed successfully.

The opening ceremony of this project was performed on Saturday, 30th July, 1988 by the Chairman of the Supreme Council, Alhaj

Mohamed G.M. Dhirani, who was accompanied on this occasion by the Hon. Secretary of the Supreme Council, Alhaj Mohamed Y. Somji.

Our heartiest congratulations and good wishes to the Management of the Bilal Muslim Mission of Kenya, Mombasa for having success in such mammoth undertakings. We hope they will continue with the good work and achieve more successes in future.

KISANGANI JAMAAT, ZAIRE

At the Annual General Meeting of Kisangani Jamaat held on 7th April, 1988, the following office-bearers were elected.

Mr. Mohsin Rehmtulla	Chairman
Mr. Abdul Assaria	Hon. Secretary
Mr. Yusuf Alibhai	Hon. Treasurer
Mr. Akberali M. Dhirani	C/Member
Mr. Shabbir Rehmtulla	C/Member
Mr. Shabbir Ladha	C/Member



DURUL ILMIYAH LIBRARY — ARUSHA JAMAAT

The Darul-Ilmiyah Library has been rendering library services to members of our community in Arusha for quite some time now. Its library services include books, magazines, publications, etc. on various Islamic Subjects, Audio and Video cassettes and recently they have managed to acquire a new micro-computer for educational purposes.

The main purpose behind the acquisition of this computer is to introduce to and teach interested members of the community the uses of this modern technology. Supplementary aims include the computerisation of the catalogues of video/audio cassettes and books that form the Library. It can also assist the Madressa with any work related to their teaching process, which the computer may do faster and efficiently. Other uses of the computer which come to mind are as follows:

- (a) To ultimately form a database of our community members;
- (b) To prepare address booklet of Arusha Jamaat members;
- (c) To form databases of Islamic knowledge relevant to teaching our Madressa Students;
- (d) To keep a record of blood groups of our

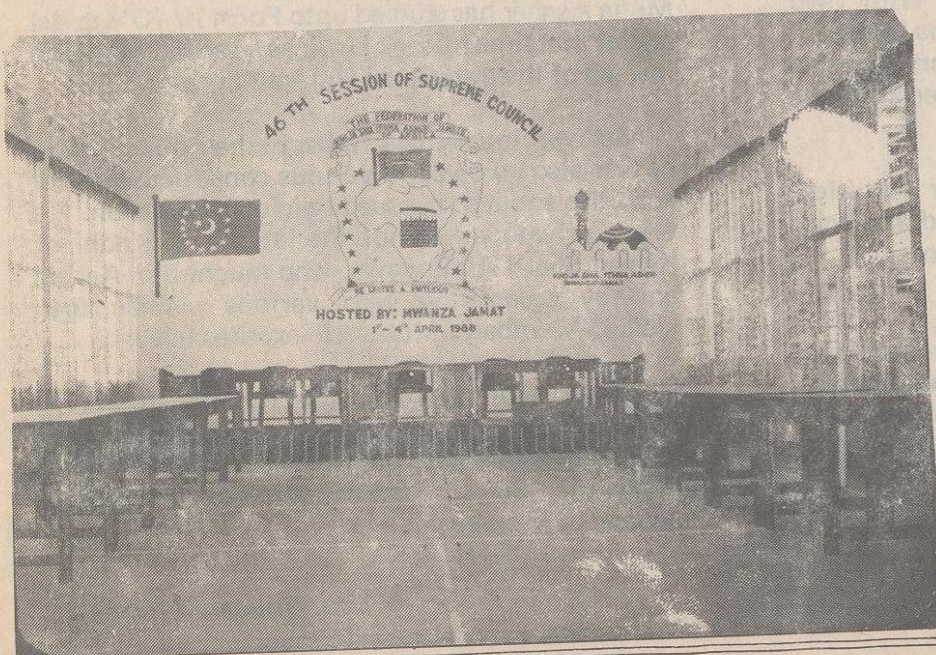
members.

The Micro-computer acquired by the Library is called the APPLE IIc. It includes a Keyboard, a Screen and a Disc Drive and they have yet to acquire a Printer. So far they have started training a group of six teachers, effective 24.5.1988, the classes being held every Tuesday and Friday from 8.30 p.m. to 10.00 p.m. The teachers training programme was expected to last until early August. During this period a teaching method and syllabus will be established.

The intake of students will be a maximum of four students per group, because of the size of the computer and the area occupied in the Library. The course will last two months with two classes a week per group. They will therefore be able to teach three groups at a time. The first groups to start in September will also include a group of lady teachers, so that in the following groups ladies interested in acquiring this knowledge can be included.

With patience and perseverance and bearing in mind the limitations of their operations, the organisers of this programme hope to succeed in passing on the knowledge of computers to all interested members of the community of Arusha Jamaat in due course.

When Delegates were missing.....



The Hall where the 46th session of the supreme council was originally to be held in Mwanza but had to be shifted to Dar due to transportation problems.

WORLD ELECTIONS

MULLA ASGHER TAKES HELM



A good orator, Mulla addressing delegates to one of the many communal meetings he has previously chaired.

Mulla Asgherali Jaffer has been elected President of the World Federation of Khoja Shia Ithnaasheri Muslim Communities for a three year term.

There was this time an unprecedented open contest for the office of the President which was being contested for by two candidates. With two candidates drawn against each other, the 'election' subject drew considerable interest and was a subject of discussion in all jamaats around the world.

The other candidate, Anverali Rajpar (profiled elsewhere in this issue) resolved to withdraw from the candidature after the results from Dar es Salaam were out.

Mulla Asgher is well known in the community as a Zakir and his active involvement in jamaat affairs. He has previously also served in the position of Honorary Secretary and President of the Africa Federation of the Khoja Shia Ithna-asheri Jamaats and is the founding father and first President of the World Federation.

Born at Mombasa in 1936, Mulla Asgher is the

eldest son of his father, Mulla M.M. Jaffer. Both his father and grandfather had a rich religious background which apparently has been inherited by Mulla Asgher to prove correct the adage that "apples don't fall far from its trees".

Mulla Asgher has studied upto Form IV (O'Levels) and at that time he took Urdu as a second language instead of the traditional Gujarati option.

Whilst working with his father in their optical shop he was also involved in various constructive social activities and also pursued religious education. He was a private student of the late Chief Kadhi of Kenya, Sharif Ali Badawy, who taught him Arabic and by associating with various ulemas then visiting Mombasa, Mulla also excelled in Farsi.

He later went to India for further studies in ophthalmics and on return once again got involved in Jamaat activities to eventually become President of the then Bustaini Jamaat and later the Unified Jamaat of Mombasa.

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from pg 7

His self inspiration and strong feelings for the welfare of the community saw him involved in many philanthropic and religious projects amongst which included the unification of the Hyderi Imambara in Mombasa which was built for 1.3 million shillings in 1970 and is now valued at over 7 million shillings.

Mulla's father died in 1960 and he then took charge of his family and business which he expanded to Arusha, Nairobi and Nakuru where his younger brothers ran the show.

In 1969, Mulla settled in Nairobi and played an instrumental role in encouraging community members to migrate from Mombasa to Nairobi. Consistent prodding to this effect saw a substantial growth of our community in Nairobi.

Mulla's house in Nairobi was jocularly referred to as a private 'Musafarkhana' because of the many guests he catered for. Amongst them were ulemas and new comers exploring settlement prospects or seeking medical treatment.

His involvement in communal affairs earned him great respect and after serving as Honorary Secretary and Vice President of the Africa Federation under Haji Mohamedali Meghji he later became its President.

Mulla Asgher will long be remembered for his courage and dedication during and after the Zanzibar Revolution which broke out in 1964 at a time when Mulla, along with other dignitaries, were attending the funeral of the late Haji Ebrahim Hussin Sheriff.

Mulla along with late Haji Gulamabbas Kassamali deliberately overstayed to study events and they even toured the streets when few people dared come out. After observing the plight of our people they pioneered a 'Relief Fund' which was launched in Dar es Salaam a week later.

Various problems for the community did erupt in other parts of East and Central Africa like in Zaire, Rwanda, Burundi, Uganda and Madagascar. In all these predicaments the Africa Federation played a vital 'assistance' role and Mulla Asgher, being in office during the period, was involved in one way or another.

After his horrid experience during his four months of confinement (with his wife) in Iraq, Mulla emigrated to London and dedicated himself to bring up a new breed of Western education religious instructors. He therefore launched a programme of conducting religious lectures in

English and these have contemporary logic to counter western influence on our people.

Mulla has also been involved in the consolidation of our community activities in the U.K. and in the expansion of establishments there.

Wherever he is, Mulla is known to achieve quick results and the secret to this lies to a big extent on his linguistic dexterity. Mulla also has an excellent memory and is also a fine rhetoric which coupled with his knowledge has enabled him to convert a number of outsiders to Shia faith. This included Dr. Ahmed Khatib, one of the first African converts to Shia faith.

His interests were well reflected when he got married. His maternal grandfather Haji Mohamedjaffer Sheriff Dewji then presented him 26 volumes of Allama Majlisi's 'Biharul Anwar' as a wedding gift. This gift well contradicts the secular idea of presents which are based on mere materialistic values rather than on the knowledge that can be derived from the gift.

Settlement of the less fortunate members of the community and solving their housing problems has always merited special attention from Mulla Asgher. He was involved, through the Council, in various housing projects in East Africa but nevertheless his role there was not only limited to community members only.

With Maulana Syed Sa'eed Akhtar Rizvi and Haji Mohamedali Meghji, he once led a community delegation when submissions had to be made before the Commission of Inquiry (appointed by the Kenya Government) on laws of succession and inheritance and later he joined forces with leaders of other muslim sects in making joint representations.

In 1978, when President Moi took over as President of Kenya, Mulla represented the Ithna-asheri community when a muslim delegation to pledge loyalty to the new President. He then delivered an extempore address in Kiswahili which was relayed on TV and aired over the national radio. The President was then given a copy of the Nahjul Balagha and a small Lamu chest.

Until the World Federation was formed, the subcontinent of India and Pakistan were relatively unknown in the Shia World. These however came into limelight after the Gujarat Federation was formed following the goading of Mulla Asgher then acting in the capacity of the first President of the World Federation.

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The Other Candidate — Anver Rajpar



Anver Rajpar

In a manifesto prior to the elections, the other candidate, Anverali M. Rajpar made a declaration outlining various strategies he planned to implement if he was to be elected into office. This manifesto indicated the indepth analysis and seriousness with which he treated the 'Election' issue.

Rajpar studied in Tanzania upto secondary level after which he proceeded to U.K. for further studies in Chartered Accountancy. He qualified as a chartered accountant in 1962 and started serving the community in 1963. From 1962 till 1971, he practised as a chartered accountant and tax consultant in Dar es Salaam. During this period, he took an active interest in the affairs of the Shia Ithnaasheri Jamaat of Dar es Salaam (Tanzania) and held various posts in its managing committee. He was also directly involved in the promotion of two housing schemes in Dar es Salaam, namely the Mohammedi Flats and Tauheed Flats and also in the re-construction of the mosque and extension of the Imambara at Dar es Salaam. He represented Dar es Salaam Jamaat as a councillor on the Federation of Khoja Shia Ithnaasheri Jamaats of Africa upto 1971 when he emigrated to Pakistan.

When MehfileMurtaza was formed in 1973, Rajpar was unanimously elected as its first

President, a post which he held until 1981. Mehfile-Murtaza was initially housed in a rented premises, and, it is to his achievement that a custom-built Mehfile-Murtaza comprising a Mosque, Imambara, ghusal-Khana etc. was built during his tenure as President of MehfileMurtaza.

Rajpar has also served as Hon. Secretary of Karachi Jamaat for a term of three years from 1977 to 1980. In 1981 he was elected Vice President of the World Federation and in 1982 when the Al-Murtaza School was initiated, he was elected Chairman of the Education Board.

When the Zainabia Trust was launched in March, 1985 to promote a housing project in memory of Bibi Zainab (S.A.) on her 1400th birth anniversary, Rajpar was once again actively and successfully involved.

He was subsequently appointed a trustee of the Trust and is still serving in the same capacity todate.

In every contest, only one person can win but by contesting for the Presidential Post, Rajpar showed his willingness to serve the community at top level if given an opportunity to do so.

ESTIMATED POPULATION OF COMMUNITY MEMBERS

BASED ON RETURNS SUPPLIED BY JAMAATS AT THE TIME OF THE
PRESIDENTIAL ELECTION 1988

PLACE	EUROPE	AMERICA	M/EAST	AFRICA	PAKISTAN	INDIA
LONDON	5000					
BIRMINGHAM	591					
PETERBOROUGH	350					
LEICESTER	150					
MILTON KEYNES	100					
LEEDS	50					
ESSEX	120					
WESSEX	60					
WATFORD	150					
PARIS	700					
STOCKHOLM	125					
TROLLHATTAN	150					
SWITZERLAND	100					
NASIMCO		5000				
DUBAI			900			
KUWAIT			85			
ADEN			100			
AFRICA FEDERATION				18000		
MEHFIL MURTAZA					1500	
GUJERAT COUNCIL						11000
TOTAL	7646	5000	1085	18000	1500	11000

The voting rights of community members worldwide is illustrated above. To win the recent World Elections each candidate had to obtain over half of the total votes.

Irrespective of the number of voters in each region, the candidate obtaining more votes than his contestant is attributed the total votes for that region.

For instance, if in Africa 10,000 persons voted and Candidate A obtained 6000 votes and candidate B, 4000 votes then all 18000 votes for the region are attributed to candidate A.

from pg 9

The welfare of our brothers in the sub continent is today an important feature in the activities of the World Federation which Mulla was also instrumental in forming. Formed 12 years ago, the World Federation is today serving as a nucleus of a worldwide spreads communications network.

At a 'World Ahlul Bait League' meeting in London, delegates from different parts of the

world paid tribute to the good organisation of the World Federation Body.

An arduous task now lies in store for Mulla Asgher and he certainly deserves the backing and cooperation of the community to enable him to have a fruitful term in office. We congratulate Mulla on his appointment and wish him a successful span in office.

OBITUARY CORNER...

Since the publication of our last issue, a number of momipeen whose contributions towards community services merit acknowledgement have passed away from this world. Their brief background follows and we pray to Allah to forgive their shortcomings and receive them with kindness, placing their souls in the vicinity of our Chaharda Masoomen. Ameen.

We also convey our heartfelt condolences to the bereaved families. May Allah grant them courage and patience to bear these irreparable losses. Ameen.

INNA LILLAH WA INNA ILAIHI RAJEUN.

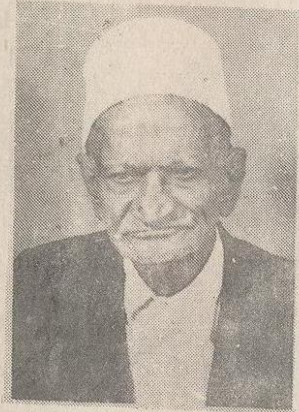
LATE ANVERALI SHERALI JANMOHAMED JAFFER OF MWANZA

Marhum Anveralibhai, who passed away in Mwanza recently following an armed robbery at his residence, was a nominated Councillor of the Supreme Council and a dedicated social worker.

He took a keen interest in the communal affairs and his contribution towards social services in the Jamaats at Bukoba and Mwanza are noteworthy. In fact he was a liasion between the Jamaats of the Western Region of Tanzania and always served the community selflessly and with a friendly smile.

The death of Marhum Anveralibhai is a loss to the community which is not easy to replace. We have lost a devoted social worker whose advices and guidance would be missed by many. The warmth with which he served all of us will be remembered for a long time.

We join the family members in prayers to Allah to receive him with kindness and place his soul within the proximity of our Chaharda Masumeen (A.S.) -- Amen.



LATE ALHAJ MUSA HAJI MOHAMED MURAJ

The late Murabbi Musabhai expired in Mogadishu (Somalia) in the month of June, 1988.

Marhum was Zakire Hussein and a very dedicated worker since his young age. His moral and financial contribution in the existing Wakf properties of Mogadishu Jamaat and his selfless services in all fields, especially in Kafan Dafan Committee will always be remembered with gratification. Humble by nature, Musabhai's good foresight and wise counsel always proved beneficial in planning Community's programmes.

We convey our heartfelt condolences to the bereaved family.

DOWN MEMORY LANE



**MEMBERS OF TANGANYIKA TERRITORIAL COUNCIL AT A MEETING HELD IN
1954**

From left to right: J.M. JAFFER (President) BASHIR RAHIM (Hon. Secretary) DOST MOHAMED MOLEDINA (Moshi) IBRAHIM HUSSEIN SHERIFF (Arusha) R.R. JAFFER (Dar es Salaam) HASSANALI ALARAKHIA (Lushoto) GULAMMEHDI K. HAJI (Dar es Salaam) HASSANALI LADAK (Moshi) MOHAMEDALI SHERIFF (Moshi)

PHOTO SPOTLIGHT

UNION SPORTS CLUB



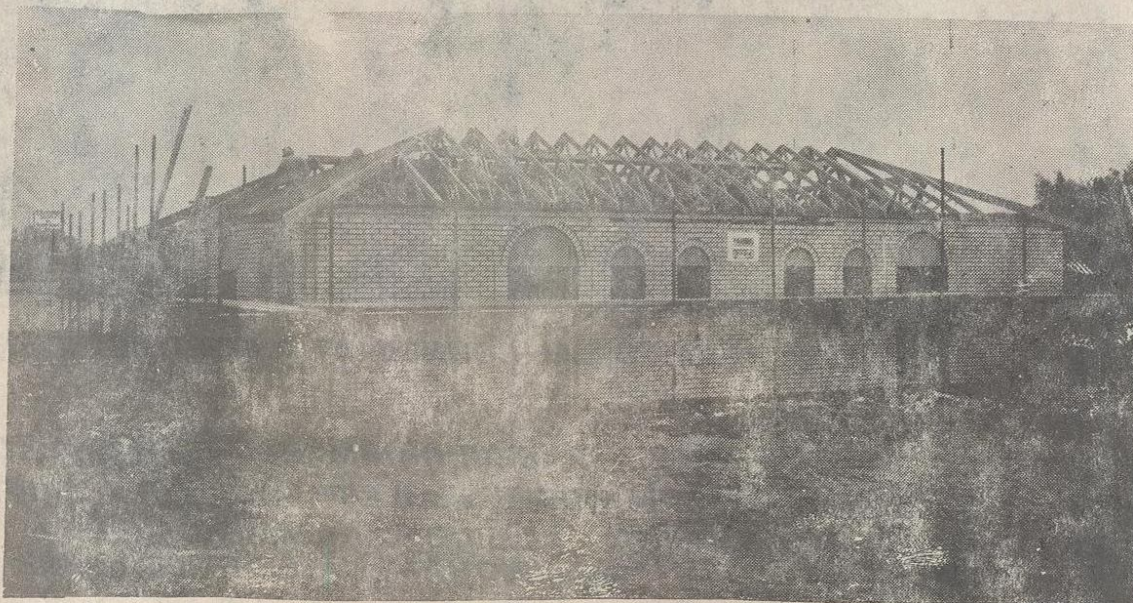
Winners of Sokoine Cup Organised by Dar es Salaam Cricket Association for 1988/89 season.

Sitting left to right

Shakir Sherali, Mohamed nathoo, Hasnain Tajani, Yusuf Dhalla (Chairman), Sajjad Lakha (Captain), Ahmed Alloo (Secretary), Muslim Jivraj (Treasurer), Bashir Tejani.

Standing left to right:

Sajjad Tejani (Scorer), Munaver Dhirani, Ebrahim Dattoo, Naushad Dhanji Murtaza Jivraj, Mustafa Virani, Kazim Nassor, Jamil Kermali, Kassim Bhimji, Iqbal Damji, Afzal Peera (Scorer).



Scene of the work in progress of the Milton Keynes. U.K. mosque complex.

The opening ceremony was performed last November by

Alhaj Mulla Asgherali M. M. Jaffer, President of the Word Federation

TUNISIA'S BRAIN DRAIN

Although Tunisia is not as badly affected by the brain drain as some of its Arab neighbours, it loses many of its senior level professionals to France, the United States and Canada every year. From 1945 to 1975 over 150,000 Arab Scientists and other professionals from the Region emigrated to industrialised countries. The United States attracted the lion's share of this brain pool. Between 1966 and 1977, for example, 5,794 Scholars mainly from Egypt, Lebanon, Iraq and Syria emigrated to the United States. In the same period over 500 Tunisians (professionals) came to North America.

A Tunisian Specialist in Library Science who did his undergraduate studies in England and with no career prospects in sight in Tunisia, explored possibilities with the American Embassy. He was lucky enough to qualify for a scholarship to study for his PhD in the United States and does not count on returning to Tunisia after obtaining his degree. Many of the University graduates who leave the country and complete their studies abroad, often find life at home difficult and disappointing on their return.

Most returning Tunisians make the decision to emigrate again before the shock of the return home wears off. "I could not afford to remain unemployed for long, so, as soon as I saw there were no job opportunities, I left", confides a physics lecturer. "I have few regrets" he adds. Others do not even try to find jobs because they realise that Tunisia has no requirement for their field of expertise, Nuclear Physicists, aerospace experts, specialists in Kidney diseases, etc. fall into this category. There appears to be no co-ordination between the needs of Tunisia and the education system, which is too

slanted towards the requirements of a developed country. Tunisia is producing too many engineers and too few specialised tradesmen.

Sometimes, of course, returning graduates have no trouble finding work and fitting in. Despite their initial positive attitude, however, they often become discouraged. The scarcity of research facilities in Tunisia, the lack of equipment and the shortage of properly trained staff, have driven many scientists and other researchers out of the country. "I don't need a Villa or a Chauffeur-

driven Car" said one Professor. "What I do require is a well equipped laboratory in a stimulating university environment". It is rare that a graduate is swayed by financial offers to leave Tunisia. However, just the opposite is true of Tunisians posted by the Tunisian Government to work in Arab or African countries for two or three year terms. The majority of such co-operants, who now total nearly 1,600, choose to be posted in order to be able to get married or buy a car or build a house.

Although there is little doubt that the brain drain in Tunisia lowers the quality of the country's human resources, it is not surprising that the government plays a role in this phenomenon by encouraging graduates to leave on temporary co-operative assignments. The fact is that the number of graduates in a variety of fields exceeds the available positions. Ironically, however, encouraging graduates to leave the country can sometimes suddenly create a shortage of personnel in certain professions. At one time, for instance, X-Ray technicians were prohibited from leaving the country because for a change there was an excess of jobs instead of candidates.

The IDRC Reports - January, 1988

Dictor

"Nowhere in Mohammadan society is there any invidious distinction between rich and poor, and even a Mohammadan slave is not only a member of the household, but has also far greater chances of rising to a position in the government than an English pauper."

The Shia in North America

By Dr Abdulaziz A. Sachedina

The Shi'a that I intend to discuss in this paper constitute the major group of the Shi'ite sub-division who believe in the line of the Twelve Imams after the death of the Prophet (A.D. 632). They are known as the *Imamiyya* or *Ithna 'Ashariyya* or simply the *Shi'a*. As such, other Shi'i sub-divisions, like the *Isma'iliyya*, both the Nizari (followers of the Aga Khan) and the Must'ali (Bohra) branches, or the *Zaydiyya* will not be discussed in this paper.

No one knows for sure when the early Shi'ite immigrants settled in North America. Neither the immigration records are of help in this matter, because no sectarian affiliations are registered there; nor do we have any sources compiled or maintained by the Shi'ite families in North America to give us a definite word on the community history. Their history on this continent still needs to be written.

The speculation is that some Shi'i families from India and Lebanon settled in Canada much earlier than 1940s. This speculation is not without grounds because early Muslim immigration to this continent was sparse and, the appearance of the well-educated middle class professionals in considerable numbers on the American scene is comparatively recent phenomenon. As I shall argue in this paper, the existence of the distinctly Shi'ite Muslim community was known through their peculiar religious participation in the annual commemoration of the martyrdom of the grandson of the Prophet Muhammad, the third Imam of the Shi'a, Husayn b. 'Ali. Some of these annual gatherings of the Shi'ites, according to the oral history transmitted by some families from Hyderabad, India, are dated to this period. Undoubtedly, if the Shi'a existed anywhere they were bound to come together for this annual devotional meetings.

It is, however, certain that by 1950s there were small clusters of Shi'i families in some major cities of Canada and the United States. We know about the existence of these families, again because of the annual religious practices during the month of Muharram that brought them together. It is probably correct to say that those Shi'ites who did not participate in these annual rituals were not known to the leaders of the community who organized their members around these annual commemorations. Moreover, their numeral strength was estimated only in these annual commemoration. It is almost correct to hold that Shi'ites make up at least 30% of the total Muslim population in North America, if newly arriving Iranian and, in some small numbers, Iraqi and Lebanese Shi'ites are included.

The problems of cultural diversity among the Shi'a that affects sometimes fundamental religious attitudes have not been resolved for the various Shi'a communities from around the earth to come together as one Shi'a Muslim community. Efforts at creating a sort of federation of these communities in North America under a single leadership have remained marginal because that which unites each group seems to be the common language and common national ties, and not the religious devotions surrounding Muharram commemoration which are celebrated in vernacular rather than a common language

understood by all in the North American context. The cultural differences have also made it difficult for the leadership committed to the new vision of North American Islamic community to create a common platform in directing the lives of the members. More and more, linguistic and cultural backgrounds have encroached upon the universalistic message of Islamic creed, and have resulted in "regionalism" and "exclusivism" among the Shi'a.

Ironically, the main obstacle in creating the universalistic loyalty of Islam has been the religious leadership provided by the imported preachers who use their local languages in teaching Islam to the believers. Thus, the Iranian Shi'a have used the services of their Persian speaking preachers; while the Shi'a from the sub-continent of India and Pakistan have used Urdu speaking preachers for their communities. Whereas the community leaders have adopted English as the administrative language of the communities, the use of other languages by the Shi'ite preachers have given rise to the dual leadership in the community with clear conflict of interest in furthering the welfare of the community in the Western socio-political environment. The conflict of interest in the two types of leadership can be seen in their attitude to the Western way of life. The community leaders who have either lived for a lengthy period of time or were brought up in the North American conditions have a thorough grasp of the problems of adjustment for the Muslim immigrants in the new environment. However, they have very little grounding in the sources of Islamic tradition to offer authentic solutions to these problems. On the other hand, religious leadership, imported from mother countries, have thorough grounding in the tradition but least understanding of the problems faced by the believers in North America. The situation has created enormous difficulties for the community to keep their younger generation interested in Islamic faith. So far, the solutions offered by the community leaders have been very temporary in effecting necessary resolution for the future of the religious loyalty and spiritual well-being of their members. **Lack of locally trained and fully informed in Islamic tradition preachers has been correctly identified as the most urgent question facing the future survival of the community in the secular Western environment.**

It is important to note, however briefly, that the Shi'ite communities have created some important institutions for the *well estate* of their members. Among these one can include not only the mosques but highly efficient education institute of "Sunday Religious School System" in most of the major cities. This school system is, rightly regarded as the second most important institute to ensure the continuation of the Islamic moral-religious education, the first being the weekly and annual gatherings to commemorate Imam Husayn b. 'Ali's martyrdom. The latter gatherings have provided the best platform for the spread of religious education to the adults. However, voices have been raised to reform some of the practices in these gatherings and allow use of more widely spoken language among the members, such as English in Amer-

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Higher Education ... Computers

Computer technology in the present times has become common in our every day life and many young men and women are aspiring to acquire computer knowledge. In order to guide such young people, Brother Hussein Sheriff of Arusha has prepared a list of course for computer training in Tanzania and Kenya at the request of our Education Board.

Relevant information regarding computer courses from his report, is appended here-under for the benefit of our readers, and those young people who are keen to pursue the subject. Further details as to the hours per day, duration (days or months), fees, etc. can be obtained from the Chairman, Education Board, P.O. Box 1071, Moshi.

COMPUTER COURSES - TANZANIA/KENYA

The following information has been taken from courses brochures received from Computer and Telecoms Systems (Tanzania) Ltd, Dar es Salaam, (affiliate of ICL Computers) and Computer World Services Ltd., Nairobi, Kenya.

The courses have been categorised by type of course and the terms used are explained below:-

(1) WORD PROCESSING:

Equivalent of Secretarial job on the computer. Word star and word perfect are two programmes, differing slightly from each other in the sense of facilities provided. Word processing facilitates typing of =reports= etc. at computer speed and with a computer's flexibility compared to a typewriter.

(2) DATABASE:

As the word implies, it is a collection of information to form an information library. Computer then facilitates storage and quick retrieval of information. It also helps analysis in different ways according to the needs of the user. D base II, etc. are different programmes for database.

(3) SPREAD SHEET:

A number crunching device which enables the user, by giving a screen of rows and

columns, to link by simple formulas any row-column combination. Input of data on any of those row-column will be immediately subjected to the calculation, thereby enabling the user quick and accurate calculations. With standard monthly data this magic screen can be extremely useful.

(4) PROGRAMMING:

The above three definitions use ready made programmes. For anyone who would like to write their own programmes to suit their own needs or to take up employment for firms who would like their own custom made programmes — learning of programming is required.

'Basic' is the language used by most micro-computers. However, all micro-computers use their own dialects, i.e. all makes of micro-computers have their own variations of "Basic".

"Cobol", "Fortran" and "Pascal" are three high level languages enabling scientific calculations, etc. Most programmes written in these languages are used in Mini or Mainframe Computers.

(5) SYSTEMS ANALYSIS:

Before a computer can be installed in an office or before a programme can be written to suit a special need, a study of the existing facilities within the office would be required to ensure that the changeover to computerisation is implemented smoothly. Systems Analysis teaches the basic concepts of such a study.

Sir Radhakrishnan

"We cannot deny that the conception of brotherhood in Islam transcends all barriers of race and nationality, a feature which does not characterize any other religion."

Havelock Ellis

"The only Teacher who faced the problem of sex honestly and squarely was the Prophet of Islam."

NAIROBI JAFFERY HOLDS A SPORTS DAY

NAIROBI JAFFERY SPORTS CLUB ELECTION

Nairobi Jaffery Sports Club held its Annual General Meeting on 15th June, 1988 and the following were elected to lead the club for the year 1988/89.

Mr. Naushadali Merali	Chairman
Mr. Manzoorali Kanani	V/Chairman
Mr. Anverali Manji	Hon. Secretary
Mr. Mohamed Raza Merali	Asst. Hon. secretary
Mr. Mohamed Nazir Kalyan	Asst. Hon. Treasurer
Mr. Abbasali Nanji	Hon. Sports Secretary
Mr. Ashiqhussein Rashid	C/Member (Past Chairman)
Mr. Bashir Kalyan	C/Member
Mr. Salim Dato	C/Member
Mr. Ramzan Nanji	C/Member
Mr. Ashiqhussein Rashid	Trustee
Mr. Mustafa Khimji	Trustee

The Chairman in his message to the gathering after the elections expressed his gratitude to members of the club for having placed their trust in him by giving him the mandate to select his complete team. He assured them that every care has been taken to nominate his team members who all have a very clean track record and are known for their positive contribution in various capacities towards the upliftment of the community. He further

appealed to all members of the club to accord full co-operation and assistance in promoting the aims and objects of the club.

Referring to the goals during his term he said that his prime concern will be to ensure that the club acquires its own permanent ground and club house, to cater for the ever increasing needs of our younger generation. Finally he appealed to the members to donate generously towards the running expenses for the ensuing year.

NAIROBI JAFFERY HOLDS A SPORTS DAY

An open Sports Day was successfully organised for all members of our community by G C G Nairobi in conjunction with Nairobi Jaffery Sports Club on 19th June, 1988. The function was very well attended and appreciated by one and all, especially the children who had a wonderful time.

After the lunch break, veteran cricketers went on the field and it was a pleasant scene to watch elders of the community swing the ball and the bat in the air with ease and unbelievable flair.

The club wished to record its appreciation to members of the G C G group for initiating such a memorable function.

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ican context. However, this call for reform is tied to the creation of the new generation of local preachers for whose training seminary type of institution has been recently established in Medina, New York. The first batch of Shi'a youth has begun its training under some prominent teachers of Islamic sciences in this seminary. It is too soon to evaluate its program and its implications for the future religious leadership of the Shi'a.

The over all performance of Shi'a minority within the larger Muslim minority in this country has been impressive. Two reasons can be cited for this relative success: **Independence of all the Shi'a communities from any control of foreign Muslim governments or their agencies in North America; and, the strong tradition of dynamic religious rituals besides the fundamental Islamic practices like *salat*, fasting, and pilgrimage.** These 'extra' religious practices have functioned as successful, regular medium of bringing together members of the Shi'a for religious discourse. They have also provided the leaders with an effective instrument of bringing necessary changes and generating positive attitudes in the evergrowing concern of a religious minority to assert its identity and preserve it in a pluralistic society when challenged.

courtesy Shia World

ABOUT PROPHET

Mahatma Gandhi

"Hazrat Muhammad was a great Prophet. He was brave, and feared no man but God alone. He was never found to say one thing and do another. He acted as he felt.

"The Prophet was a *faqir*. He could have commanded wealth if he had so desired. I shed tears when I read of the privations he, his family, and companions suffered voluntarily.

"How can a truth seeker like me help respecting one whose mind was constantly fixed on God, who ever walked in God's fear, and who had boundless compassion for mankind?

"It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission--thee and not the sword carried everything before them and surmounted every obstacle."

JAMEEL IS BEST SPORTSMAN

The Sportsman of the year award for the Abul Fazl Trophy was awarded to 20 year old Jameel Yusufali Kernali for his tremendous achievement in cricket in the past few years.

The trophy which pertained to the 1987/88 period, was presented to Jameel by the Iranian Ambassador to Tanzania, Hujjatul Islam Agha Lavasani at the Dar es Salaam Imambada after a 'khushali' occasion.

Jameel completed his Advanced Levels last year and during his spare time he also plays squash, badminton, volleyball and tennis. In 1986 he won the juniors event of the Union Sports Club tennis tournament.

However he has excelled particularly well in cricket and it all began in 1984 when he was promoted to Union's first team after putting in commendable performances when playing for the club's third string.

In just the first year with the Union 'A' team, he caught the eye of the national selectors and was chosen for the Tanzania team to play in the quadrangular tournament in Zambia. Jameel has

also constantly played for Union in the A Tarmohamed trophy and in the Supreme Cup cricket event during which he has put in a number of lofty performances.

Jameel has sustained pace and has been a regular member of the national team since his first representation in 1985. He has also won a number of accolades in the capacity of a national team player.

The East African cricket authorities once offered him an opportunity to attend professional training in Nairobi and Zimbabwe which he however declined because of his studies pursuit.

Out of sports, Jameel zealously participates in tabligh activities of the Dar es Salaam Jamaat. He is a teacher at the Hussein Madressa where he teaches diniyat, quran and Arabic and the modest youngman also seldom misses his prayers, that is if he at all does!

His father once won the Abul Fazl trophy and we now congratulate Jameel for taking suit.



Agha Lavasani presents the Abul Fazl trophy to Jameel. Looking on is the President of the Dar es Salaam Jamaat, Aliraza Rajani.

OUR MARJAH, AYATULLAH EL-KHUI



Ayatullah Syed Abul Qasim El-Khui

In recent times, particularly with the Khoja Shia Ithna-asheri community in Africa, there has been an active dialogue about the role of our Marjah, As-Seyyid Abul Qasim El-Khui. There are now two opinions about his far flung popularity as an aalim of high repute. However, in view of the prevailing circumstances, we feel that there is a need to refresh our knowledge and understanding about this great aalim at the pinnacle of our religious hierarchy.

Islam in its essence is more than mere rituals. It is not only limited to man's relationship with his Creator, or to moral principles. It is a complete and comprehensive *modus vivendi*. It has its rulings concerning all aspects of human activities, man's relations with himself and with other human-beings and with everything else on earth. Such rulings are based on doctrinal principles, literally called, "Faith in Allah, His Angels, His Scriptures, His Messengers and other life". Hence it needs someone to conduct such rulings based on *Ijtihad*, *Tagleed* and *Ihtiyat* as perfectly as it could be. That some one is normally a person of the highest authority and is usually resident in Iraq.

Agha Khui, who was born in Rajab, 1317 A.H. in Karbala, Iraq is a tower of strength and unsurpassed knowledge. Tumultuous circumstances notwithstanding, he strenuously applied himself to preparing a strong infrastructure within the Shia Ithna-asheri Community throughout the world. His *Dars-e-Kharij* on the "Principles of Fiqh", which he started in 1345 at the age of only 28 years, is famous throughout the Muslim World. Hundreds of *Mujtahids* have completed their studies under his guidance. His students, some of whom went on to become famous in the field of Islamic learning include such renowned aalims like Aqua Mirza Kazim Tabrizi, Aqua Seyyid Musa Sadr, Aqua Seyyid Baqir Sadr, Aqua Seyyid Ahmad Mustambit,

Aqua Seyyid Nasrullah Mustambit, Aqua-e-Basaran, Aqua Seyyid Asadullah Tabrizi, Aqua Sheikh Gulam Raza Isfahani and many others. He has also written many books on various subjects and some of his famous writings are:-

- (1) Tafseer Al-Bayan (Commentary of the Quran in 18 Volumes)
- (2) Tanqueeh (Sharh of Al-Urwatul-Wuthqua in 8 Volumes)
- (3) Ajwadul-Tagrirat (2 Volumes)
- (4) Ihkamul-Ahkam-alal-Madhabibil-Khamsa
- (5) Ejazul-Quran
- (6) Rijal-e-Khui (20 Volumes)

There is hardly a place within the Shia Alam, where any project has been completed without his patronage. Everywhere, including our areas of operation in Africa, people acknowledge that they have been able to launch and sustain religious projects with his gracious support. The activities listed below are only a fraction of his operations, financed from either 'Sehme Imam (A.S.)' or 'Sehme Sadat'.

- (a) Completion of 200 houses for the Talabah in Qum, along with a Library, a Mosque and a Hospital;
- (b) Construction of one religious education school, hospital and library in Mashhad.
- (c) A new Library built in Isfahan.
- (d) Payment of monthly stipends to the Talabah in Najaf, Karbala, Kazmein, Samarra, Mashhad, Tabriz, Ardabil, Qujan, Kirmanshah, Tehran and to the Hawza Ilmiyyah of Iran.
- (e) Building of an orphanage in Beirut.
- (f) Monthly assistance to Madressas in Pakistan and India.

In addition to the above there are numerous appeals and applications submitted to him by hopeful individuals, who ask for marriage assistance and all other types of helps. Some of them are sadat, others non-sadat also. They ask for help to buy houses or to pay up their debts or to get their ailments treated and various other reasons.

Ayatullah El-Khui is an imposing personality and those of us who have had the good fortune of meeting him in person have come out with a nonforgettable impression. May he live a healthy and long life to complete the task, so that our future leadership in the form of Marjah is secured.

(Contributions by the SHIA WORLD and THE LIGHT for some of the material in the above article acknowledged with thanks. Editors)