



FEDERATION SAMACHAR

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JANUARY 1984 RABBIL—AKHAR 1404

ADDRESS BY THE CHAIRMAN OF THE FEDERATION, ALHAJ MOHAMED DHIRANI, AT THE MOLVIS SEMINAR HELD, IN DAR ES SALAAM ON 28TH OCTOBER, 1983

Bismillahir — Rahmanir — Rahim

“Salamun Alaykum,

All praise is for Allah and we are indeed very grateful to Him for having given us such an opportunity to meet here this evening. Such a gathering of all Ulemas is unique and is very important as the gathering is for discussion of mutual understanding on religious activities. As such let us pray to Allah for blessings of this meeting.

Such a seminar of the Molvis was last held on 10th June, 1973. A long period of 10 years has passed for this meeting to be called again. Of the Ulemas who had attended that meeting and who are also present today are Seyyid Sajjad Husein Kibla, Sheikh Gulamrasul Najafi Kibla and Sheikh Riyasat Hussein Kibla. It is appreciated that they have had a long association with us in Africa.

That meeting was chaired by Alhaj Murabbi Alibhai Sheriff Dewji and I am pleased to welcome him again to this meeting. Murabbi Saheb has been associated in many ways with tabligh work and is himself an Alim and Zakir. It has been decided that he should once again chair this meeting. After the completion of my opening address, I will handover the chair to

him. I am indeed grateful for his gesture to accept the chairmanship and I hope all of us will cooperate with him in this deliberation.



ALHAJ MOHAMED DHIRANI

There were many points touched in the last meeting of which many have been implemented and many more have remained unattended. I

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will revert to these in the later part of my address.

Before I proceed further I consider this an appropriate place to mention of the persecutions of our Ulemas and the closing of the Howzas in Iraq. You are all aware of the suppression and atrocities of our Ulema under which more than 90 members of the family of Marhum Ayatullah Syed Mohsin Al-hakim, who during his period was Mujtaheede Azam of the Shia World, have been imprisoned. They range in age from 9 years to 76 years and out of them 48 members of the family are eminent Mujtahids and great Aalims of irreplaceable quality. Out of them, six of our prominent Ulama were hanged. Three were the sons of the late Mujtahed and three were his grandsons. The Council noted this with great sorrow and sent a cable to the President of Iraq Government expressing our profound regrets and demanding their release.

Since the last seminar, we have lost Syed Murtaza Haseein Rizvi and Syed Ansaar Hussein who were associated with tabligh work with the Federation for a long period. Let us all offer Sura-e-Fateha for the benefit of all the Ulemas, as well as all the Momineens and Moominats and pray that they be given place with Jawahare Maasumin A.S."



The Chairman then talked about the settlement of Khoja Shias who had been arriving in Eastern Africa since 1930s and how the Ulema in Iraq and India contributed to their religious training. In early 1930s various Jamaats felt the need to have the Ulema's services on permanent basis and by 1958, there were more than 25

Ulema stationed in various Jamaats in Africa. While the role of the Ulema had evolved into a definite pattern (leading prayers, preaching, solemnizing marriages, etc) a handful of thinking Khojas wanted the Ulema to recognise that religion and social order were interwoven.

The Chairman then called upon the molvis to play this role by getting themselves properly equipped with the matter to be delivered from the mimber. He told them to be bold enough in their majalis and speak out on irreligious customs in the Community. He suggested that the majalis be made more interesting by ahadith quotations, dealing with topics in Akhlak and questions pertaining to daily life.

The Chairman also expressed appreciation of the untiring services of Khoja Mullas in Zakiri and imparting of fiqh. Regarding the improvement in methods of imparting religious education, he hoped that the Council's Religious Education Activities Committee would do something in this matter. He regretted the little progress made by Ulema in learning local languages and felt that learning of Urdu by our children would be quite burdensome. He also felt that the current idea of teaching Arabic is a worthwhile proposition but that there are not enough teachers.

The Chairman said there was a need to revive Masael sessions for ladies. Regarding books to be provided to the Ulema, he hoped the Seminar would update the list presented during the last Seminar. On the question of hadya, he said proposals to review them would be presented to the Council meeting in April 1984. He then requested Murabbi Alibhai M. Jaffer to take the Chair.

MEMBERSHIP COUNCIL OFFICIALS VISIT KENYA & TANZANIA

The Vice Chairman ALHAJ HABIB MULJI, accompanied by the Hon. Secretary ALHAJ MOHAMEDRAFIK SOMJI and the Hon. Treasurer, ALHAJ AKBER FAZEL DHIRANI paid a private visit to Mombasa and Nairobi from 28th July to 7th August, 1983.

Although the visit was private the Council's top officials were accorded all the honours befitting their positions.

They attended a "Grand Idd Programme" at Mombasa, organised by the Ithnaasheri Students' Union and the Ithnaasheri Young Mens' Union on Friday 29th July, 1983. The Vice Chairman, Mr. Habib Mulji addressed the gathering and said that he was tremendously impressed, with the Fancy Dress Competition contested by young children and a play in Gujarati and English staged for the first time by group of young boys. Mr. Mulji added that a lot of hidden talents lay in our young boys and girls and said, "What they need is our love, affection and personal attention. I am sure they can show miracles if we will devote some time to tap and exploit their talents."

Mr. Mulji went on to say that the ALIP ALI PUNJU JAFFERY PRIMARY SCHOOL was a pride for the community and that full advantage of this institution should be taken to impart religious and secular knowledge to our boys and girls.

The Council officials met the Management Committee and had a very useful discussion on various matters pertaining to Mombasa Jamaat and the Council. The Chairman of the Mombasa Jamaat, HAJI AKBERALI PIRMOHAMED praised the officials for their devotion and said that personal contacts between the Jamaat and Council could play a significant role in solving communal problems and cementing unity.

Mr. Mulji and his colleagues also met the Management of the Bilal Muslim Mission —

Kenya where they were briefed by ALHAJ ALIBHAI M. JAFFER on all the activities of the Mission. The meeting was also attended by the Chairman of the Mombasa Jamaat, HAJI AKBER ALI and ALHAJ MOHAMEDJAFFER "K.G. of Karachi. Mr. Mohamedjaffer spoke on the achievements so far made by the Bilal Trust of Pakistan.

The Council officials then visited the Madressa and spent some time at the Council Office to familiarise themselves with the system of working.

The Auditor of the Council, Mr. SAFDAR JAFFER, who also accompanied the Vice Chairman to Mombasa and Nairobi, looked into the accounting system and had a long discussion with the Accountant.

In Nairobi, the Council officials met the Managing Committee and elders of the Jamaat over a dinner during which they discussed problems then faced by the Nairobi Jamaat. The Chairman, ALHAJ MANZOOR KANANI thanked the officials and said he was looking forward to having similar frequent visits in future.

The Vice Chairman also visited Tanga, Mwanza and Bukoba. He was again accompanied by Messers Mohamedrafik Somji and Akber Dhirani. Two members of the Higher Education Board, namely Messrs. Mohamedhussein M.D. Kermali and Ali H. Sheriff were also in the entourage. Council Officials met the Management Committee and Messrs. Habib Mulji and Ali H. Sheriff addressed members of the Jamaat at the respective Imambaras.

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MEMBER OF HIGHER EDUCATION BOARD MEETS STUDENTS

ALHAJ ALI H. SHERIFF of Arusha whilst on private visits to Dar es Salaam, Tanga, Moshi, Mwanza, Bukoba, Mombasa and Nairobi gave a very informative and educative talk on higher education to students' parents.

He drew the attention of the students on present manpower demands and also enlightened them on various vocational, technical and short term courses available in Kenya and Tanzania.

Bwana Ali emphasised that the days were gone when technicians were looked upon as doing low grade jobs. He said that the demand for technical know-how was so great that even the developed countries like Canada and

America are now welcoming immigrants possessing technical skills, whilst many persons with degrees are unemployed in those countries.

Speaking on the higher education policy of the Council, Mr. Ali said that brilliant students of the community would, of course, be given all the assistance to acquire degree courses of their choice. His mission was to make it clear that other students, average or otherwise, should not end their studies at Form IV Level but should take the advantage of the many technical and vocational courses available in the country to ensure a better and secured future for themselves and their families.

BIRDS EYE VIEW ON MOLVIS SEMINAR



Chairman of the seminar Haji Ali M. M. Jaffer with Chairman of the Federation Al Haj Mohamed Dhirani and Al Haj Raza Ali Hirji Vice chairman of Malagasy Teritorial Council

The Chairman of the Seminar, Haji Alibhai M. Jaffer thanked the Council for appointing him Chairman, after chairing a similar seminar ten years ago. He said that the aim of the

seminar was that Jamat representatives and molvis should thrash out the problems in religious education. We said the common aim of the representatives of the Jamats and the

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Aalims was promotion of religious education and faith in the Community and that when both sides present their problems and obstacles in achieving this common aim, the solution would become easier. We said, the burden of religious education was on all and the Aalims were doctors in this respect. He also asked participants to discuss on the needs of the Community and how these can be met.

Turning to members of the public who were attending this opening session, the Chairman cautioned them that the Community was facing a changing environment with particularly growing opposition to Shiaism. He said the Seminar was important as it would come out with ideas on what every one was supposed to do. He added that Amr bil Maaruf and Nahya anil Munkar were a responsibility of all.

The Chairman then requested the participants to recite Sura-e-Fateha for the soul of Late Maulana Nadeem Saheb, who had served the community as resident Aalim in different Jamaats.

The Chairman finally asked the participants to introduce themselves.

Seminar Paper I

Mr. Akberali Karim of Mombasa, presented his Paper "The Khoja Shia Ithnaasheri Community of Eastern Africa and its expectations from Molvis."

Mr. Karim briefed on Council's efforts in Tabligh since the days of Marhum Ebrahimbhai. He said that mistakes had been committed on both sides — that is, the Jamaats and the Molvis and that while molvis differed in the topics they usually covered, so did members of the public in the subjects they were interested in. He stressed that apart from the munazira, fazael and history, majlises on character-building were also needed. He also called for longer masael sessions with subsequent question/answer sessions, and said that a majlis dealing with a single topic would be more interesting. During wafats, he said, majlises should cover the life history of the particular Imam and highlight the lessons to be derived. Regarding madressas, he said the Jamaats have to be blamed for not telling the molvis clearly as to what exactly was required of them. He also suggested that Molvis should work with Tabligh Subcommittees.

Seminar Paper II

"Towards a More Effective Molvi"
Presented by Muhsin Alidina who said:

"Tabligh should cover cradle to grave. mumber can be a very effective platform to educate us. Molvis should also acquire worldly knowledge as they themselves are educationists. The reason behind people not attending majlis is that they tend to become repetitive and the only way to avoid repetitions is to expand one's knowledge through wider reading. Molvis should come to majlis well-prepared since without adequate preparation the majlises tend to become aimless. Good presentation is also important and majlises may be interspersed with Gujrati/Swahili/English words to explain a point. Anecdotes and humour also add interest and away from the mumber the social role of the molvi may call upon him to pay house to house visits."

Seminar Paper III

"Molvis: Their Role and Their Expectations from the Khoja Shia Ithnaasheri Communities of Eastern Africa" — by Maulana Sajjad Hussain (Dar es Salaam).

Maulana questioned the benefits derived from the last seminar held in 1973 and hoped that this seminar would prove a fruitful one. He requested for a revival of the common examination system of the Supreme Council and said it was necessary to probe poor attendance to our madressas vis-a-vis Bilal Madressa. He also touched upon several problems encountered by Molvis like Molvis having to spend a lot of time coming to Dar es Salaam to solve their Bank/Immigration problems whilst formerly these problems were solved by means of a letter only. He suggested that one person be made responsible for such matters and also requested that the question of hadya be considered in relation to the cost of living. He also said that there was a need for proper accommodation with necessary furniture for Molvis and called upon the Jamaats to stop making complaints to the Council on petty problems. Further he said that immediate transfers should be avoided and that Molvis need to be given some sort of certificate of service as an appreciation at the end of their contracts. He also asked for child and travel allowances to be reconsidered and said that Molvis arriving from up-country should be



MAULANA SEYYIED SAJJAD HUSEIN ADDRESSING THE SEMINAR

provided with accommodation and food facilities while on transit. During transfer of Molvis he said that their children's education should not suffer and he then requested all Molvis to extend their tabligh activities to cover the Bilal Muslim Mission. He finally suggested that Jamats should consider handing over mosques and Imambaras to the Bilal Muslim Mission in areas where Jamats no longer exist.

In reply to Maulana Sajjadhussain's paper, the Chairman of the Federation said that the Council would consider issues raised by Maulana Saheb.

Mr. Raza Kara then delivered his address which was supposed to be made at the opening session.

Mr. Kara underscored the necessity of Ulema as they are people who have specially strived to learn and impart religious education. He said that religious books alone are not sufficient and that the Community was indeed very grateful and obliged to their Ulema who have earned high respect amongst members. He admitted that misunderstandings have arisen but said that these could be solved by consulting Jamat and Council officials. He requested the Ulema not to resort to individuals who would disturb the administrative procedures and prin-

ciples of Jamat and Council and also asked the Ulema to preach to the youngsters (by appealing to their nature) and expressed hope that the Seminar would come forth with new methods in imparting tabligh.

The participants then debated the 22 resolutions presented by the Organising Committee.

In his closing remarks, the Chairman said that he was pleased that deliberations in the Seminar had been very frank. He said that it was wrong to compare our salvation with Christian belief that the crucifixion had guaranteed their salvation. Onve this belief is removed amongst our midst, he said there would be interest towards fulfilling our religious obligations.

The Chairman then requested all Jamats to furnish the Council with a monthly report on what was implemented by each Jamaat on the resolutions passed.

The following resolutions which were passed at the Molvis' Seminars have been divided into three categories, being:

- (i) Recommendations to the Council
- (ii) Recommendations to the Jamaats
- (iii) Recommendations to the Molvis.

After deliberations on the address by the Supreme Council Chairman and the Papers, the Seminar resolved that:

I. THE SUPREME COUNCIL should

1. Review the "Agreement of Employment" issued to Molvis.
2. Provide the Jamaats with necessary reference books and Journals/magazines/newspapers for its libraries.
3. Revive the erstwhile common syllabus and central religious examinations for all madressas/societies.
4. Appoint one person to be responsible for the immigration, travel, bank and other official problems of Molvis.
5. Take immediate steps to revise the hadya and all other allowances (travel, baggage, child, medical, etc) with a view to arrive at a realistic scale.
6. Provide appropriate accommodation and catering facilities for Molvis on transit.
7. As far as possible, avoid transfer of resident Molvis at short notice.
8. Look into the possibility of Bilal Muslim Mission to take-over mosque and/or religious establishments in areas where Jamaats no longer exist or are incapable of running them.

II. ALL JAMAATS should

1. Establish Tabligh Subcommittees to look after religious education in Madressas as well as advise Molvis on the topics to be covered in majalis.
2. Instruct Tabligh Subcommittees to arrange

regular lectures by Molvis on different subjects and provide opportunities for asking questions and receiving replies.

3. Ensure that Molvis

- (i) are co-opted to the Tabligh Sub-committee.
 - (ii) make regular visits to Madressas and advise the Tabligh Subcommittee on how best to conduct religious education.
4. Ensure that there are special regular masael sessions for ladies.
 5. Endeavour to bring Molvis closer to the Community.
 6. Accord treatment and provide appropriate and comfortable furnished accommodation becoming the status of the resident Molvi.
 7. Actively assist resident Molvis in the provision of necessary education for their children.

III. ALL RESIDENT MOLVIS should

1. Be advised to learn the local language and at least one other functional language of the Community.
2. Institute a training programme for community members in imparting religious education and in Zakiri.
3. From time to time, translate Khutbas and Duas from Arabic.
4. Relate at least a couple of short ahadith sayings from the Prophet/Imams/Nahjul Balagha/Saheefae Kamila to follow upon massael of fiqh after Maghribain prayers.

NEWS FROM OVERSEAS JAMAATS

SHIA ITHNAASHERY JAMAAT OF LOS ANGELES

Invention: Mr. Murtadha A.M. Khakoo has invented a unique type of Electron Gun which digitizes TVs to protect copy right broadcasts. The Electron Gun was developed jointly with Dr. S.K. Srivastra at the Jet Propulsion Laboratory and a patent has been issued through the California Institute Laboratory. The Jamaat congratulates Dr. Khakoo for his contribution to this advancement in the Electronic world.

TORONTO JAMAAT

We are informed by Murabbi Alibhai S. Kaaba:

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Trustees of the Mohamedi Islamic Centre have handed over the Mosque and Imambara on Property No. 7340 to Toronto Jamaat. And in the general meeting held on 25th September 1983, the Jamaat has elected the following Trustees to manage the properties:

Haji Murtaza Gokal
Haji Ibrahim Kassam
Haji Razaali A.S. Kaba
Haji Hasanali Paryali — Ex officio — President of Jamaat
Haji Mohamedali Alibhai — Ex officio Hon. Treasurer of Jamaat.

LONDON

From the Khoja Shia Ithnaasheri Community in London, we have news that a new committee has been elected into office for the Hayderi Imambara.

The new office bearers are:

	NAME
VICE PRESIDENT	G.M. DEWJI
SECRETARY	GULAMRAZA ALIDINA
ASST. SECRETARY	FIROZ GANGJI
TREASURER	ALIHUSSEIN J. ASHARIA
ASST. TREASURER	BAKER ALIDINA
MUKHI	SHABBIR SULEMAN
ASST. MUKHI	AFZAL SOMJI

COMMITTEE MEMBERS MAHMOOD BHOJANI

FIDAHUSSEIN
JANMOHAMED

TRUSTEES
MOHAMED GULAMALI JANMOHAMED

NURALI BHARWANI

HEAD VOLUNTEER ALI TAKI
ASST. VOLUNTEER AZAD BANDALI
INCHARGE OF VIDEO
& NURSERY HAMID SOMJI

In addition to the above, 24 other volunteers have been chosen so that they can assist the new committee in the smooth running of the community affairs.

NEWS FROM JAMAATS IN AFRICA

NAMPULA — MOZAMBIQUE

In his letter Haji Hassanali Haji Mamade expressed his gratitude and that of his Jamaat to the Federation, for having posted Maulana Najafali Mohamedtaki Tejani to Nampula for Muharram.

Haji Najafali was the pioneer of Namaze Jamaat in Nampula, as this was the first time in history that Namaze Jamaat was led there followed by Masaele Din.

Jampula Jamat was very much impressed by the Majalises and in return prays to

Almighty Allah to reward Haji Najafali in this and the coming world.

In his report, Haji Najafali praised the Akhlaq and Mohabbat shown to him in these places and said, "No doubt people there are fully conversant in Masael but are eager to learn and obtain guidance. I also conducted religious classes in the mornings and evenings for boys and young girls and I am glad to say they took keen interest."

NEWS FROM MALAGASY

During the month of Ramazan, there has been intense religious activities in all the Jamaats.

At Tulear, where Molvi Rshanali Versi was posted, all majlises were well attended with nobody staying outside the Hall, thereby changing the entire atmosphere of the Ramazan nights.

We are told that the gathering at Namaze Jamaat was also very good.

In Morondawa and Majunga which had Aalims, the gathering at all religious ceremonies were also good.

In Tannanarive, Brother Haji Fidahusein Kurji led Namaze Jamaat and the gathering there was also very good.

In all there are about 15 Zakirs there with all taking turns for reciting Majlises.

On Idd night children were presented with gifts in a colourful ceremony which was very impressive.

The Vice-Chairman of the Territorial Council and his colleagues are in course of preparing a 'News Bulletin' every 3 months if work goes as planned.

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GHANA GETS FIRST IMAMIA MUSLIM JAMAAT

On 9th October, 1982, the Imamia Muslim Association was formed in 'TAMALE' Ghana with the object of promoting Islam (Original) in Ghana.

Branches have also been established in Tolon, Nyankpala and Pong-Tamale. Pong-Tamale is presently the most active of the branches and has a total membership of 750.

Brother Husain Suleman, General Secretary informs us that the total membership of the Association at present is 1,500 (and we all are preparing very actively for the return of our Imam Mehdi AF.).

The present Office Bearers of the Association are:-

1. Mr. Zakaria Yakub (Sub-Manager, SIC) — President

2. Mr. J.S. Hussein (District Secretary, Ghana National Farmers Council) — General Secretary
3. Mr. Abdulmunin Mahama (Student) — Treasurer
4. Mr. Sulemana Iddrisu (Tutor) — Vice Treasurer
5. Mr. Momains Mousa (Student) — Organiser
6. Mr. Ibrahim Mohamed Tuahir (Architect) — Asst. Organiser
7. Mrs. Ayesha Zakaria (Student) — Member

The Association is very grateful to Brother Yusuf A. Lalji of Bombay for his encouragement and moral support towards the formation of the Association.

JAZAKALLAH — May Allah grant them all success in this noble cause.

ELECTIONS

JAMAATS ELECT NEW OFFICE BEARERS

DAR ES SALAAM

The annual general election for Dar es Salaam Jamaat was held on 5th January, 1984 during which the following office bearers were elected into office:-

Committee Members: Al-haj Mohamed Virani
Al-haj Yusufali G. Kermali
Al-haj Abbas R. Tejani
Al-haj Fidahusein A. Hameer
Al-haj Fidahusein H.M. Khaki
Al-haj Mohamedhusein D. Kermali



ALHAJ G.M. JANMOHD



MR. M. CHAGANI

President: Al-haj Gulamabbas M. Janmohamed
Hon. Secretary: Mr. Mohamedali Chagani
Hon. Jr Secretary: Al-haj Mohamed Y. Somji
Hon. Treasurer: Al-Haj Mohamedtaki Rajwani
Mukhi: Al-Haj Husein J. Dharsi
Kamadia: Mr. Akber K. Jessa

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The President of the Mombasa Jamaat, Akberali Haji Pirmohamed delivers a point to the gathering at the Idd function.



Pictured above is a scene from a play organised by the education and Debate section at the same function. The teacher Naushed A. Moloo is partly hidden.



The Vice Chairman, Habib Mulji addressing the gathering during the Idd programme by the Mombasa Ithnaasheri Students Union and the Young Men's Union.



Contestants in the Fancy Dress competition pose for a group photograph at the end of the function.

NEW RELIGIOUS EDUCATION/ ACTIVITIES COMMITTEE APPOINTED

The Chairman of the Federation has appointed the following as members of the Religious Education/Activities Committee to advise the Secretariat on Religious and other tablighy matters:-

Tanzania

Mr. Mohamed Akberali Takim (Convenor)
Mr. Mustafa Y. Pirmohamed
Mr. Fidahusein H.M. Khaki
Mr. Muhsin M.R. Alidina
Mr. K.M. Kermali.

Kenya:

Mr. Aliraza M.M. Nanji (Convenor)
Mr. Mohamedraza A. Dato
Mr. Murtaza G.E. Karim
Mr. Jaffer Husein Visram
Mr. Sajjad A.H. Walji.

The Terms of Reference of the Committee have already been sent to them and the various Jamaats and Councillors are requested to cooperate with them when required.

ZAKIR AND ZAKIRAS FOR MUHARRAM 1404

The following posting arrangements of Zakirs and Zakiras during Ashra-e-Muharram were made:-

POSTED TO:

Arusha
Bujumbura
Bukoba
Dar es Salaam
Dodoma
Kigoma
Kinshasa
Lindi
Mikindani/
Mtwara
Mombasa
Moshi
Mwanza
Nairobi
Nakuru
Nampula Mozambique
Singida
Songea
Tanga
Tunduru
Zanzibar

ZAKIRS

Syed Zahedi
Sheikh Gulamrasul Najafi
Syed Sakhi Ahmed
Sheikh Mohamed Ali Jawhar
Sheikh Gulamabbas Versi
Syed M. Murtaza Parvi
Syed Hussein Rizvi
Sheikh M. Gulam Abbas

Mulla Hassan Versi
Syed Samarhassan Zaidi
Syed Sajjad Hussein
Prof. Syed Musi Raza
Sheikh Durul-Hassan
Mulla Mohamed A. Kassamali
Mulla Najaf Tejani
Syed Murid Hussein
Sheikh Abbas Khan
Syed Sabir Hussein
Mulla Gulamhussein Peera
Syed Sibte Mohamed Abidi

ZAKIRAS

Mulyani Zehrabai Ali Raza Rashid Nathani
Mulyani Nayar Fatima
Mulyani Mumtaz Parveen
Mulyani Fatmabai R. Rashid
Mulyani Nav Sabah
Mrs. Abbas Khan
Mrs. Gulamrasul Najafi
Mulyani Tahera Rehmatali

FROM:

Bukoba
Bujumbura
Karachi
Mikindani
Songea
Karachi
Iran

Mikindani
Karachi
Dar es Salaam
India
Nairobi
Nairobi
Dar es Salaam
Moshi
Kigoma
Arusha
Arusha
Dar es Salaam

Arusha
Bujumbura
Dar es Salaam
Kigoma
Mombasa
Moshi
Mwanza
Nairobi

Dubai
Karachi
Karachi
Mombasa
Karachi
Kigoma
Bukoba
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Songea
Tanga
Tunduru

Mulyani Kaniz Zainab
Mrs. Sabir Hussein
Mrs. Gulamhussein Peera

Karachi
Arusha
Arusha

For Madagascar, the following arrangements were made:-

ZAKIRS

Syed Riyasat Hussein
Sheikh Mohamedali
Mulla Roshan Versi
Mulla Raza hussein Moti
Sheikh Safdar Hussein Jalali
Mulla Abdurassol Khakhi
Mulla M.P. Merali
Mulla Kassam M.J. Sheriff
Mulla Gulamabbas K.M.J. Sheriff

Tanga
Mombasa
Mombasa
Mombasa
Mombasa

ZAKIRAS

Mrs. Mariambai Wakil
Mrs. Khatijabai Dato

Dubai
Dar es Salaam

MARSIA RECITERS:

Mr. Hussein Sultan Nathani
Mr. Mohamed Raza Gulamhussein Saleh

Dar es Salaam
Dar es Salaam

INNA LILLAHI WA INNA ILLAYHI RAJEOON

**THE SAD DEATH OF
"MA'ALLIM MIA"**

The death of Haji Mohamed Jaffer Rashid Nathani, a resident of Dar es Salaam, is noted with much sorrow. Haji Mohamed Jaffer died of heart-failure, aged 83, on 20th August, 1983 in Mombasa, Kenya.



Haji Mohamed Jaffer was fondly known by the name of "Ma'allim Mia" in the Community

in East Africa as also to his friends and acquaintances in India, Pakistan, Iraq, Iran, Europe, the U.S.A. and Canada. He earned the name in his young age when he was already a religious teacher ("Ma'allim") and had the rare reputation of having scored a century — 100 runs — (Mia" in Kiswahili) in an inning of a cricket match, when such performance at the wicket was not so common then in Zanzibar.

Ma'allim Mia was born in 1900 in Zanzibar where he had resided until 1964 when he moved to settle in Dar es Salaam.

Since his childhood, Ma'allim Mia was much inclined towards religious education. He undertook a four years course in higher Islamic Education in Lucknow, India and on his return to Zanzibar, he rendered free service as a teacher to the Madressa of the Community until 1964 when he left Zanzibar.

Ma'allim Mia was a linguist having had a fair command over a number of languages which included Gujarati, Swahili, English, Urdu, Farsi (Persian) and Arabic.

A large number of members of the local Community, some of whom have since moved to other parts of the world, have learned reading the Qur'an and the Islamics from him. In addition, he also preached regularly at religious congregations.

In about the year 1925, Ma'allim Mia established a voluntary institution known as "Faiz-e-Ithnaasheri" in Zanzibar. Under its auspices, medical care and treatment in hospitals were provided to the members of the Community for a number of years. A night maddressa was also inaugurated where a large number of adults availed themselves of Islamic education.

Ma'allim Mia also formed the "Kafan-Dafan" Committee in the 1940s on the occasion of the celebration of 1300 anniversary of the martyrdom of Imam Husain (A.S.), for the purpose of providing funeral and burial services. He served as a trustee of this organisation.

During his life-time, Ma'allim Mia had the rare opportunity of performing pilgrimage to Mecca and "Ziaraat" to the Shrines of the Fourteen Maasumeen on 40 occasions. He was always a willing guide and assisted many pilgrims in Mecca, Medina, Kadhmain, Kerbala, Najaf and Samarra in all matters pertaining to the pilgrimage and also in conducting ziaraat. He would each year conduct a special class in

the mosque or Imambara in Dar es Salaam for the intending pilgrims, one month prior to their departure.

Ma'allim Mia was a preacher who practised what he preached, and would not miss his obligation to point out to others any fault or sin of omission or commission.

He was known for his trustfulness which led him to be an appointee of the current Mujtahed-e-Aalam, Ayatullah Aga Seyyed Abul Kasim Khui for collection and distribution of Khums locally, according to his direction.

Ma'allim Mia was also regular in his mid-night prayers. He would commence them at 2.00 a.m. and stay occupied until sun-rise when he would retire.

In his final days, he, accompanied by his eldest son, performed his 40th and final Ziarat to the Middle-East Shrines. This was in March, 1983. En route back to Dar es Salaam, he visited his other son in Karachi and then called in Mombasa to meet his daughter where death as willed by Allah, claimed him.

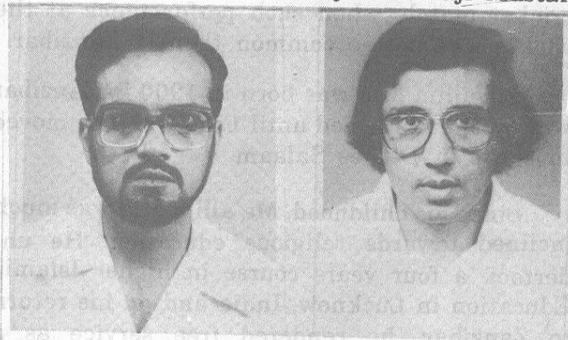
On the night of the 19th August, 1983 in Mombasa, some few hours before his death, Ma'allim Mia participated in the congregation celebrating the birth anniversary of Imam Ridha (A).

Ma'allim Mia is survived by a large family comprising of sons, daughters, grand-children, a brother and nephews.

His death is mourned by the Community and May Allah repose the departed soul in eternal peace amongst His chosen servants.

CAR CRASH DEPRIVES COMMUNITY OF TWO

Two devoted members of the community, Haji Murtaza Pyarali Dewji and Haji Mustafa



HAJI MURTAZA & HAJI MUSTAFA

Rattansy sadly passed away after being involved in a tragic car accident on Sunday 11th December, 1983 about 70 miles from Dar es Salaam, near Chalinze.

The Chalinze crash first claimed the life of the young and hard-working member of the community, Al Haj Murtaza Pyarali Dewji, which was followed by the death of his daughter Sakina aged 9 years who died a day later.

The community had yet recovered from the shock of the above deaths when on Tuesday 13th December 1983 they were stunned with the news of the death of Al Haj Mustafa Nasser Rat-

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tansy who was travelling with Marhum Murtaza.

Marhum Murtaza and Mustafa both served as Chairman of the Trust Board and were instrumental in housing many a needy family.

Haji Mustafa had served as Trustee of the Council for one term and Haji Murtaza represented Dar es Salaam Jamaat as Councillor for number of years.

Marhum Murtaza and Mustafa devoted much of their time, energy and wealth to the cause of the needy without necessarily

publicising their acts of charity and a good number of beneficiaries from these two Marhums have not been able to dry their tears yet.

As for the community Marhum Murtaza and Mustafa have left memories of personable, cheerful, helpful muminin and everyone still remembers them with good words and Dua-e-Khair.

May Allah rest their souls with the Masumeen in Heaven Amen and we request momineen to recite Sura-e-Fateha for the departed souls.

A LESSON FROM THE HOLY QUR'AN

Surah CVII

SMALL KINDNESSES

(Revealed at Mecca)

In the name of Allah, the Beneficent, the Merciful.

1. Hast thou observed him who believeth religion?
2. That is he who repelleth the orphan,
3. And urgeth not the feeding of the needy
4. Ah, woe unto worshippers
5. Who are heedless of their prayer;
6. Who would be seen (at worship)
7. Yet refuse small kindnesses!

(CONTINUED FROM PAGE 9)

MOMBASA

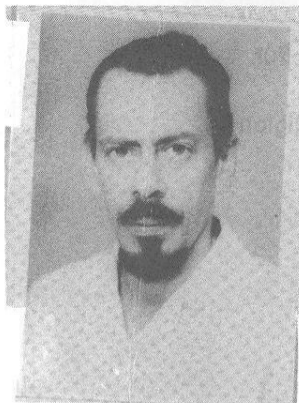
In Mombasa, the Ithnaasheri Students Union held its elections in May with the following being elected.

CHAIRMAN	SIBTAIN AMIRALI
HON. SECRETARY	MUSLIM JANMOHAMED
COMM. MEMBERS:	MOHSIN KARIM
	SHABBIR MERALI JANMOHAMED
	HASSAN RUSTUM SHAH
	MEHBOOB KASSAMALI
	AKBER ANVERALI
	SHAFIQ VALIMOHAMED

The new committee of the Students Union, which is an arm of the Ithnaasheri Young Men's Union in Mombasa, was soon in action when it organised two days of festivities on Friday July 29th and Saturday July 30th, 1983 to mark Idd-Ul-fitr.

VERSI WINS COUNCILLOR'S SEAT

During recent elections held in Dar es Salaam Brother Roshanali A.S. Versi was elected into office as a 'City Councillor' in Kisutu ward.



MR ROSHANALI A. VERSI

His dedicated services to Dar es Salaam residents irrespective of caste, colour or creed for the past 10 years enabled him to obtain an overwhelming majority over his rivals to the post.

We congratulate Brother Versi for being elected and wish him a successful term in office.

NEW HIGHER EDUCATION BOARD APPEALS FOR NAMES OF REPRESENTATIVES

The present composition of the Higher Education Board is as follows:-

Chairman: Mr. Roshanali L. Mamdani, Moshi
Hon. Secretary: Mr. Ahmed H.K. Daya, Moshi

Members of the Secretariat of the Board:

Mr. Ali Virjee — Moshi
Mr. Ashik Taki — Moshi
Mr. Ali H. Sheriff — Arusha
Mr. M.M.D. Kermali — Arusha

The following Jamaats have already submitted names of their representatives on the Board:-

Arusha (2), Mombasa (3), Moshi (2) and Nairobi (1).

The following Jamaats are requested to submit names of their representatives at their earliest:-

Bukoba (1), Dar es Salaam (3), Lindi (1), Mwanza (1), Songea (1), Tanga (2) and Zanzibar (1).

All communications regarding Education should now be addressed to the Secretariat of the Education Board, P.O. Box 1157, Moshi (Tanzania).

On behalf of the Education Board, Haji Ali Husein Sheriff visited a number of Jamaats in Kenya and Tanzania delivering talks on educational matters.

All interested Students, if possible, are advised to travel to Moshi and contact the above mentioned for personal advice and for referring to the Reference Books with regard to Courses available for further studies.

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TANGA

During a special general meeting held in August 1983, a new committee for the coming year was elected:



HAJI M. G. CHANDOO **HAJI G.A. HAJI**

- CHAIRMAN HAJI MURTAZA HAJI
- VICE CHAIRMAN GULAMALI CHANDOO
- HON. SECRETARY HAJI PYARALI AHMED SIKILADHA
- HON. ASST. SECRETARY HAJI GULAMALI A. HAJI
- HON. TREASURER MR. SHAUKAT M.F. DHIRANI
- HON. ASST. TREASURER MR. BASHIR H. KARIM
- COMMITTEE MEMBERS: HAJI ANVERALI K.M THAROO
- MR. MOHAMEDHUSEIN GANGJI
- HAJI ABDULHUSEIN G. LADHA
- MR. SAJJAD S. SAJAN
- MR. MOHAMED Y. DHIRANI
- HAJI HASSANALI N.S. ALARAKHIA
- MR. GULAMHUSEIN M. KARA

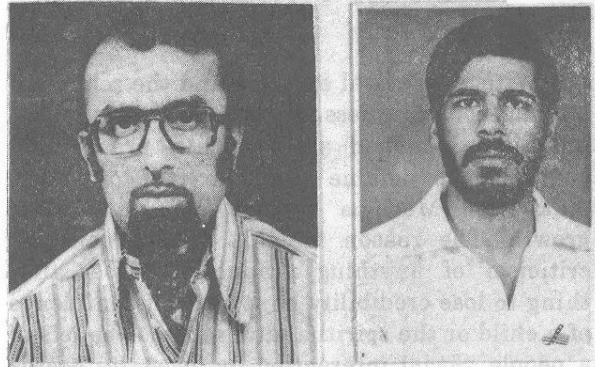
ARUSHA

A nine man Jamaat committee was recently elected for the year 1983/84. Those brought into office are:

- CHAIRMAN:- MR. ALI M.M. JAFFER
- VICE CHAIRMAN:- MR. BASHIR M. LALJI
- HON. SECRETARY:- MR. MOHAMED RAZA SULEMAN
- HON. TREASURER:- MR. FIROZ M. BHIMANI
- MANAGER:- MR. MOHAMED E. VIRJEE

COMMITTEE MEMBERS:-

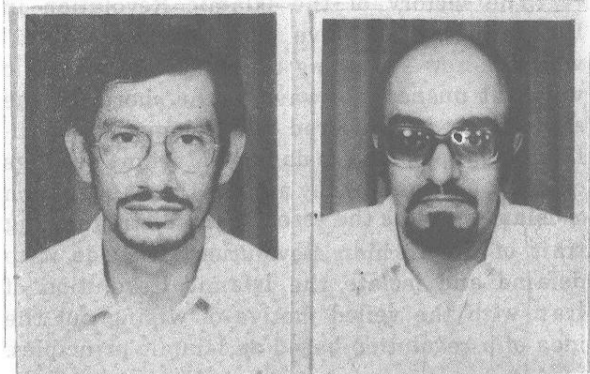
- MR. GULAMABBAS E. SHERIFF
- MR. MOHAMED F. REMTULA
- MR. MOHAMED N.M. WA
- MR. SAJJAD VERSI



MR. A.M.M. JAFFER **MR. M. R. SULEMAN**

MOSHI

A Moshi Jamaat committee was recently elected for the year 1983/84. Those brought into office are:



MR. AHMED DAYA **MR. MURTAZA LALJI**

- MR. AHMED DAYA CHAIRMAN
- MR. EBRAHIM HAJI VICE CHAIRMAN
- MR. MURTAZA LALJI HON. SECRETARY
- MR. ROSHAN HASHAM HON. TREASURER
- MR. MOH'DTAKI DAYA MANAGER
- MR. AHMED H. DAYA MEMBER
- PREMJI MEMBER
- MR. HUSSEIN J. LADHA MEMBER
- MR. HASSANALI KARIM MEMBER
- MR. KASSAMALI PARPIA MEMBER
- MR. MAHMOOD H.K. DAYA MEMBER
- MR. MOH DRAZA MOLEDINA MEMBER
- MR. MUSTAFA J. SHERIFF MEMBER

ANALYSIS OF OUR ATTITUDE

Why should the value of
a religion or a school of
thought be measured according
to Western standards?

With the revival of Islam and the rebirth of Islamic consciousness in recent years, the Imperialists launched an extensive propaganda campaign to defame the true face of Islam, make the Muslims passive and hinder its growth. The reason for this is that constant criticism of anything gradually, causes that thing to lose credibility be it the self-confidence of a child or the spiritual and religious beliefs of a people. Social interaction by necessity begins to deteriorate. Whenever colonialists feel the danger of Islam, their adverse publicity against it intensifies. We can say that the intensity of their anti-Islamic propaganda at any time is proportional to the socio-political status of Islam in Muslim countries.

The victory of the Islamic Revolution in Iran crested the wave of "Return to Islam" which is now spreading throughout the Islamic world. It pushed the wave to the shore. At the same time it triggered the colonialists' anti-Islamic propaganda to damage Muslims' feelings of unity. Of course, they aim for the annihilation of Islam which is the essence and distinguishing trait of the Iranian Revolution. They do it to defame and isolate the Islamic Revolution of Iran with the veiled motive of wiping out the idea of a revolution based on Islamic principles.

The dams of criticism burst after Iran openly stood against U.S. conspiracies, intrigues, interventions and threats destructive to the Revolution culminating at the time of the Pope's assassination. With this the Western media, busy denouncing Islam in the past two-three years, found a new subject for their anti-Islamic propaganda campaign that presently fills the newspaper pages and minds of the West. American analysts delight in criticizing Islam impudently. For the time being, we should concentrate on the nature of their criticism and the stand we should take rather than focusing our attention on the goal which is protection of their jeopardized interests, selfishness and arrogance.

Expressing their sorrow that "Modernized Islam" cannot succeed, these critics characterize Islam as:

'A reactionary religion, opposing East, West, and progress, a stagnant medieval school of thought belonging to the tribal clans, a rough and primitive religion incapable of meeting today's needs and especially as a tough and inflexible doctrine, an actual danger contravening the interests of the West and threatening it.'

Responding to these is not our goal. The question we ask is; "Why should the values of a religion or a school of thought be measured according to western standards? Why shouldn't Muslims rely on their own individual and social traditions? Has the West considered our viewpoint in selecting their way of life that obliges us to consider theirs? Isn't every nation free to choose its own destiny?" Whether others like it or not, we Muslims must abandon the idea of adjusting our religion, way of life, and cultural customs to western or eastern patterns. Wholeheartedly we must trust ourselves and our religion, believing that we are not only capable of living independently, but obliged to do so. We should stridently declare that we are determined to forge our destiny ourselves, that we see no need for imitation of others and do not fear criticism. Unfortunately, western-influenced Muslim intellectuals have willed us a depressing cultural heritage from the past century. The success and salvation of today's Muslim generation depend on how thoroughly she can rid herself of such an inheritance.

This calamitous cultural heritage arose primarily through the consensus that we must prove Islam according to modern western civilization and culture. What hinders the manifestation of the amazing power of Islam and the development of the faithful Muslim masses is the domination of this futile and non-Islamic way of thinking. Unfortunately western-influenced Muslim intellectuals have always held the politico-economic and military power of

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the Islamic countries in their hands.

How can a divine religion be compared to a civilization which lacks spiritual aspects and whose materialistic basis and principles defy anything non-material? This trend of thought leads to a metamorphosed Islam with completely deformed values and principles; consequently depriving Islam of its potentiality to grow. It has made Muslims passive, inducing and fortifying a belief that they cannot exist without a pro-western attitude. As a result, even those who believe in Islam citly accept harmony with the West as a requirement for their well-being.

What many westerners and even Muslims refer to as 'Modern Islam' (a popular euphemism for a 'westernized' Islam) crystallizes into this idea. It is an Islam which only maintains forms, which has lost its content, authenticity and depth to be replaced by western values and principles. It is an Islam which has outlived its power and splendour. It is a sort of Islam which seeks dependence on the superpowers and other satanic forces as independence, democracy and honor contrary to the Quranic verse: "... Allah will not give the disbelievers any victory over the believers." It not only adopts infidels as friends but also helps them to strengthen their sovereignty; while simulating modernization induces subordination to the West. It is a religion which barely tolerates the Islamic precepts of non-participation with the West, regarding it as a reliable ally.

This metamorphosed Islam does not confine itself to mental or psychological damage resulting in passiveness, lack of self-confidence and the induction of an inferiority complex among Muslims. It has an ominous impact on the whole socio-economic and political system of the Islamic countries. When the West becomes the idea, and imitation becomes the way to deal with it, even at the cost of subverting religious, cultural and historical genuineness, then Islamic values and principles deform and Islamic society leans toward the West in every aspect.

WE MUSLIMS ARE IN NEED OF AN OVERWHELMING REVISION IN OUR BELIEFS, ISLAMIC PERCEPTIONS AND THE POLICY WE PURSUE

The adaption of this pattern leads to nothing but subversion of all institutions advocating in-

dependence for Islamic countries. In spite of the access to high position and opportunities, today all Islamic countries enjoy less independence and democracy than during the last decade due to the false belief that economic development can be achieved only through imitating the West.

Iran at the time the Shah's reign provided an excellent example of this. He, as the wealthiest and most powerful ally of the West, had no alternative but to lead his country to the "Great Civilization" by copying the western patterns. Of course, he ended in The Ditch instead. What happened was underdevelopment and mounting dependence rather than development. Consequently, cutting these links of dependency which crushed the previously existing socio-economic system of the country constitutes a major task for the Islamic Republic of Iran.

Briefly stated, we Muslims are in need of an overwhelming revision in our beliefs, Islamic perceptions and the policy we pursue. If we believe in Islam we should then wholly entrust our confidence to it. We should not only acknowledge the fact that the Quran is our unique means of salvation and deliverance but also abide by it and not be apprehensive of any criticism. Rather than aiming to satisfy the East or West our goal should be God's satisfaction, the magnification of the glory of Islam and the Muslims. The Quran tells us they won't be pleased with us unless we closely follow them: "And the Jews will not be pleased with you, nor will the Christians, until you follow their creed." (Quran, 2: 120) And doing so is not obedience to God, bringing us neither prosperity nor salvation.

It is incumbent upon us to follow the path Islam has assigned for us without being impressed by slanders; and seek prosperity in its course rather than in the imitation of others. According to the Quran "Hatred is revealed by (the utterances of) their mouths, but that which their breasts hide is greater." (Quran, 3: 118).

The hostile attitude of the western system toward Muslims demands that they criticize and curse us. Our politico-economic and cultural policies should be in accordance with Quranic teachings, our historical and socio-cultural background and our essential needs as well. Only when our programs meet such specifications will we be able to achieve progress and growth.

Who Is A Believer?

In all inquiries, he aspires to increase his knowledge and understanding.

His behaviour is gentle. His actions and walk reflect modesty.

Although occasionally criticized, he never criticizes anyone.

People enjoy his affection and calmness. He is ready to bear pain in order to comfort others.

When rich, he does not forget moderation; when poor, he forbears without sacrificing his dignity.

He follows the examples of good leadership demonstrated by his predecessors.

He does not divulge people's secrets. He does not inquire into secret affairs which do not concern him. He is honest and trustworthy.