



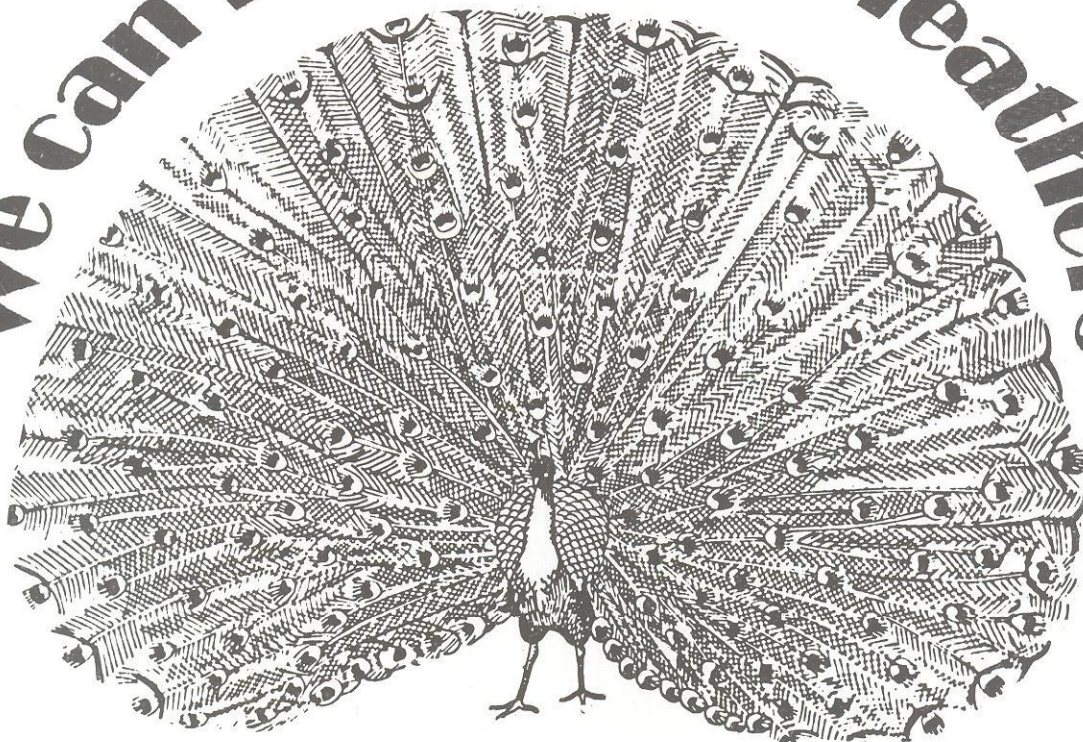
Federation Samachar

Volume 28, No. 3. Shaaban 1415 A.H. / January 1995.



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FEDERATION SAMACHAR

A publication of the
Federation of Khoja Shia
Ithna Asheri Jamaats of
Africa.

Volume 28, NO. 3

Shaaban 1415 A.H.
January, 1995

Editors: Mohamedali Chagani
Munir Daya



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

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or photographs to the Samachar.
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MUNIR DAYA

COVER PICTURE

The Manager of Dubai Jafferys,
Mohamedraza Somji presents
an appreciation gift to Feeroz
Chagani, Chairman of the Festi-
val Organising Committee.

Federation Samachar

From the Editor's Desk

...three pronged approach!

The Khoja Shia Ithna-Asheries are seen as a single Community throughout the world because they are united not only by their socio-cultural and religious identity but also in their mutual concern and care for sections of the Community which are less fortunate in other parts of the world.

We have a glaring example of some families in Gujarat who have been facing poverty as a legacy from generation to generation with no prospects of a break or relief.

There is yet another example of some 200 families dispossessed and displaced in Somalia who have been struggling for more than two years now for a dignified rehabilitation on a permanent basis. It is not difficult to comprehend the agony, anxiety and desperation of the families suffering the plight.

In both cases the unfortunate families need nothing more than merely the means of meeting basic necessities of life just enough to regain self-respect and dignity in a cosmopolitan society made of members of different races, caste and faith.

The challenge to uplift their status is there looming high over us, for all to see and respond to. It is in this context that the campaign for mobilising funds to eradicate poverty in Gujarat has been launched and the initial stages of success are evident.

The projects of building houses for the needy and those desperate for shelter are all part of the World Federation resolution to eradicate poverty but the battle against poverty cannot be won by only building houses. There has to be a three-pronged approach covering not only housing but also higher education and acceptable child-spacing.

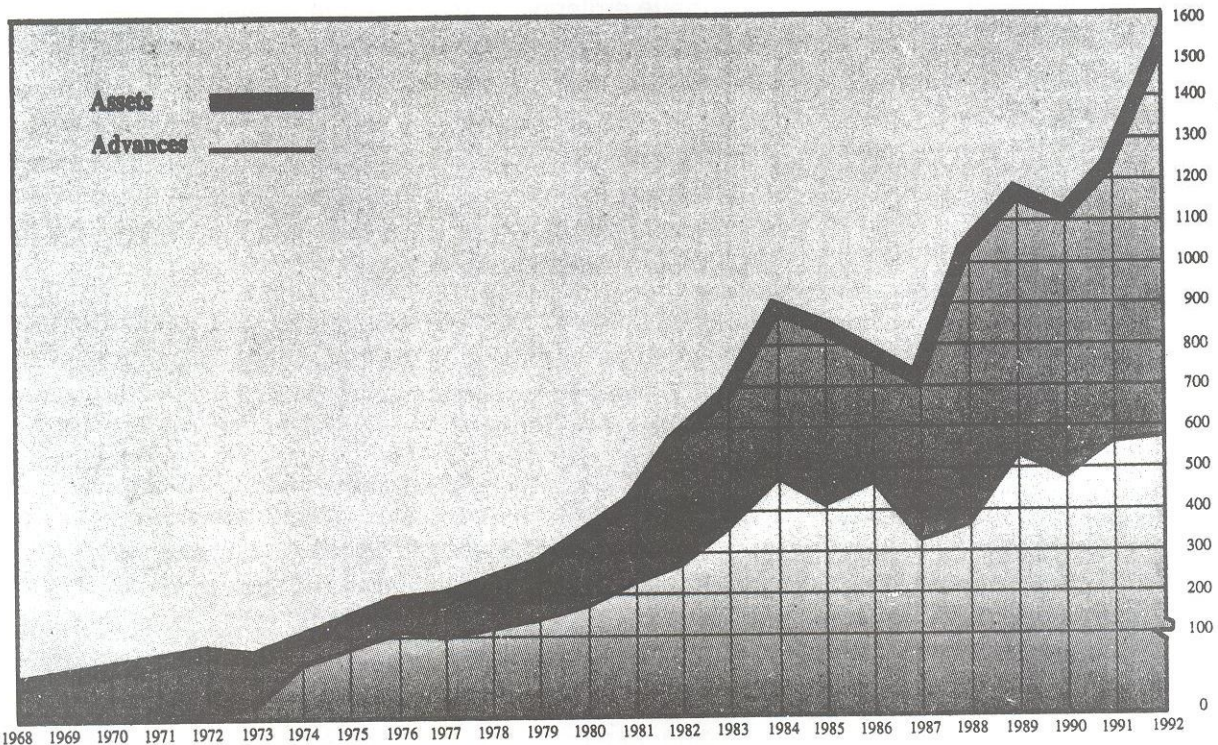
Higher education is an ornament in prosperity and a refuge in adversity whilst child-spacing is necessary amongst those suffering the plight because with escalating inflation the next generation may fare even worse in their presently traditional legacy of poverty. By continuously providing the 'ends' rather than 'means to an end' we shall find ourselves always having to build houses and the only rational way out would be an adoption of the three pronged approach.

If the Community can pride over having a fair number of employer-families with colossal resources capable of absorbing in gainful employment all employees in the Community, eradication of poverty on a battle footing for some 800 families in Gujarat and a rehabilitation of some 200 families from Somalia cannot daunt the Community.

It is a question of the will to rise to meet this challenge now and see it through long before the close of the century. Let us not be weary in well-doing now for in due time we shall all reap!



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Leadership is service and sacrifice

A Statement from the Secretariat

We congratulate Mulla Asgharali M.M. Jaffer on his reelection as the President of the World Federation for yet another term running from 1994 to 1997 at the Extra Ordinary Conference held in the U.K. in October, 1994.

It will be recalled that the Chairman of the Africa Federation, Alhaj Habib Mulji had suggested to the Supreme Council when it met as early as in April, 1994 in Arusha, Tanzania to nominate Mulla Asgharali as its candidate if the next term was deemed to be his second consecutive term of Presidency and therefore if he were eligible as a candidate.

The Supreme Council however was of the consensus that the Africa Federation should not make but support Mulla's nomination if he were the Sole Candidate.

Of course, as regards the interpretation of the relevant provision of the Constitution, the Executive Council 'opined' that as the next term was Mulla's second and not the third consecutive one after his first election in 1988, he was eligible as a candidate. Of course, the confident and daring decision made by the Executive Council in this respect shall not establish a precedent that it is empowered to make such interpretations in future.

The Africa Federation rightly, from the outset, was in favour of Mulla Saheb's re-election, as evidenced above, especially after he himself declared his willingness to continue to serve on the post, subject to the Constitution's interpretation on his eligibility.

From the outset, the Africa Federation was anxious to ensure in the interest of unity, that there was no divisive stand on the interpretation of the eligibility and therefore it let this serious responsibility squarely lie upon the World Federation leadership, and secondly that, as there is no culture of election contest with an incumbent in the Community, and because there would certainly be no other candidates once Mulla Saheb was declared eligible as a candidate, his nomination and re-election should be unanimous.

It is therefore a matter of great satisfaction that Mulla Saheb has been re-elected and he will thus be completing Insha'allah nine years of Presidency in a single stretch in 1997.

Some radical changes have taken place in the world in the form of newer and greater challenges since 1988 and they continue to do so in different guise and forms.

These changes affect one and all in each and every Community. Some changes are set by design in a direction directly conflicting with the interests and well-being of the Muslim and Shia Communities.

We would like to feel confident that Mulla Saheb at the helm of the leadership of the World Organisation of the Community will also apply newer and pragmatic approaches with the approval of the Executive Council, in a team spirit of membership and with the consensus of sister Communities to meet and contain the challenges and thus prove ourselves as a vibrant Community indeed.

In this direction, it is the duty of all the World Federation members to support Mulla Saheb and the new leadership of the World Federation. The support should include also advices, suggestions and even correction when need be.

Leadership in any organisation is a service and sacrifice. In a religious organisation like the World Federation, it is, in addition, a reflection of devotion and commitment to our faith. Changes in leadership at intervals are the process of sharing the opportunity of the service and sacrifice and the consequent blessings.

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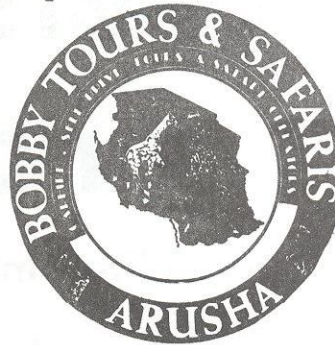
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Readers are welcome to pen in their views, opinions or articles to us. Correspondence should be addressed to: **The Editor, Federation Samachar, P.O. Box 6710, Dar es Salaam.**

Dear brother,

Interpretation sought on World Federation Ijaza

Being a regular recipient of the *Federation Samachar*, I am pleased to mention that it makes interesting reading and provides useful information about our Community and the right religion of Allah [S.W.T.].

I would request you to publish the following in respect to the issue of the translation which is reported to have been given by Alhaj Mulla Asgharali of his Ijaza in the World Federation Press Release of May 4, 1994.

Mulla Saheb must have been misquoted because the Ijaza is very clear on the following points:

- 1] The Ijaza is not personal as reported. It has been granted because he is the World Federation President as stated therein;
- 2] The permission of use of Sehme Imam [A.S.] is not a discretionary 100% but use of such "portion" as deemed advisable by placing trust in the sincerity of a wakil and the balance must be remitted to the Marja;
- 3] "Umoor-e-Hasbiya" does not permit decisions on Talaq as reported in the Press Release; in fact no Marja allows this. A Marja himself tries to avoid having to make such a decision and when he makes it, it is after a thorough personal investigation;
- 4] "Dast-Gardan" in the Ijaza does not mean "compromise" or pardon by a Wakil of any part of the debt of Khums;
- 5] Functions under "Umoor-e-Federation Samachar

Hasbiya" are applicable only to that Wakil who is in a locality or Community which has no organisation like ours;

6] As each collection involves a portion to be remitted to the Marja, any payer who is a party to the system of paying and collecting back 100% from the Wakil by instantaneous credit/debit entries should question his conscience as regards fulfilment of his obligation to Hazrat Hujjat [A.F.];

7] Ijaza is mainly based on 'Trust' which the Marja places on his Wakil. A Marja therefore describes his Wakil as "respected learned gentleman", "accomplished preacher" or "promoter of religious ordinances" and such like in the Ijaza.

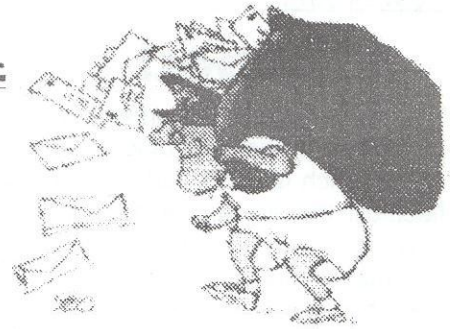
8] The Marja further normally cautions his Wakil in the Ijaza on Taqwa and directs him to follow the path of precaution because, he adds, that is the path of salvation (najaat).

This all means that the Marja expects his Wakil to return the Ijaza if a Wakil is doubtful of his qualifications for an Ijaza. One can imagine the seriousness of acts of commission and omission if occasioned through intentional mistrust.

May Allah [S.W.T.] guide us all.

**Nisarali M. Fazel
Allentown, USA.**

A copy of your letter was forwarded to Mulla Asgharali for clarification in August, 1994 in anticipation of a reply. Editor.



Dear brother,

Proposal to serialise articles

In the last issue of the *Samachar* you invited articles from readers and herewith I am enclosing one on the 'Value of Wealth'.

I have authored two books in Gujrati namely "Ilme Din na Navanu Moti" and "Gnan na Kirano" which have been well received all over the world by the K.S.I. Community.

I was advised that because many of our Community leaders are well conversant in English, I should translate selected articles from the above books into English and have now translated 72 articles.

I propose to send these articles to the *Samachar* for you to serialise after any necessary editing. I believe the articles will be particularly educative to our youths.

**A.K. Tejani
Poona, India.**

We welcome your proposal and ask you to send the articles to us. The article on the 'Value of wealth' is meanwhile carried in this issue.

Editor.

Dear brother,

That Box!

There has been a remarkable improvement in the *Federation Samachar* which is particularly well reflected in the last two issues. There is a lot of variety and a wealth of information and the dedication of the Editors has made all the difference. My congratulations to them and I ask them to keep it up.

One wonders though how to contact Munir Daya the joint Editor as there is no P.O. Box number given and neither is there any telephone or fax contact. I am sure it will help readers to have a contact address.

The June, 1994 issue read, "All correspondence to be addressed to the Editor, Federation Samachar, P.O. Box, Dar es Salaam. You must be confident that everyone at the Dar es Salaam Post Office knows the Editor.

With salaams and dua.

Amir Somji, ARUSHA.

You boxed us on the box issue but it wasn't a K.O. [knock-out]. Our September issue had the postal number okay. Editor.

Dear brother,

Parting message sad but...

I was very pleased to read about progress in the Community in the fields of education, tabligh and sports in the *Federation Samachar* Vol. 28 of June, 1994.

It was sad to read the parting message from the Chairman, Alhaj Habib Mulji but I know that his heart will always be with the Shia Community. Twelve years of hard work with dedication cannot be repaid with only a 'Thank You'. I pray to Allah [S.W.T.] to bless and reward him and his family for their sacrifices.

In the same issue I was disturbed to read a statement by Alhaj Mohamed Khalfan on page 9 referring to African and Khoja Shias. Since when are the Shias divided. May I remind him that our beloved Prophet [p.b.u.h.] was always in the company of the diverse group whom he never referred to as Persians, Blacks or Arabs. The Holy Qur'an states that the best ones in the eyes of Allah [S.W.T.] are those that worship Him sincerely.

I urge my Shia brethren over the world to keep their ethnic, colour, language and national differences aside and to instead work towards a united Shia Community. Remember our Imam is watching over us - so let us make him proud of his Community.

Your brother in Islam,

**Hussein Daya
Calgary, Alberta.
Canada.**

The Shia Centres Development Programme was adopted by the Supreme Council to facilitate the African Shias in various towns to have their own religious premises (Jamaats) for conducting preaching and to give them a sense of belonging through self-management, use of own language and cultural affinity. Similar separate Shia Centres based on different languages like Arabic, Farsi, Urdu and English exist in the West as pragmatic measures to achieve results. Editor.

Dear brother,

Samachar in Gujrati?

A feature "Strong unification can be achieved by a common tongue" appeared in the June, 1994 issue of the *Federation Samachar*.

It appears that your writer did not understand that those slaves on the high seas of the Atlantic came from different tribes and regions and hence did not speak a common language. Alex Hailey wrote a fact and your writer took upon himself to direct a point to support Gujrati but this did not fit well.

The writer further wrote that it was the (Jews) common language complimented by common faith which kept them (Jews) unified in a common bond. The Jews were ac-

tually divided by 12 tribes each having its own spring of water and this comparison was thus remote and unexpressive.

There are many good reasons available to encourage our common tongue Gujrati and enough has been written on the subject. We now need to see some pragmatic measures taken. For example the Supreme Council can declare 1995 as the year of Gujrati and arrange to supply at cost, useful books, dictionaries etc. for reference by members. All Jamaats should also be provided with Gujrati typewriters and inter-Jamaat correspondence should also be in Gujrati not excluding the *Federation Samachar*. This

will then help us to be more acquainted with Gujrati.

A.A.A., Nairobi.

The point scored by the author was that "because" the slaves spoke different tribal languages there was a communication problem in staging a rebellion successfully on board the ship.

The other point was that each Community should preserve its mother tongue and the author gave an example of the twelve tribes of Jews who preserved their respective languages despite 400 years of slavery in Egypt. The Resolution of the Supreme Council calls for preservation of the present use of Gujrati in homes and society and not for it to replace the English language. Editor.

Power politics in the name of Ijaza

When the 'Shia World' appeared suddenly after a long period on the eve of the October Conference of the World Federation, the expectation was that it would carry an important message. It did not. On the contrary the main articles carried are uncalled for and betray shallow personal interests.

All this appears to be part of a consistent campaign for furthering an ambition of devoting the life to the occupation of Presidency and securing Ijazas from the Marja in a personal name so as to contrive a total hold of power over the Community in the name of Constitution and religion.

The audacity of such an ambition can come about only once an impression has been concretised that the Community is gullible and naive.

The Shia World as a mouth-piece of the World Federation has the duty of publicising, advocating and defending the aims, policies and constitution of the World Federation but it appears to be reflecting more on the personal and conflicting thoughts of the office-bearers.

The last issue of the 'Shia World' derides the clause which bars the third consecutive term of Presidency in the Constitution and in effect it questions the democratic will and judgement of the Conference and the exercise of its very rights under the Constitution. Strangely the 'Shia World' claims the clause as "self-imposed". All clauses in the Constitution are self-imposed by the Conference and they indeed must be so, even where the President fails to impose his own judgement con-

trary to the consensus., despite his attempt, as was in the case of this clause in 1990.

The editorial is yet another example of expression of a personal bias against the judgement of the Conference. The last example was of a publication of a booklet in 1990 by the President to register his claim that the 1990 Conference was wrong in rejecting the Taqwa qualification for the post of President against his judgement! World Federation bore the costs of publication and postage!

As for the Birbal part of the story and the saying: "Haazar So Hathiar" (The weapon in hand is equal to one hundred weapons), it was historically of no use to the Red Indians with the spears and arrows in hand. They lost the continent of America to the white settlers.

The author of the book 'Lawrence of Arabia' made a joke against the Arab-bedouins who would rush out and brandish their swords in the direction of the lone single engined Turkish plane and congratulate themselves when it flew away.

The post-Birbal history teaches the world that "Tahazzar hazaar hathiar" meaning "Precaution is equal to one thousand weapons". A constitution is also a bundle of precautions of 'Dos' and 'Donts'.

As for the article on the grant of Ijaza in the same issue, the question posed by the author, Mulla Asgherali, "A Tradition or a Prerogative?" is misleading. The true question is: Traditional Ijaza by virtue of holding the post of President or personal Ijaza? because any of the two, the former or the latter is in any case the prerogative of the Marja!

The tradition of Ijaza in the name of regional presidents has its life and currency because of the blessing and exercise of the very prerogative of the Marja. Interestingly the text of Ijaza published in the same issue of 'Shia World' argues that the Marja granted it to the holder as President of the World Federation and was it not the Marja's prerogative to do so? The Ijaza has to be surrendered when the post is vacated.

The example quoted of some 30 years ago in fact strengthens the argument in favour of the tradition. The person was granted the Ijaza on clear recommendation of the retiring President of the Africa Federation all in line with the tradition when it was even quite new at the time.

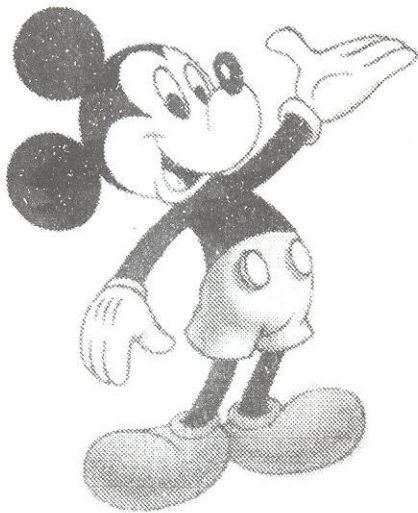
An open secret, I am told, is that the first Ijaza granted by the Marja to the President of NASIMCO in the 1980s was after a stiff unsuccessful opposition from the World Federation leadership, to whom, it appears, the rule of "prerogative" had a double standard for practice, unknown to the Marja himself!

Why should there be an emotional campaign and an irresistible crave for an Ijaza in a personal name when the collective interest of the Community has by historical experience been proved to be in the tradition of Ijazas being held by virtue of the post of President when all the Marjas have also blessed the tradition?

How true: on the stage, one is seen getting what one deserves regarding Ijazas, but at times despite a prior claim, back-stage of what one must deserve. The current traditional Ijaza by virtue of the post and for a portion which is not 100 per cent granted to the author speaks loud and clear. What lacks is the honesty around its true interpretation. Please let reason and sincerity prevail over our emotions and egos.

B.A.P., Dar es Salaam.

Mosque at Disney World



I commend and support the call made by Munir Daya (presumably also your Editor) in your September, 1994 issue for Community members world-wide to request the Disney World resort to provide a suitable place for prayers.

It takes more than 18 wakeful hours to complete a full day's visit and there therefore arises the need for a place to offer at least three prayers - Zuhur, Asar and Maghrib, if not Isha also.

My wife and I were pre-warned by our host in Orlando and therefore at Epcot Centre we timed our round to have lunch and to offer prayers in the Morocco showcase which is part of the World Showcase wherein the past, present and future of 11 nations is represented in stunning exhibits that "showcase" the best of each country's cultural heritage.

Each World Showcase country is staffed by people from the country they represent who are

dressed in their national dress and the Morocco showcase is no exception. The management of the restaurant where we had our Muslim food lent us a pair of table-cloth to offer afternoon prayers outside on a grass lawn and probably the hundreds of tourists passing by took us to be 'actors' depicting the Islamic way of prayers.

At the Epcot Centre, we can perhaps request the Disney authorities to provide a small Mosque at the Moroccan showcase wherein visitors can pray which would also depict the Islamic routine of life in Morocco.

We should press upon the Disney World resort to provide us with praying and 'halal' food eating facilities at all their resorts and maybe the Islamic Education Board of the World Federation can also take up this issue in addition to individuals writing directly.

M.A.K., Dar es Salaam.

Observations by M.G. Pardhan, Karachi.

In 1959 I had just embarked upon the legal profession in Lindi, a sea-port about 300 miles south of Dar es salaam. The atmosphere was then literarily charged with nascent nationalism as independence was just round the corner. I was then 27 and some of my European friends received circulars advising them to opt to return to their home countries or alternatively settle in Africa. The circulars reminded all that one day they would have to retire and called for decision bearing this in mind.

At 27 one does not normally think of retirement but the circulars made me think of the future which then appeared distant but not so today when I am 62. I found two books on hobbies, one for girls and one for boys. The former book had 216 hobbies to choose from whilst the latter had 146 hobbies. The hobbies ranged from bird-watching, free-lance writing to teaching etc. I developed a hobby of collecting books and my collection now has over 2000 titles on various topics. This collection is not only a hobby but an educational institution by itself. I also write and collect coins.

Thinking of retirement when young guides us to also seek the advise of financial experts to plan our long-term investments. Our youths would benefit in being far-sighted because what appears far is not that far!

Health articles timely

I recently received three editions of the *Federation Samachar* in Toronto. Undoubtedly the magazine has made tremendous progress in terms of quality and contents for which I commend the Editorial team.

The articles on health were superb and timely taking into consideration the high prevalence of non-communicable diseases and the spate of sudden cardiac deaths in our Community in the recent past.

Some articles on healthy eating published by HCP where I work are enclosed with also my subscription. Please continue the good work.

Dr. Fuad Sheriff, Elmherst, USA.

Thank you for your comments, articles (to be carried in forthcoming issues) and subscription. You are now on our mailing list and will not have to travel to Toronto for future issues. **Editor.**



Australia Jamaat launches directory

The Khoja Shia Ithna-asheri Muslim Community of Australia (KSIMCOA) has launched its own directory to remove communication bottle-necks between members.

The directory carries an interesting Foreword on the settlement of our Community in Australia and also includes namaaz and roza timings for the year.

The Foreword, titled the "Australian Perspective", says that the seventies appear to be the beginning of the settlement of Khojas in Australia.

It says that though Australia was once a land of convicts, things have changed and with mineral wealth, industrialisation and booming exports, Australia is today amongst the few rich countries of the world.

The Foreword refers to Australia as a country of migrants with a multicultural society that has a freedom of speech and where cultural tolerance is enacted by law. It says about 65 cultural groups live together peacefully and that discrimination on the basis of colour, caste, creed or religion are punishable by law.

The same preface says that the first non-communal Mosque was purchased in Cringilla, Woolongong where Muslims got together on non-sectarian basis until the arrival of Abdulhussayn Aly to Woolongong who raised the standard of Majaalis and after which, Shias and Bohoras began gathering at his house for celebrating and commemorating Wiladats and Shahadats.

The El-Zahra Mosque was the first Ithna-asheri institution built in Arncliffe. Then came the Muhammadi Welfare Association (MWA) which was established in 1986 to cater for the spiritual needs of the community comprising Khojas and mainly Pakistanis.

The KSIMCOA was established in December, 1992. The New South Wales now has two Imambaras and a temporary congregational venue in Canterbury. The Campsie Imambara is managed by the MWA whilst the one in Wollongong, which can accommodate about 400 people, is presently run by the Iranian Students Association.

The KSIMCOA members, comprising about 14 families congregate regularly in the classrooms of Canterbury Girls High School for majaalis and cultural activities and the inaugural President, Aarif Abdulla also runs a Sunday Madressa here, wherein children are taught the Holy Qur'an, diniyat and general Islamic concepts. The KSIMCOA is now seeking funds for building a Community Centre which will also house an Imambara.

There are also seven Khoja families in Victoria whilst in South Australia, the Ukeras of Zanzibar form the modest Khoja Community of three families. They have combined with the local Pakistani Community to form the Islamic Society of South Australia.

Our Jamaat there has offered assistance to those wishing to migrate.

Iran bans Satellites

The Iranian Interior Ministry has banned satellites that receive international broadcasts because of the negative influence of many programmes on the country's population.

Thousands of Iranians who have installed satellite dishes have been asked to remove them and the country's Parliament was scheduled to dedicate one of its sessions to discuss and analyse on the negative influence of the satellites on local culture.

UNICEF defends the veil but....

A book defending the right to wear the veil has aroused controversy among some Moroccan intellectuals who have expressed surprise on why the book was published by the UNICEF.

The book is a 100 page study by Muhammad ed-Diwan about 'the mother and daughter in Islam' in which about ten pages defend the rights of women to wear the veil.

The critics are bitter that the position of the Maliki Sect, which considers the wearing of a veil as not obligatory, was not explained. A Moroccan female law maker expressed "shock" on the study and said, "An international organisation should not advocate the wearing of the veil".

What can one put this as? - -
"...from light back to darkness"
[Ayaatul Qursi].

Birds of the same feather - Salman and Taslima

First it was Salman Rushdie and now it is Taslima Nasreen. Both have been honoured and welcomed by a number of western literary critics whilst not having any special traits of intellectual uniqueness in their fiction, prose or poetry.

The only trait common in their writings is their stand against Islam and probably this explains the tributes bestowed on them.

British Columbia Jamaat holds elections

At the elections of the Shia Muslim Community of British Columbia for the years 1994/95 the following were elected into office:

Jafferli Ladak	President
Akber Mithani	Vice President
Shaheen Rashid	Secretary
Mahmood Jaffer	Jnt. Secretary
Mohamed Dewji	Treasurer
Mohsin Kamani	Jnt. Treasurer
Hassanali Fazal	MRC
Mohamed Dewji	Jnt. MRC

Wessex Jamaat elections

The following have been elected to the Executive Committee of the Wessex Jamaat for a term of two years from 1994 to 1996:

Alhaj Mohamed Kanji	President
Yaseen Rahim	Hon. Secretary
Sabra Kanji	Hon. Treasurer
Alhaj Dr. Jaffer A. Jaffer	Member
Mohamed Taki Jaffer	Member

Edmonton Jamaat elections

At the Annual General Meeting of the Islamic Shia Ithna-Asheri Association of Edmonton, Alberta held on September 24, 1994 the following were elected for a two year term ending on 31 December, 1996:

Mohamedraza Fazal	President
Mohamedhusein Dhalla	Secretary
Gulamali Merali	Treasurer
Ashiq Mavani	Programme Organiser
Akber Walji	External Affairs Officer

Mohamedjaffar Bhimani was elected as the Education Councilor and Brother Shaukat Moloo was elected as the Trustee of the Association for a period of 5 years.

Spending to earn!

In Autumn 1994 about 300,000 students enrolled in 700 business schools in the USA to get an MBA degree. The two year course is priced up to US\$100,000 but potential yearly earnings for an MBA graduate of the top business schools in the USA are: Harvard [\$ 148,378; MIT [\$ 85,736]; Stanford [\$ 106,847] and Yale [\$83,775].

A million pounds refused for faith!

A 30 year-old former Tanzanian Muslim now residing in the U.K. scooped about Sterling 17.6 million in the U.K. National Lottery Jackpot in December, 1994.

On winning the lottery he pledged a million sterling pounds towards an Islamic Foundation which however refused to accept the money and instead referred him to the Qur'anic Scriptures which clearly prohibit any form of gambling including the buying of lottery tickets.

Whilst newspapers all over Britain have been envying the "lucky" winner, the Islamic Foundation proved that money cannot tempt true faith. May Allah (S.W.T.) bless those who think rationally even when lured by worldly temptations.

Apology for disrespecting Hijab

The Government of Denmark has apologised to a girl who was barred from working at a social Centre because she observed the Islamic Hijab. Radia Boujida, a sixteen-year old Muslim, was turned away by Copenhagen authorities who claimed that her headscarf might offend retirees and benefit recipients.

WABIL organises 5th General Conference

The Fifth General Conference of the World Ahlul Bayt Islamic League (WABIL) was held at the Ahlul Bayt Islamic Centre in London from 9 to 11 September, 1994. During the Session, Ulema and delegates from 42 Countries representing a vast area of the Shia Muslim World discussed religious issues and means to improve the Muslim media, educational and cultural advancement, tabligh, economic co-operation and to alleviate the plight of refugees.

The Conference was presided over by the Secretary General of WABIL, Hujjatul Islam wal Muslimeen Syed Mohammed Musawi who in his inaugural speech highlighted the plight of Muslims and decried the declining moral values in the world.

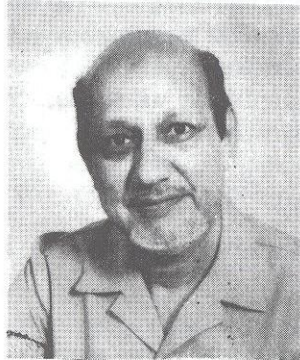
UN Conference aims for birth control but...

The United Nations Conference on Population Control and Development which was held in Cairo in September, 1994 fuelled controversy amongst both the Muslim and the Catholic faithfuls. Catholics objected to the use of contraceptives whilst Muslims objected to abortion. In Islam, contraceptives are acceptable but abortion is forbidden except in extremely exceptional circumstances where the life of the mother is endangered. The Holy Qur'an states that children must not be killed "for fear of want".

Iran's delegation listed reservations on several of the proposed plan's 16 chapters on grounds that the text therein suggested sexual relations out of wedlock, though not explicitly. The Vatican charged that the plan promoted extra-marital sex, abortion and homosexuality and rejected seven chapters. A number of other Countries also gave selective endorsement to the UN document which is non-binding. Many Countries said that they would interpret the UN plan in their own way. If the programme succeeds, the world population will rise to 7.27 billion people in the year 2015, up from 5.67 billion today. If it fails, the world could have up to 7.92 billion people in 2015 and 12.5 billion in 2050. The 113-page action plan aims to stop population spiralling to 10 billion people by the middle of the next century through a 20 year plan to curb birth rates. But was the Conference a conspiracy to save Westerners from being outnumbered by Muslims following the existent trend whereby population growth in Islamic Countries is 23 per cent more than the under-developed Countries and 33 per cent more than the developed Countries?

"Marks of permanency in temporary life is the key" says Mulji at London Conference.

Address of the Chairman of the Africa Federation, Alhaj Habib Mulji at the U.K. Conference of the World Federation held in October, 1994.



Alhaj Habib Mulji

"We are a Community - one of the many Communities in this world.

Each Community is identified by the faith, by the ideals and by the convictions it professes and practices.

Communities have identities different from each others because the values by which they see their faith, their ideals and by which they sense their convictions differ and so do their priorities.

'Values' are a sort of a binocular through which a Community sees things and assesses the truth.

To understand what 'values' mean, let me quote a hadith of Hazrat Amirul Mu'mineen A.S. He says: "whoever looked at this world, he got blinded; whoever looked through this world, he got sight."

What I learn from this beautiful hadith is that if one has eyes fully on the glitters of this world only, he becomes blinded and loses his direction. But he who looks at this world and then beyond - through it - gets the sight to see where he is heading to.

The values and priorities of
Federation Samachar

those who have become blinded and those who got sight are bound to be different. They use different binoculars.

But for a Community to profess values is meaningless if it does not practise them also. And to preach and practise values a Community needs organisations and forum.

We too are a Community and profess a faith, ideals and convictions and possess a sharp sense of priorities. We also need to have and do have our organisations like the World Federation and other regional Federations to preach and practise our faith, to achieve our aspirations and to follow our priorities, as a Community.

And because we see this world and through it, we can sense the next world beyond. So our agenda is not limited to this material world or to individualism for self-gratification. We think as a Community. We think for our organisations. So we always think what is big and lasting.

Let us seek a further guidance from yet another hadith of Hazrat Amirul Mu'mineen A.S. He says: "Kafaa bil-mauti 'waa'eza" meaning that "death is enough as a lesson". It means the certainty of death is enough as a lesson to need any preaching or warning.

The lesson is that this life is just a fleeting moment. Death is not only certain but also much sooner than each of us presumes for oneself. While the

echo of the Azaan and Ikaamah recited into our ears when we were born is still ringing in our ears and lo! there is immediately another echo in the ears - that of Talqeen: "Man Rabbuk"?

For us there is no permanency here. Our permanency is in the next life. But we can leave our marks of permanency behind, like establishing our organisations; such organisations as will survive and thrive secured with a long term collective interest for permanency.

Let us prepare our organisations for their permanency here, as we prepare for permanency of our individual fate there.

Let us see how we can ensure through wisdom and foresight the survival and continuity of all our organisations much much longer after we are much much long gone and perhaps long forgotten but at least with no need to be forgiven by those who succeed us.

Let continuity of our organisations be seen as fragrance of perfume that lingers behind long after the wearer of the perfume has passed by.

All praise is due to Allah (S.W.T.) Who has given us the inspiration to establish our various organisations and all faith is in Him that He will grant us foresight and guidance to do whatever best need be done for our organisations to last while whatever little time may be left for us to depart."

Karachi besieged by crime

The violence and killings in Karachi continue unabated with a number of innocent Khojas having lost their lives in the flares that have made the city a living hell. In October, 1994 the Community was particularly shocked when attackers fired indiscriminately and killed two of our Community members sitting outside the Mehfile-e-Shah-e-Khorasan after having just killed another two Community members at a nearby medical store.

Karachi has been classified as one of the most dangerous cities of Asia with an average of 20 robberies and eight car thefts occurring daily. The death toll last year was about 800 with several thousands wounded. The death toll escalated after December 1, 1994 when the army, which had patrolled Karachi for two years, handed over law and order to the police and rangers of paramilitary forces.

Of late a number of victims have been shot dead in Clifton which is Karachi's plush suburb and when in December, 1994 a supermarket in Clifton was attacked, Karachi's rich glitterati went into delirium with many cancelling lavish wedding receptions and new year parties.

Last month when bodies of four paramilitary soldiers were found in a rubbish dump in Karachi after they had been kidnapped, tortured and executed, a furious police force arrested 250 people on suspicion of involvement and in the process fired at an innocent wedding party killing the bridegroom and wounding 11 others.

A wave of revulsion swept through the city because police arrested few if any for the about 150 deaths in December, 1994 and seemed to respond aggressively only because fellow members were killed. This set off another orgy of demonstrations and car burnings.

Vulnerable businessmen are now calling for a return to martial law because they fear that the police

cannot contain the many civil wars which are being fought simultaneously in Karachi.

The main protagonists are the Muhajir Quami Movement [MQM], the party of Urdu-speaking migrants from India and a rival faction MQM-Haqiqis, both of whose well armed hit squads frequently gun each other down. The MQM has demanded the separation of Karachi from Sind province fuelling rumours that it has USA support for turning Karachi into an independent free port on the lines of Hong Kong.

The rumours about the impending break up of Pakistan are so strong that President Farooq Leghari was recently compelled to go public to denounce them.

The second civil war is between Shias and Sunnis whose rivalry had not really touched Karachi until recently. The rivalry has seen some worshippers massacred even in Mosques and this in spite of Musl-

-ims being told to live as a united front and to shelve sect differences.

It is reported that drug Mafias, gangs of car thieves plus Arab and Afghan mercenaries have all hit the streets after the army's withdrawal. The endless cycle of violence has staggered the whole country and foreign companies are reported to be pulling out their executives and families from Karachi, a city that is still the industrial and commercial capital of Pakistan. European embassies have prepared an emergency evacuation plan for their nationals whilst rich Karachi parents have sent their children to schools in Lahore, elsewhere upcountry or overseas.

Analysts say Karachi is now a war zone with nobody knowing who is killing who and where the next shoot-out, kidnapping or robbery will be. And with unemployment at about 30 per cent, the unemployed too are being drawn to crime.

Demand high, funds low for Holy Qur'an translation

The English translation of the Holy Qur'an with a commentary by the late S.V. Mir Ahmed Ali is amongst the best translations of the Qur'an available and is the only one in English with a commentary on 'Ahlul Bait'.

In 1988, Tahrike Tarsile Qur'an Inc. [TTQ], a non-profit organisation in New York, published the voluminous translation with beautiful artwork on golden edged pages in sizeable numbers. The demand was extensive and that edition was sold out but there still is a big demand for the same Qur'an Translation with TTQ also receiving orders from individuals in the navy and from some prisoners in North America.

The TTQ now plans to take advantage of a special discount offer to print a large number of copies at reduced prices but this requires a

large deposit payment to be made to the printer for which the TTQ does not have adequate financial provision. TTQ is soliciting advance purchase orders from individuals and organisations wanting to print a number of copies for distribution to say relatives, friends, libraries, Madrasahs or Jamaats which can be distributed for one's own sawaab or sawab-e-marhoomeen.

Orders with advance payments can be effected to individual Jamaats for subsequent centralised remittance by the Supreme Council. Those wishing to effect direct payments or needing more information can contact:

Tahrike Tarsile Qur'an, Inc.
P.O. Box 73115, Elmhurst,
New York 11373, USA.

Tel: [718] 4466472

Fax: [718] 779 6532.

Mulla Asgher is President again

At the sixth Triennial Conference of the World Federation held from 7-9 October, 1994 in London, Mulla Asgharali M.M. Jaffer was unanimously reelected as President of the World Federation.

The Vice President position was retained by Haji Manzoorali Kanani whilst Haji Ahmed Daya and Haji Hasnain Walji also retained their previous portfolios of Honorary Treasurer and Secretary General respectively.

The Conference drew over 250 delegates and invitees from Tanzania, Kenya, Uganda, Madagascar, Reunion Islands, U.S.A., Canada, Pakistan, India, Dubai, Australia and New Zealand, Sweden, France, Portugal, Switzerland and the U.K.

Addressing a packed Conference hall, the President enumerated community progress worldwide saying that despite adverse economic circumstances, the existence of housing projects, schools, medical services and the establishment of religious centres by different Jamaats reflected signs of a healthy community. Mulla Saheb also particularly congratulated London Jamaat on the 10th anniversary of the Husaini Islamic centre at Stanmore.

Delegation leaders who addressed the Conference were Alhaj Habib Mulji, Chairman of the Africa Federation, Alhaj Ahmed Bhalloo, President of NASIMCO, Alhaj Kassim Manji, President of the Council of European Jamaats, Alhaj Aunali Salehmohamed who represent

Federation Samachar

Kutch Federation, Alhaj Ramzanali Dosani, Vice President of the Council of Gujarat and Alhaj Hamid Bhojani, President of Pirai Jamaat, Karachi.

During the proceedings, Alhaj Ghulamali Bhanji [well known as BAPU] made history when he became the first person to be honoured the title of Kaukabe Khidmat, which is the highest honour ever bestowed by the World Federation [see picture]. At the age of 83 Ghulamali Bhanji continues to offer his exemplary services to the Community in India which has spanned over 50 years. He has long been associated with the World and Africa Federations.

In a comprehensive report, Hasnain Walji, the Secretary General, spoke of activities undertaken by the World Federation including welfare work and emergency assistance in Pakistan, Lebanon, Iraq, India, Somalia and Rwanda. He highlighted the activities of the Islamic Education Board [IEB], Medical Advisory Board [MAB], Zainabia Child Sponsorship Scheme [ZCSS], International Rehabilitation Board [IRB], Career, Education and Training Advisory Board [CETAB] and the multifarious activities of the Secretariat.

He said the World Federation needs to be endowed with a sizeable Foundation Fund to finance projects like the Gujarat Housing Project where 300 flats had been built and 500 more were earmarked at a cost of about half a million pounds.

The Honorary Treasurer, Ahmed Daya then presented financial statements and the budget which



Mulla Asgharali M.M. Jaffer

were adopted. During the deliberations followed by impassioned addresses by several delegates, it was pointed out that the manner of operation of the World Federation and its membership had to be reviewed to pragmatically meet the needs of the Community and to counter challenges in the future.

The Executive Councillor of Watford Jamaat, Murtaza Bandali cited examples of polemical writings against Islam based on assumptions, preconceived notions, prejudices and untruths. He referred to an organisation called 'Operation Mobilisation' which converts Muslim youths to Christianity and quoted a passage from their paper 'OM Turning Point' which said: "...one to two hundred convert to Islam a year in Britain alone. We must fight back... Reaching Muslims can be as easy as making a friend. Many Muslims are living in London, far away from their families and friends... Each year thousands of the Middle East's best and brightest are sent to British Universities to be educated. Among these students are those who will be influential politically and economically in their home countries... Second and third generation British Muslims are now coming of age, they are the children of Muslim immigrants

[continued on page 16]

[...from page 15]

and are themselves Muslim convert citizens. In order to meet the special needs of the Muslim convert while at the same time helping him culturally integrate into British society, we believe that ex-Muslim fellowships must be planted and linked to existing multi-ethnic Churches ... Come and join us in this challenge."

He suggested that the World Federation establish a network for monitoring all aspects of hostility and propaganda against Islam and suggested airing of a regular programme on radio and television to put our viewpoint clear.

A resolution was passed to appoint a special Sub-Committee by the end of January, 1995 of suitably qualified and experienced persons to examine, evaluate and make recommendations on the institutional, structural, workings, accountability and the effectiveness of the World Federation and to recommend all necessary changes required in respect thereof including management changes.

Pledges were made by two donors of one million dollars subject to reorganisation and Alhaj Anver Rajpar was nominated as Chairman of an International Fund Raising Committee to see that the Foundation Fund was raised by collecting a minimum of Sterling 1000 per person from 500 people. To this effect a sum of Sterling 33,000 from 33 people was immediately pledged and a further \$15,000 each over three years was pledged for the General Fund by Alhaj G.M. Dewji and Dr. Shakir Mukhi who also promised medical equipment worth \$ 15,000 over three years.

A resolution by Pirai Jamaat of Karachi to continue efforts on the eradication of poverty was also passed unanimously.

The delegates and invitees who attended the Session as representatives

[continued on page 17]

....On Marja-e-Taqleed

In his address after being elected President of the World Federation, Mulla Asgher reiterated that the community accepted Ayatullah Al Uzma Seestani and disregarded others because of dictates outlined in Shariah.

He referred to Ayatullah Seestani's ruling which states that if a Marja who had passed away was more Aalam than he or any other, it is Wajib on us to continue to remain in the Taqleed of the past Marja. He said that this ruling has in some cases been unfortunately misinterpreted thereby raising confusion.

He said the Shariah has guided us to accept a Marja by knowing through our knowledge and thereby judging a Mujtaheed but that judging to this effect was beyond the ability of almost all. He said however that those who could judge can do so but added that if we are not qualified enough to judge then this clause does not apply to us.

He said that what applied to us was the consensus of Ahle Khibra and said that this was what our Community acted on. He reminded the congregation that in the case of Ayatullah Al Khui and Ayatullah Gulpaygani we accepted Ahle Khibra and similarly we have done so in the case of Ayatullah Seestani.

...On progress worldwide

In the same address Mulla congratulated Toronto Jamaat for making good use of opportunities availed by the Government for uplifting the lives of senior citizens. He also commended the Bathurst project there and wished success to the school which was opened in September, 1994, emphasising that the authorities there should look into the curriculum of the school rather than to peripherals and ancillaries which may not be that important.

On Karachi, he said the Zainabia Trust has provided 900 housing-units to the shelterless and also praised the educational achievements of Al-Murtaza School in Karachi along with its excellent construction and architecture.

In Europe he complimented Trollhatten Jamaat and its young leadership for building a larger Mosque within a year after the old Mosque was razed down. He also complimented Paris Jamaat for its new Imambarah which has a monumental building and Mehfile Zainab too and praised youngsters of the Stockholm, Trollhatten and Lisbon Jamaats for working for Bosnian brothers.

He then praised the Bilal Muslim Missions for their tabligh activities under the Africa Federation and said that the Missions had drawn a sizable number of converts. He said that the Bilal Missions are now even working in Scandinavia and North America and then also commended the Dar es salaam Jamaat for alleviating the housing problem of our members.

He said that Shias at large and even members of the Community have made many sacrifices in the past to uphold our faith and decried elements who undermined the progress being made within our Community worldwide.

He appreciated the ideas put forward by Alhaj Habib Mulji on rehabilitation and resettlement and asserted on promoting higher education with the co-operation of the Africa Federation and NASIMCO. He said that girls should also get education within the ambit of Shariah.

[....from page 16]

of the Africa Federation were Asgherali Bharwani, Amin Valji, Aunali Khalfan, Dr. Mahmood Hameer, Mehboob Fazal, Mohamed Jaffer Kara, Mohamed Pirbhai, Mohamed Somji, Mohamed Hameer, Ramzanali Bhojani and Raza Manji from Dar es Salaam.

From Kampala were Dr. Asgher Moledina and Shiraz Walji and from Madagascar were Asgherali Hirani, Goulamabbas Radjahussen, Husseinali Khamis and Sabir Gulamali.

Akberali Karim and Dr. Murtaza Rashid went from Mombasa whilst Aliraza Mohamedtaki Karim travelled from Moshi whilst from Mwanza was Baquir Alloo and from Nairobi were Ashikhusein Rashid, Aliraza Nanji and Zulfikar Khimji.

Attempt to amend Constitution abandoned in Conference

The Council of Gujarat had given notice of intention to move an amendment to the Constitution in the Conference. The amendment aimed at removal of Clause 20.1 which barred the holder of the post of President from holding the post for three consecutive terms. Accordingly, the amendment was moved by the Council of Gujarat and seconded.

However, during the discussion on the proposal, Mehfile Murtaza of Karachi and then NASIMCO and Sweden Jamaat registered their opposition. As Africa Federation (among others who had already intimated their similar stand) was also to follow in joining in the opposition,

the proposal was withdrawn in the middle of the debate. It was very obvious that the proposal would fail on voting.

However, as was agreed earlier, there was going to be a review of the entire Constitution with reference to other issues and it was thought, after all, that the importance of the Clause 20.1 or otherwise, could also be covered in the exercise.

It is unlikely that the attempt to remove Clause 20.1 will succeed in view of the universal acknowledgement of the rationale behind the restriction world-wide.

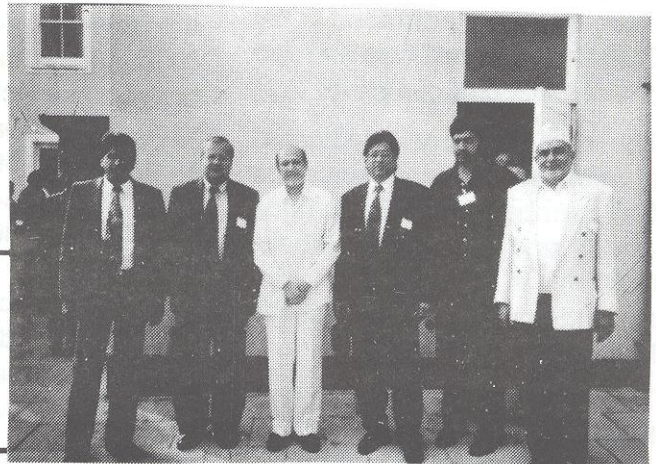
The President of the World Federation, Mulla Asgherali M.M. Jaffer honouring Aneesul Madaris, Haji Ghulamalibhai Bhanji with a "Kawkabe Khidmat" award (see story). Haji Bhanji, well known as 'Bapu' has been an ardent Community worker and is still active today devoting his time to the Madressas in Gujarat and to the Haji Naji Boarding in Bhavnagar.



The Chairman Alhaj Habib Mulji addressing the Conference.



A group of delegates from New York Jamaat pose with the Chairman of the Africa Federation, Alhaj Habib Mulji outside the Conference Hall. From left to right: Dr. Shakir, Hon. Secretary, Shul Khalfan, President, Habibbhai Mulji and Committee members Liyakat Fazal, Shabbir Baqir and Husain Manekia.



Crescent housing Complex officially opened in Toronto

The Crescent Housing Complex in Toronto in which about 170 Community families reside was officially opened on September 24, 1994 with a good attendance of residents, invited guests and community members.

The occasion was a historic and memorable one and a cause of pride to the Community especially the voluntary Board of Directors who toiled over seven years to ensure that the Complex adhered to Federal and Provincial laws and fulfilled Municipal requirements. The President of the Jaffari Islamic Housing Corporation, Brother Sajjad Ebrahim was the driving force behind the housing project with of course the joint and magnanimous efforts of many Community members.

At the Complex, daily evening

prayers are conducted in congregation [namaz-e-Jamaat] and the younger generation is given an opportunity to pronounce the Azaan and to read duas after namaaz.

Majalises, tafsir-e-Qur'an, duas and various other activities are organised in the Community Hall at the Village with ladies also actively participating. A class for teaching the Holy Qur'an to adults is progressing well and recently a class for teaching English as a second language was also initiated. This class has drawn a good number (about twenty) of our elderly ladies most of whom are senior citizens.

In summer the children have a jolly good time at the Complex because the environment is safe and secure and they can thus play outdoors until late in the evening.

A Lesson from South Africa

The new South African Government of Nelson Mandela has officially recognised 11 languages which include English, the Afrikaans, Zulu and other tribal ones but excluded the Indian language of a Community of 700,000.

If the zeal to pursue the issue is lacking it is because the Hindi and Gujarati languages have anyway been lost by more than 50 per cent of the Community in the course of the last two generations and the loss continues unabated.

The issue is not the recognition but the steady loss of the mother tongue which represents a heritage to which all other Communities proudly cling. There is a lesson in this for us.

USA Nationwide directory released

The Khoja Shia Ithna-Asheri Information Service of the United States of America has published a fifth revised edition of a nationwide U.S.A. directory which according to its Forward, incorporates 63 per cent changes from the previous one. The directory has been compiled by Gulamabbas Musa Dhala who also compiled the previous issues.

The 1994 directory is dedicated to mark twenty years since the first members from East Africa landed and settled in Southern California in 1974 and ten years since the opening of the Huseini Imambara in Los Angeles.

The Foreward epitomises the history of the Community from 1974 when the first madressa

was started for three children by Marhum Gulamhusein Najafali Dhala and the first official gathering was held in December, 1974 for Eid-el-Hajj prayers.

In 1975, Marhum Gulamhusein passed away and the Madressa continued under the tutelage of his brother Amin-Effendi Mjafali Dhala. In January, 1981 the Community elected interim directors to register a Jamaat and on 25 March, 1994 the State of California approved registration of the Jamaat with a status of a tax-exempt and non profit religious organisation. On 25 April, Bylaws were adopted, interim Directors resigned and Executive Councilors were elected.

The Jamaat was honoured by its

first guest, Mulla Asgherali M.M. Jaffer on June 1, 1994 and later that year the Jamaat bought a Church and converted this to an Islamic Centre which was dedicated to our beloved Imam Husein (A.S.) on his 1400th birth anniversary. This appropriately named "Huseini Imambara" was opened on September 15, 1994 [18 Zilhajj 1404].

The new edition of the directory has for the first time included the full maiden names of spouses on optional basis and the compiler hopes to include professions, occupations and children names in the next issue earmarked for September, 1996. The directory is an invaluable source for reference and promotes communication between our brethren.

8 year-old Summaya stuns Quran contest audience

A Quran Hifz memorisation was organised in Nairobi on September 17, 1994 as part of the 'Quran Awareness Year' declared by the World Federation.

The contestants consisting of 75 Madrasah boys and girls had to memorise as many Surahs from the last Sipara of the Holy Quran as possible.

An 8 year-old girl, Summaya Nanji surprised the audience by reciting 30 Surahs out of a possible 37 Surahs in the 30th Sipara and was declared the top participant.

Certificates and cash prizes were awarded to the winners by Maulana Sabir Husain in the gents section whilst judges undertook presentation in the ladies section.

The Madrasah has decided to now hold the Quran Memorisation Competition annually.

NO to proposed Inheritance Law

The Africa Federation has submitted a Memorandum to the Law Reform Commission in Tanzania which has invited views on its intention to recommend that the current Islamic Law, the Customary Law and the State Law be replaced by a uniform law applicable to all citizens in Tanzania.

The Memorandum, which was circulated to all Tanzanian Jamaats, expressed a strong objection to the move and challenged it as unjust, illogical and ultra vires.

It is believed that the Government intends to present a Bill in

Parliament in January, 1995 seeking a uniform law of inheritance applicable to all.

Such a Bill will amount to a disrespect of Islamic laws and to Muslims in general because in Islam, a Muslim has no discretion to exercise whether he/she wants or does not want Islamic laws to apply to his or her estate.

Tanzania professes freedom of worship to all its citizens and the passing of such a Bill would be an open contradiction to such freedom. Many Muslims in the country including organisations like BAKWATA have raised their opposition to the proposed law publicly.

Nakuru Jamaat elects office-bearers

The Shia Ithna-Asheri Jamaat of Nakuru elected the following office bearers at their Annual General Meeting held on 22 October, 1994.

Hassan Fazal Chairman
Murtaza Janmohamed Secretary

Mohamed Jaffer Treasurer
Huseinbhai Jaffer Member
Musaddiq Dattoo Member

The Trust Board of the Jamaat consists of Hassan Fazal, Huseinbhai Jaffer and Amirali Fazal.



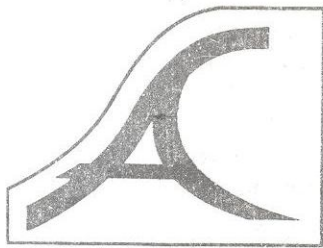
Group picture of some members of the Council delegation which visited Madagascar in August, 1994. The delegation included seven men and for the first time two women were also part of the entourage [Story was carried in our last issue].

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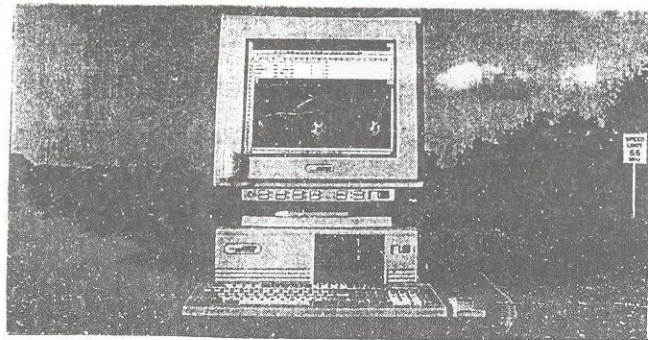
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NASIMCO Chairman visits East Africa

The NASIMCO Chairman, Alhaj Ahmed Bhalloo visited East Africa in September, 1994 before proceeding to London for the Triennial Conference.

During his visit he toured a number of the Community's institutions including schools, hospitals and madressas and also had a session in Dar es Salaam with the Secretariat of the Africa Federation to discuss Communal affairs, including the immigration requirements for emigrants to Canada.

Ahmedbhai also met the Editor of *Federation Samachar*, Alhaj Munir Daya and consented to a request by the Editorial Board for NASIMCO to represent the *Samachar* in North America.

Following this arrangement overseas subscribers in North America can now remit their subscriptions directly to NASIMCO. The annual subscription is US \$ 10 [Canadian \$ 15] per annum.

The Trustees for the Jaffery Education Foundation [JEF] which is in the stage of registration are:

Sajjad Ebrahim, Canada
Rizwan Rawji, U.K.
Ahmed Daya, U.K.
Nazir Panju Jessa, U.K.
Liyakat Hassanali Asaria, U.K.
Murtaza Walji, Tanzania
Mohamed Hassam, Tanzania

The Jaffery Education Foundation is a Trust with a difference unlike previous Trusts which used to be in the hands of family donors whereby the Community as an organisation had no say

Golden Jubilee Souvenir Committee formed

New Committee appeals for news input

The following committee has been appointed to produce a Souvenir Publication to mark the 50th anniversary celebrations of the Africa Federation:

Mohamed Somji	Chairman
Munir Daya	Secretary
Asghar Bharwani	Member
Hussein Dato	Member
Sadiq Hasham	Member
Amir Lakha	Member
Shabbir Sumar	Member

The Committee has called upon Jamaats and members of the Community to send in information pertaining to the history of the Federation for possible inclusion in the souvenir booklet.

Submissions can include:

- 1] Past publications of the Federation including early copies of the *Federation Samachar*,
- 2] Old written materials related to the Federation which are of

historic interest or value.

3] Photographs especially older ones connected with activities of the Federation.

Families which have produced office-bearers who previously served the Federation are requested to send in photographs of such persons. All submissions will returned promptly if so desired.

The contact address of the Committee is:

**The Souvenir Committee
Africa Federation
P.O Box 6710
Dar es Salaam.**

The Chairman's contact telephone numbers are:

22119/37296[O]; 67253/67409[R]

The Secretary's contact telephone numbers are:

26005/27030[O]; 67894/67856[R]

Jaffery Education Foundation names trustees

in the award of scholarships, though few were then available.

After the establishment of the Africa Federation, funds for further education were arranged by the Supreme Council and award of scholarship loans were made by the Council's Education Board, presently based in Moshi, Tanzania.

The Jaffery Education Foundation is a unique model. It is a world-wide Trust based in the United Kingdom, to be patronised by donors world-wide who will set policies and adopt accounts. The management will

be in the hands of the Trustees who will allocate money from time to time to the Education Board which will subsequently approve scholarship loans from the money received.

The set up promotes a sense of concern at the global level in the Community for our predicament regarding education and gives donors the right due to them to set policies and directions for achieving objectives for which the Foundation has been established. The donors have a right to a sense of belonging and involvement, all in the context of global unity.

Nairobi hosts teachers' Seminar

Under the auspices of the Shia Asna Asheri Jamaat of Nairobi and with the blessing of the Supreme Council, the Haydari Madrasah held a 'Madrasah Teachers Seminar' at the Al Rasul Al Akram Islamic Centre in Nairobi from 18 to 21 August, 1994. The objective of the programme was to improve teaching methods adopted by Madrasah teachers and to guide teachers towards making their lecturing methods more interesting and effective.

The opening was held on 18 August, 1994 with the recitation of the Holy Qur'an by Master Mohamedabbas Panju, a student of Haydari Madrasah. The Master of Ceremony, Shabbir Pirmohamed, then welcomed guests and introduced the invited guests. Thereafter the gathering was addressed by the Chairman of Nairobi Jamaat, Alhaj Zulfikar Khimji and the Vice President of the World Federation, Alhaj Manzoorali Kanani.

Thereafter Bwana Ali Sheriff of Arusha read a speech and conveyed a goodwill message from the Chairman of the Africa Federation, Alhaj Habibbhai Mulji. Thereafter there were subsequent deliveries from Shabbir Datto from Dar es Salaam on behalf of the Tabligh Committee of the Supreme Council, Dr.

Murtaza Rashid from Mombasa who delivered a message from the Chairman of the Islamic Education Board of the World Federation, Alhaj Hassan A.M. Jaffer and Mulla Mohamed Kassamali who spoke on behalf of Sayed Mourtada Mourtada.

Sessions on improving teaching started on 19 August, 1994 with 90 women and 36 men teachers taking part from Nairobi, Mombasa, Dar es Salaam, Arusha, Mwanza, Dodoma, Tanga and Dubai. Lectures were efficiently delivered by Brother Raza Datto, Mulla Mohamed Kassamali, Professor Ahmed Hassanali from Nairobi and Bwana Ali Sheriff from Arusha.

On Sunday, 21 August, 1994 closing observations on the Session were made by Madrasah headmasters from Dar es Salaam, Arusha and Mombasa after which certificates were presented to participants.

Shabbir Pirmohamed then delivered a vote of thanks to officially culminate the Session which all referred to as worthwhile and important for the raising of religious education standards within the Community. When leaving for their destinations participants expressed hope that such programmes would be held on a more regular basis.

Education Board offers scholarships

The Education Board of the Africa Federation has offered scholarships to two female candidates who succeed in securing admission for a comprehensive Nursery and Kindergarten Teachers Training Course in Nairobi, Kenya.

The scholarship covers the entire fees for the two-year course inclusive of incidentals but will not cover boarding and lodging expenses. However the Nairobi Jamaat has agreed to seek suitable accommodation for successful candidates.

The deadline for submission of applications was on 31 December, 1994 with minimum admission requirements being a KCE Certificate Division one or two for Kenyan applicants and Certificate of Secondary Education (CSEE) Division one or two for Tanzanian applicants.

Marja's portraits available

The Secretariat of the Africa Federation has received a few portraits of our present Marja, Ayatullah Al-Ozema Seyyid Aly Seestani, limited copies of which can be supplied to interested Jamaats for their institutions and members.

Those interested have been called upon to write to the Secretariat mentioning the number of copies required.

NAIROBI HOSTS YOUTH CAMP

A Youth Camp for youths between the ages of 13 to 20 years was organised in Nairobi from 22 to 25 December, 1994 which coincided with the Sports Festival. The Camp was meant particularly for youths not directly engaged in the festivities.

The purpose of organising the Camp was to promote unity and brotherhood amongst youths from different Jamaats and to enable them to exchange healthy ideas and foster relationships.

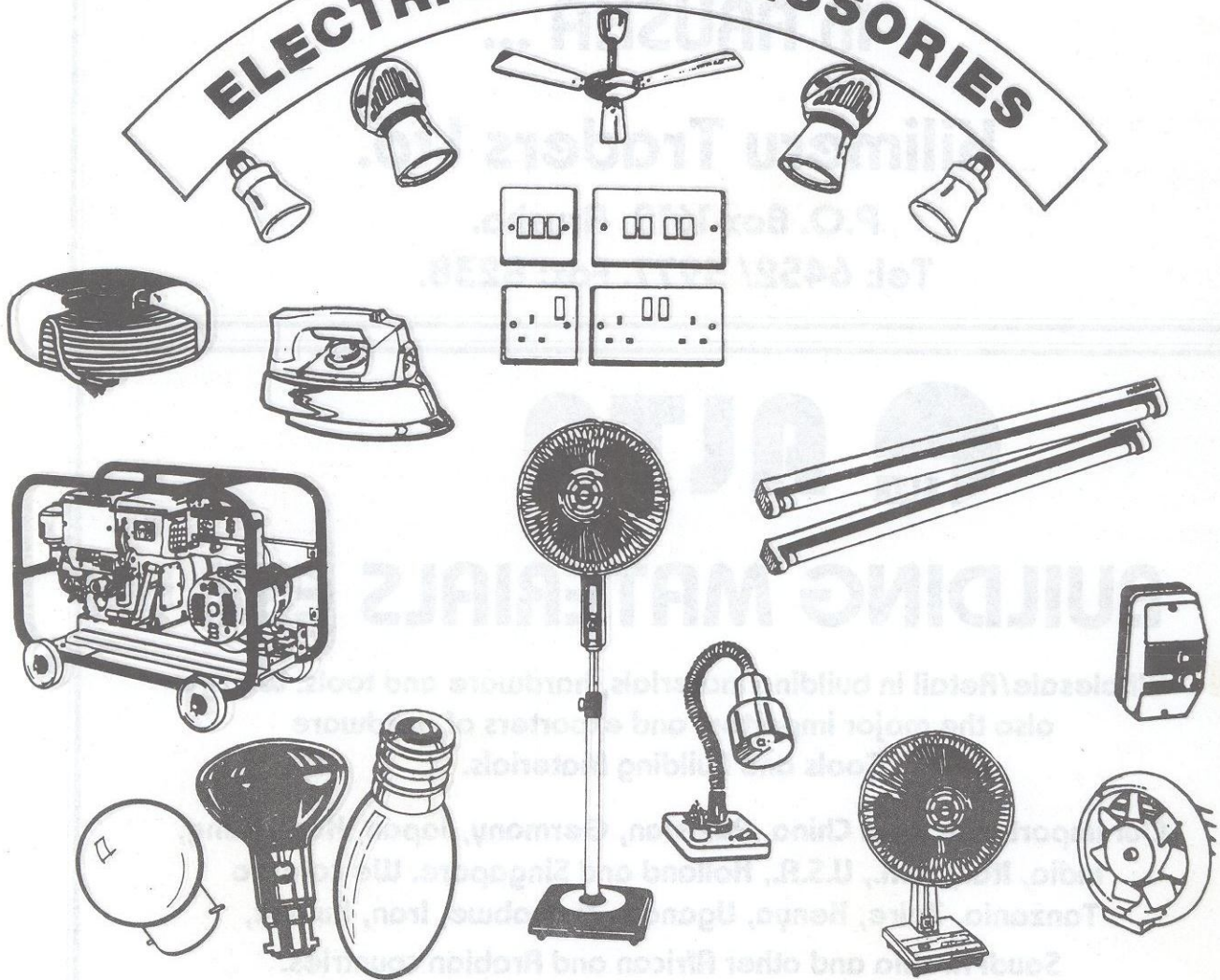
The youths participated in various activities and were called upon to perform chores, including cleaning and pitching of tents, independently and with strict observance of timings. At all times Prayers were also punctually offered.

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Mr. Ally Hemani
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Fax: 275628. Tel: 280874/5

New team in Madagascar

The following office bearers have been elected onto the Madagascar Territorial Council:

- Asgherali Hirani President
- Roshanaly Vally Vice President
- Akberali Daya Vice President
- Husseinali Khamis Hon. Secretary
- Amir Masa Hon. Jnt. Secretary
- Mohamed Dinmohamed Treasurer
- Rafikhusein Juma Jnt. Treasurer.

In accordance with the Constitution, the following Councillors were nominated: Husseinali Hirjee, Raza Ali Hirjee, Asgherali Juma, Bahadurali Karim and Shermohamed Akberaly.

Committee members on the new team are: Mohamedali Dharamsi, Mohamed Raza Hassanali, Bashir Dungar, Bakar Vasram and Sabir Juma.

The trustees are Bahadur Jaffer and Navaz Moloo.

JIBA hosts conference

The 5th Jaffery International Business Persons Association [JIBA] Conference was held at the Inter Continental Hotel in Nairobi from 29 to 31 December, 1994 with delegates coming from all over the world.

The Nairobi Chapter procured 50 ultra modern rooms for overseas delegates at special rates and a hospitality fee of US \$100 was charged to each delegate to cover up for tea breaks, dinners and lunches.

During the Conference, a trade exhibition was also organised at the Plenary Hall in the Kenyatta International Conference Centre (K.I.C.C.) wherein about 40 exhibitors took part. Each exhibitor paid a rent of US \$ 120 per stall at the exhibition.

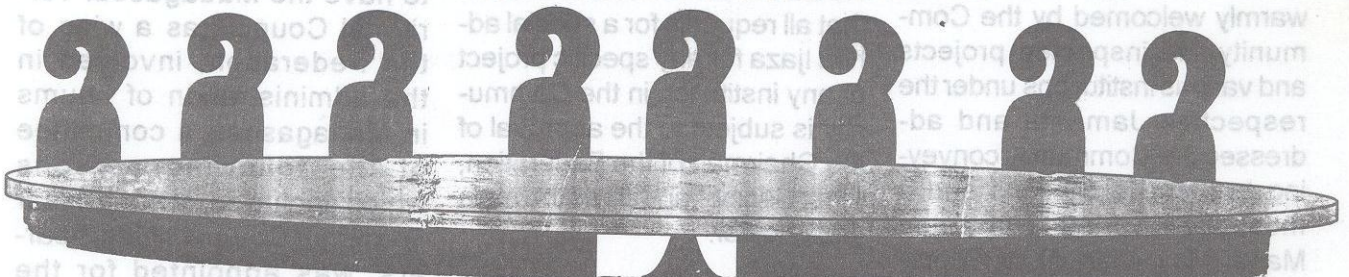
The inaugural Session of JIBA

was held in October, 1991 in London then coinciding with the World Federation Conference. The second Conference was held in April, 1992 in Mombasa whilst the third was held in January, 1993 in Dubai. At the Dubai Conference the constitution, bye-laws and the memorandum and articles of association were formally adopted and eventually registered in the United Kingdom in May the same year.

The fourth Conference was held in December, 1993 at Karachi during which reports and progress of all Chapters were reviewed and feasibility plans for joint business undertakings were also discussed.

The Nairobi session also reviewed progress by different Chapters and earmarked possible ventures for the future.

In search of new Chairman - for new zeal and vision



In pursuance of Article 13 of the Constitution of the Federation of Khoja Shia Ithna-Asheri Jamaats of Africa, all constituent Jamaats have been called upon to nominate, in writing, a candidate for the position of Chairman for the Africa Federation for the new term beginning in April, 1995 and ending in April, 1998.

Constituent Jamaats intending to nominate a candidate are required to obtain a written consent of the person to be nominated before submitting their nominations and Jamaats have been reminded that the current Chairman, Alhaj Habib Mulji having now completed two consecutive terms as Chairman, is not eligible for re-election under the constitution. The deadline for submission of nominations is January 27, 1995.

Seyyid Murtaza impressed with progress in Africa and upholds tradition of Khums Ijaza

Hujjatul Islam Seyyid Murtaza Kashmiri, the son-in-law of our Marja, Ayatullah Al-Ozema Seyyid Ali Seestani visited the Community in Africa as a representative of the Marja in October and November, 1994.

As a guest of the Africa Federation, he visited Jama'ats in Dar es Salaam, Moshi, Arusha, Mwanza, Mombasa, Nairobi, Nakuru and Kampala, all in East Africa. In Madagascar he visited Tananarivo, Tulyar, Majunga and Morandava Jama'ats and his itinerary also included a visit to the Re-Union Islands and Mauritius.

Seyyid Murtaza was accompanied by Alhaj Habib Mulji, the Chairman of the Africa Federation, when he visited Moshi, Arusha and Mwanza from Dar es Salaam.

As guest of the Jama'ats which he visited, Seyyid Murtaza was warmly welcomed by the Community. He inspected projects and various institutions under the respective Jama'ats and addressed the Community conveying to them felicitations and a message of prayers from the Marja. May Allah (S.W.T.) preserve him.

During his visit, Seyyid Murtaza inspected all the Tabligh Centres being run by the Bilal Muslim Mission in Tanzania, Kenya and Madagascar during which he was keen to know on operational issues and on what programmes had been charted out for the future to spread the faith.

Seyyid Murtaza said that the Marja and he were aware of the working system of our Jama'ats and their loyalty to and membership with the Africa Federation since its establishment about 50 years ago. He expressed happiness on actually seeing the entire system in operation when visiting Africa, a system which he had previously only heard praises of.

Seyyid Murtaza said that the Marja appreciated the long standing tradition of the Community whereby the Chairman of the Federation seeks and holds a sole Ijaza for the administration of khums in the Community. He agreed that the tradition consolidates unity and efficiency in the administration and enhances faith in the institution of religious dues through accountability within the Community.

He said that it is for this reason that all requests for a special ad-hoc Ijaza for any specific project of any institution in the Community is subject to the approval of the Chairman of the Federation, Alhaj Habibbhai Mulji as the main Ijaza holder.

We appreciate the concern shown by the Marja for the well-being of the Community in Africa and his appreciation and esteem of the long tradition of our organisational system and working which also reflects our culture of strong brotherhood within the Khoja Community worldwide.

Seyyid Murtaza has been extensively travelling around the world over the past many months to meet Muqallideen and to get first hand information about the difficulties and needs of our Shia brothers.

He has toured London, Copenhagen, Montreal, Toronto, Houston, Chicago, Washington, New York and before visiting Africa he was in Pakistan [this was his second visit there] where he visited various cities including Karachi. He also attended the fifth Conference of the World Ahlul Bayt (A.S.) Islamic League held at the Ahlul Bayt Islamic Centre in London from 9 to 11 September, 1994.

Following the consent by the Marja to a request made by the Chairman of the Africa Federation, Alhaj Habib Mulji to have the Madagascar Territorial Council, as a wing of the Federation, involved in the administration of khums in Madagascar, a committee of the following persons which included Madagascar Territorial Council office-bearers, was appointed for the purpose during the visit of Seyyid Murtaza there. Those appointed were:

Asgher Jaffer Hirani
Roshan Valli
Mohamedraza Dinmohamed
Bahadour Koorji
Inayat Jaffer
Azad Moloo

Council delegation visits India

An historical gesture in recent decades

A delegation led by the Chairman of the Africa Federation, Alhaj Habib Mulji left Nairobi on 29 December, 1994 for India on a four week goodwill visit. The team is expected to return on 29 January, 1995.

Other members in the delegation are Alhaj Mohamed Khalfan (Trustee and Tabligh, Dar es Salaam), Alhaj Ramzanali Nanji (Trustee and Setwel Board, Nairobi), Alhaj Mohamed Hasham (Hon. Treasurer and Education, Dar es Salaam) and Alhaj Ali Sheriff (Councillor, Education and Zakiri, Arusha).

As the Africa Federation is nearing its 50th Anniversary and will

be celebrating its Golden Jubilee next year, this visit comes as a timely gesture of solidarity and therefore represents an historical occasion for the Federation in recent decades.

The delegation is expected to visit Bombay, Hyderabad, Bangalore, Patna, Lucknow, Delhi, Aligarh, Ahmedabad, Bhuj and Surat where they will inspect projects and activities of our Jamaats and Institutions and exchange views on promoting collective interest of the Community worldwide and on leadership challenges. The delegation is also expected to explore ways and means of consolidat-

ing unity and enhancing concern for mutual welfare.

During the visit, the delegation also plans to obtain and accumulate data on higher education options in India and to this effect is expected to inspect modern nursery, primary and secondary schools. It will also compile information on the religious syllabus used in Islamic Seminaries there.

India is a vast country and our Jamaats are located on an expansive area. The Council delegation will certainly record educative experiences and findings all of which we shall insha'allah carry in the next issue of the *Federation Samachar*.

Visiting Kampala?

The first phase of renovation of the Mosque and Imambara Complex in Kampala has been completed and this includes the Musafirkhana for travellers from abroad. The Musafirkhana can accomodate four persons at any one time.

The address of our Jamaat there, for would-be travellers, is: P.O. Box 5510, Fax: 041-257539/245173, Tel. of Hon. Secretary [Br. Shiraz Walji]: 041-257538 [Office] and 041-256099 [Residence].

Lamu Mosque to be restored

One of the earliest Centres of settlement of the Community was at Lamu in Kenya. The Mosque built by the Community was an imposing structure in the prime area of old town, Lamu.

The condition of the Mosque has however deteriorated to the extent that it could collapse which would mean loss of the plot and with it the disappearance of our past glorious history in Lamu. The Supreme Council has now solicited funds to restore the Complex.

Tanga Jamaat organises 'First' Hussein Day



The Ithna-Asheri Volunteer Corps (I.V.C.) of Tanga Jamaat organised a successful Hussein Day programme in the month of Safar 1415 A.H. which was the first ever to be organised in Tanga. The success of the occasion depicted the potential of our youths there who now plan to organise the same event on a larger scale next year.

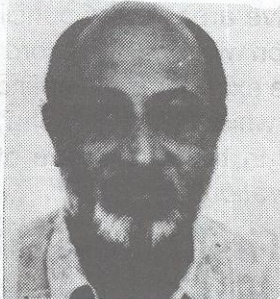
Members of the I.V.C. Organising Committee. Standing from left to right are Shabbir Meghji, Amir Hemani, Raouf Nasser and Mohamedbaker Manekia. Sitting from left to right are Mustafa Kara, Azim Alimohamed and Shabbir Chandoo.

New leaders for Dar Jamaat

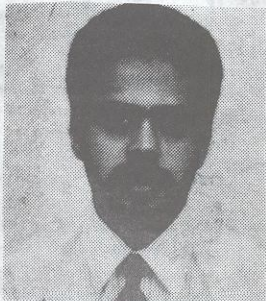
At the bi-ennial General Meeting of the Dar es Salaam Jamaat held on 15 December, 1994 the following were elected into office for a two year term ending in 1996:



Asgherali Bharwani - Chairman



Zulfikar Dewji - Vice Chairman



Mustafa Khatau - Hon. Secretary

Yasin Noormohamed	Jnt. Secretary
Naushad Dossa	Hon. Treasurer
Mohamed Lalji	Member
Mushtaq Fazal	Member
Rizwan Mamdani	Member
Dr. Shiraz Datto	Member
Mohamed Manji	Member
Razahusein Manji	Member
Hussein Hasham	Member

Four trustees were also elected. They were Mohamed Panju Jessa, Mohamedtaki Dhanani, Gulamabbas Merali Alibhai and Azim Dewji.

Poster propagation!

The former Tabligh Sub Committee of the Dar es Salaam Jamaat distributed English and Kiswahili posters for Ashura Day in June, 1994 which were designed to educate the public on why we close our business on this day. The primary objective was to spread the message of Husainiyat to the public at large which in the past normally classified the day as one 'religious' holiday.

The posters were also sent to Morogoro and Tanga and were displayed on many business premises in all the three Tanzania regions. Other Jamaats may wish to adopt a similar propagation method.

The English poster

BUSINESS CLOSED

ASHURA DAY

Monday, 20 June, 1994.

On this day of Ashura [10 Muharram], Yezid, the son of Muawiya, martyred Imam Husain [A.S.], the Grandson of the Holy Prophet.

Imam Husain [A.S.] was the defender of Islam and Protector of the Word of God [Qur'an].

"Those who are killed in the way of God shall not be considered dead. They are alive and receive their provisions from their Lord". [3:169]

"Give good news to the patient in difficulties, who say: We belong to God and to Him is our return". [2:155-156]

Enough jobs would signify prosperity, Mulji tells JIBA

The 5th Jaffery International Business Persons Association [JIBA] Conference was officially opened in Nairobi on 29 December, 1994 by the Kenya Commerce and Industry Minister Kirugi M'Mukindia in presence of also the Director of Industries, J.M. Masila.

On the same night, the Chairman of the Supreme Council, Alhaj Habib Mulji addressed the Session accentuating on the need for JIBA to vie for economic upliftment in the Community.

He said JIBA was designed to benefit its members and the Community at large. Our Community, he said, has about 30,000 families and 150,000 persons worldwide and that if we have enough employers to absorb potential employees present at any given time, then we can call our Community a well-to-do one. He compared this to the situation in the United States where out of 200 million people, a few million are very poor and yet the Country is said to be the richest.

He suggested that JIBA compile statistics to more accurately determine the number of employers and employees within the Community and also proposed that JIBA members launch training programmes for dexterous employees.

He also suggested that a worldwide directory of professionals be compiled saying that such a directory could serve as an information bank thereby enabling our professionals to be more effectively recruited.

The Chairman said that his suggestions would possibly be taken as impending obligations by JIBA employers but said that doing nothing in this respect could end up being a bigger liability if JIBA does not stand up to expectations from the Community at large.

He also called upon JIBA to explore avenues whereby the Association could work jointly with the Africa Federation on some programmes like the upraising of employees', with the ultimate objective of making the community's working force distinctive.

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Nairobi steals the show in 6th Sports Festival

Community sportsmen from around the world congregated in Nairobi for the 6th K.S.I. Supreme Council Sports Festival held from 22 December to 26 December, 1994.

The Festival drew about 284 participants from 16 Jamaats namely Mombasa, Dar es Salaam, Arusha, Songea, Tanga, Kigoma, Kampala, Dubai, Mwanza, Bombay, Karachi, Moshi, Morogoro, Stanmore, Dodoma and hosts Nairobi. The biggest contingent was from Dar es Salaam which had 37 players for all four contested games. The two teams which had the least number of players were Kigoma and Dodoma with 4 players each.

The hosts, Jaffery Sports Club invited 34 Jamaats to participate in four sports namely cricket, traditional volleyball, squash and tennis with invitations being sent to 16 Jamaats in Tanzania, 3 Jamaats in Kenya and to Tananarive, Kinshasa and Kampala Jamaats.

Other invitations were sent to some overseas Jamaats affiliated to the World Federation and these included New York, Toronto, Stanmore (London Hussaini), South London (Hyderi), Chelmsford, Leicester, Peterborough, Birmingham, Wessex, Dubai, Mehfil-e-Murtaza (Karachi) and Bombay Jamaats.

The official opening of the Festival, which also marked the official launching of the 50th Anniversary Celebrations of the Federation of the Khoja Shia Ithna ashari Jamaats of Africa, was held at the Nairobi Jaffery Sports Club on 22 December, 1994 after evening prayers.

The Chief Guest was Naushad Merali, the Honorary Patron of Nairobi Jafferys. The Programme began with recitation of verses from the Holy Qur'an after which the Chairman of the Sports Festival, Feeroz Jagani welcomed participants and introduced the team managers.

The Chairman of Nairobi Jamaat, Zulfikar Khimji then addressed the congregation after which Roshan Fazal of Dar es Salaam officially launched the 50th Anniversary of the Supreme Council.

The Chairman of the K.S.I. J. Supreme Council, Al Haj Habib Mulji then addressed the gathering following which the Chief Guest, Naushad Merali officially declared the Festival open.

Then there was dinner and whilst participants called it a day, team managers burnt the midnight oil to discuss ofcourse, sports.

The next morning participants began their conquest for glories at three different venues namely Jaffery Sports

Club, Impala Club and Ngara Sports Club.

Some players had expectations which were realised, others had unrealised expectations and there was yet another group of players without expectations which simply wanted to perform and so they did.

CRICKET

The cricket event has always been eagerly contested and this year was no exception. Nine Jamaats took part of which Nairobi Jaffery Sports Club, Karachi Hussaini Sports Club, Mombasa Jaffery Sports Club and Bombay Jaffery Sports Club obtained semi-final slots. Nairobi beat Mombasa in the finals to clinch the Late Ebrahim Husein Sheriff Trophy.

The following outstanding individual performances were specially awarded:

Best Batsman:

Shahid Kassamali of Mombasa who averaged 99 runs per innings.

Best Bowler:

Zaferabbas Mukhtar of Dar es Salaam who hauled 8 wickets for 40 runs thereby attaining an average of a wicket for 5 runs.

[.....continued page 27]

SPORTS FESTIVAL

[...from previous page]

Best Allrounder:

Asger Bandali of Nairobi who had a batting average of 100 runs per innings and also bowled with great success by taking 9 wickets for 36 runs thereby notching an average of a wicket per 4 runs.

Best Fielder:

Shakir Vakil of Bombay.

Best up-coming youth:

Zuher Merali of Stanmore.

This is the second time for Nairobi Jaffery to win the cricket title and their win leaves the contest for a hat-trick wide open between Mombasa, Dar es Salaam and Nairobi. Mombasa Jaffery S.C. won the title in 1984 and 1985 whilst Dar Union S.C. won the event in 1987 and 1989. Nairobi Jaffery first won the cricket event in 1986 and again this year.

SQUASH

The Squash event was also contested by 9 Jamaats. These were Nairobi, Mombasa, Dar es Salaam, Arusha, Kampala, Dubai, Dodoma, Karachi and Moshi. The winners were Nairobi Jaffery Sports who beat Dubai Jaffery Sports in the final to win the Late Mohamedali Meghji Trophy.

This is the first time for Nairobi to win the squash event. The squash title was thrice consecutively won by Dar es Salaam in 1984, 1985 and 1986 whilst Stanmore won the title in 1987 and 1989.

This year the individual competition was not organised.

Best up-coming youth:

Sajjad Rattansi of Dar es Salaam.

TENNIS

The tennis title for the Late Abdulhusein Nurmohamed Trophy which was contested by 9 Jamaats was won for the fourth consecutive time by Nairobi after they beat Kampala Jaffery Sports in the final.

In 1984 and 1985, which were the first two years of the Sports Festival, Mombasa had emerged victors. Thereafter Nairobi has always won the title.

The individual event was won by Nairobi's Asif Karim who beat Kampala's Arif Karim in the final.

Best up-coming youth:

Hassan Dewji of Dar es Salaam.

VOLLEYBALL

It appears that teams from Tanzania have an impregnable hold on the Volleyball title. Ever since the first Sports Festival, no team from out of Tanzania has laid its hands on this title.

In 1984 and 1985 it was Jaffery Sports of Mwanza which won the title whilst in 1987 it was Dar es Salaam. In 1989, Songea Jafferys won the title and this year Nairobi came close to the title but Dar es Salaam vanquished their hopes by beating them in the final to clinch the Late Nasser Virjee trophy.

Best up-coming youth:

Asger Versi of Songea.

The Songea Jamaat donated a floating trophy, the Khimani trophy, to be awarded to the most disciplined team in volleyball. The first winners of this award were Kigoma.

Few sports that were contested for in some of the past Festivals were not organised this year. These included badminton, golf, football and table-tennis.

A number of other awards were also presented for other meritorious achievements.

The Sportsman of the Festival trophy was awarded to Rizwan Jaffer of Dar es Salaam who was a member of the Dar es Salaam tennis team whilst the best disciplined team award went to Bombay Jaffery Sports Club.

Two other trophies, in addition to the one forwarded by Songea Jamaat for volleyball, were introduced in the Festival. These trophies, donated by the family of Late Mohamedtaki Walli Merali, are to be awarded to the oldest and youngest participants. The claimants this year were Raza Virjee who at 60 was the oldest participant and Hussein Dewji who at 13 was the youngest contestant. Both hail from Dar es Salaam.

Organising Committee Appreciation Awards were presented to Dr. Husein Ahmed of Dar es Salaam and to Dr. Nisar Husein of Mombasa for providing excellent medical support during the entire Festival period. Appreciation awards were also made to all the 16 Team managers.

Trophies on behalf of Union Sports Club of Dar es Salaam were presented by the Supreme Council Chairman, Alhaj Habib Mulji to Naushad Merali, a Honorary Patron of

[.....continued page 28]

SPORTS FESTIVAL

[...from page 27]

Nairobi Jafferys. Similar awards were also made to the Catering, Accomodation and Transport Sub-committees for their excellent services and Union Sports also presented trophies to all the other 15 Team Managers.

Dubai Jaffery Sports, Stanmore Union and Karachi Husaini each presented mementos to Feeroz Jagani, the Chairman of the Sports Council who is also the current Chairman of Nairobi Jafferys.

The finals of all games were held on 26 December, 1994 and a Presentation ceremony was held at night at the Jaffery Sports Club to officially bring curtains down to the sixth Festival. The Chief Guest was the Chairman of the Africa Federation, Alhaj Habib Mulji.

A number of dignitaries attended the Festival. These included Alhaj Manzoor Kanani, Vice President of the World Federation, His Excellency Mr. Hamid Moayyer, the Ambassador of the Islamic Republic of Iran, Haji Zulfikar Khimji, the Chairman of Nairobi Jamaat, Maulana Sabir Husein Saheb, Resident Aalim of Nairobi Jamaat, Murabbi Yusufbhai Kermali, Vice Chairman of Mombasa Jamaat, Dr. Asgher Moledina, Chairman of Kampala Jamaat, Murabbi Bhanabhai, Chairman of Bombay Jamaat and Anver Rajpar, President of JIBA International.

Participants expressed satisfaction with the accomodation provided to

them at the Al Rasul al Akram Islamic Centre and praised the hospitality offered by the hosts. The Organising Committee certainly put in a lot of work to ensure success as a result of which they can satisfactorily be reminiscent of the event.

The Organising Committee consisted of Feeroz Jagani [Chairman], Mohammed Kermali [Vice Chairman], Makbul Jaffer [Secretary], Fazleabbas Chandoo [Convenor-Secretariat], Amirali Khimji [Convenor - Finance Committee], Mohamed Bandali [Convenor - Catering Committee], Muslim Khimji [Convenor - Reception and Publicity], Murtaza Somji

[Convenor-Volunteers], Asghar Kassam [Convenor - Games Management], Mohammed Nazir Kalyan [Convenor-Transport], Abbasali Nanji [Convenor-Fixtures], Gulamabbas Khimji [Trustee] and Mohamedraza Jagani [Trustee].

The Committee organised, the contestants played, Community members watched, Jamaat and Council office-bearers observed and at the end of the event there were no losers because the ultimate purpose, that of fostering the bonds of friendship, fellowship and brotherhood were achieved. We all look forward to the next Festival!

A sixth wife it was not!

At the presentation ceremony of the Sports Festival held on 26 December, 1994 the Chairman of the Africa Federation, Alhaj Habib Mulji who was also the Chief Guest said that he felt honoured to be amongst youths especially because as he grew older, his estimation and appreciation of the potentiality of the power of youths also grew greater.

He said an old man cherishes keenly the good memories of his youthful days but said his generation of youths were not fortunate to have such gatherings. He expressed happiness to have seen in his lifetime the youths of today benefit what the youths of before lacked.

He said that if one said that his wife was the sixth one, he would want a hole to appear to hide his face underground in shame but when we say the Festival is the sixth one we want to hit the ceiling with joy and pride and if a hole must appear then it is through the ceiling to reach the sky.

He said the Festival fostered brotherhood and added that the Supreme Council keenly eyed all activities pertinent to youths including sports. Through the Sports Festival, he said, the Council was trying to engender the survival of the Community as a united and vibrant one from one generation to another.

He said the Sixth Festival was unique because it also raised the curtains for the 50th Anniversary Celebrations of the Africa Federation. He said the key to the Federation's success has always been through unity by centralising under single Jamaats in each Centre and with all trust properties and institutions being under Jamaats. He said that democracy and collective interest prevailed over personalities and "strings" and that commitment to our Mazhab and devotion to Ahlul Bayt were fundamental in the Council's operations. He said a deviation would spell doom! His final appeal to the youths was: "Please do not fail us!".

The Samachar talks to the NASIMCO Chairman, Alhaj Ahmed Bhalloo during his visit to Dar es Salaam.

The Editor of the *Federation Samachar*, Alhaj Munir Daya interviewed the visiting NASIMCO Chairman, Alhaj Ahmed Bhalloo on 20 September, 1994 during his visit to Dar es salaam.

1] Can you briefly outline the history of NASIMCO informing the reasons leading to its formation?

A: The formation of NASIMCO was no doubt as a result of the emulation of the pattern of the Africa Federation. Toronto Jamaat was the main initiator with very few Jamaats joining in at the initial stage.

2] Are NASIMCO's objectives today different from what they were when formed?

A: While the objectives of NASIMCO remain the same which is to serve member Jamaats, our scope is wide enough to encompass religious and social needs of our Community in North America. Further to this, we are now to be involved in Non Government Organisations [NGO] fields to work in under-developed economies.

3] You have been the Chairman of NASIMCO since 1990. What have been your major achievements (successes) and disappointments, if any, since you took over office?

A: This is my fifth year as President of NASIMCO and our goals and achievements include unity in the community, funds centralisation, deploying Aalims for smaller [bigger Jamaats normally arrange to obtain Aalims independently], organising Madrasahs under a common syllabus of the Is-



Pictured during the interview, the NASIMCO Chairman Alhaj Ahmed Bhalloo and the *Samachar* Editor, Alhaj Munir Daya

lamic Education Board of NASIMCO, organising youth programmes, refugees sponsorship, public relations by associating with Government and Municipal politicians in rendering voluntary services to Government agencies.

Many activities need to be consolidated and initiated but lack of funds are our main constraint.

4] NASIMCO covers Jamaats in countries whose economies are strong. However recession has besieged a number of North American countries thereby leaving our members vulnerable to issues like inflation, unemployment etc. Is NASIMCO involved in trying to uplift the

standard of living of our members. If so, how?

A: NASIMCO is involved through our member Jamaats in seminars, job programs, publicising job opportunities and providing financial assistance where required for continuing education.

5] Our Community members in countries with poorer economies have often to live with uncertain long-term futures because of political unrest in these countries. This has already happened in Somalia and in wake of this has NASIMCO constructed a strategy for handling such a crisis at short notice? If so, has this information been sent to Jamaats

[continued on page 30]

[...from page 29]

worldwide for them to know what the status quo is?

A: Long before the Somalia crisis, we had been working at NASIMCO on ways to assist our brothers in this regard. However the Somalia crisis has accelerated our pace. We have and continue to keep the World Federation, Africa Federation, Gujarat Council and several others informed on the opportunities and immigration requirements of Canada. We have now also applied for registration to sponsor refugees which previously was not possible.

6] The Somalia incident caught many unawares. How many families did NASIMCO re-settle and what were the bottle-necks experienced?

A: We have been able so far to sponsor only six Somalia families and the main bottle-necks included our inability to obtain their registration papers through the UNHCR from your end.

7] Has NASIMCO been involved in any youth programmes especially considering that the social environment in North America is not favourable to our youths?

A: Youth involvement in community, social and religious affairs has been the prime concern of NASIMCO. We have a Youth Council at NASIMCO that works with Youth Committees of our member Jamaats and this Council also assists in forming Youth Committees in Jamaats without such committees.

Insha'allah we shall be hosting the NASIMCO Youth Conference in July, 1995 in Toronto and we will be keeping you informed on this.

8] On youths. What do you see our next generation in North America being - - professional and religious, professional but not very religious, unqualified and religious or unqualified and not religious. Please elaborate relating to current secular and religious education programmes.

A: On secular and religious education to youths, I can only say that we are individually and collectively working to impart the best religious knowledge to our youths and ourselves.

It is true that if we do not pay attention to their religious needs, our youths will be missing the necessary ingredients to mould their future. While religion is also a tool to shape our lives since Islam is a way of life, our children Insha'allah will be a blend of professional, qualified and religion abiding Muslims.

9] Khums. What is the attitude of our members towards paying khums and how can the general collection be rated.

A: Khums collection can be rated as good and more and more are getting involved in this Programme.

10] When I was in Toronto for Muharram some three years ago I noticed that some members stayed away from the Ashura procession fearing, for some reason, that they would portray

a negative image to the Canadian Government. I failed to comprehend why our members should shy away from an opportunity to propagate the ideals of Imam Husain [A.S.]. Is this still the case?

A: Muharram processions in Canada are organised by local Jamaats.

11] With the Africa Federation and NASIMCO being large Federations in the membership of the World Federation don't you think the two Federations have special responsibilities for ensuring a long term collective interest of the World Federation?

A: No doubt we both have this unique responsibility which we should continue handling together with great care and caution. Our experience, resources and above all the infrastructure we have inherited makes us dutybound to propose the right priorities and direction to keep up with the changing needs of the Community.

12] How do you feel coming back to Tanzania after 13 years? What do you think of the Africa Federation and its activities and on the general set-up of religious institutions under it's various Jamaats?

A: After a lapse of 13 years, I feel our Community in East Africa, including the local Jamaats, volunteers, schools, the Africa Federation and the Editorial Board of the *Federation Samachar* are doing an excellent and most commendable work for our Community,

[continued on page 31]

[...from page 30]

East African countries and nations at large.

13] Can you outline the history of your involvement in community and secular work?

A: The last five years with NASIMCO have been most challenging and educating for me. Since 1955 I have worked for the British, Zanzibar, Tanzania and Canadian Governments. In addition, in voluntary capacity, I offered services as Secretary of the Zanzibar Voluntary Welfare Society for years and was also with the United Way and Federated Health as their Hon. Treasurer. For six years I was Board member of the Scarborough Public Library Board in Ontario, two of which I was Vice Chairman whilst for two years I was Chairman. All these have given me a wealth of experience to discharge my duties and responsibilities towards NASIMCO.

14] You as President of NASIMCO applied for an Ijaza for Khums from the Marja and got one in your name. Would you call it a personal Ijaza or does this Ijaza relate to your current position and will become invalid after your term as President?

A: The khums Ijaza to NASIMCO pertains to the President of NASIMCO. I have had these Ijazas from late Ayatullah al-Khoei, late Ayatullah Gulpaygani and now from Ayatullah Al Seestani.

The current Ijaza is in my personal name without referring me to be the President but this

Federation Samachar

no doubt is because of my holding the office of the President of NASIMCO. This Ijaza will therefore cease to apply if I am not re-elected and the NASIMCO Secretariat will then have to re-apply for an Ijaza for the new President.

15] Why did you not apply for an Ijaza permitting 100% utilisation and opted for the one allowing a 50% utilisation. Or was it that there was no choice?

A: At NASIMCO I applied for the 50% utilisation Ijaza as we are convinced that the Marja's Office also needs funding for the Hawzaa and related costs.

16] Would you favour election of the President of the World Federation in the Conference by the delegates and on a block voting system?

A: We are open to any proposal that would facilitate the process of election to attract new candidates.

17] Clause 20.8 of the Constitution of the World Federation requires the President to fulfil religious obligations in conjunction with the Executive Council. Is this being complied with? Are you satisfied with the accounting system and fair accounts presentation in the Executive Council?

A: All that you mention cannot be implemented or accomplished if we all remain indif-

-ferent to our duties and responsibilities.

18] Don't you think that the membership of individual Jamaats should now be done away with and that only regional Federations should be eligible for World Federation membership?

A: Achieving regional representation is our desired goal and this has to be accelerated.

19] Finally what are the feelings of NASIMCO towards the campaign for allowing the President of the World Federation to seek re-election for as many terms as he wishes?

A: This is covered in our Constitution and like NASIMCO, the President of the World Federation has two terms to serve.

20] Do you find any aspects of the running of the Africa Federation and Africa Jamaats particularly noteworthy which you feel can be emulated elsewhere?

A: In the long history of the Community in Africa, private trusts outside Jamaats have never been the tradition and almost all properties and infrastructures are operated under the trusteeship of Jamaats. This aspect is worthy of emulation.

Overseas Readers

Overseas readers wanting to read the Samachar regularly can send us a payment of US \$ 10 for 4 issues with their address. A copy will then be mailed regularly.

Editor.

Send in the news!

In all Jamaats something is happening at some time. Why not let Community members in and out of Africa know of what your Jamaat is doing. Send in news and pictures to:

The Federation Samachar
P O Box 6710
Dar es Salaam.

Health Myths

Shaving does not cause hair to grow thicker or faster.

Many wrongly believe that shaving makes hair grow back thicker and bristlier. Hair only feels tough and bristly because it has been cut at skin level and when beginning to grow back, it seems coarse as it is short and less flexible. At original length, the texture of hair is the same as before.

The same applies to shaving. Hair growth takes place at the level of the roots which lie in the second, deeper layer of the skin (the dermis) whilst shaving cuts off only the hair shaft which is above the skin and which actually is composed of dead tissue. It does therefore not have any effect on the length of new hair or the rate at which it grows back.

None of the hair removal methods - shaving, waxing, plucking, electrolysis, depilatories or the use of pumic stone can make hair grow back longer, faster or coarser whilst electrolysis, which destroys hair from the roots, removes unwanted hair permanently.

On Colds.....

It is harder to catch a cold than most people think - even after exposure to one. The chance of getting a cold rises if you have close contact with an infected person over a long period of time but studies have suggested that cold viruses are 'reluctant transmitters' and that even people who are susceptible to a specific virus have less than a 50 per cent chance of catching that particular virus in a family setting. In one experiment, 200 hours of exposure to a severe cold were required to transmit the virus.

Experts still do not agree on how colds are spread - that is, whether rhino viruses and other cold viruses are more efficiently transmitted through the air by sneezing and coughing, by physical contact or by touching something like a telephone with live viruses and then touching one's mouth or nose. Viruses probably take all three routes under different circumstances. As many as 200 different viruses cause the common cold and because of antibodies to viruses one has already had, one does not catch the same cold twice. Children are more vulnerable to colds because they have not developed resistance to as many viruses and old people have more colds because their immunity weakens with age.

Ulcer patients can sometimes say "pass the chilli sauce, please."

Doctors used to advise Ulcer patients to drink milk to calm the pain and discomfort but numerous studies have shown that milk can actually aggravate ulcer symptoms by stimulating the secretion of gastric acid. Some studies have even shown that milk can inhibit healing by counteracting the effectiveness of common anti-ulcer medications.

Another myth was that spicy food irritates the stomach and must therefore be shunned by all sufferers. This blanket taboo no longer holds and doctors now generally accept that reactions vary from individual to individual. Sufferers have to identify their own enemy food through test and trial and have to then stay away from it.

A new theory, based on provocative research findings holds that the most common type of peptic ulcers may not even be brought on by food but by a microbe (*helicobacter pylori*) whereby treatment centres around a combination of antibiotics and a bismuth compound.

Lemon juice does not bleach

Lemon juice is said to lighten skin and the skin-conscious rub it into pigmented scars or other body dark spots with the hope of seeing the spots fade. However lab analysis in the U.S. have proved that lemon juice has NO bleaching properties because it doesn't contain hydroquinone, a skin-lightening

chemical that interferes with pigment production. Hydro-quinone is found in some skin creams. Oxidation is a simple chemical process common to every bleaching agent which causes the substance being bleached to lose electrons that destroy the chemical bonds which determine colour. Peroxides (hydrogen, for

one) are skin/hair oxidisers but with lemon juice no oxidation ensues. Ironically lemon juice contains small amounts of 8-methoxypsoralen, a chemical that actually turns skin darker. Lemons are thus not effective in skin bleaching and you might as well save your lemon slices for iced tea.

Practical ways to reduce death causing Cholesterol

Cholesterol is a fat-like substance found in the body cells of humans and animals. Cholesterol forms hormones, cell membranes and other body substances within oneself.

The body either manufactures its own cholesterol in the liver or obtains it from the food we eat. Cholesterol is found in all animal products including meat, fish, poultry, egg yolks, milk and other dairy products.

It is not present in plants or plant products like vegetables, grains, seeds, lentils, pulses, vegetable oils, fruits and some nuts.

Too much cholesterol in one's diet is bad because recent studies have shown that there could be a correlation between high cholesterol and saturated fat to heart disease. The higher the dietary cholesterol and saturated fat intake is, the higher the blood cholesterol readings will be.

Saturated fats are found in the fat of animal products as in farm fresh milk, cream, cheese, butter, meat, poultry as well as in palm and coconut oils. Saturated fats are the 'bad' types of oils/fats to consume because they directly increase cholesterol in one's body.

The alternative is to consume oils/fats that are known as polyunsaturated fats (PUFAs). The PUFAs are found in fats of plants such as sunflower, corn, olive, soya beans and safflower oils. PUFAs contain fats but do not increase cholesterol when consumed.

In addition to high blood pressure and cigarette smoking, high blood cholesterol is another major factor which increases the risk of getting a heart disease and thus it is important for each of us to control one's diet.

- **Do you eat red meat at least 4-5 times a week?**
- **Do you eat fried eggs regularly for breakfast?**
- **Do you like your butter on toast?**
- **Do you drink fresh farm milk?**
- **Are you a smoker?**
- **Are you over-weight?**

If you have answered "yes" to even two of these questions then you are vulnerable to heart disease and need to make some urgent dietary and life-style changes. These should include:

- **Lose weight if over-weight**
- **Quit smoking**
- **Exercise at least 15-20 minutes four to five times a week**
- **Do not eat red meat more than twice a week**
- **Limit egg consumption to thrice a week**
- **Substitute margarine for butter**
- **Use vegetable oils instead of animal oils**
- **Enjoy a diet high in fruits, vegetables and whole grain cereals (porridge, wheat products, bran etc.)**
- **Try vegetarian diets twice or thrice a week**
- **Avoid fried foods**
- **Avoid pastries, pies, puddings and chocolates.**

In life there is no second chance to avoid death and surely precaution is better than cure.

HEALTH QUOTES

The first wealth is health;

Sickness is felt but health, not at all;

We should pray for a sane mind in a sound body;

Life is not for living but for living in health;

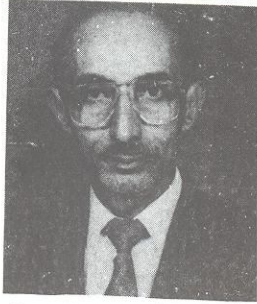
Health is a precious thing and the only one, in truth, meriting that one should lay out, not only one's time, sweat, labour and goods but also adapt one's

life itself to obtain it;

The wish for healing has ever been the half of health;

Look to your health. If you have it, praise God and value it next to a good conscience because health is the second blessing we mortals are capable of - - a blessing that money cannot buy.

Amir Somji ...from mortuaries to Presidents!



Amir Somji is well-known in the Community for his active involvement in sports, communal and social activities. However few members know of his recent span, from July, 1993 to June, 1994, as Rotary Club District Governor of 6 countries namely Botswana, Comores, Madagascar, Mayotte, Zambia and Tanzania which in all include 45 Rotary Clubs and about 1200 members. This district, which covers an area of some 2.8 million square kilometres, is the largest of the 502 Districts worldwide under Rotary International.

Amir [59] was an electrical engineer, in which capacity he worked

for 35 years before retiring and taking up the District Governor post. He was particularly drawn to the Rotary Club because of its objectives which aim towards encouraging acquaintance as an opportunity for serving society and to develop high ethical standards in business and professions.

During his term, Amir toured all projects in his district which saw him visiting hospitals, asylums, old people's homes, prisons, cemeteries, mortuaries and leprosaria. On his itineraries he also met the President of Comores Islands, President Mohamed Johar and in Botswana, he met the President, Sir Quette Masire to whom he bestowed Rotary's Highest award, the 'Paul Harris' award.

The Rotary International President's Special representative, PDG Graham Money, complimented Amir for catalysing a substantial increase in membership and called his term "a wonderful example of success".

When handing over office Amir said, "You must give some time and do some good for your fellow men... Let us not hide our heads in the sand in our little corner of the world and be so concerned with our personal problems that we haven't the time for some of the important things in life. Busy, indeed we all are, in our daily life but may we never be that busy for we live only once and tomorrow may be too late."

Editor's footnote:

Amir was, beg your pardon 'is' an active sportsman [having just participated in the 18th Dubai Golf Championship]. In his golf career he also met and played rounds with Presidents. We have a photo of him playing former Zambian President, Kenneth Kaunda. Was meeting Presidents a hobby? Or was it to develop leadership traits - - in which case, Amir do you know the Supreme Council will soon also be looking for a leader?

Motor Rally fever hits Dar

Until recently our Community in Tanzania has produced sportsmen of national standard in cricket, squash, badminton and tennis but of late members have also excelled in motor rallying.

Mohamed Fazal Virani, the founder member of the Dar es Salaam Motor Sports Club [DMSC] which was formed in 1986, is amongst the high flying drivers. His 2nd overall position in the Arusha Mount Meru Rally, which drew prominent drivers from all over East Africa, brought him into the limelight four years ago.

Last year the DMSC organised a gruelling rally from Dar es salaam to Mombasa and back which Mohamed Virani won. The Kenya Motor Sports Club subsequently invited him to take part in the African National Championship Rally held in Kenya which drew drivers from Kenya, Uganda, Zambia, South Africa and

Tanzania. This was the first major rally Virani participated in out of Tanzania and yet he respectably came fifth.

Other rally drivers and navigators in the Community include Mustafa Haji, Taki Virani, Akhtar Nayani,

Mohamedtaki Fazal, Rauf Dawood, Murtaza Moloo, Salim and the Arusha pair of Mehboob Abdulla and Muktar Abdulla. An ardent rallyist, Shabbir Ebrahim died in a car accident whilst holding the post of Secretary of the DMSC.



Alhaj Mohamed Virani receiving the winning trophy for the Dar Mombasa rally from Tanzania President, Ali Hassan Mwinyi

Ayatullah Araki passes away in Iran

The Shia world grieved on 29 November, 1994 when Ayatullah Al-Ozma Sheikh Muhammad Ali Araki passed away in the late hours of the day in Iran at a Tehran hospital.

At the age of 100 the late Ayatullah was admitted on 23 October, 1994 at the Tehran hospital with a complain of fever and cold, an ailment which caused him to leave Qum where he permanently resided.

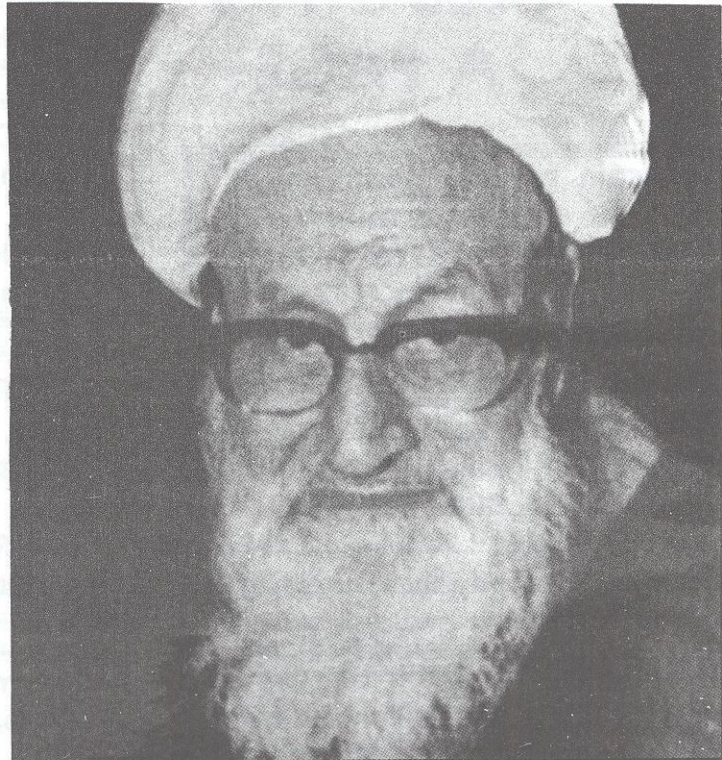
Early reports from the hospital indicated that the Late Ayatullah was making steady progress but after a few days his health suddenly deteriorated until he finally passed away.

The sad news of his death spread fast in the Shia world and public Statements of grief and sorrow were immediately pronounced by Ayatullah Khamenei and Ayatullah Seestani along with other Aalims in Najaf and Qum. The Government of the Islamic Republic of Iran declared two days as public holidays and seven days as the official period of mourning.

The Chairman of the Africa Federation, Alhaj Habib Mulji, sent a condolence message on behalf of the Community in Africa to Marja Seyyid Seestani and Rahbar-e-Muazzam, Ayatullah Khamenei and called upon all Jamaats to arrange mourning Majalis and Qur'an Khani for the sawaab of the deceased.

At a gathering organised by the Ambassador of the Islamic Republic of Iran to Tanzania, Seyyid Neematullah Ghaderi and the Africa Federation Chairman, Alhaj Habib Mulji paid tribute to the Grand Marja.

Federation Samachar



Alhaj Habibhai Mulji said that today if the world media treats the demise of a Marja and the succession in Marjaiyyat in the Shia world as an important international news item, it is because they are aware that not only Shias but the entire Muslim world responds to the guidance or Fatwa of the Marjaiyyat when there is calamity or conspiracy against Muslims and Islam. He referred to the famous historical Fatwa of Imam Khomeini against Salman Rushdie which all Muslims have supported.

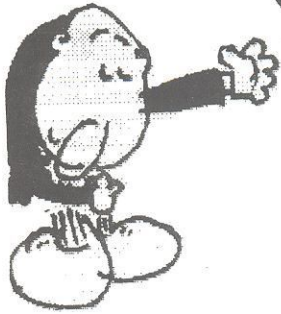
He added that where there is a commitment to Islam and Mazhab-e-Ahlul Bayt, the most important factors which keep this commitment alive is Majalis e Imam Husain [A.S.] and Ijtehad among Ulemas.

The Late Ayatullah was the last surviving Marja among the few contemporary Maraje of his time

and the last among the disciples of Grand Ayatullah Haeri Yazdi. He had a fairly large following in Taqleed especially in Iran. With the flame of his knowledge, he has lit thousand candles of religious knowledge and like Ayatullah Gulpaygani he helped to modernise the system of education in all the established Madrasahs in Qum.

Those thirsty for religious knowledge can quench their thirst from the many scripts and books written by the late Ayatullah during his lifetime. The calibre of the late Ayatullah can be appreciated by the fact that the Great Leader of the Islamic Revolution, Imam Khomeini [May Allah (S.W.T.) raise his rank] was one of his students.

Ayatullah Araki was amongst the renowned Aalims who played a very important part in keeping Islam alive against tyranny in Iran during the time of the Shah.



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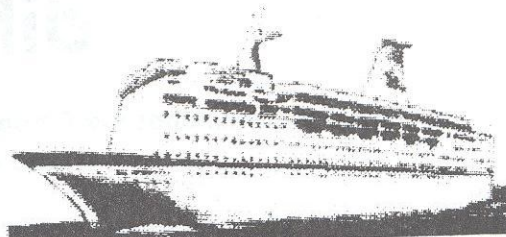
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Careerama made all the difference

A student commends the Career Guidance Programmes held by the Education Board of the Supreme Council.

I was among the group of students who thought that completion of Secondary Education was to be the end of our academic careers and I know that many of my fellow students today still think along similar lines.

I had been performing well in some subjects but not so well in others and it never occurred to me nor did I realise that my class achievements were to be important indicators if I was to pursue a future career.

Having attended one of the Careerama Programmes arranged by the Education Board of the Supreme Council, I have now the knowledge about many important things a student can do at Secondary School level. A student with abilities can put them to good use for betterment of his or her life through further education and training. I am now convinced that career guidance through the Careerama Programmes is an opportunity and a privilege to our students which they just cannot afford to miss.

The Careerama Programme I attended was divided into two parts, the first half pertaining to a general talk on the significance of education in life. An address by one member of the Education Board was quite impressive and it made us realise that all students are at the outset quite in-

telligent. They only need proper guidance to enable them to use their intelligence in the right direction. This combined with their inborn abilities plus the desire to expand their knowledge can easily guide them to their ultimate objective of following a good and meaningful career. This talk was followed by a question and answer Session which helped students seek clarifications and obtain further information pertaining to the delivery.

Secondary Education is only a stepping stone to more exciting choices of higher learning.

The second part of the Programme was the individual counselling session during which each student was given an opportunity to independently and candidly discuss with the Career Counsellor the likely careers one wished to pursue. Sitting face to face with a Career Counsellor is an opportunity many secondary school students probably do not get which is rather unfortunate because it is in such eye to eye sessions that students can actually discover themselves.

Counsellors are genuinely interested in assisting students in finding out about their aptitudes and aspirations. The Counsellor's primary concern is to guide students in making a right choice

with regard to their future careers. The Counsellors can offer suggestions after a series of probing and articulate questions which are designed to enable them determine what career best suits a student. I believe that discussions with a good Career Counsellor, though brief, are more fruitful than what one would discuss with one's parents or with one's friends at school.

Thinking in perspective, I can still recall the many questions put to me by the Counsellor and the way I answered them. The Counsellor had earlier been a stranger to me but became a close friend during that session of individual counselling. He made me realise that I had a duty to perform while doing my secondary education and that secondary education is only a stepping stone to more exciting choices of higher learning. One can only marvel at the usefulness of the Careerama Programme because in only a few hours so many students were helped and guided towards charting out their academic futures.

For me the career guidance session certainly made all the difference. It made me realise that I have a duty and an important role to play for myself, my family, my Community and my Country--- that of adequately educating myself for my and society's benefit.



Wayside Wisdom

by Munir Daya, Dar es Salaam.

The poor rich!

When one becomes wealthy one normally prefers to improve one's general standard of living. One would probably want to drive a good car, live in a nice house, provide one's children with good education and may be wish to sightsee the many tourist attractions around the world.

On the altruistic side, after paying the pertinent khums on one's savings, one may wish to spend towards the building of Mosques, hospitals, schools, Madressahs or even towards any fund launched by the Community or the nation to alleviate the plight of the poor. Alternatively one may wish to directly finance those who need financial assistance.

Islam calls for simplicity but there is nothing wrong in improving one's standard of living as long as the improvements sought are not illicit.

Ironically some people become parsimonious after they reach a certain stage of affluence and develop a desire to accumulate even more money because they want to surpass the wealth of someone they know or because they want to establish a status of being known to be amongst the richest.

In the process they normally vie to earn and save beyond their lifetime's requirements. Guided by this spirit of envy the rich often end up making their own lives miserable and in their obsession of amassing wealth they barely have time to think of the many

things that they lose out on in life inspite of having the means of living a comfortable life. They also seem to forget the fact that we are all mortals and that death will sooner or later separate us from whatever wealth we have generated in life.

Just like iron is eaten away by rust, the envious are consumed by their own passion and many rich people in their endless yearn to outdo others in wealth end up developing wrinkles not through age but through envy.

Envy, like greed, is a bottomless pit which exhausts a person in his endless effort to satisfy the need without ever obtaining satisfaction. Lack of satisfaction often leads to frustrations and with frustrations people tend to discard or unnecessarily castigate their families whilst on the other hand seeking short-term pleasures like womenising, gambling or drinking which in the long run only extends one's frustrations.

The objective in any one's life should be to earn justly, spend soberly, undertake philanthropic services, live cheerfully and die contentedly.

Imam Jaffer Sadiq [A.S.] once said: "Envy originates from the blindness of the heart and the refusal of Allah's [S.A.W.] blessings which are both signs of infidelity." Indeed there is much more to do in life than to worry about other people's wealth unless one wishes to be amongst the unfortunate class of the poor rich!

Disliking Mummy and Daddy

In a survey which covered almost 100,000 children between the ages of 8 and 14 from 24 countries, the majority of the children were desirous that their parents maintain certain behaviours. The candid views they expressed are an eye-opener to parents.

Most children disliked parents quarrelling in front of them saying it made them feel insecure and many said they felt belittled when parents did not answer their questions adequately or when parents lied to them. Some children admitted to be liars but felt it was normal because they knew their parents often lied. Replies included, "my mother lies to me when going shopping, saying that she was going to see a doctor but then she comes home with a lot of groceries" or "my father often tells me to inform a telephone caller that he is not at home"

Some children felt that their parents were more affectionate to their brothers or sisters whilst others complained that their parents were not tolerant to their mistakes. Almost all children hated being blamed or punished in the presence of their friends whilst others felt that their parents did not welcome their friends home very well.

Parents need to be constantly affectionate to their children irrespective of their moods, giving attention to their good points without over-emphasising their failings which can be corrected over time. Children are not mere playthings but should be guided into becoming confident youths, well set to tackle the challenges of today's modern world.

Friday Khutba fails us

It is sinful to waste away week after week on Khuthas which avoid world issues when the world has shrunk into a mere global village and a sneeze in the west infects cold in the East!

Friday address (khutba) before the Friday Prayer (salaat) is a part of worship (ibaadat). However it has a sound known purpose for the benefit of Muslims, that of keeping them informed, aware, alert and guided so that they strive together knowing what they are striving for, survive with dignity as worthy of it and thrive as Muslim Umma with "hasana fi dunya wal akhira" achieved.

The importance does not lie in delivering the khutba weekly as a ritual but in achieving the purpose intended.

We can marvel at the ingenuity, if it were human and not a divine instruction, over the noble design set for the Friday khutba some 1400 years ago for delivery before an obligatory weekly congregation in each and every Centre of the Muslim world - where the presence was almost full. This was at a time devoid of newspapers, radio broadcasts and television transmissions that we know of today.

Through the Friday khutba, Muslims had an unrivalled and effective public means or medium of communication and instruction unknown in other communities.

The Friday khutba effectively served then and is meant to continue to serve the purpose of

keeping the Muslim Umma informed of events and state of affairs, local and international, guide them forward on the path of Islam and warn them against the dangers and threats to Islam and their interests.

It is more the Friday khutba and Salaat which make Mosques the centre of vibrant life and give Friday (Jum'a) the spiritual festivity of Idd, in the routine of life. It is therefore said that Mosque is a power-house. It produces zeal, commitment and devotion from the truth fed into the mind which is inclined towards Allah (S.W.T.).

We should expect our Friday khuthas not only to fulfil the same purpose but to enhance it even further now when the world is filled with all sorts of media and especially when the international media in general openly execute an agenda of hostility and distortion in chorus and with a religious fervour against Islam and Muslim interest - to secularise Islam.

We expect to be made aware and alert over the Western conspiracies executed in different refined and sophisticated forms and camouflaged in the New World Order. The exercise of awareness has to be as continuous as their campaign.

We expect the Friday preacher

to acquire and possess an insight to the whole issue, he himself being aware of what is going on around us and to have interest in and seek access to analysis of the situations as presented by various Muslim sources which are engaged in a similar exercise of defence of Islam. He will thus be seen as having the qualification for delivering the Friday khutba.

This in fact is a duty more falling on all Ulemas than others when Islam has been targetted for confrontation in political, economic, social and even the pseudo moral arena.

The perception of the whole scenario is so easy now when the world has shrunk into a mere global village. A sneeze in the west infects cold in the East!

It is sinful to waste away week after week, this glorious medium of the khutba by failing to fulfil its purpose 'in full' and to let the congregation disperse with the impression of 'sab-salaamat' (everything is okay).

We as Muslims must be different from others. We should be more aware, more alert and more guided. We are different though, but pitifully we are much less aware, much less alert and much less guided than others, the Friday khutba notwithstanding!

Hijab - the Canadian perspective

by Shazia Damji, Toronto

The 'nineties' have brought some changes in Canada, one of which is the increase of Muslim immigrants. According to 'Statistics Canada' there were 145,000 Muslims living in Ontario in 1991. Last year some 9,100 more Muslims from places like Somalia, Iran, Pakistan and Iraq settled in Ontario.

As a result there are an increasing number of women donning the hijab which is an Islamic covering for women. The new "hijabis" are not only immigrants but also women and girls residing in Ontario who are now more confident in wearing the hijab because with increasing Community members, the hijab is becoming more common and is now more of a 'rule' than an 'exception'.

There are two specific ayats in the Qur'an which tell women how to wear hijab and why. One ayat [24:31] says:

**"And say to the believing women
That they should lower
Their gaze and guard
Their modesty; that they
Should not display their
Beauty and ornaments except
What (ordinarily) appear thereof;
That they should
Draw their veils over
Their bosoms and not display
Their beauty except
To their husbands, their fathers..."**

This ayat says that a woman's hijab not only includes covering of the hair but also calls for modesty and control of one's eyes. It also mentions to whom a woman can display her natural beauty. The other Ayat [33:59] says:

**"O Prophet! Tell
Thy wives and daughters
And the believing women
That they should cast
Their outer garments over
Their persons (when outdoors):
That is most convenient,
That they should be known
(As such) and not molested.
And Allah is Oft-Forgiving,
Most Merciful."**

Federation Samachar

This Ayat tells us that hijab is meant for all women. Allah (S.W.T.) set the same standards for us and the Prophet's own family. He knows though, that we may sin, even if we try hard not to. That is why he has said that he is forgiving and merciful. We should wear hijab to protect us from harm; it is not to take away our liberty!

In her article, "Their Canada includes hijab", Amber Nasrulla explains why many young women are now deciding to wear hijab. A lot of them were previously maltreated like for instance, one grade 12 student who said that some people would see her hijab and comment that she was a terrorist. One "hijabi" who is now 22, donned her hijab in grade six and said she was then teased and tormented in school.

She felt that today's new 'hijabis' have it a lot more easier because there are an increasing number of them.

When I put on hijab in school, I expected to be stared and mocked at but nothing like that happened and my classmates accepted me for who I was despite my different attire.

I am probably lucky for having started to wear hijab when the western society is becoming more tolerant towards people of all cultures and origins. Today more and more people are not only wearing hijab but when questioned can also explain the reasoning behind their way of dress. This is encouraging as more non-believers understand things about Islam and it helps in spreading our religion and explains why more people are turning to it.

Lovingly saying "No" to a child

by Sarah Rajan, Dar es Salaam

Good Akhlaq is reflected in the way we behave with other people including our parents. In the name of good Akhlaq, youths are guided not to raise their voice against parents, not to disobey them and to generally maintain courteous and refined behaviour.

Whilst children are reminded that their parents have laboured for many years in bringing them up, the parents too have their own rules in Akhlaq and must also respect their children's needs like for instance answering promptly and kindly questions asked by their children.

Very often children find their parents "strict" but do not understand the reason and eventual benefit to them from their parents "strictness". Ideal parents do what they think is right for their children and encourage them to tread on the right path but they should explain the reasons for their "strictness" to avoid regular confrontations with their children.

Let's create a typical situation existent in many homes.

SITUATION:

Parents are fed up with their children who keep disobeying them. They wonder if they are being too nosey or if they are different from other parents who let their children have some fun even if it is haram.

The children go to a non Muslim school where social functions may not necessarily be Islamic but are gatherings which children always look forward to attend. When parents refuse their child to attend, he or she will insist and if the parents then say "yes" they would be spoiling the future of their child.

CORRECT ACTION:

Parents should say "No" and explain their child that the decision was made for his or her own good. Making such a decision and taking pain to explain would show that you truly care for your child!

ROVING PHOTOGRAPHY

We gave our photographer Murtaza Jivraj a free hand to snap photographs of events or occasions as and when they happen. His first step was the Council Office where the office-bearers regularly meet once a week. He also found visiting NASIMCO Chairman, Ahmed Bhalloo there and got a memorable click.



Surely our office-bearers can take a break to smile in between deliberations! Murtaza however tells us that it required four exposures to get the smiles [or half smiles] you see above. In the picture Supreme Council office-bearers with the visiting NASIMCO Chairman, Ahmed Bhalloo when he visited Dar es Salaam. Sitting from left to right Habib Virani [Vice Chairman], Ahmed Bhalloo, Mohamed Khalfan [Trustee]. Standing from left to right Ahmed Alloo [Asst. Hon. Treasurer], Mohamed Hasham [Hon. Treasurer], Murtaza Nanji [Asst. Hon. Secretary], Murtaza Walji [Hon. General Secretary] and Gulam Janmohamed [Trustee].



The Shia Ithna-Asheri Jamaat of New York arranged a meeting with the visiting Tanzania President, Ali Hassan Mwinyi on October 3, 1994 at the Intercontinental Hotel, New York.

Sixteen members attended the meeting. Here New York Jamaat President, Shul Khalfan is pictured handing over a memento to President Mwinyi. We have no information on whether Kiswahili or English ruled the day!

Global Update



Tanzania tightens belt

Whilst on one hand Tanzania is fighting a downhill battle to control inflation, the Country is under pressure from donor countries, which recently withheld aid, to tighten tax collection loopholes.

Parastatals, private companies and Government departments owe the Government over 160 billion shillings for raw materials and other goods advanced to them under the now abolished Commodity Import Support (CIS) Scheme with private companies owing 43.5 billion shillings of this. The principal amount owed by the institutions is about 110 billion shillings which has accumulated interest of about 50 billion.

To this effect the Country's new Finance Minister, Jakaya Kikwete has said, "We cannot afford to let a few individuals play around with people's money".

Tanzania is also concerned on rising inflation with official figures showing that inflation went up to 29 per cent in December, 1994 compared to 20 per cent in December, 1993. The official target is 10 per cent.

Inflation has eroded the purchasing power of salaried workers and has fuelled unemployment and increased crime in urban areas. Businesses have also suffered because it is difficult to plan for the future and invest in employment-creating situations. The unemployment situation is alarming because many workers were also forcefully retired earlier this year being amongst other measures like tightening tax collection and reducing recurrent expenditure, which were prescribed by Aid Agencies before releasing funds to Tanzania.

Between 1966 and 1972, official inflation in Tanzania averaged to only 4.4 per cent but the Yom Kippur war in the Middle East which quadrupled

oil prices plus a drought in 1974 and the Uganda war changed this trend. Some say the lack of a vibrant economic set-up enabled inflation to be kept low but with the 'opportunity cost' of a lower standard of living.

Real wages have fallen drastically in the past two decades. The salary of a new graduate worker was equivalent to US \$ 200 in 1972 but today the same worker gets US \$ 50 including fringe benefits.

The Government's over-spending has contributed to monetary expansion. Credit and subsidies to co-operatives, crop marketing boards and state enterprises were huge whilst these contributed minimally to the Gross Domestic product. Indeed much of this money ended up into private pockets through unscrupulous deals.

The Country has now ended subsidies to state enterprises with an aim to force parastatals to be financially independent and profit-bearing and the Bank of Tanzania also plans to raise its Minimum Reserve Requirement from the current 12 per cent to 15 per cent.

Want to reside in the USA?

The United States Government will accept entries for the 1996 diversity immigration visa lottery between January 31 and March 1, 1995. People born in Africa are eligible to enter but those who submit more than one entry will be disqualified.

Applicants can pick information fact sheets from the local Embassy office but must possess High School Education or equivalent or must have a two year work experience in the past five years in an occupation requiring at least two years training. Selection will be randomly done by computer before 31 July, 1995. Those selected can apply for immigration visas for also their spouses and children under 21.

More cars for Uganda

The number of vehicles imported into Uganda increased by about 30 per cent in 1993-94. Official figures show imported vehicles jumped from 5,803 in 1992-93 to 9,161 in 1993-94 compared to 5,291 in 1991-92 and 4,946 in 1990-91.

The increase has been related to a coffee boom which saw prices escalate at the beginning of 1994 to boost the incomes of farmers and exporters. Other reasons include the Government's decision to lift the ban on vehicles which are more than four years old and the ploughing back of hard currencies earned by Ugandans abroad. Moreover the disruption of the flow of goods, including vehicles, into Rwanda due to the civil war there saw some Ugandan vehicle importers exploit the Rwanda and Eastern Zaire markets which hitherto were supplied by Rwandan businessmen.

Statistics show that 80 per cent of the cars imported are reconditioned because new cars carry high taxes. The second-hand car trade is quite lucrative. A 1985 reconditioned model can normally be bought at US \$ 2,000 in Dubai and can sell easily at US \$ 3,000 in Uganda.

For investors.....

A Think Tank in Washington rated the economic performances of 101 nations including East Africa in December, 1994. The report is intended as an introductory guide to foreign investors.

Singapore and Hong Kong were rated the best followed by Bahrain and ranked fourth together were the USA, Japan, Taiwan and the UK. Cuba and North Korea received lowest ratings.

The highest rated Sub-Saharan country is Swaziland (38th) with Uganda ranking second-best in Africa (43rd), South Africa (44th), Kenya (47th) and Tanzania was 74th with a group of other countries.

The study based performance in 10 categories including trade policy, banking, private property rights and extent of black market.



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Women should not let men exploit them

By Murtaza Jaffer, Nairobi.

We carry here some portions [with some editorial additions] of a letter by Brother Murtaza Jaffer of Nairobi, Kenya who is a prominent lawyer in the Community, which was published on the letters page of the Kenyan Daily Nation newspaper.

The theme of the letter is that Muslim women would have nothing to complain of if they enlighten themselves of the rights granted to them in Islam as far back as 1400 years ago.

Editor

Muslim women who have grievances with the law should speak out on the issues that affect them because they are best placed to understand the problems they suffer. By speaking out they can receive guidance on the correct Islamic interpretation of the situation at hand.

Muslim women have human rights and these are clearly specified and widely practised by both men and women who know them. The problem is that the rights are unknown by many couples and hence women end up being exploited in the name of religion when actually the same religion adequately protects them.

The rights of Muslim women include the right to take on her husband's name; a right not to cook for, feed or otherwise work for the husband, his friends or family; a right to charge for any work done for the husband and his family and a right to live with her husband and children independent of her husband's extended family.

An Islamic marriage is a bond of love and what a woman does for the family in terms of labour is an act of love and not a legal or religious duty. If she prefers not to do these things, she cannot be forced into it. She also has a right to retain her income if she is working and she has a right to earn an independent living.

Marriage is a contract and a woman can build into the contract a restriction on the rights of her husband to take on a second wife. In a Muslim marriage, it is the woman who proposes to the man and not the other way round. She sets the dowry and the man is duty-bound to pay the dowry to her and not to her parents or family members.

Dowry is payable on demand and a man is obliged to look after the woman and maintain her at the same standard of living she enjoyed prior to the marriage. This is unless the man's financial standing does not allow this but again in such a case a woman has a discretion to refuse marriage if she feels that she

would not be able to cope with her potential husband's lower living standard.

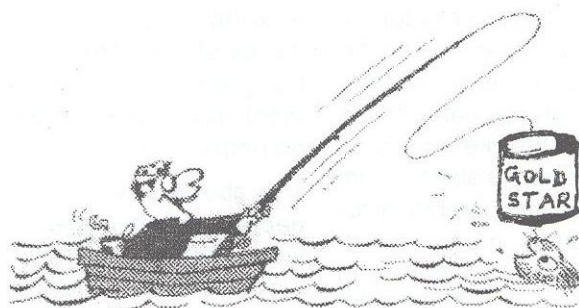
A Muslim woman can teach, inform and advise other sisters and brothers in faith. She cannot be held back from passing on knowledge and information.

Muslim Sheikhs and even Khalifs have in the past been challenged by women on their rights and Islamic history is full of female role models who would put Muslim men to shame even today.

The reproduction capacity of women does not stop at giving birth. Women are the central characters in the reproduction of the labour of their families and the reproduction of culture.

Let Muslim women re-educate themselves on their God-given rights and produce lion-hearted sons and daughters and let them not be held back by the backwardness of some men who tend to derive pleasure from exploiting them.

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Ramadhan - a month to upgrade ourselves

The Holy month of Ramadhan will soon be with us, a month in which Allah [S.W.T.] showers his devout followers with abundant blessings and magnanimous benevolence and forgives the sins of those who repent sincerely. So sacred is the month that it is believed that if one's sins are not forgiven in this month, they will not be forgiven until the following month of Ramadhan or until one performs pilgrimage.

The month intrinsically calls for abstinence from everyday acts like eating, drinking and sexual intercourse which are forbidden during the hours between sunrise and sunset. The abstinence enables one to separate oneself from material life without quite entering the aesthetically empty garden of ascetism.

The month also encourages serious rumination on important aspects of life and on the feelings of our brethren and mankind in general. Ordinary people weblocked in their daily working chores normally have no time to ponder on such issues.

Furthermore the month is a test of not only our patience of tolerating lack of food but also our ability and self-discipline to perform good deeds and abstain from forbidden ones. It is easier to make a resolution and actually implement it in the month of Ramadhan because deprivation induces the purification of souls and one is therefore naturally induced towards good deeds like praying, charity, modesty, benevolence to the elderly, recitation of the Holy Qur'an and the like. And similarly it is also easier to abstain from vices like disobeying parents, alcoholism, gambling, music, lying, adultery, unlawful profiteering in business, jealousy, pride and the like.

Acquiring an ideal, sublime and ethical conscience passes through three stages. First, one has to de-

-cide and actually get rid of bad habits and attitudes. Secondly, one has to acquire new good traits and habits and finally the indulgence in good habits and abstention from bad habits have to be crystallised. We all will return to Allah [S.W.T.] one day and it is our duty to strive towards Him through seeking His pleasure by following His Commandments. The month of Ramadhan gives us an opportunity to cleanse and rehabilitate ourselves.

The Holy Qur'an was revealed in the month of Ramadhan in the Holy Kaaba on the night of Qadr which is the greatest of all nights. The greatness and holiness of that night is unique but Allah [S.W.T.] has said that all the days of the month are filled with ample rewards and abundant forgiveness for the sincere. Imam Al-Baqir [A.S.] said that the Prophet used to face the people and say: 'O ye people, when the cres-

cent of the month of Ramadhan shines, all devils will be chained, the doors of heaven will open and the doors of hell will be closed; prayers will be answered... Then with the advent of the month of Shavaal, the believers will be told to count their rewards.. These rewards, I swear by God, cannot be compared with material rewards of money."

Blessings and rewards are awarded in abundance during the month of Ramadhan but by committing sins and refraining from undertaking good deeds, we often untie the devils to open the gates of Hell which Allah [S.W.T.] had closed for the month.

Let this month of Ramadhan not be one where we simply fast and sleep but one in which we radically try to reform ourselves, our Community and mankind in general by not only indulging in earnest supplications but also uplifting our morals and expanding our understanding of Islam.

The Value of wealth

by A.K. Tejani, India.

To Allah [S.W.T.] faith and obedience, rather than money and riches, is wealth whilst disbelief and hypocrisy is bankruptcy. The Holy Qur'an says:

"Verily those who disbelieve and die while they are disbelievers, never shall be accepted even an earthful of gold from them, even if they should offer it in ransom. For them awaiteth a painful torment and for them (there shall be) no helpers". [3:91]

The above verse decries wealthy people who disregard the Commandments of Allah [S.W.T.] believing that they can amass illicit wealth and then buy themselves out of Allah's [S.W.T.] wrath by performing a few charitable deeds from the wealth they have amassed. In the Verse, the word 'Earthful' means that

even if gold equivalent to the weight of the earth, which according to the Guinness Book of World Records is equivalent to about 658,5600,000,000,000,000,000 tonnes is offered, this will still be of no avail. This reflects on how cheap the wealth that we forcefully try to accumulate is. Are we not shallow-minded when instead we do not try to strive for Paradise which is the real wealth?

Sustenance is guaranteed by the Almighty Allah [S.W.T.] and if one is fortunate to be endowed with legal riches, one should thank Allah [S.W.T.] for blessing you so. Wealth should be utilised for seeking the nearness of God and for constructive requirements. But those who live with the arrogant belief that they will not be questioned for squandering wealth are in great error!

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