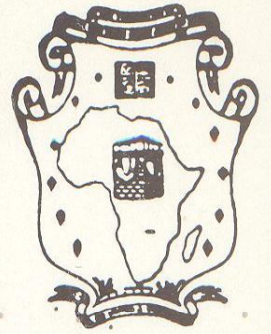


Federation Samachar

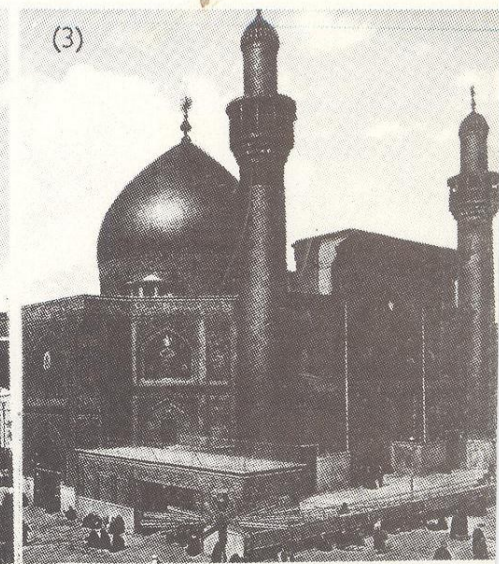
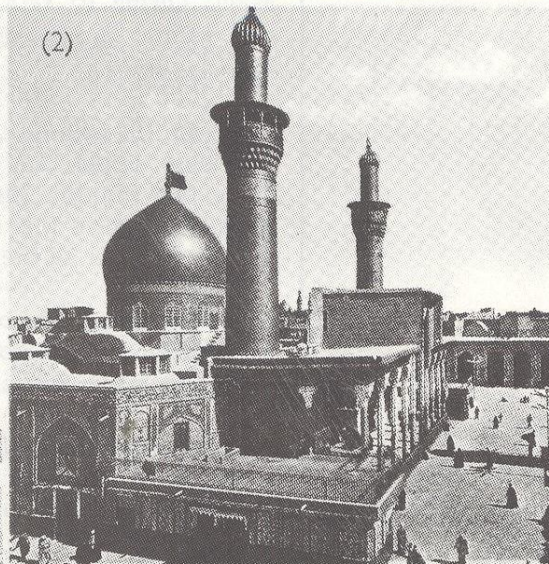


VOL.19

ISSUE No.1

JULY 1980 / SHA'BAAN 1400

THE HOLY SHRINES AT IRAQ



THE HOLY MAUSOLEUM AND THE SACRED SHRINES OF:

1. HAZRAT ABBAS (A.S.) KERBALA
2. HAZRAT IMAM HUSAIN (A.S.) KERBALA
3. HAZRAT IMAM ALI (A.S.) NAJAF
4. HAZRAT IMAM MUSA KAZIM (A.S.) AND HAZRAT IMAM MUHAMMAD TAQI (A.S.) KAZMAIN
5. HAZRAT IMAM ALI AN-NAQI (A.S.) AND HAZRAT IMAM HASSAN ASKARI (A.S.)

From the Editor



Dear Brothers,

The FEDERATION SAMACHAR is with you once again! Owing to various reasons and circumstances this highly important medium has sadly been an irregular affair.

However, the new Editorial Board which has compiled this issue, hopes that one issue will be brought out every two months. Inshallah, the Almighty will help us to keep alive this communication which aims at linking together all the Shia Ithna-asheri families.

This particular edition may appear rather skinny and starved of news from wider afield, but we sincerely hope that future issues will be a little more 'muscular'

Through this editorial, the Board therefore, appeals to all the Jamats; and bodies actively involved in the social welfare of our Community, to provide us with the news while it is still 'fresh from the oven'.

We are also happy to announce that letters to the editor will be warmly welcome, from Jamats or individuals but you will surely appreciate that the Editorial Board reserve the right to publish them, and even edit them if necessary. All letters must bear the full names and addresses of the senders, not necessarily for publication.

Articles aiming at social and economic upliftment and those bearing educational values, will be most welcome.

We have decided to devote a section in the magazine, for birth, engagement, wedding and death announcements. These will be kept very brief and there will be no charge for them.

Generous donations from different quarters of the Community will be received with deep gratitude, and will go towards keeping this magazine alive and well, and most of all, regular.

Without any more to add, we wish you all well, and beneficial reading through this issue.

THE EDITOR.

FEDERATION SAMACHAR

A communal organ devoted to the religious and social upliftment.

Issued free by:
The Supreme Council of the
Federation of the
Khoja Shia Athna-Asheri Jamats
of Africa.

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OBITUARY

A GREAT THINKER OF THE SHIA WORLD...

AYATULLAH

SYED MOHAMMAD BAQIR AS-SADR

Ayatullah Syed Mohammad Baqir Sadr belongs to a family renowned for its active, progressive and revolutionary ideas. His ancestors were great leaders and reformers of the Muslim populace in Iraq.

His preliminary training and education began within the family, where he completed his studies under the supervision of family tutors. At a remarkably early age, he was admitted to the esteemed circle of higher studies and research in Islamic Jurisprudence (Fiqh), leaving an indelible impression of his genius upon his contemporaries.

At the time of his execution, Ayatullah was 47 years old; but in that short span of life, his distinctive works and original contributions to various Islamic sciences have compelled contemporary Muslim thinkers to conclude that the Shia world has not produced his equal and match over the last several decades.

Najaf (Iraq) is famous for its intense preoccupation with Fiqh and Usool-e-Fiqh; though it has also produced many proficient Ulema in other religious sciences. But it is an admitted fact that Najaf is a cradle of Fiqh alone, a religious science in which it has excelled and reached towering heights. The institution of IJTEHAD in Shia Ithna-Asheri sect has been alive, and it is because of this that Shia Mujtaheds have attained depth and profundity in Fiqh and Usool, unheard of elsewhere in the Muslim World.

At the young age of 21, Ayatullah Sadr compiled and published his first deductions from the Usool-e-Fiqh, which left his tutors convinced of his mastery over the subject; some of them hoped that the young man would soon occupy the highest chair in the Shia hierarchy of Ulema. Blazing a new track, traditionally unknown in Iraq, Ayatullah Sadr wrote another book on philosophy, discussing various schools of thought in the East and the West, and making a brilliant exposition of Islamic teachings. This work is known as "Falsafatuna" (Our Philosophy), published at the age of 26. Since ulema in Iraq seldom lent any importance to the sojourn in the philosophical realm, this book was read by the scholars with an unprecedented avidity - they were

impressed by the vast knowledge of its author whom they later proclaimed as the fourth great thinker in Islam.

Ayatullah gave a further evidence of his versatility when he wrote two volumes on Economics. In the first volume, he dealt with the current Economic theories, and in the following one he presented to the world what Islam taught in Economics. Though most of the terminologies used in present day Economics were non-existent in the days of our Prophet and Imams, Ayatullah Sadr kept all the modern terms and theories in view while discussing the economic teachings of Islam. I have translated this work into Urdu, which was published by Maktab-e-Ta'meer — Adab of Pakistan. In the same vein, Ayatullah wrote another book on "Banking without Interest", expounding a workable formula for operation of Banks without interest. The theory induced many Islamic countries to establish a banking system accordingly. I have translated this book also, the first edition of which was published by Jamali Publication of Bombay.

The text books used in Najaf needed revision, and this was not as easy as one might assume. Ayatullah Sadr undertook this deceptively simple work, and rendered them into a lucid, readable and modern style. The idea was to turn the unusually cumbersome studies into an easy and interesting subject. In this he was highly successful. Among the works he edited was the famous "Ma'limul Usool", which he termed "Al-Ma'alimul Jadeedah",

As a man constantly on the move, Ayatullah Sadr took an active interest in national and international affairs. He was once approached by the Saudi Arabian Authorities for advice on an important matter for which a Conference had also been convened. Ayatullah Sadr sent his close associate with a solution which was gratefully accepted. He instructed his students and friends to remain prepared to bear all the impediments and hardships in the name of Islamic propagation.

Ayatullah Sadr had his representatives in nearly all countries. They were fully trained by him, and
(Turn to page 8).

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(IRONSIDE AUTO SPARES / P.O. Box 33031, Nairobi)

The 14th Constitutional Conference

The 14th Constitutional Conference of the Federation was held at Dar-es-Salaam on the 4th, 5th, 6th and 7th April, 1980, where delegates from Tanzania, Kenya and Madagascar, in all 97, were present.

After recitation from the Holy Qur'an, a welcome speech was given by the President of the Dar-es-Salaam Jamat, Haji Mohamed Dhirani.

The Chairman, Alhaj Abdulrasul A. Lakha, then delivered the Opening Address, highlights from which are reported elsewhere in this issue.

The audited accounts were duly approved and adopted.

In recognition for his services to the Community, the Chairman of the Federation awarded the "Haidery Medal" to Alhaj Mulla Asgharali M.M. Jaffer, the retiring past Chairman of the Federation. He read the citation and pinned the "Haidery Medal" on him. At the same time, the Chairman congratulated Mr. Jaffer for this recognition.

The following Office-Bearers were unanimously elected:—

Vice-Chairman : Mr. Hassanali Ali Mohamed Jaffer
Hon. Secretary : Mr. Mohamedraza Ahmed
Abdulrasul Datoo
Hon. Treasurer : Mr. Abdulrazak Husein Abdulla
Khalfan

The following were elected Trustees of the Federation:—

Mr. Haider M.A. Khimji	
Mr. Husein Nasser Walji	Tanzania
Mr. Mohamedjaffer Mulla Hassanali	
Mr. Rajabali Datoo	Kenya

Mr. Zakir G. Datoo, Chartered Accountant, was unanimously elected as the Auditor.

The Tabligh Report 1979, and Bilal Muslim Mission reports of Kenya and Tanzania were

considered and adopted.

The revised Constitution incorporating suggestions made at the previous Conference and other amendments were considered and a revised version of the Constitution with various amendments was eventually unanimously duly passed. This item of the agenda attracted considerable interest as amendments had been received from Dar-es-Salaam, Mombasa, Tanga and Arusha Jamats. All amendments were duly discussed and considered. The main change in the constitution consists in the abolition of the Executive Council and the deletion of the provisions relating thereto. And secondly, in the constitutional recognition of the Chairman's power under Clause 44(d). This Clause empowers the Chairman in all suitable cases and in consultation with the Office-Bearers, to initiate and undertake programmes and schemes or projects which fall under the aims and objects of the Federation. Thirdly, the former restriction of the Council not being at liberty to utilise Foundation Fund income for the Secretariat, was removed.

After a considerable discussion, the Education Board was abolished and it was resolved that the duties hereinbefore undertaken by the Education Board be carried out by the respective constituent Jamat which should submit their applications with their recommendations to the Hon. Secretary who will deal with the applications in consultation with such educational advisers as it may think fit.

The Chairman of the World Federation, Alhaj Mulla Asgharali M.M. Jaffer and the Vice-Chairman Mr. Haider Hajee addressed the Conference and gave a detailed report of the activities of the World Federation.

At the meeting of the Supreme Council which followed, a resolution was passed increasing the annual subscription of all the Jamats from Shs. 5/— per head to Shs. 10/— with effect from 1st January, 1980.

The Council further resolved that the Chairman of the Federation, as far as possible, should visit all the Jamats at least once during his three-year term.

Chairman's Speech

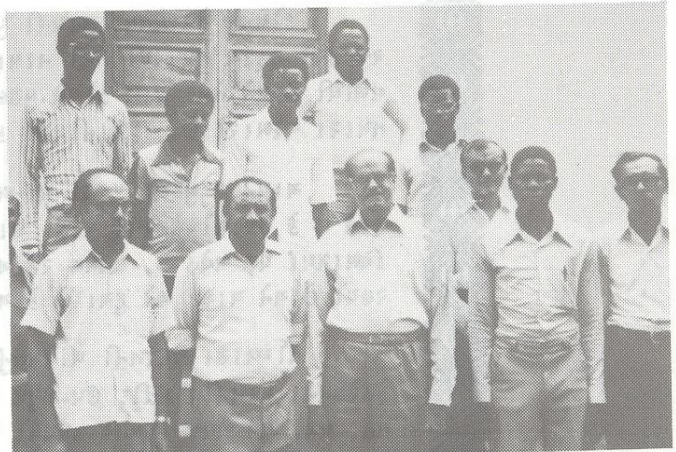
HIGHLIGHTS FROM THE SPEECH OF THE CHAIRMAN OF THE FEDERATION OF THE KHOJA SHIA ATHNA-ASHERI JAMATS OF AFRICA

The Chairman, Al-haj Abdulrasul A. Lakha, declared his appointment as a 'wakil' made by Ayatullah Syed Abul El-Khui for the collection of Khums and to expend one-half thereof for matters authorised by the Sheria. He reminded the audience of the reason for the establishment of the Federation which was unity and centralisation. He stressed that the greater the fund centralised with the Council, the greater would be the ability of the Council to be of assistance in communal projects.

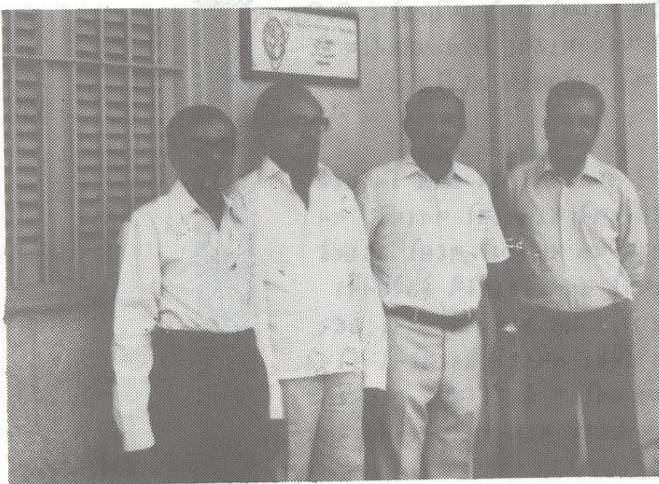
The Chairman expressed the view that the whole of the educational policy and assistance needed to be reconsidered and revitalised. The abolition of the existing Education Board was recommended. He hoped that the community would make greater use of the assistance offered by the Council for further education.

The Chairman expected that there would be more use of telephone, telegrams and telex to surmount any communication problem. He presented the conference with a proposed itinerary of his visits to all the member jamats during the first year of his office.

The Chairman pointed out that in 1979 alone, the Council had spent a sum of Shs. 106,065 by way of assistance in Zanzibar and a sum of Shs. 105,000 was spent in 1979 for business loans in Mombasa compared with Shs. 40,000 in 1978 and Shs. 25,000 in 1977. Furthermore, the Council had made a sum of Shs. 500,000 available towards Alawi Housing Project in Dar-es-Salaam. A sum of Shs. 350,000 had been allocated towards the construction of a Madressa in Mwanza and assistance had been pledged to the Arusha Jamat if and when a need arises for a medical clinic.



At the visit to Bilal Centre at Tameke, Mr. Akbar Dharsi the Administrative Secretary (fourth from left) was also present in conjunction with Mr. Abbas Jaffer (pictured extreme right), the Secretary of the Mombasa Jamat. Other assistants at the Centre were also present.



During his stay in Dar-es-Salaam while attending the Conference, the Chairman visited the Bilal Mission Offices at Dar-es-Salaam where he was met by its Vice-Chairman and Hon. Secretary, Mr. Fidahusein Abdulla Hameer and Mr. Rafik Somji respectively. Also in the photograph are Mr. Mohsin M. Jaffer, Secretary of the Supreme Council, and on the extreme right Mr. Hussain Hirji of Tananarive who is the current President of the Territorial Council of the Jamats of Madagascar.



On his way back from Dar-es-Salaam the Chairman (centre) made a brief stop-over at Bujumbura where he was met by the Secretary of the Jamat Mr. Ahmed N. Hirji (extreme left in the picture). Next to him in the photograph are Mr. Mohamed Jaffer Khakhi, a Trustee of the Federation and Roshan Jamil (extreme right) of Majunga.

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(BANKCO TOURS, TRAVEL AND CAR HIRE LTD./P.O. Box 11536, Nairobi)

ધી ફેડરેશન ઓફ ઓન શીઆ ઇસ્નાઅશરી જમાત્સ ઓફ આફ્રીકા



અલ્લાહ સુક્ષ્મા અસગરઅલીભાઇ ઢાણ મહમદ સુક્ષ્મા ભકર, નાઇરોબી.
સલામુન અલયકુમ

તમારી કોમ પ્રત્યેની પીદમતો અને આગેવાનીની કદર કરવા માટે આવે મને જે મોકો સાંપડ્યો છે તેથી હું પોતાને ધણોજ ભાગ્યશાળી સમજું છું. કોમની સેવા કરનારાઓની કદર કરવી એ કોમની પવિત્ર ફરજોમાંની એક ફરજ છે. કોમના સેવકો નિપાલસપણે કિલ્લાહ સમયનો ભોગ ગાપે છે અને માત્ર ચલ્લાહ તથા માઅસુમીન ચ. પાસેથી અજરની ઉમ્મેદ રાખતા હોય છે પણ કોમે પોતાની ફરજ ન ચૂકવી એવું એમ હું માનું છું. હદીસમાં પયગમ્બરે ચકરમે ફરમાવ્યું છે કે " મન લમ ચરકુરી-નાસ, લમ ચુરકુરીલ્લાહ " જેણે ઇ-આનનો આભાર નથી મા-યો તેણે કદી ચલ્લાહનો શુકર કર્યો નથી.

કોમના સેવાક્ષેત્રમાં આપની પુરપુલસ સેવાઓની નોંધ આ માનપત્રમાં રજૂ કરી શકાય તેમ નથી તેની નામાબલી પણ શક્ય નથી. તમારો ફાળો વધોધી છે અને તેનો લાભ કોમને મુસલ્લસલ મળતો રહ્યો છે તે વદલ કોમ તમારા આભારી છે. યુવાનીમાંજ કોમના કામને અંબમ ગાપ્યા છે.

આપને " મુલ્લા " ના માનભયા નામથી યાદ ચેટલા માટે કરવામાં આવે છે કે તમારી સેવાઓ માત્ર સામાજિક ક્ષિત્રમાં નહિ પણ ધાર્મિક ક્ષિત્રમાં પણ અનેડ છે. લગભગ ૨૮ વર્ષ થયા કોમને તમારો લાભ મળતો રહ્યો છે અને આશા અને દુઆ છે કે આ લાભ પણ વર્ષો સુધી મળતો રહેશે.

મોમ્બાસા જમાતની પીદમતનું વર્ણન અહીં અસ્થાને ગણાય. પણ ગાપે, ફેડરેશનના માનનીય મંત્રી, ઉપ-પ્રમુખ અને છેલ્લા ૩૦ વર્ષ થયા પ્રમુખ તરીકે તન, મન, ધન તેમજ કિંમતી સમયનો જે ભોગ ગાપ્યો છે તેનાથી કોમ ચિદિત છે. આપની નેતાગીરી હેઠળ અગણીત કાર્યો પાર પાડયા છે તે પ્રશંસનીય છે અને આપના આભારી છે. આપ એક પાવંદ અને પરહેઝગાર ઝાકીર છો જે કોમને માટે એક અઝીમ નેઅમત છે.

આપની સેવાઓમાં જે ગાપે પુલસ અને ચલ્લાહના ડર હેઠળ નિસ્વાયં સેવા ગાપી, તે સાથે જે કુરખાનીઓ, હમદદો અને ભાવનાઓ વતાવી, અને દીની જખાતો સખાવતો અને પીદમતો મશહુર થઈ ગઈ તેનો વદલો પુદાવંદે કરીમ સિવાય કોઈ ગાપી શકે નહિ. આપની સતત સેવાઓએ ફેડરેશનના ઝળકતા ઇતિહાસમાં અચલ દાખલો ખેસાડ્યો છે. પણ કોમ વતી તેની કદર કરતાં તમારો હદયપૂર્વક આભાર માનું છું. હમેશા તમારી સેવાઓનો કોમને લાભ મળે તેવી દુઆ કરું છું. આ પ્રસંગે કોમ વતી " હેદરી ચંદ્રક " ઇનાયત કરતાં મને અંગત ધણી પુશી થાય છે અને કોમ સદાય આપના અહેસાનમંદ રહેશે તેની ખાત્રી ગાપું છું.

હી: દુઆગીર સેવક,
અબ્દુલરસુલ અહમદ લાખા.
પ્રમુખ.

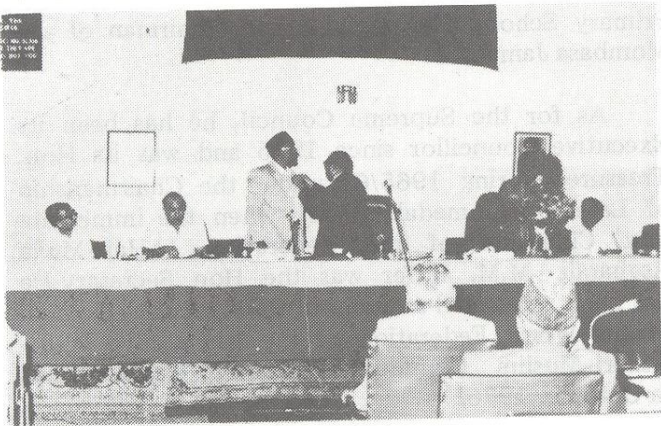
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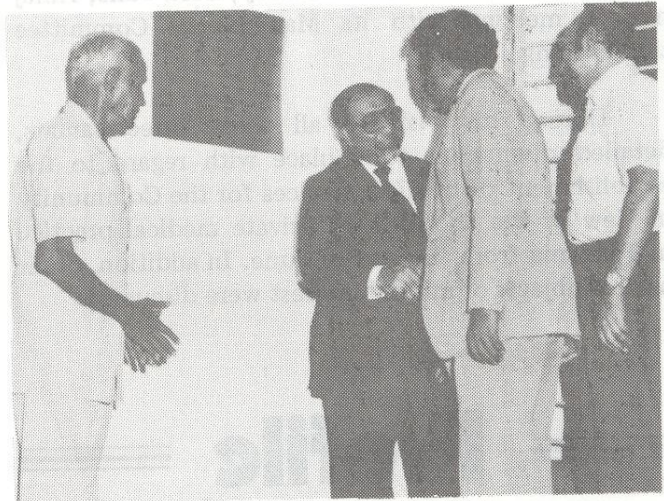
Opening Address by the Chairman, Mr. Abdulrasul A. Lakha at the 14th Constitutional Conference. From Left: Mr. Mohsin A.M. Jaffer (Secretary to the Council), Mr. Haider Hajee (Vice-President, World Federation), Mr. Asgharali M.M. Jaffer (Outgoing Chairman, President of World Federation), Mr. Mohamed Dhirani (President, Dar-es-Salaam Jamat), Mr. Mohamedjaffer Hasham ((Ex-Treasurer of Federation), and Mr. Husein Hirji (President, Territorial Council, Madagascar).



The Chairman laying the Foundation Stone for the Alawi Flats, Dar-es-Salaam.



The Chairman is seen pinning the "Haidery Medal" on Mr. Asgharali M.M. Jaffer, the outgoing Chairman, for his services to the Community.



After Opening of the Madressa in Dar-es-Salaam, the Chairman is seen congratulating Mr. Mohamed Dhirani, President of Dar-es-Salaam Jamat.



Mr. Asgharali M.M. Jaffer is being congratulated by the Chairman.



Mr. Gulamali Sunderji is seen receiving the "Abdul Fazl Cup" on his son Amirali's behalf. Mr. Amirali Sunderji was unanimously declared "Sportsman of the Year 1979".

The Chairman's First

In accordance with his published Itinerary, the Chairman, Alhaj Abdulrasul A. Lakha paid a visit to the Moshi Jamat on Thursday, 19th June, 1980. He held a meeting with the Managing Committee of the Moshi Jamat that afternoon, when a useful discussion took place relating to communal matters. In the evening he delivered a brief address to the members of the Moshi Jamat after which a session of questions and answers ensued. The next day, he held further discussions with various members of the Community.

That afternoon he then departed for Singida where he paid a visit to every individual family and held a meeting with the Management Committee. During the last fifteen years, no Chairman has had the opportunity of visiting Singida.

Arusha was next; on Monday, 23rd June, Alhaj held a meeting with its Management Committee that evening.

During his visit to all these three Jamats, detailed discussions took place with regard to the establishment of medical services for the Community in view of the abolition of private medical practice in Tanzania from the end of June. In addition, other useful subjects of mutual interest were discussed.

Profile

THE VICE CHAIRMAN

At the 14th Constitutional Conference held in Dar-es-Salaam between the 4th and 7th April, 1980, Mr. Hassan Ali M. Jaffer was unanimously elected as the Vice-Chairman of the Federation. Mr. Jaffer was born in Zanzibar in 1932 but has always been a resident of Mombasa. After completing his secondary education at Mombasa he undertook a practical course in agriculture at the Indian School of Agriculture, Morogoro. He commenced social service in the Community in 1953 when he was elected Hon. General Secretary of the Jaffery Sports Club, Mombasa. Since then, he has served on a number of communal bodies at various times; he was Secretary and Chairman of the Debate and Education Section of the Ithna-Asheri Young Men's Union, Hon. Secretary and later Chairman of the Ithna-Asheri Education Board managing the Alibhai Panju Jaffery



Primary School. He was also Vice-Chairman of the Mombasa Jamat.

As for the Supreme Council, he has been its Executive Councillor since 1965 and was its Hon. Treasurer during 1965/67 under the Chairmanship of Late Mohammedali Meghji when the immediate past Chairman of the Federation Al-Haj Mulla Asgharali M.M. Jaffer was the Hon Secretary. He has been an elected member of the Executive Council of the World Federation of the Khoja Shia Ithna-Asheri Muslim Communities since its establishment in October, 1976.

Apart from his services in the Community, Mr. Jaffer has served in public life as an acting member of the Mombasa Municipal Council in 1963 and in 1959/60 he was an elected member of the Managing Committee of the Mombasa Muslim Association and Secretary of the Idd Fete Standing Committee. He has been a member of the Mombasa Port Advisory and Productivity Council and at one time was the Vice-Chairman of the Mombasa Ships Agents' Association. Mr. Jaffer is carrying on business as a Shipping Agent at Mombasa under the name of Murtaza Shipping Agency Limited and is its Managing Director. He is married with five children.

With the wealth of experience at his command, Mr. Jaffer has always enchanted and enlightened the audience during the Conference and Council debates that were made lively by the lucidity with which he expresses himself.

(CONTRA ELECTRICAL ENGINEERS / P.O. Box 31480, Nairobi)
(KIRINYAGA ROAD PETROL STATION / P.O. Box 40956, Nairobi)

News from the Jamats

NAIROBI, Kenya: On Saturday, 28th June 1980 (15th Sha'baan 1400), the Opening Ceremony of the Imambada will be performed by Resident Alim, Maulana Syed Ali Abid Rizvi. The Foundation Stone for the Madressa will be laid by Alhaj Abdulrasul A. Lakha, the current Chairman of the Federation of Khoja Shia Ithna-Asheri Jamats of Africa.

MOMBASA, Kenya: The Ithna-Asheri Young Men's Union held a function at Mehfile Huseini on Friday, 20th June, 1980 at 9.00 p.m. to celebrate the 14th Centenary Celebration of the HIJRAT. Items on the programme included recitations from the Holy Qur'an, qasidas, maulud and speeches by Alhaj Mulla Abdulrasul Hassanali, Alhaj Ali Mohamed Jaffer Sheriff, Mr. Yusuf Kermali, Chairman of Mombasa Jamat, and Mr. A.R. Molu, Chairman of the Union.

The Chairman of the Federation sent the following message to the Union:

"As I shall be away on a visit to Tanzania, I very much regret for my inability to be with you on the Occasion.

It is gratifying to learn that the Ithna-Asheri Young Men's Union-Mombasa, is alive to the 'significance' of historical events, and in organising a celebration of this nature, you are undoubtedly rendering a valuable service to the Community in enlightening especially the younger generation about their Islamic Heritage and the challenges of the times in the years ahead."

DAR-ES-SALAAM, Tanzania: During his stay in Dar-es-Salaam, the Chairman, on 4th April, 1980, laid the Foundation Stone for Alawi Flats when, on behalf of the Council, he made a payment of Shs. 500,000/- to the Dar-es-Salaam Jamat.

On 5th April, the Chairman performed the Opening Ceremony of the Madressa at Dar-es-Salaam and later awarded the Abdul Fazl Cup to Mr. Amirali Gulamali Sunderji of Mwanza and declared him "Sportsman of the Year 1979".

LOS ANGELES, California, U.S.A.: The following address may be useful for those who wish to establish themselves in or visit California. It will also be of help to parents whose children are studying in California.:

SHIA ITHNA ASHERIES OF LOS ANGELES,
c/o Mr. G. Dhala,
11322 Idaho Avenue,
Suite 208,
LOS ANGELES, CA 90025,
(213) 473 8706,
Cable Address: GEODALE.

News from Bilal

BILAL MISSION, TANZANIA:

The Following were unanimously elected Office-bearers for the year 1980.

Haji Ahmed H. Sheriff. Chairman
Haji Fidahusseini A. Hameer Vice-Chairman
(New Post)
Haji Mohamed Rafik Somji Hon. Secretary
Haji Muslim K. Habib Hon. Treasurer
Haji Akber Dhirani Hon. Asst. Treasurer
Haji Mohamed Dhirani Member
Haji Hussein Nasser Walji Member
Haji Haider M.A. Khimji Member
Haji Habib Mulji Member
Haji Roshan Fazal Member

BILAL MISSION, KENYA:

83 persons embraced Islam between January and April 1980. They hail from the following places: Mombasa, Nakuru, Sagana, Lamu, Voi, Shimo La Tewa, Turbo, Kerugoya, Tana River, Elburgon, Bunyore, Nyahururu, Kibwezi, Kiambu, Ol Kalou and Embu.

What's in the diary?

1. The Chairman was unable to visit Mwanza and Bujumbura in May in accordance with his published proposed itinerary but hopes to cover this in the week commencing 18th August, 1980.
2. The Chairman will, at the request of Shia Ithna-Asheri Jamat, Nairobi, lay the Foundation Stone of the Madressa at Park Road, Nairobi on Saturday the 28th of June, 1980.
3. At the invitation of the Chairman of the Formation Committee of the Organisation of the North American Muslim Shia Athna-Asheri Communities, the Chairman will attend the General Conference on 5th July, 1980, at the Mohammadi Islamic Centre, 7340 Bayview Avenue, Markham, Ontario where he will deliver an address in his capacity as the Chairman of the Federation of the Khoja Shia Ithna-Asheri Jamats of Africa.

- * 1ST RAMADHAN (14TH JULY)
Beginning of the month of Fasting.
 - * 10TH RAMADHAN (23RD JULY)
Wafat of Bibi Khadija (A.S.)
 - * 15TH RAMADHAN (28TH JULY)
Wiladat of Imam Hassan (A.S.)
 - * 21ST RAMADHAN (3RD AUGUST)
Wafat of Hazrat Ali (A.S.)
 - * 1ST SHAVAAL (12TH AUGUST)
Idd-ul-Fitr.
 - * 8TH SHAVAAL (19TH AUGUST)
Day of Mourning.
- * = Dates subject to the sighting of the New Moon.

News from World Federation

A COLLECTIVE PROGRAMME OF MARRIAGES.

In order to minimise the spiralling cost of marriages, Masoomeen Trust, Bombay, under the auspices of the World Federation, has been arranging a collective programme for marriages in India. During 1977 and 1978, such programmes were successfully launched in Kodinar (Gujarat, India), where the Shia population is predominantly sadat. This year, in collaboration with the Gujarat Federation, India, the World Federation financed the marriages in Bhavnagar (Saurashtra, India). As it was a first attempt among the non-sadat jamat, the response has been quite encouraging. All the marriages were performed on the 13th Rajab this year. The World Federation contributed UK £2,000 towards the cost of the marriages.

IMAMBADA CONSTRUCTION IN PROGRESS IN DUBAI.

The construction of the Imambada complex in Dubai has begun on the plot gifted to the Khoja Shia Ithna-Asheri Jamat of Dubai by a reknowned philanthropist Ayatollah Syed Mahdi El-Hakim, the son of Marhoom Ayatullah Syed Mohsin El-Hakim, and head of Awqafe Jaaferi in Dubai. The building is expected to be ready by the end of the year. The World Federation had initially contributed UK £10,000 towards the cost of construction, and will in due course, contribute a further UK £15,000. The total cost of the project is estimated at Dhiraams £800,000 (UK £100,000). The Foundation Stone was laid by Ayatullah Syed Mahdi El-Hakim.

FEDERATION OF SHIA ITHNA-ASHERI JAMATS OF NORTH AMERICA (IN FORMATION)

A Constitutional Conference will be held in Toronto on 5th July, 1980 to discuss and adopt a constitution for the Federation of Shia Ithna-Asheri Jamats and organisations in North America. Mr. Ghulam Sajjan, acting on behalf of the steering sub-committee has issued a circular letter explaining the aims and objects of the Federation. The President of the World Federation will be represented at this Conference by the Vice-President, Mr. Haider Haji.

SCHOLARSHIPS AND MEDICAL ASSISTANCE

The World Federation has approved a scholarship for two sadat students currently studying in India. Two young patients suffering from some ailments in their spinal cords will soon be flown from Tanzania to London for treatment. The cost of the treatment and the post-operation care will be borne by the World Federation.

OFFICES OF THE FEDERATION

The World Federation has now taken possession of permanent offices in London. They are situated opposite Rayners Lane Tube Station. The telephone number is (01) 866 8702. All correspondence should be addressed as follows:

The World Federation of
Khoja Shia Ithna-Asheri Muslim Communities,
247a, Imperial Drive,
Harrow,
Middlesex HA2 7HE,
Great Britain.

News from the Secretariat

The Secretariat has launched an appeal to all the members of the Community to contribute generously towards Ramadhan Relief Fund to help the poor and the needy during the Holy Month and Idd Gifts for the Orphans and Poor Fund. It is hoped that, as in the past, there will be a positive response this year too. Last year, the Secretariat distributed Shs. 30,425/- to the poor and Shs. 51,125/- as Idd Gifts.

Alhaj Mohamedjaffer G. Hasham who served the Council as the Hon. Treasurer for the period 1976-1979, has emigrated to Canada recently. We wish him all the success and prosperity in his new home.

OBITUARY

(from page 1.)

enjoyed his fullest confidence. He was considered a potential danger in the spreading of true Islam and in a bid to strangle his efforts, numerous excuses were concocted for his detention, arrests and imprisonment. Most of his friends and students met with their untimely death and in the end, he was mercilessly executed. His sister, "Bintul Huda" who wrote several treatises for Muslim women, was also slain.

This great genius of our times is no more. But the light of faith, learning and dedication to Islam, kindled by him shall shine for ever. In fact, his surviving friends and students are following in his wake even today - and are ready to face the same fate as that of their Master, if that be inevitable. For sacrifice at the divine altar is virtue, gained only when Allah Wills.

By Maulana Alhaj Syed Zeeshan
Haider Sahib Qibla.

(Translated into English by
Alhaj Mulla Asgharali M.M. Jaffer)

(MUBINA'S ELECTRICIANS/P.O. Box 48434, Nairobi)
(SADIQ DOMESTICWARE / P.O. Box 43511, Nairobi)

Organised Charity

The following editorial appeared in "THE PILLAR", Issue No. 2, Zilkad/Zilhaj, a magazine produced by the youths in Dar-es-Salaam, Tanzania:

It is easier to throw the beggar a coin, and with the feeling that we have done our duty, go on our way and forget all about him. A lot of unorganised alms-giving is really a sort of lop to the human conscience. Well-to-do people know of the existence of poverty, and they hear of the sufferings of the poor. It is all very sad, and it sometimes makes them uncomfortable when it is brought to their notice. Their conscience tells them that they ought to do something to reverse the poverty of the poor; but the problem is vast, and they don't like to face it. To investigate thoroughly the cases of poverty in order to give adequate relief, would mean a sacrifice of time, money and personal comfort which they are not prepared to face. And yet they feel they ought to do something. So they toss a coin or two to the beggar when they see one, and that makes their conscience easier.

Such alms-giving is usually of limited use, and that for two reasons. First, it is purely

selfish, because you give the money, not to help the beggar, but to comfort yourself; secondly, haphazard alms-giving does not in any way solve the problems of poverty. Nothing but organised charity, accompanied by social reforms that will make poverty impossible, can do that. But that means a great deal of self-sacrifice, determined effort, and hard work.

Still, I suppose, whatever we say, beggars will still be beggars, and morally lazy people will still toss them a coin.

(Reference to beggars in this editorial does not include handicapped beggars or others in this category.)

Organised and centralised charity have a lot of merit and can go a long way to ameliorate the difficulties of the poor and needy.

What do YOU readers say?

—EDITOR

Monthly relief to the poor and advances to education - 1980

PARTICULARS	January	February	March	April	May	TOTAL
1. Scholarships for Higher Education	7,800	—	—	8,400	—	16,200
2. Local Secondary Education Assistance	2,800	—	8,000	9,100	3,600	23,500
3. Marriage Assistance	—	—	10,000	10,000	10,000	30,000
4. Business Assistance	5,000	20,000	—	—	—	25,000
5. Widow Assistance	7,385	5,735	7,385	5,885	5,885	32,275
6. Poor Assistance	9,535	9,935	13,635	10,685	11,435	55,225
7. Orphan Assistance	200	200	200	200	200	1,000
8. Poor General Assistance	—	—	—	965	—	965
9. Rehabilitation Assistance	—	—	—	4,415	—	4,415
10. Miscellaneous Chairman's Vote	—	5,000	—	1,400	—	6,400
	32,720	40,870	40,185	50,085	31,120	

TOTAL: K. SHILLINGS 194,980

Worship

WHAT AYATULLAH SYED MOHAMMAD
BAQIR AS-SADR HAD TO SAY
ABOUT WORSHIP

The acts of worship play a big role in this essential training, for they are the deeds which are performed purely for the sake of Allah. They are not acceptable if undertaken for glory or social applause. In such cases they are forbidden. A worshipper must perform an act of worship only in the way of Allah and with the sole purpose of pleasing Him. He must do so with devotion, integrity, sincerity and a sense of responsibility.

“In the way of Allah” is an abstract expression meaning, in the service of humanity. To perform a deed for the sake of Allah means to perform it for the sake of His creatures. Allah is Self-sustaining. He does not in any way depend upon anyone else. He is limitless. He is neither especially related to any group nor inclined to any side. From a practical point of view, His way is the way of entire humanity. To do a thing for the sake of Allah and in the way of Allah means to do it for the sake of the people and for the good of all the people.

When the term ‘in the way of Allah’ is used in Islam, it may be taken to mean exactly in the way of the people. One of the categories to which *Zakat* money is to be disbursed according to the Islamic law, is in the way of Allah’. It means for the benefit of the people. Similarly Islam has urged the Muslims to fight in the way of Allah. Here ‘in the way of Allah’ means for the cause of the oppressed. The Qur’an says: “*How should you not fight for the cause of Allah and of the feeble among men and of the women and children.*” (Sura al Nisa:75).

We know that the acts of worship demand efforts of various kinds. For example *Salat* require physical effort. *Saum* involves psychological effort and *Zakat* entails financial effort. *Jihad* means self-sacrifice or taking the risk of life.

This clearly shows how deep and extensive is

the spiritual and psychological training which one receives through various acts of worship. They provide training in the objectivity of purpose, in magnanimity and in working for higher objectives in various fields of human effort.

Thus there is a vast difference between a man who is trained in making efforts for the sake of Allah without expecting any immediate reward, and a man who always evaluates his works on the basis of the gains which may accrue to him. A person who understands only the language of figures and market-rates will in all probability be a trader even in his social activities also, irrespective of their nature.

The training which is provided by Islam lays emphasis on the objectivity of purpose. It always links the value of a deed to motives and not to its results. The value of a deed in Islam is not judged by the results and the gains which it produces. It is judged by the purity of its motives and the objectivity of its purpose. If a person succeeds in discovering a medicine which cures a dangerous disease and saves the life of millions of patients, his discovery will not be judged in the eyes of Allah by the size of the results achieved and the number of persons cured. It will only be judged by the feelings and sentiments which led that person to exert himself to make the discovery. If he made efforts only to obtain a patent and thus earn millions, then his discovery is a pure commercial dealing, for the logic of personal motives which has induced him to discover a medicine to cure a dangerous disease, may equally well persuade him to discover means of destruction if he would find a market for them. His work will be considered to be noble and eminent only if it was in the way of Allah and His creatures, and his motives went beyond his self-interest. The more sublime the intentions are the more valuable they will be.