

VOLUME 25/No. 1

ZILHAJJ 1410

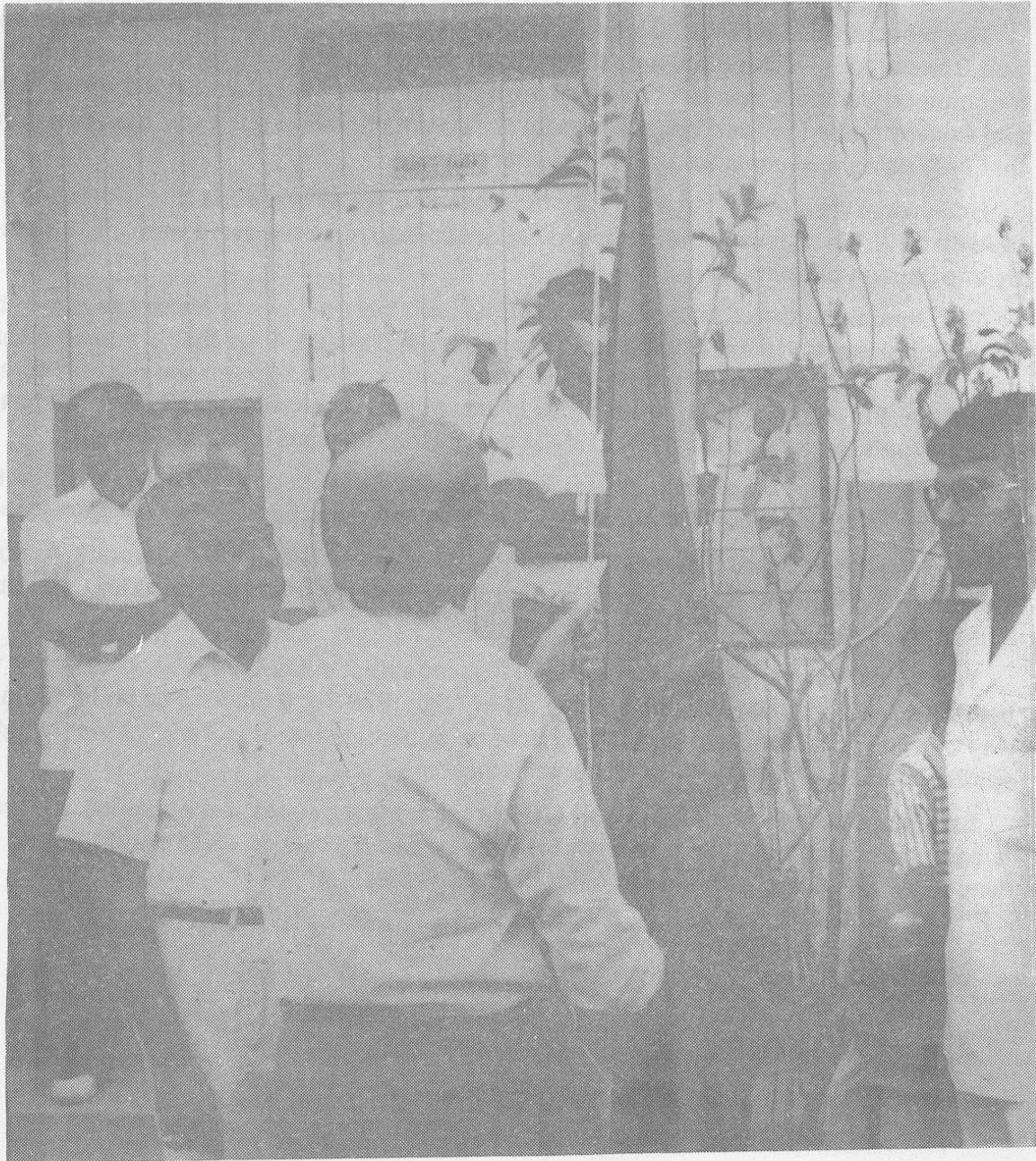
JULY, 1990

# federation samachar

A Publication of the Federation of Khoja Shia Ithna-Asheri Jamaats of Africa

P.O. Box 6710 - Dar es Salaam

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THE AFRICA FEDERATION CHAIRMAN, ALHAJ HABIB MULJI HOISTS THE FLAG TO MARK THE OPENING OF  
GHADEER WEEK IN DAR ES SALAAM (STORY INSIDE)

## **FROM THE EDITORS.....**

### **Bismillahir - Rahmanir - Rahim**

The 1400th Ghadeer Anniversary celebrations were marked worldwide on 18 Zilhajj, 1410 with constructive programmes organised by different Jamaats to mark this august occasion when Hazrat Ali (A.S.) was publicly declared to be the true vicegerent of the Holy Prophet (S.A.W.) after his death.

The World Ahlul Bayt (A.S.) Islamic League of London and the Ad-hoc Ghadeer e Khum Sub-Committee (which was based in Mombasa and formed by the Africa Federation to recommend Jamaats how best to mark the 1400th Anniversary) had issued Programme and Activity guidelines and suggestions for the commemoration but it was then presumed that only some proposals would be implemented.

However, a week having passed after the Occasion, we have reports that with the Grace of Allah (S.W.T.), almost all the proposed suggestions to mark the event were implemented by one Jamaat or another.

The Ghadeer 1400th Centenary week should certainly go down in history as one of the best commemorated occasion by our Community and we do hope that the fresh awareness raised on the event will provide food for thought and enlighten the misguided elements and the world at large about Shiite Islam, which has always been and continues to be a misunderstood (at times deliberately) and misrepresented Sect of Islam.

We ask Jamaats from in and out of Africa to send us reports on how they marked the Occasion, preferably with photographs, so that we can update readers in our next Issue.

The festivities toward the end of Zilhajj now pave way to the days of mourning to commemorate the Martyrdom of Imam Hussein (A.S.) and his companions at Kerbala on 10 Muharram, 61 Hijra.

The Kerbala tragedy has a fundamental message: that every thought and action of the believers should be subordinated to the will of Allah (S.W.T.). It teaches us an honourable way of living, characterised by self-respect and subordination of material gains to higher spiritual values even if death be the ultimatum.

Let us not be only weblocked in the crave for worldly desires like affluence, power or fame and instead make the memory of the martyrs of Kerbala an Occasion to mould our lives towards sincere servitude to Allah (S.W.T.).

**Wasalaam.**

**Editors.**

# MAILBAG

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P.O. BOX 6710,  
DAR ES SALAAM.**

*Editorial contributions may be telexed in on Number 81029 RNTKIL or Faxed on Number 20896 in Dar es Salaam. Deadline for submission of material for the next issue is 10 September, 1990.*

## THERE'S MORE TO THE SPORTS FESTIVAL

Dear Brothers,

### ASSALAMUN ALAIKUM

The coverage of the 5th Sports Festival in your previous Issue was fine but I wish to make a few general observations in connection with this Festival.

At the outset, I must first congratulate the Council and members of the Jamaat who welcomed the idea of having such a festival, not forgetting the participants who have come from far and yonder with their full hearted support on each of the five times the Jamboree has been held.

However an analysis in perspective reveals some shortcomings especially with regard to the lack of adequate means to uplift the standard of games and also the vivid neglect of our youngsters, some of whom could be groomed to be players of very high calibre.

Some suggestions follow:-

#### 1. Entrance Fee:-

All sporting competitions played at amateur or professional level are played with participants being charged an entrance fee whilst it is not always that free accomodation, food and transport are provided. Instead of leaving the financial onus on the hosting Jamaat, participants should be charged some fee in this respect or alternatively the individual Jamaats can pay for their players.

#### 2. Award of Prizes:-

A lot of money is spent on wooden trophies but I suggest that sports equipment be presented (along with the other mementos, however small!) which players can use to improve their game. It is but natural that when players are awarded sporting kit relating to the game they play, they are motivated to play the

game more. Indeed a cricket bat presented to a cricketer amidst many people has a higher motivation for a player than a bat bought off the shop shelf.

#### 3. Sponsorship:-

We have had five competitions so far but each competition has ended with mere reflections of performances with no strategy whatsoever on how to further develop the talent of the budding players.

A Community is known by the deeds and performances of its members and sports can play such an important role of bringing a community to light, like Imran Khan and Jahangir Khan have done for Pakistan by excelling in cricket and squash.

Now that we have a seperate Supreme Council sports committee, this should keep an eye on players with potential and recommend their Clubs or Jamaats to encourage them to play in national competitions and to ensure they are provided with adequate facilities to enhance their game. For those who are highly talented, overseas sponsorship should be considered. How else is our Community going to provide sportsman of world class?

#### 4. Additional Games:-

Hazrat Ali (A.S.) has asked us to teach our children swimming, archery and horse riding. Whilst horseriding may be difficult to introduce, why not think of swimming and archery. If facilities are not there, they can be created. Jamaats should be asked to introduce these sports with the intention that they will be contested for at the next Festival.

With regard to golf, I do understand that this was removed from the games being contested because of inadequate response. However the situation cannot always remain the same and at present I can vouch that in Dar es Saaam alone, we have over 10 players. Why not try golf again or at least ask the respective Jamaats if adequate response would be forthcoming if the game is re-introduced.

Sports talent has to be tapped at grass-root level to be moulded into a fine finish. This could be in schools, universities or in such sporting competitions as the Council Festival I do hope some of my observations based on my wide sporting experience at club, community, national and international level will be noted.

With duas and salaams

RAZA VIRJEE

P.O. Box 1991

DAR ES SALAAM

## IRAN CONDOLED

The Chairman of the Federation, Aihaj Habib Mulji, on behalf of the entire Community in Africa, has expressed grief and sent a message of condolence to the Vilayate Faqih, the President of the Islamic Republic of Iran and to the Iranian nation, through their Ambassador, Hujjatul Islam Aga Seyyed Mohamedali Lavasani in Tanzania on the fatal earthquake in Northern Iran which has claimed close to 50,000 lives. Some 100,000 people were injured in the quake and almost half a million were made homeless as infra-structures of towns and villages have been totally destroyed.

The Jamaats and members of the Community will certainly be offering prayers for the deceased and injured and also for Tawfiq for themselves in such trying moments.

Iran's Red Crescent Society has appealed for international aid to the victims. Those in the Community who by the Grace of Allah (S.W.T.) are able to spare or provide blankets and tinned foods and render other humanitarian aid may despatch these to the Iranian Embassy in their countries direct or through their local Jamaats.

## Errata.....

In our last Issue (Volume 24/No.3 of Shavaal 1410/May 1990) we slipped on the following:-

- The Football event contested in the Sports Festival was for the Abdulrasul Lakha trophy. We erroneously classified this as the late Abdulrasul Lakha trophy (Page 32)
- For the Mini cricket world cup, four cricketers from our community were actually selected for the Holland trip. We missed out Jameel Kermalli who dropped out because of academic pressure (Page 33).
- The last sentence of 'They saw light - A moral lesson' was missed out (Page 28). The correct version is published hereunder:

### THEY SAW "LIGHT" -- A MORAL LESSON!

The village had a nice cluster of huts which were erected of poles and leaves and covered with thatched roofs. For adequate light, almost all the huts had lamps which each produced a tongue of flame from a wick fed with oil.

The family in each hut saw themselves as a Community and saw the lamp as their guide, for it provided the needful light for them.

There was however one family or one community which for want of a brighter and still brighter light in their hut, went on lengthening the wick of their lamp and flooded it continuously with more oil to produce a longer and still longer tongue of flame from the lamp.

The lamp having been so fed and feasted, behaved

as it would, that is, it produced a brighter light but in so doing it threw sparks in all directions with every small gust of wind.

This could not go on for long without a crisis and the hut was once suddenly razed down to the ground through a fire.

The members of the unfortunate family were given a temporary refuge in some of the neighbours' huts which had even brighter light! The family saw "light" for the first time. The work of brightening their huts was shared in each hut by many small lamps!

"MAKVISI-DAR"

# EL- GHADEER IN PERSPECTIVE

The historical event of 'Ghadeer-e-Khum' is recorded in almost all the major books of both Sunni and Shia alike. None of the historians could deny this historic event which is accepted by muslims of all Sects, who hold the Holy Prophet of Islam (S.A.W.) as their lord.

Basically, the proceedings at 'Ghadeer-e-Khum' are directly connected with the mission of 'Imamat', instituted with the conclusion of 'Prophethood', which ended with the Holy Prophet Muhammad (S.A.W.), the Last Apostle of God.

History reports all the details as to how the Holy Prophet (S.A.W.) when returning from his last 'Haj', stopped the caravan at 'Ghadeer-e-Khum' to deliver a long sermon on an improvised pulpit and before a mammoth assembly of thousands of pilgrims, called Ali ibne Abi Talib (A.S.) on the pulpit. Raising Ali with the miraculous strength of his apostolic arms the Holy Prophet declared, "Man Kuntoo Mawlahu, Fahaza Aliyun Mawlahu," i.e. "of whomsoever I am the Maula (or the Lord) this Ali is his Maula (the Lord).

At the appointment of Ali ibne Abi Talib (A.S) as the Lord, Guardian, Master, the Imam and the Ameer of the people in place of the Holy Prophet (S.A.W), God perfected the religion and named it Islam and ordained it to be His Own prescribed religion for mankind.

Accordingly, after the Holy Prophet Muhammad (S.A.W.) every muslim was to follow only Ameerul Momineen Ali ibne Abi Talib (A.S) as his Maula (or Lord) in place of the Holy Prophet.

It is under this divine ordinance of God, communicated to the Umma through the Holy Prophet of Islam (S.A.W.) at 'Ghadeer-e-Khum' that we Shias follow Ali ibne Abi Talib (A.S), as our Imam in place of the Holy

Prophet after his departure from this world. We believe that the institution of 'imamat' is bestowed by God Himself and it can never be instituted by men. Imamat is only for the preservation of the word of God and the correct guidance on the path preached and practiced by Muhammad (S.A.W), the Last Prophet on Earth.

Imamat is the divinely inspired heavenly guidance, purified by God Himself and manifest in the chosen ones, the twelve 'Imams', who were born pure, who lived pure and who surrendered themselves in the way of the Lord in all purity. Islam demands faith in these Holy Imams as in the Apostleship of God. These all-truthful, holy and infallible guides are the authentic custodians and divinely inspired interpreters of the revealed word of God, the Holy Quran, in practical life.

'Imamat' will never be conferred upon the unjust and the greatest injustice according to the Holy Quran is 'Shirk' i.e. Polytheism. This clearly means that one who has been once polluted with 'Shirk' i.e. who has been a Polytheist, can never be an Imam. For muslims to secure perfect guidance of the original path of Islam, the right understanding and belief about the Prophet's successorship and the mission of 'Imamat' is essential. But different viewpoints and interpretations of this subject need not arouse any animosity between Muslims. Whilst enjoying the freedom of worship and propagation of religious beliefs in light of their own logical arguments, every Muslim needs to exercise tolerance and willingness to read or hear other viewpoints rather than to rush to any conclusion and thereby be bigoted on the issue.

(References:- 'The English translation of Holy Quran' by S.V. Mir Ali, and 'Leadership by Divine Appointment' by Ahmed H. Sheriff.)

## YES!

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Dar es Salaam.

# The Prophet's (SAW) Divine Appointment!

By Mohamedhusein D. Kermalli

## The Ayah 67 of Surah 5, Al-Maidah, says

*5.67. O' Our Messenger (Muhammad!) Deliver (the Message) that has been revealed to you by Your Lord; and if you do not deliver it now, then (it will be as if) you have not delivered (any of) His Message (at all); and, surely, Allah will protect you from (the mischief) of the people; Verily, Allah does not guide the unbelieving people.*

In this Ayah, the tone is so peremptory and stern that if the Message remained undelivered, the previous deeds by the Prophet would be wiped out. This indicates the importance Allah (S.W.T.) attached to the revelation

It can be safely inferred from the 'Ayah' that the revelation had already been received by the Prophet (SAW) previously who for some reason hesitated to deliver it, perhaps awaiting a suitable opportunity.

Ayah 67 came as a final warning with Allah (S.W.T.) however giving assurance against the mischief of the people referring to the hypocrites who nourished hope of becoming future rulers.

The Holy Prophet's fear of delivering this message was not for the safety of his own life (infact he was absolutely dauntless in preaching and propogating Islam without the slightest fear of his life) but for the fear of a flare up or mass desertion that could harm Islam and take the clock back to the days of ignorance.

The Holy Prophet's fears were genuine because people frowned, fidgeted, raised their eye-brows and passed sarcastic remarks against the Holy Prophet (S.A.W.) when he ultimately delivered the Message. One of them went as far as to question the truth of the Message thinking that the Holy Prophet (S.A.W.) was telling a lie, and, in the words of the Holy Qur'an, asked for a punishment from Allah (S.W.T.) if the Message was true and actually came from Allah (S.W.T.) (Surah 70, Ayaah 1-2) and of course he was punished! He perished on the spot! His name was Harith bin Nu'man Fehri.

## The Message

The timing for delivery of the message was opportune. The Muslim Ummah who had assembled in great numbers from all corners of Arabia for the last Farewell Pilgrimage of the Holy Prophet. (S.A.W.) in Mecca (it is said they numbered at least 120,000) were returning home in a long and huge caravan. On receiving this revelation the Holy Prophet (S.A.W.) immediately halted the whole caravan. The place where

it stopped was Ghadire-Khum (the Valley of Khum). The call of "Hayya ala Khayril 'Amal" (Hasten to the best act of worship) echoed in the desert air in the steaming hot noon sun. The Holy Prophet (S.A.W.) rose to address the mass meeting of the Muslim Ummah to deliver the Message. He declared openly in a long sermon that began with a prologue in which he informed the Ummah of his imminent departure from this world. It was a warning to his people that the time had come for the completion of his Divine Mission and to ensure its future safeguard and perpetuation for the social and spiritual welfare of the Ummah. The Holy Prophet (S.A.W.) continued "I shall be questioned and you shall also be questioned". The words were meant to let the people know that the Holy Prophet (S.A.W.) was commanded to deliver the Message and that he would be questioned about it and so would the Ummah. The aim was to prepare the Ummah psychologically for the aftermath of his departure and caution them that they would be questioned on whether they complied with the Message delivered to them.

The Holy Prophet (S.A.W.) then continued with the long sermon, at the end of which he paused to ask them a question before delivering the Message. He asked, "Am I not the Master (meaning Superior in Authority), to the believers over their own selves?" They replied unanimously, "Surely, Yes, O' Messenger of Allah!" After receiving this acclamation from the Ummah, the Holy Prophet (S.A.W.) delivered the Message and declared openly by raising Seyyidina Ali ibne Abi Talib (A.S.), head and shoulder above him, so that all people could see him and said, "To whomsoever I am the Master, this Ali is likewise the Master". Having declared this the Holy Prophet (S.A.W.) ended the sermon in these words of prayers: "O' Allah! Love him who loves Ali and hate him who hates Ali: help him who helps Ali and abandon him who abandons Ali". As soon as the Holy Prophet (S.A.W.) completed the delivery of the Message, Verse 3 of Surah 5 "Al-Maidah" (The Food) was revealed which says:

*5:3... This day I have perfected your Religion and have completed My Favours on you and have chosen for you Islam (to be) the Religion.*

This was the message that was ultimately delivered in clear and unambiguous terms to the representative mass assembly of Muslim Ummah. The undertone of the Message was the succession to the leadership of Islam after the Holy Prophet (S.A.W.). It was a formal

public declaration of the appointment of Ali ibne Abi Talib (A.S.) to succeed the Holy Prophet (S.A.W.) after the Prophet's departure by appointing a successor to take the charge of the Office.

### Misinterpretation

This great and momentous event at Ghadire Khum is a universally acknowledged historical fact which nobody dare deny because the event has been widely recorded by eminent scholars and historians belonging to all main sects of Islam. What is contended however is its interpretation as several close and key companions of the Holy Prophet (S.A.W.) deliberately misinterpreted the event to fulfill their long cherished desire to rule over the Muslim World. The appointment of an official successor if construed correctly would thwart their desire to rule. Thus the question of succession after the Holy Prophet (S.A.W.) became the subject of dispute among the companions of the Holy Prophet (S.A.W.) on the very day of his departure when the Holy Prophet (S.A.W.), before he breathed his last, asked for a pen and a parchment (which were denied to him) so that he could give it in writing to remain as a permanent record and save the "Ummah" from future dissensions.

The result was that it split the Ummah at that time and in every age thereafter it became the root of all other controversial problems and sectorial feelings, political conflicts, religious persecutions which caused splits in the ranks of the Muslims and cruel wars and bloodshed which have stained the history of the Muslims after the departure of the Holy Prophet (S.A.W.) upto this day. Therefore if this vital question had not been settled in unequivocal terms by the public declaration made under this Ayat, leaving no room for any different interpretation, the whole Islamic Mission of the Holy Prophet (S.A.W.) that was accomplished with high cost in terms of men and material, sweat and blood, love and labour would have been totally lost in vain. The subject of the Ayah was that there should not be any argument or excuse for the People against Allah (S.W.T.) after the Holy Prophet (S.A.W.) had left. Ayah 165 of Surah 4, "An-Nisa" (The Women), says:

**4:165.** *(We sent) Messengers as givers of glad tidings and warners, that there may not remain any argument for people against Allah after (the coming of) these Messengers, and Allah is Mighty and Wise*

Even if we accept it for a moment that the difference in the interpretation is genuine since Ayahs of the Holy Qur'an and "Ahadith" of the Holy Prophet (S.A.W.) are subject to different interpretation by different people of different mental and intellectual

frames, the declaration when examined objectively and candidly will lead us to the conclusion that the succession declared was a succession in all aspects - as head of state, protector and guardian of the faith, ruler and leader of the Ummah meant in the phrase "Man Kuuntu Mawlahu fa-haaza Aliyyun Mawlahu". There was no separation of these functions for the Holy Prophet (S.A.W.) and therefore there could be no separation of the same functions for the Holy Prophet's successor who could only be one with an overall authority over the entire Ummah in all fields of activities.

The appointment could only be a Divine Appointment by Allah (S.W.T.). The person appointed could only be one who was deeply involved right from his childhood who could be prepared by the Holy Prophet (S.A.W.) himself in the art of leadership of the community so that he could take over the religious and political leadership of the Ummah, and maintain its ideological structure after the Holy Prophet's departure with popular support of both Muhajireen and Ansar.

This appointment being Divine, coming as it did from Allah (S.W.T.), had to come through a revelation openly announced. That is why there is no proof from the texts which have been transmitted, on the authority of the Holy Prophet (S.A.W.) to show that he, out of his own choice, prepared privately any person either religiously, culturally or ideologically so as to replace him to assume political or intellectual authority. Nor is there any proof that the Holy Prophet (S.A.W.) entrusted any person publicly or privately with the future of the Ummah after his departure. Hence we have the Ayah which commanded the Holy Prophet (S.A.W.) to announce and declare the appointment openly at a mass meeting of the Ummah. Ghadire Khum stands as an irrefutable testimony of the announcement and public declaration of the appointment.

### Ali - The Successor

Seyyidina Ali ibne Abi Talib (A.S.) was the only person who was designated by Allah (S.W.T.) to receive the training in leadership and chosen as the person to whom the future of Islam could be entrusted. His deep involvement in the Da'wa and his personal qualities made him an obvious and the only nominee as the successor! Who was Seyyidina Ali ibne Abi Talib (A.S.) and what were his personal qualities that made him the divinely chosen successor to the Holy Prophet (S.A.W.)? This is indeed a subject by itself and beyond the scope of this article. But suffice it to say that in every aspect of human quality and attribute, Seyyidna Ali ibi Talib (A.S.) was second to none but the Holy Prophet (S.A.W.). He was the Holy Prophet's cousin whose eyes as a newly born child opened while

he was in the Holy Prophet's arms and he grew up under his care and guidance. He was very close to him and worked side by side with him. He participated fully in planning the affairs of the Ummah and implementing plans. He always spent long hours with him during day and night, discussing various aspects of knowledge and resolving problems that faced the Da'wa as it progressed and extended its wings. In fact we have plenty of testimonies and evidence to show the training which the Holy Prophet (S.A.W.) gave to Seyyidina Ali ibne Abi Talib (A.S.) in order to prepare him to lead the Ummah after him. Similarly there are numerous instances during his life, after the Holy Prophet's departure, which reveal the Holy Prophet's private ideological training. Indeed he was the man who the rulers of the time resorted for consultation and authority when they were confronted with difficult problems which they could not solve themselves.

We cannot however find a single instance in the history of Islamic development during the life of the three Khalifa where Seyyidina Ali (A.S.) turned to another person for an opinion as to how the problem should be solved whereas there are several instances in which the ruling Islamic leadership felt it necessary to consult him. Indeed, when we look at all the evidence that shows that the Holy Prophet (S.A.W.) prepared Seyyidina Ali (A.S.) to take up the intellectual and political leadership of the Da'wa after his departure, we find it so overwhelming that no person can deny it. This is borne out from numerous

Ahadith of the Holy Prophet (S.A.W.) that have been narrated by great Sunni Scholars and traditionists. Therefore the public announcement and the declaration made by the Holy Prophet (S.A.W.) at Ghadire Khum was only a culmination, a climax, or a final stage act before the curtain fell for ever on the life of the Holy Prophet (S.A.W.) on this Earth.

#### **Unbelief**

The last words of the Ayah warn the people who after receiving the Message still disbelieved it and subsequently contravened it, they would be reckoned as unbelievers and "Allah (S.W.T.) does not guide the unbelieving people". Can Muslims be also unbelievers? The answer is Yes! The Holy Qur'an proves this at several places.

#### **Relevance**

Therefore when we are revisiting Ghadire Khum after 1400 years, the Message that resounded in the desert air on that day of 18th Zilhajj 10 A.H. sounds as fresh as it was first delivered. It is relevant today as it was relevant throughout the ages that it has passed during these 1400 years. We take this opportunity on the occasion of the 14th Centenary celebration to redeliver it to the Islamic Ummah with a sincere hope that it will be taken in good faith and with an unbiased mind. An objective rethinking on the whole issue is but imperative.

## **On Avarice & Greed.....**

- The avaricious man is a treasurer to his heirs.
- The avaricious man is poor, even if the whole world is his.
- When the avaricious man succeeds beyond his limit, his demeanour changes.
- A miser always feels humiliated and a jealous man is for ever diseased.
- Cupidity debases.
- Greed debases a man. Death is less hard than asking for alms.
- It is good men's pleasure to give food to others—that of the avaricious is for themselves to eat.
- Greed and covetousness dulls the faculties of Judgment and wisdom.
- Greed is permanent slavery.
- One who develops the trait of greediness and avarice invites degradation; one who keeps on advertising his poverty and ill-luck will always be humiliated; one who has no control over his tongue will often have to face embarrassment and discomfort.

**'HAZRAT ALI (A.S)'**



# Imam Ali (A.S.) in the Defence of Islam

To mark the 1400th Ghadeer Anniversary, a brief summary follows of the position and importance of Imam Ali (A.S.) in the defence of Islam with reference to the Holy Quran

At the beginning of Islam and the declaration of the Prophethood of Muhammad (S.A.W.), Imam Ali (A.S.) alone bore witness because he possessed the knowledge of the Book:

And those who disbelieve say: you are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever.

(13:43)

And Ali (A.S.) was present to assume the 'burden' at the end of the Prophet's (S.A.W.) mission in this world:

So when you are free, nominate (your successor). And make your Lord your exclusive object.

(44: 7.8)

Much has been said and written about Imam Ali (A.S.) but one has to concede the limitations of human perceptions and time frame. To pay homage to that noble seignior of Banu Hashim, a humble effort has been made to glean from the Qur'an a few instances where Imam Ali (A.S.) becomes Yadullah (Allah's hand). Allah chooses Ali (A.S.) as a means and a medium to convey His heavenly blessings upon His people.

## Badr

The battle of Badr was the first military confrontation between the soldiers of Islam and the infidels. The Muslims were only 313 in number with two horses pitted against the large, well equipped and proud army of Quaraysh. In individual combat, Hamzeh (A.S.) killed Utba and Ali (A.S.) killed Al-Walid. Both Ali (A.S.) and Hamzeh (A.S.) united to kill Shayba. After that, general combat ensued and a total of 72 infidels were killed. History bears witness that Ali (A.S.) alone sent 36 of them to hell; among them were Al-As bin Said (a very awesome fighter), Tuayama bin Adi bin Nawafal, Nawafal bin Khuwaylid whom Prophet (S.A.W.) beseeched God to destroy, Zama and Aqil sons of Aswar, and many others.

And Allah did certainly assist you at Badr

When you were weak: be careful of (your duty to) Allah then, that you may give thanks. When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down.

(3:122.123)

## Uhud

This was the battle which revealed those who were steadfast and those who were still hypocrites:

And what befell you on the day when the two armies met (at Uhud) was with Allah's knowledge, and that He might know the believers.

(3: 165)

During the heat of battle, greed overtook some of those posted on the mountain pass and they left their position in pursuit of plunder. Khalid bin Walid (who had not yet accepted Islam) exploited the situation and his surprise attack routed the Muslim army. He and his men came so close to the Prophet (S.A.W.) that the Prophet (S.A.W.) was wounded and fell down on the ground. Ali (A.S.), Abu Dujana and Sahl bin Hunayf were among those few who remained steadfast. Ali (A.S.) hovered around the Prophet (S.A.W.) and beat back all the attacks. Prophet (S.A.W.) while lying on the ground, pointed out to Ali (A.S.) the group of Phalanx coming on to him and Ali (A.S.) with his Zulfiqar, drove them away. This process continued for God knows how long. The enemy, in spite of all its might, glamour and routing of the Muslim army, failed to reach the Prophet (S.A.W.) Accepting their defeat the enemy returned to Mecca. What bigger blessing is there than the life of Prophet Muhammad (S.A.W.) for mankind? Allah endowed Ali (A.S.) to guard that blessing (the Holy Prophet) at Uhud.

And certainly Allah made good to you His promise, when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved: of you were some who desired this world and of you were some who desired the hereafter: then he turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers. When you ran off precipitately and did not wait for any one and the Apostle was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.

(3: 151.152)

## Trench

How can Islam and Muslims ever forget the strike of the sword of Ali (A.S.) on the day of the Battle of Trench?

The Jews, Quraysh and the tribes of Ghatafan, Banu Fazara, Banu Murra and Ashja had arrayed themselves against the Muslims. Considering their strength and numerical superiority, the Muslims decided to remain in Medina and, at the suggestion of Salman, a defence ditch was dug. The great army of the infidels camped near the ditch and for twenty days kept the siege. They would taunt and jeer at the Muslims and challenge them to combat but the Muslims were so frightened that they would not reply:

When they came upon  
you from above you, and  
from below you, and  
when the eyes turned dull,  
and the hearts rose up  
to the throats, and  
you began to think  
diverse thoughts of Allah  
(33: 10)

Amr bin Abd Wudd, a strong and experienced fighter, with Nawfal bin Abd Allah, Ikrima bin Abu Jahl and Dirar bin-al Khattab jumped over the ditch and advanced towards the Muslims. Amr bin Abd Wudd challenged the known experienced fighters to individual combat but none accepted. Three times Prophet Muhammad (S.A.W.) asked the Muslims to rise and fight against Amr but none rose except Ali (A.S.).

There the believers were  
tried and they were  
shaken with severe shaking.  
(33: 11)

Jabir bin Abd-Allah Ansari, who was a witness to the combat narrates that as the duel started between the son of Abu Talib (A.S.) and Amr bin Abd Wudd, only the dust engulfing the two fighters was visible and then with a shout of Allahu Akbar, Ali (A.S.) emerged from the cloud of dust with the head of Amr in his left hand and his Zulfiqar in the right:

O ye who believe!  
call to mind the favour of Allah  
to you when there came down upon you  
hosts, so we sent against them a  
strong wind and hosts, that you saw not,  
and Allah is Seeing what you do.  
(33:9)

## Khaybar

The battle of Khaybar was another test for the believers. This battle exhibited many lessons to the faithful and portrayed the unique and unmatched qualities of Ali (A.S.).

Here, behind the heavy gates of Khaybar and a deep ditch, stood, towering Marhab. The Muslims held the siege for a number of days and many known swordsmen and wrestlers attempted to reach the gates but came back cursing each other. Upon the orders of Allah, the Prophet (S.A.W.) declared that tomorrow he shall give the standard to the one who would be a persistent attacker; not one who does run from battle; one who holds Allah and His Messenger (S.A.W.) close to his heart and one whom Allah and His Messenger (S.A.W.) hold dear.

O ye who believe!  
whoever from among you turns back from  
his religion, then Allah will bring a  
people, He shall love them and  
they shall love Him,  
lowly before the believers,  
mighty against the  
unbelievers, they shall not fear  
the censure  
of any censurer;  
this is Allah's grace,  
He gives it to whom He pleases,  
and Allah is Ample-giving, knowing.  
(5:54)

On the next day, the Prophet (S.A.W.) gave the standard to Ali (A.S.). Ali (A.S.) made a quick job of Marhab and put such a seal of victory on the iron gates of Khaybar that it still remains a legend. Ali's (A.S.) victory was the victory of Islam; a blessing upon the Muslims:

Certainly Allah had shown to His  
Apostle the vision with truth:  
you shall most  
certainly enter the Sacred  
Mosque, if Allah pleases, in security.  
(some) having their heads shaved  
and (other) having their hair cut,  
you shall not fear,  
but He knows what you do not  
know, so He brought about a near  
victory before that.  
(48:27)

## Hunayn

Hunayn is a flat piece of land between Mecca and Taif. After the conquest of Mecca, there were reports of large enemy concentrations in Hunayn. They were

four thousand men, women, children and many riches. The Prophet (S.A.W.) gathered together an army of about ten thousand fighters and marched towards Hunayn. Some of the noble among the Muslims became proud in their strength and numbers. Allah does not like pride.

The battle was still undecided when some of the Muslim soldiers started casting greedy eyes on the expected booty and their attention was diverted from fighting. The enemy cleverly exploited this weakness and quickly reacted with such a blow that it defeated the huge Muslim army. Besides Ali (A.S.) only nine men remained, including the Prophet (S.A.W.).

Allah having taught the Muslims a bitter lesson, now sent His blessings.

Ali (A.S.) observed that the enemy commander Abu Jarwal very ably and effectively directed his troops. He was the main pillar of courage, strength and competency and it was his inspiring leadership that turned defeat into victory. It was most vital to kill him. Like a bolt of lightning, Ali (A.S.) penetrated the enemy ranks and came face to face with Abu Jarwal saying, "Abu Jarwal! I am Ali and I am here?! - Abu Jarwal was stunned by the sudden appearance of Ali (A.S.) and Ali (A.S.) first slayed his camel and then slayed him. The enemy terrorized and disheartened by the death of Abu Jarwal, fled.

Abbas bin Abd-al-Muttalib called back the dispersed Muslims and once again they gathered to harvest the fruit of Ali's (A.S.) victory; Allah's blessing:

Certainly Allah helped you in many battle fields and on the day of Hunayn, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating. Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers.

(9:25,26)

These are a few of the revelations in the Qur'an in which Allah tests the Muslims as to distinguish between the hypocrites and the steadfast; and to distinguish Imam Ali (A.S.) - Yadullah and bestow His blessings through him.

And among men is he \* who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.

(2:207)

Imam Ali's (A.S.) perfection is through total submission and obedience to Prophet Muhammad (S.A.W.).

\*The Meccans planned to assassinate the Holy Prophet. Under Divine guidance, he asked Ali (A.S.) to sleep in his bed and Muhammad (S.A.W.) put his green garment on Ali (A.S.) while the murderers mistook Ali for Muhammad. The Holy Prophet of Islam thus escaped to Medina. The Muslim era of Hijri is named after this incident.

\*\*\*\*\*

## On Jealousy.....

- Jealousy is the soul's prison.
- Jealousy brings sadness.
- Jealousy corrodes the body.
- Jealousy is an incurable disease that only ceases after the death of the jealous one or the person he is jealous of.
- A jealous man makes the worst companion.
- A miser always feels humiliated and a jealous man is for ever diseased.
- What a petty thing it is to be jealous of the happiness of one's friend.

'HAZRAT ALI (A.S.)'

# THE SYSTEM OF GOVERNMENT ACCORDING TO IMAM ALI (A.S.)

## The Culture of the Islamic Government.

A Divine government in Islam possesses a culture which is interpreted as the "culture of servitude". It is in direct contrast with that of the satanic (secular) government - an "egocentric culture".

In a Divine culture the servant of Truth has the power, and all the endeavour and efforts of authorities who require their subordinates to obey God and be pious, are directed towards the realization of the will of God. However, in an egocentric government each individual tries to satiate his ego and realize his vested aspirations. In the Divine government the satisfaction of God is the objective of all individuals; however, in an egocentric secular government what counts is the satisfaction of the holders of authority. Hence, the Commander of the Faithful commanded al-Malik to observe the following:

1. Divine piety.
2. Priority of obeisance to God over obeying anybody or anything.
3. Following that which He has commanded in His book, and the traditions of the Prophet (S.A.W.) without which no one could prosper.

Imam Ali (A.S.) assured Malik that God would assist him with all His power, for He -- His name be glorified -- is the helper of the one who helps and endears Him.

The illustrious culture of servitude overflows in the commands and orders of the Commander of the Faithful, Ali (A.S.); God expects nothing of His powerful viceroy except submission to Him. Obsequious flattery, is meaningless in an Islamic government. What is required is a sense of commitment and responsibility, coupled with sincerity and honesty.

The role of governor in an Islamic environment is both beautiful and brilliant, for he is subservient to the command of truth. Truth commands goodness and Divine gravity pulls one towards the Absolute Light. This motion is incompatible with the carnal desires of the ego; for the ego commands evil and it pulls one towards darkness and therefore should be constantly resisted. Imam Ali (A.S.) advised al-Malik:

"... and command him to shatter his ego in connection with concupiscence, and to tame it at the time of its rebellion, for the ego incessantly takes the human being towards darkness, except if it enjoys the blessing of God."

Hence, the government official is faced with a dangerous dilemma; on the one hand God with His exalted and chaste attributes which enjoin one to

goodness and equality, on the other hand there is his ego which calls to evil, wickedness and cruelty. The whole life of the governor evolves around this fight and his fate depends on the outcome of the battle. If God wills it, surely a government can be divine, but should desire overcome, the government would be satanic.

## The Divine Award for the Governor

The difference between the two governments previously discussed was clearly defined in the time of Imam Ali (A.S.) just as it is today. A look at the governments of past ages gives us an indisputable idea that the tyrants and oppressors of that age were distinct from the monotheistic rulers who considered themselves servants of God. In spite of the ostentatious attributes these dictatorial rulers accorded themselves with, history cannot conceal the opprobrious nature of their governments. They will continually be condemned, for history eulogizes only those who really deserve praise. A good name remains and the meritorious is granted the Divine reward. Hazrat Ali (A.S.) said: "Be it known to you, O, Malik that I am sending you as a governor to a country which in the past has experienced both just and unjust rulers. Men will scrutinize your actions with a searching eye like you used to scrutinize the actions of those before you, and speak of you as you spoke of them. The fact is that the public speak well only of those who do good. It is they who furnish proof for your actions. Hence the richest treasure that you may earn should be the treasure of good deeds."

The point is that from Imam Ali's (A.S.) view, a good name goes side by side with Divine value. That is, since a good name is the award which is granted to deserving governments by God as an exchange for good deeds, Hazrat Ali (A.S.) was enamored with it. He advised Malik to recognize it as a most endearing treasure. A good name is not awarded to the "truth" which results from political ploys and stunts. Here clear distinction must be established between it and the good name which Hazrat Ali (A.S.) set forth. It should be noted that achieving such a name can only be accomplished by taming and disciplining one's self in connection with desires.

Hence Hazrat Ali (A.S.) said: "Keep your desires under control and deny yourself that which you have been prohibited from, for, by such abstinence alone, you will be able to distinguish between what is good and what is not."

### **The Divine Government as Distinguished from the Satanic Government**

Based upon servitude to God, the Divine government relies on benevolence and kindness. On the contrary, the government which is based upon egocentrism cannot have any sustenance other than brutality. The government of the servant of God is the reflection of the government of God. From the Holy Quran we realize that it is with mercy and benevolence that God controls the reins of authority, and so the principles of his government are mercy and benevolence: And the All Merciful established Himself on the "throne". (7:54) And, if we pay closer attention, we notice that mercy and compassion are aspects of the Divine authority, so that one cannot become endowed with these qualities without connection with this source. And servitude is the secret and key to this union and connection. Because egocentrism is a factor that hinders this union and is something which directs us away from the Source of mercy, nothing remains of the philosophy of an egocentric governance other than the satiation of the ruler's ego and the law that prevails in a government with such a philosophy is harshness, brutality and savagery.

Rulers are categorized into two completely different groups - those fascinated with serving God, and the power-mongers. No ruler could be in the first group unless his heart is filled with a desire to serve the people; and to find such a ruler is impossible without joining the Source of mercy through servitude.

And thus Imam Ali (A.S.) commanded: "Develop in your heart the feeling of love for your people and let it be a source of kindness and blessing for them. Do not behave with them like a barbarian and do not appropriate to yourself that which is evil. They are either your brethren in religion or your brethren in kind. They are subject to infirmities and are liable to make mistakes. But forgive them as you would like God to forgive you. Bear in mind that you are placed over them, as I am placed over you. There is God above him Who has given you the position of governor in order that you may look after those who are under you and be sufficient unto them. And you will be judged by what you do for them."

Here Imam Ali (A.S.) pointed to two kinds of governments and rulers: one is an enamored servant and the other a blood-thirsty savage. The origin of a ruler like that of a dictator, lies in selfishness and arrogance arising out of egocentrism.

The present discussion undertakes the task of explaining a few points from the historic and mandatory instructions of the Commander of the Faithful, Imam Ali (A.S.) to Malik al-Ashtar, whom he appointed governor of Egypt during his Khalafa. Advantages of a Divine government over other governments will also

be offered, and the character and culture of servitude ('ubudiyah) will be distinguished from that of egocentrism.

The axis of these instructions and their government-related guidance is subservience to Truth and the Origin and Source of all Divine and monotheistic values. By emphasizing these exalted values and introducing egocentric attitudes and culture as the origin of all wickedness and baselessness, the Commander of the Faithful negated all evil.

### **The Necessity for Government**

Although in the course of history, governing has been accompanied by killing and cruelty, and many rulers, along with the robe of government, have worn the boot of tyranny and transgression and trampled the oppressed and helpless for the realization of their wild whims, this conduct should never become a pretext to refute the need for a government. Imam Ali (A.S.) said: "The fact is, for men there is no escape from rule, good or bad."

According to the content of Imam Ali's (A.S.) statement, however wicked a government is, it is still better than anarchy and chaos. Unlike communism which reasons out that government is for the purpose of safeguarding the interests of the ruling party, in reality, this phenomenon, (that is, government) like all its other social counterparts, is born out of the needs of the society.

### **The Criterion for Governance**

The governance of a person or persons over other human beings should be well-defined. Any individual or group can claim governorship and demand obedience without relying on an established criterion. Iniquitous governments and power-mongers have been using coercion, in different forms, throughout the history of mankind. Today's superpowers, however, depend on deception and their financial and military might to remain in power and prevail their hegemony over nations.

In a mere oral argument, the rule of money and capital will win no advocate but in practice it proves to be the opposite. What requires a closer scrutiny in relation to this is the double standard existing in the socio-political system of the West where governments stress democracy and boast about a government of the people. They supposedly consider the approval and choice of the people as the criterion. The East, (that is the communist power) while theoretically respecting this notion, has a different interpretation of "the people" and considers them as members of a special class.

Who are the person or persons chosen by the people or a stratum of the people to govern? What qualifications must they have and according to what

criterion should they be entrusted with governance? According to the logic of Islam, while the unanimous approval of the people determines the condition of governance and execution of the powers of vicegerency, nonetheless, the choice of the people is not the main criterion for government.

#### **The criterion for Governance of Islam**

In Islam the right to absolute governance belongs solely to God and its criterion is His procreation, creativity and Divinity:

... He has commanded that you shall not serve aught but Him... (12:40)

... All praise is due to Him in this (life) and in the Hereafter, and His is the judgment and to Him you shall be brought back. (28:70)

... Everything is perishable but He; His is the judgment, and to Him you shall be brought back. (28:88).

The harmonious theme of "Whose is the authority?" is not reserved exclusively for the Day of Resurrection, for it is the day when the truths and realities of this world would be divulged. It is not a day for a basic and essential change in the order of the world for if the human being were to come around to his senses, he would observe the realities and truths of this world even today; he would see to Whom the uncontested rulership of this world belongs and that is not other than the Almighty God.

The relation of man and all the phenomena existing in the world to the Absolute Master, Sovereign and Ruler of the Universe is that of servitude: There is no one in the heavens and the earth but will come to the Beneficent God as a servant. (19:93).

Their degree of servitude equals their degree of evolution and the key to the ascension and salvation of the human being, and the blossoming of humanity, is nothing but serving and worshipping Truth. The Divinity of Truth is conveyed to His servants through those who excelled in serving Him. Hence, the human being becomes God-like (1) and attains the station of His vicegerent and is granted the right of governance. All the logical criteria relating to administration of society are combined in this criterion. Servitude to God is the key to attaining the Divine disposition and in it lies the reconciliation of all values with the exalted attributed as Truth which is God.

If we observe it from a different angle, we see that in an Islamic government, the authority should be endowed with a complete knowledge of the fundamentals of Islam and possess the proper piety in order to impartially observe and execute them. In servitude, these two qualifications co-exist because to worship and serve Truth is to synchronize human actions with the Will of God. Therefore, the Will of God should be realized in all aspects of life, and the human being must be steadfast in its realization. Servitude is de-

pendent on fiqh (jurisprudence) and the degree of servitude is directly proportional to the degree of knowledge (in its true sense) and piety.

Duality in knowledge and piety exists only because of our own low level of understanding and poor cognition. At a higher stage of awareness, men recognize only one unified light and all values are its manifestations and rays demonstrated at different intensities according to the perceptive ability of the beholders. When servitude to God prevails, the line and culture of servitude overcome those of egocentrism and the root of corruption is destroyed. The oppression and corruption that has been committed by governments in the course of history have been the consequence of the dominance of egocentrism and egocentrics coming into power.

This explains why Imam Ali (A.S.) as God's vicegerent on earth stressed servitude and considered his position as a servant of God as precedent over all positions. Before he recognized himself as "Ali" and before he acknowledged himself as the Commander of the Faithful, he considered himself a servant of God. He emphasized this clearly in the opening of his official letters, including the instructions under question (to Malik al-Ashtar): "This is the instruction of the servant of God, as the Commander of the Faithful, to Malik al-Ashtar."

An interpretation of this shows that the authority to command springs from a Divine attribute [being a servant of God]. In other words, Imam Ali's (A.S.) issuance of orders which he made (to Malik al-Ashtar) as a servant of God implied that since Imam Ali (A.S.) was a servant of God, so, he had the right to command.

#### **Islam's View Concerning the Control of Power**

The administration of a country requires power and investiture of authority and power is a source of rebellion and intoxication, a dilemma which western thinkers have tried to solve by resorting to the principle of division of power [in a democratic system] which has proved inefficient or ineffective everywhere and has only been attractive in theory. Whenever a faction comes into power it tries in some way to monopolize and dominate all the other factions; should it fail in this, it would become incapable of running the country. Thus, this so-called division of power is but an ostentation, mere publicity and a political stunt.

Islam, however, with its culture of servitude (to God) and the discipline based on it, controls all power. Human beings like Malik al-Ashtar, who are guided by the Islamic culture, do not in any way pose a threat to the interests and the values of the Islamic school of thought in spite of the amount of power they might have. At this point the distinct personality of Malik al-Ashtar as a simple individual and a disciple of the Is-

lamic school of thought and culture is delineated.

A valuable personality like Malik al-Ashtar becomes more beneficial as his authority increases and his hands become freer. Thus Imam Ali (A.S.) invested all government authority in Egypt - financial, military, cultural, judicial and development; -- on him: "...to collect tribute (financial), to wage Jihad against enemies (military), to establish peace and order among the people (judicial and cultural), and to develop the cities..."

The investiture of such an extensive authority cannot be interpreted as a general rule, for one also observes the opposite case in Imam Ali's (A.S.) attitude towards another governor, - Ash'ath ibn Qays. (2) We cannot just look at Imam Ali's (A.S.) attitude toward Malik and conclude that Imam Ali's system of government was a decentralized one, nor can his attitude towards Ash'ath conclusively demonstrate that his system of government was a centralized one. But if we look at both systems together, we might obtain a floating scale on which the authority is weighed according to trustworthiness.

#### Footnotes:

1) Sometimes this interpretation (man being God-like) is criticized because the Quran says: Nothing is a likeness of Him. (42:11) But in actuality there is no discordance between the interpretation and the verse because nothing would become truly God-like unless it loses its material substance. Servitude ('ubudiya) consumes the material identity and egocentrism of the human being, and absorbs it in Truth. It joins the droplet to the sea. To be a servant of truth is nothing but to be a ray of His light: God is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass..(24:35)

2) See Nahj al-Balagha, letter number 5.

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## LOGIC TEST

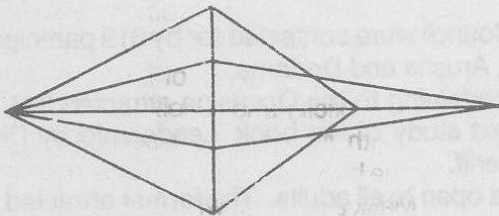
(PRIZES FOR WINNERS)

Beginning from this issue we are introducing a puzzle cum logic test for readers to crack their wits upon. The first three correct solutions opened will be awarded T. Shs. 6,000/= (or equivalent). Entries are open to all readers and should be addressed to:

The Puzzle Corner,  
Federation Samachar,  
P.O. Box 6710  
Dar es Salaam

Deadline for submission of entries is 10 September, 1990.

1. How many triangles are there in this diagram?



2. Complete the three number sequences hereunder:-

- i) 1, 0.95, 0.85, 0.65 .....
- ii) 16, 16, 15, 17, 13, 19, 10 .....
- iii) 1, 8, 22, 43, 71 .....

3. Unveil the following anagrams:-

- i) Curb hero (for Company literature)
- ii) Dear gene (for deserter)
- iii) Clap nine (for peak)

4. What does 5! mean? (Answer a, b, c or d)

- a)  $5 \times 5 \times 5 \times 5$  .....
- b) 5.5 555 to infinity
- c) .5555 to infinity
- d)  $5 \times 4 \times 3 \times 2 \times 1$

**WINNERS**

**GHADEER  
COMPETITION**

**POSTER COMPETITION**

**BOYS**

1ST	GULAMRAZA DATOO	(MOMBASA)	Awarded KShs. 1,000/=
2ND	HAMID LADAK	(MOSHI)	Awarded TShs. 7,000/=
3RD	ALY NASSER	(MWANZA)	Awarded TShs 5,000/=

**GIRLS**

1ST	NAJMA ABDULHAMID		
	DHALLA	(DSM)	Awarded TShs. 1,200/=
2ND	MALIHA FAZAL	(MOMBASA)	Awarded KShs. 600/=
3RD	FATIMA ALY JAFFER	(NAIROBI)	Warded KShs. 4,00/=

There were also 10 consolation prizes of KShs. 100/= or TShs. 1,000/= each

**TEXT STUDY COMPETITION**

**BOYS**

1ST	FAROOQ BANDALI	(NAIROBI)	Awarded KShs. 6,000/=
2ND	MEHBOOB R. DOSSA	(MOMBASA)	Awarded KShs 3,500/=
3RD	MOHAMMEDTAKI TEJANI	(DSM)	Awarded TShs. 1,800/=

**GIRLS**

1ST	SUKAINA KERMALI	(DSM)	Awarded TShs. 70,000/=
2ND	SUKAINA HEMANI	(MOMBASA)	Awarded KShs. 3,500/=
3RD	NAZIMA HAJI	(NAIROBI)	Awarded KShs. 1,500/=

There were also 10 consolation prizes of KShs. 500 and TShs. 6,000/= each.

**ADULTS**

1ST	MRS. AKILA SHARIF	(MOSHI)	Awarded TShs. 100,000/=
2ND	MR. SHAKIR RASHID	(MWANZA)	Awarded TShs 65,000/=
3RD	MISS ZINAT M. DATOO	(NAIROBI)	Awarded KShs. 2,500/=

There were also 20 consolation prizes of KShs. 750/= and TShs. 10,000/= each for the adults competition.

The three Ghadeer Competitions organised by the Supreme Council were contested for by 619 participants from Dar es Salaam, Mombasa, Nairobi, Tanga, Mwanza, Moshi, Arusha and Dodoma.

The first competition which involved the design of a poster pertaining to the Occasion attracted 383 participants whilst the other two competitions were based on a text study of the book 'Leadership by Divine Appointment' authored by Marhum Haji Ahmedbhai Hussein Sheriff.

One text study competition was for youths whilst the other was open to all adults. The former attracted 143 candidates whilst the latter was attempted by 93 Adults.

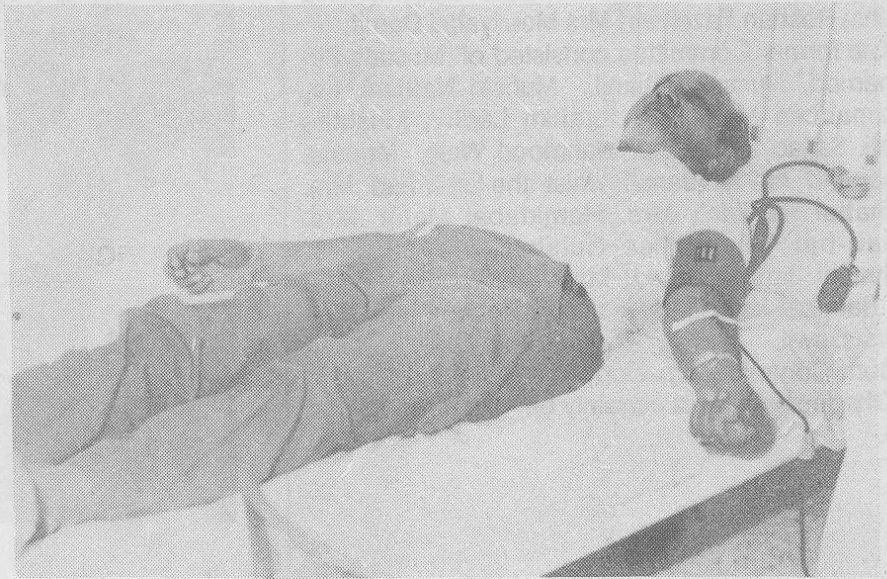
Good results were generally obtained and our hearty congratulations go to the winners.



# DAR MARKS GHADEER WEEK PAGEANTLY

The glittering lights at our Mosque and the Mehfile - Abbas plus the flags on adjacent streets and banners (with conspicuous writings of what the Occasion was) being put across various important streets of the city, were all enough to deliver a message to the people of Dar es Salaam, that 'the Shia-Ithnaasheri Community was marking an occasion called Eid - el-Ghadeer'

Community members stood up to the Occasion by actively taking part in different programmes and did their bit of propagation by adhering 'Ghadeer' stickers on their cars and affixing 'Ghadeer' stamps issued by the World Federation on envelopes. Some also illuminated their



*The Africa Federation Chairman, Alhaj Habib Mulji donating blood for the Occasion. A total of 46 pints were collected and this would have been almost doubled but for a shortage of bottles.*

residences for the Occasion.

Activities during the week included blood donations, the foundation laying ceremony of two proposed Blocks of flats to be called Ghadeer Memorial Buildings and being built at a projected cost of 105 million shillings, handing over of two bus stands, a shallow well, school desks plus distribution of meals at the school of the Deaf and to the newly born at the main Government hospital, the Muhimbili Medical Centre. A renovated Mujahideen Mosque was also handed over at Mburahati located a few kilometres out of Dar es Salaam.

At Community level there were lectures, qasidas, elocutions and blockbuster programmes, majlises, aamals and stage program-



*The Federation Chairman, Alhaj Habib Mulji laying the foundation stone to one of the proposed two buildings on Livingstone Road in Kariakoo area of Dar es Salaam. The President of Dar es Salaam Jamaat, Alhaj Aliraza Rajani and the Chairman of the CElebrations organising committee, Alhaj Roshan Fazal look on.*

mes. The ladies section, along with other programmes, also organised a food fair and distributed audio cassettes for the Occasion. The men and ladies Ghadeer Committees' were under the Chairmanship of Alhaj Roshan Fazel and Mrs Merziyabai Damji.

The former Committee consisted of Mustafa Pirmohamed, Hussein Dhanji, Muhsin Nathani, Mr. Gulamabbas Manekia, Ibrahim Ladhu, Mushtaq Damji, Sajjad Mohamed, Mahmood Walji, Murtaza Jetha and Akil Dharamsi whilst the latter had Mrs. Fatmabai Rajwani, Mrs. Hamidabai Manji, Mrs. Rubab-bai Tejani, Miss Gulshan Sherali, Mrs. Raziyabai Janmohamed, Mrs. Sharifabai Hameer, Mrs. Batulbai Jaffer, Mrs. Arzinabai Poptani and Miss Sakina Dewji.

Both Committees performed a splendid job and the Ghadeer week will certainly be long remembered here.



*Dar es Salaam Jamaat President, Aliraza Rajani laying the foundation for the other proposed building Block which is expected to have 16 flats and 5 shops. The buildings are expected to be ready in about 18 months.*



*The Deputy Minister for Communications and Works, Ukiwaona Mzuzuri initiates a shallow well donated for the Occasion by the Fazal Kermalli family in Dar es Salaam.*



*The Deputy Minister cuts the tape to mark the handing over of a bus stand to the Government, for the Occasion.*

# TEHERAN HOSTS WORLD SEMINAR

The President of the World Federation, Alhaj Mulla Asgherali M.M. Jaffer, the Chairman of Africa Federation, Alhaj Habib J. Mulji and immediate past Presidents of Nasimco and Africa Federation, Alhaj Mohsin Kamalia and Alhaj Mohamed Dhirani were among 250 guests who were invited from 52 countries to participate in the World Conference on the Ahl-ul-Bait (A.S.) which was held in Teheran from 21 to 24 May, 1990. From Iran about 300 ulemas, thinkers, professionals and leaders, participated.

The Seminar was inaugurated by the President of the Islamic Republic of Iran, Hujjatul Islam Wal Musleemin Ali Akber Hashemi Rafsanjani. The guests also

paid a courtesy call on the Rahbare Millat, His Eminence Ayatullah Syed Ali Khamenei.

The world renown Ulemas and thinkers spoke on various issues and participants were then divided into six committees to meticulously analyse the moral, social, cultural, political, economic and religious needs of more than 100 million followers of Ahl-ul-Bait (A.S.)

The Africa Federation Chairman, Alhaj Habib Mulji, described the Conference to be an historical Occasion for the Shia World as it offered a rare and precious opportunity to meet and discuss important issues with participants coming from around the world

## MOLVIS SEMINAR

The Tabligh Committee is planning to organise a seminar for Molvis in Dar es Salaam between 10-12 August, 1990 which will be after the twelve days of Muharram when Molvis will be passing through the city enroute to their home places.

It is expected that the heads of the Tabligh sub-committees of all Jamaats will also attend this Seminar, a type of which was last held in 1983.

The Seminar is expected to be a valuable forum for the dialogue and exchange of views on constraints, problems and aspirations of Jamaats, the Community and Molvis.

The first seminar of this nature was held in 1973 and the proposed meeting will be the third of its type to be organised.

The Dar es Salaam Jamaat has offered to provide accomodation to those participants who wish to avail themselves of this facility.

To this effect all the rooms in the Musafirkhana have been provisionally reserved from thursday, 9 August, 1990 to Monday 13 August, 1990.

—X—X—

## On Repentance.....

- When you have sinned, repent.
- The penitent finds his way back to God.
- Repentance absolves one from every fault.

'HAZRAT ALI (A.S)'

## THE YOUNG FAST!

With encouragement and adequate parental attention but with no compulsion the pictured lads in Madagascar fasted during the last holy month of ramadhan. Our hearty congratulations to them and their parents.



## DOWN MEMORY LANE

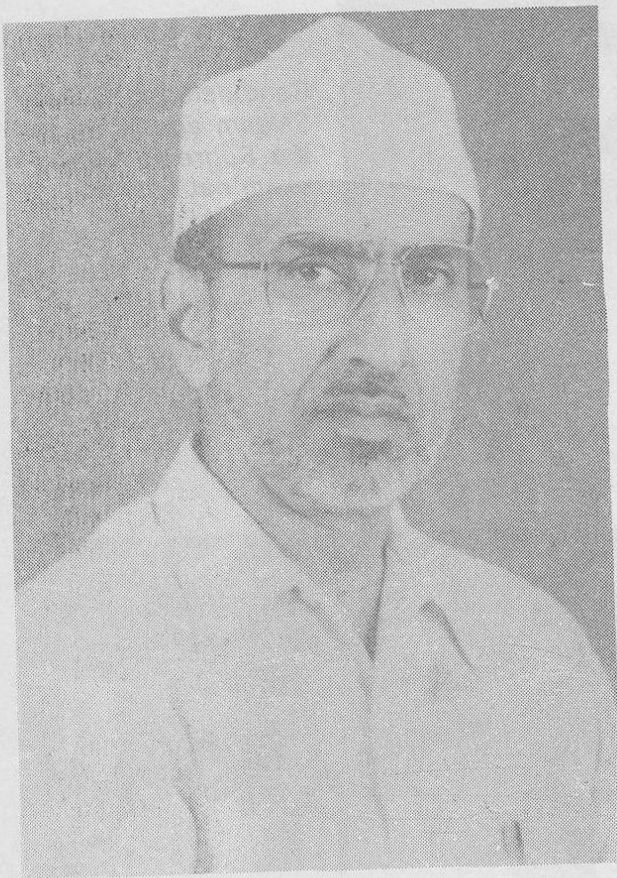


*Dodoma Jamaat marking Ashura day in the early 1950s.*

## OBITUARIES

INNA LILLAHA WA INNA ILAIHI RAJEUN

We convey our heartfelt condolences to the bereaved families of momineen who have passed away since the publication of our last issue. While acknowledging their contributions towards community services, we pray to Allah to forgive their shortcomings and receive them with kindness, placing their souls in the vicinity of our Chaharda Masoomeen.  
Ameen.



### LATE HAJI AHMEDBHAJ HUSSEIN SHERIFF OF MOMBASA

It is with profound grief that we publish the death announcement and obituary of the late Alhaj Ahmedbhai Hussein Sheriff of Mombasa who suddenly died on Sunday 6 May, 1990.

Marhum Ahmedbhai was not only a prominent Zakir but also made his mark as a writer of religious books and articles.

He drudged and worked hard when preparing his

materials for preaching which therefore were effective and provoked interest. He had completed a preaching at a majlis in Mombasa that Sunday before he collapsed and died.

Marhum Ahmedbhai was a linguist with good command over English, Gujarati, Urdu, Farsi and Kiswahili. He chose to write in English for the benefit of the youths in the Community.

He was a voracious reader which helped towards his prolific writing and he also had a knack of developing a single event affecting Islam or Muslims into an apt sermon-subject for the audience or readers to digest and then dwell upon.

He was a regular contributor to the "Light" magazine of Bilal Muslim Mission and authored a number of booklets, some of which have been reprinted because of demand. His latest work is titled "Leadership by Divine Appointment" which is in commemoration of the El-Ghadeer 1400 Anniversary. This book was chosen as a subject of study in the competition organised by the 1400th El-Ghadeer Anniversary Celebration Committee based in Mombasa. Copies are available from offices of Jamaats.

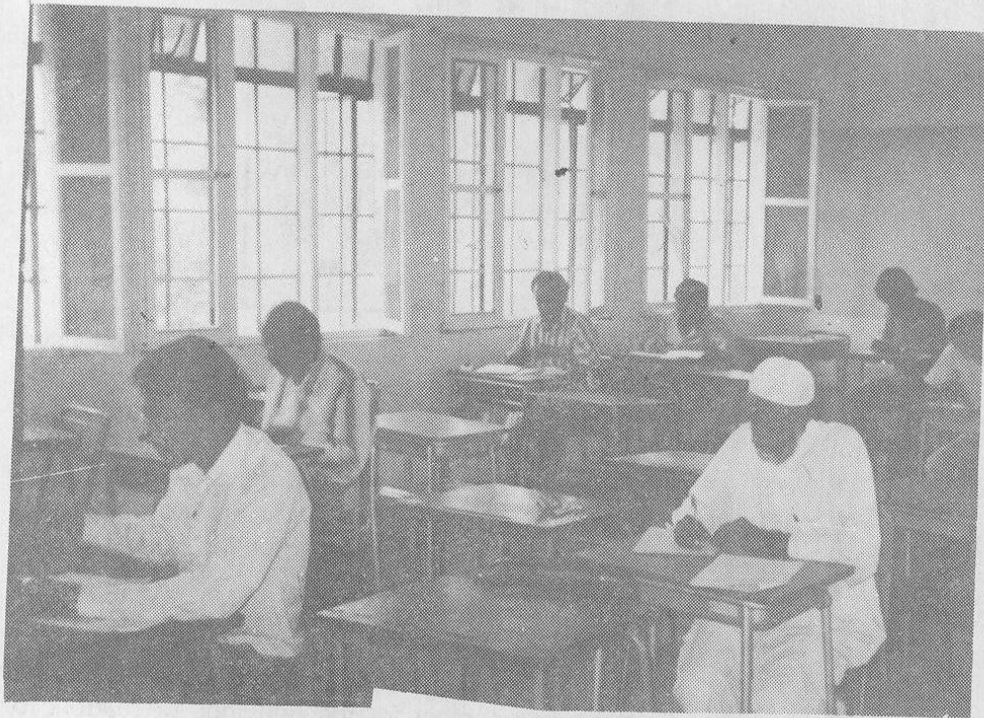
Marhum Ahmedbhai has prepared various manuscripts for publication and has compiled substantial material for authoring a series of books he planned to publish this year.

He served the Community in Arusha, Moshi and lately in Mombasa in various positions. The notable posts were as Chairman of Moshi Jamaat, Chairman of the Mombasa Education Board and as Chairman of Bilal Muslim Mission of Tanzania - all for a number of years.

Marhum Ahmedbhai was born in Zanzibar some 63 years ago and had lived in Arusha and Moshi before settling in Mombasa. The Community will remember him with prayers by the books and writings that he left behind as a constant living example of service to the cause of Islam.

May Allah (SWT) receive Marhum with kindness and place him with Chaharda Masoomeen a.s. Amen.

## PHOTO SPOTLIGHT



*Candidates in Dar es Salaam appearing for the Supreme Council examinations on the Ghadeer Festival.*



*A donation of foodstuff being made on behalf of Dar es Salaam Jamaat by President Aliraza Rajani to the Principal Secretary in the Tanzania Prime Minister's office, Fadhili Mmbaga.*

# CONFERENCE TIME

Highlights from the 48th Session of the Supreme Council Meeting in Nairobi

The 48th Annual Meeting of the Supreme Council was hosted by Nairobi Jamaat from 31 May to 3rd June, 1990 with the venue being the prestigious Kenyatta Conference Centre which is well equipped with present-day amenities required for a Conference of this type.

This year's session was attended by a record 107 Councillors and invitees amongst whom included the Iranian Ambassador in Kenya, H.E. Hujjatul Islam Agha Muhammad Mahdavi, Umedali Bhanabhai, Gulamali Bhanji, Saleem Pirbhoy and Aslam Pirbhoy from India, Anver Rajpar, Hamidali Bhojani from Pakistan, Mohamedali A. Pirmohamed and Mustafa Dhanji from Dubai, Zeigum Dhanji from Leicester and also Jafferli Dharamsi from London who represented the World Federation.

Also noteworthy was the strong representation of twelve persons from the Somalia Jamaats.

The meeting was attended by the entire team of office-bearers who were:-

Alhaj Habib J. Mulji	Chairman
Alhaji Mohammed A. Khalfan	Vice Chairman
Alhaj Habib P. Virani	Hon. Secretary
Alhaj Murtaza Walji	Hon. Treasurer
Alhaj Mohamed Hassam	Trustee
Alhaj Gulamabbas Janmohamed	Trustee
Alhaj Yusuf Dattoo	Trustee
Alhaj Ramzanali M. Nanji	Trustee

The Chairman, Alhaj Habib Jafferli Mulji flew in time, from Tehran, for the Meeting after attending the World Ahlul Bayt Conference which was attended by eminent Muslim personalities from different parts of the world.

The Africa Federation consists of 41 Jamats spread in eight countries and according to available statistics, this represents just over 17,000 persons who make up the entire Community in Africa.

As is normal during such meetings, the Boards and Committees working under the Secretariat of the Supreme Council had to present their reports for discussion and adoption.

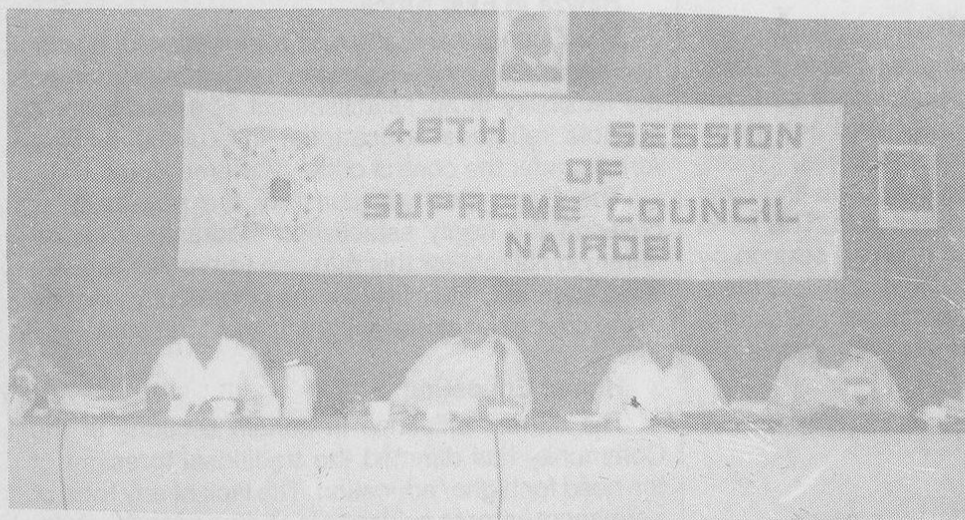
This year there were 11 such reports to be adopted and these included tabligh and religious affairs in the Community, tabligh outside the Community separately in Kenya, Tanzania, Madagascar and Burundi, Hawza, Higher Education, *Federation Samachar*, Sociology, Sports and Think Tank. Moreover there is the Territorial Council for Madagascar Jamaats' affairs which directly reports to the Council.

The most important items for discussion and adoption were the Chairman's policy speech, which was delivered in the opening session of the meeting, the Secretariat's Report, Jamaats' and Councillors' Resolutions, Accounts and Budgets.

## The Chairman's Speech

The Federation Chairman, Alhaj Habib Mulji addressed attendants after the Chairman of the Nairobi Jamaat, Alhaj Ashikhusein Rashid made an enamouring welcome speech.

He spoke in Gujarati for over an hour during which he dwelt on a wide range of subjects including tabligh/religious affairs, Al-Ghadeer 1400th Anniversary, Tabligh out-



At the main table..... when deliberations were going on.

side the Community, Madagascar Territorial Council, Africa Federation's good relations with the World Federation and Nasimco of North America, Primary, Secondary and Higher Education, Sports & Youths, Think Tank objectives, Health care and costs of Medical treatment abroad, the proposed Foundation Fund, khums collection, the guidance and benevolence of our Marja and also on the return of 6 buildings by the Tanzania Government which had been acquired under the general Acquisition Act of 1971.

The Chairman also reported on his official visits accompanied by delegations to Mombasa, Dodoma, Morogoro, Moshi, Arusha and Somalia, with a special mention of success and satisfaction relating to the Somalia visit.

Alhaj Habib Mulji concluded his speech with a special message (or challenge?) delivered on a very serious and cautionary note to the Community in and outside Africa.

He said that it is absolutely crucial for the Community to consolidate unity and to foster greater harmony instead of letting distrust, undue dissatisfaction and egoism to be the order of the day leading to subsequent division and weakening of our Organisation. He warned that such weaknesses could be exploited by some quarters from within the Community who, he feared, may want to exercise considerable influence on the whole community..

The Chairman's message was indeed an exhortation for members to be watchful whilst maintaining harmony. After the opening speech, the Councillors and invitees were accorded ample time for observations.

During the opening session, Chairman Habib Mulji also had the pleasure of bestowing the 'Hussainy' medal to the pleasantly surprised Alhaj Akberali Ahmed Karim for his long and uninterrupted service to the Federation in the previous 34 years.

#### **SHAIRI - A NEW TRADITION.**

The Council Meetings traditionally have serious and sincere discussions being punctuated by some lively metaphors from the chair and the floor. However, a lively addition featured in this year's meeting, in the form of shairis in Gujarati, Urdu and Farsi (one was in English) to emphasize points. This trend was started unexpectedly in the opening session by Murabbi Asgharali Hassanali Sopariwalla, who is a poet and was a member of the Somali delegation - the trend then took root and ruled until the end of the meeting.

The following important issues can be gleaned from the reports discussed and adopted.

#### **TABLIGH IN THE COMMUNITY**

An urgent review has to be made on the tradition-

al style of preaching, and recommendations have to be sought with a view to ensuring its continued effectiveness for youths and the new generation.

Periodical reviews have to be made to improve the standard of teaching in Madressas. A close examination is required of the broad spectrum of women and tabligh and their needs at Jamaat's level.

#### **TABLIGH OUTSIDE THE COMMUNITY**

This has been undertaken since 1968 by Bilal Muslim Mission of Tanzania, of Kenya and other countries. The Bilal Mission in Tanzania will apply a new strategy, which is succeeding in Kenya, of promoting self-managed groups of new converts of Shia African Communities, each in the proximity of a suitably located mosque, comprising also of a madressa. This will give the new converts an essential sense of belonging, independence and, above all, a common identity based on common culture and commitment to faith. A limited number of locations are planned, in the beginning at centres where close supervision is feasible.

The Mission in Kenya plans to venture further and teach the students occupational subjects like wood-working, masonry, cutting/sewing, etc. so that new converts who are mainly drop-outs from Primary schools and from poor families (who cannot afford Secondary School fees) have a dependable economic base for their livelihood when they leave the Mission's Academy.

These Missions operate on huge annual budgets provided for largely by the Council through the Chairman who holds the Ijaza for khums from the Marja.

The Mission in Tanzania will produce a revised constitution compatible with the 20 years' experience gained and in line with new trends in tabligh and administration.

#### **Hawza in East Africa**

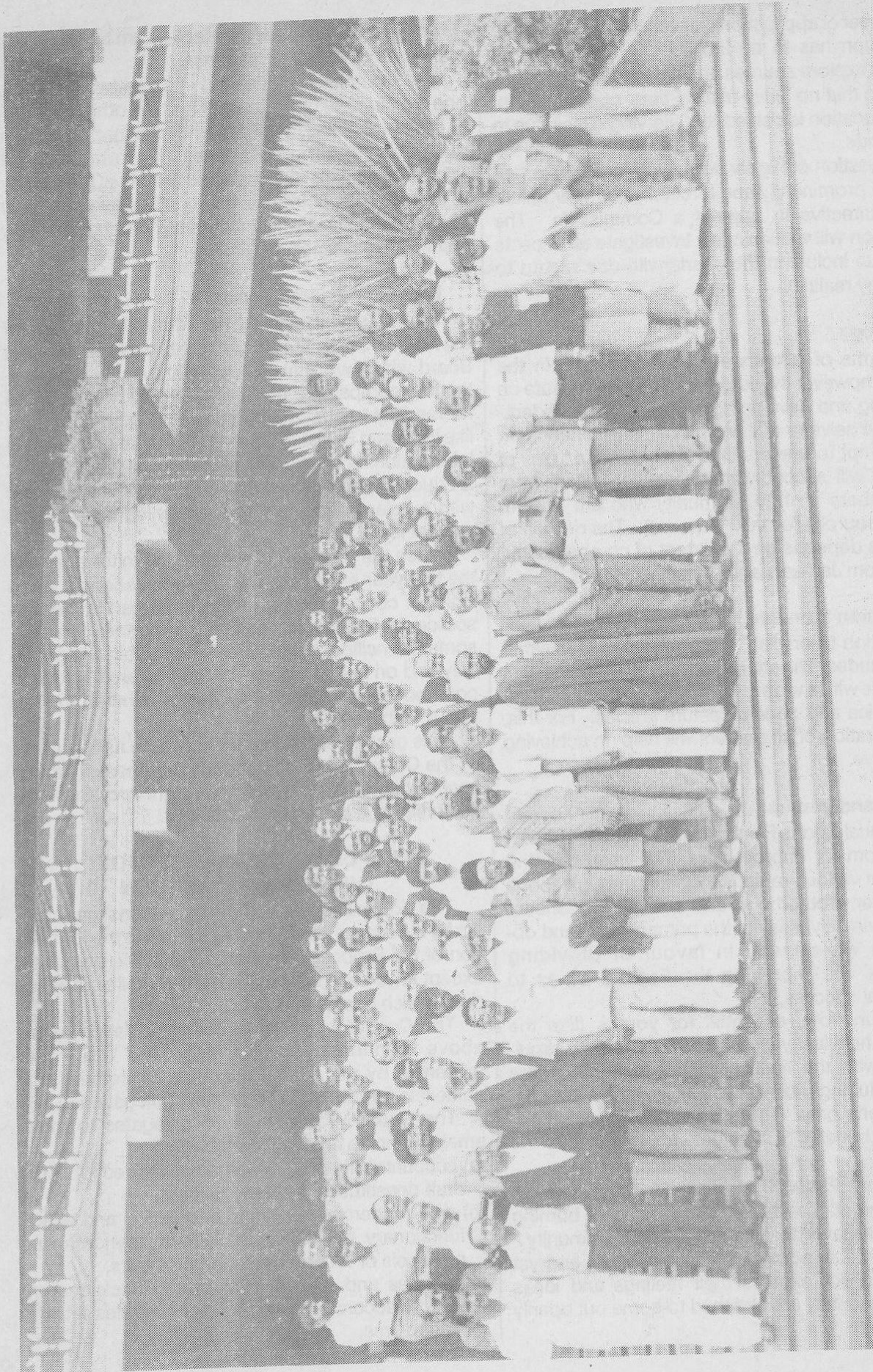
The Council has approved a formation of an ad-hoc committee by the Secretariat which will report on the feasibility of an establishment of a hawza (or a suitable religious educational institution) in East Africa, under the control of the Supreme Council.

The Committee will consider the possibility of covering the newly established Madrasatul Rasulul Akram in Nairobi for this purpose to provide the services intended in this field for the Community - in view of the offer of full co-operation from its trustees.

#### **Higher Education**

The current affluence in certain sections of the Community has dimmed the traditional foresight of the need for higher education. The lack of any form of permanent careers guidance is attributed to the dwin-





*Delegates and Invitees pose for a group picture outside the Conference Centre.*

ding number of applications for scholarship loans and this situation has to be looked into seriously. The Board will explore sources and means for continuous liquidity so that no 'once-in-a life-time' opportunity for higher education is denied to deserving cases due to lack of funds.

The question of higher education for females featured very prominently and forcefully this year resulting in a directive to appoint a Commission. The Commission will meticulously investigate all aspects of the issue including the sharia with due regard to present day realities.

### **Sociology**

The terms of reference are very broad. In the beginning however the committee will concentrate on establishing and developing archives at the Federation level to salvage whatever it can lay its hands on in the attempt to preserve the Community's items of history. It will secondly record verbal history from such members of the Community who are still dependable sources for this "treasure". The degree of its success depends on the extent of co-operation it receives from Jamaats and members.

### **Federation Samachar**

In addition to english, the publication in Gujarati has been lauded. The attempt to ensure regular issues will continue with a wide coverage including news from outside Africa and general feature articles. For this, the co-operation of all readers will help in achieving this objective.

### **Sports and youths**

The Annual Sports Festival has had successes but there is room for improvement. The need to bring youths from various regions together through sports and to foster brotherhood and a sense of concern amongst themselves is not the primary issue and observations were made in favour of providing 'mechanics' for improving the Festival so as to achieve total success.

Other functions essential for youths (like the Careerama held last year) should be arranged simultaneously with the Festival so as to attract more youths - including those whose interests are not confined to sports only. The observations were on optimising the benefits of such get - togethers.

### **Think Tank Project**

It was agreed that there are always some burning issues which have been affecting the Community - some closely - at individual or family levels, and yet members do not express their feelings and ideas either because they are abashed to come out openly

on their own or because they lack forum to make their expressions worthy of response.

The Committee has already floated two releases; one on marriage opportunities and the other on Zakiri in the Community. Federation Samachar has given due publicity to these Releases The Committee will think and provoke response and asks the Community to forward their points of view. It is however too early to establish a clear long term strategy until preliminary results are assessed.

### **Medical Advisory Board**

The Council approved the recommendations of the Ad-hoc Committee for an establishment of such a Board which will mainly have two functions: investigating comparable costs and efficiency of services for medical treatment and surgery in other countries like India and Pakistan vis a vis UK and to update such information for the benefit of the Jamaats. The other is education and information on preventive measures with regular periodicals and screening exercises at Jamaat level.

When the question of meeting the initial costs for the first year arose and the Chairman showed some signs of concern as to how to create an immediate source of finance for such an important function, some Councillors immediately responded very gracefully and on behalf of their Jamaats offered voluntary contributions which in a matter of minutes totalled about T.Shs. 2.8 million.

This gesture and spirit did not come as a surprise as the Community is reputed for its generosity and a keen sense of priorities and foresight and above all, its confidence in elected leaders.

### **THE DRAFT CONSTITUTION OF THE WORLD FEDERATION**

The Council confirmed the suggestions made earlier by the Africa Federation Secretariat in the formulation of the Proposals as appearing in the document except for a section in the item of eligibility of President, which has been deleted.

The Council has, except for the deletion of the above mentioned section, approved the Paper presented by the Africa Federation Secretariat as a guide-line for the Africa Federation delegation.

The Council has authorised delegates to move amendments to ensure the following:-

- (a) accountability of all the organs provided for in the draft constitution is clearly defined,
- (b) non-interference of World Federation and of any functionary thereof in the affairs, mandate and protocols of World Federation members,
- (c) policies and rules are made and decisions are taken in accordance with policies and rules set from time to time.

The Africa Federation suggestions appearing in the Proposal include the one on the essential term Khoja and its desirable implications.

The Council is further favouring a full membership of any "large" single Jamat with some reasonable restrictions on voting rights while no regional federation yet exists in its area.

The delegation of Africa Federation comprising of some 18 persons will generally be guided by the following five important principles:-

- (a) The Constitution should be very clear and explicit in expression, intent and purpose.
- (b) The authority and roles of all concerned should be stated very clearly in making of policies, rules, decisions and in executing them.
- (c) Some difficult situations may arise to face the World Federation. There should be some precautions in the Constitution for such possible situations.
- (d) The Constitution should require loyalty and discipline from members in clear terms and it should ensure accountability and discipline from the office bearers and the Executive Council.
- (e) Elements which promote harmony and unity should be taken into account when applying (a) - (d) above in adopting the Constitution.

The Chairman, in his speech, touched on the proposal of the new Constitution for the World Federation and attached a great deal of importance to it because of the prestigious status the World Federation enjoys in the Muslim World and the pride that it reflects for the entire Community as a vivid proof of its unity.

The Chairman exhorted that all should seriously contribute to the Proposal to ensure that a worthy constitution is adopted with a degree of foresight such as would ensure application of reasonable democratic principles and also formulation of policies from time to time on all important issues which are likely to pollute the climate of harmony and adherence to such policies in decision making.

#### THE DRAFT CONSTITUTION OF AFRICA FEDERATION.

The Council directed the Secretariat to re-circulate copies giving the Constituent Jamaats and Councillors six months in which to suggest amendments and/or alterations for discussion and adoption at the next Conference if not earlier.

#### Accounts at 30th September, 1989.

The audited accounts were approved. They showed a total annual expenditure of Tanzania shs. 13,000,000/= and Kenya shs. 417,000/= which were all within the previously approved budgets.

Total assets, both current and fixed, were Tanzania shs 37m. and Kenya shs. 7m.

#### The Budget for 1990/1991

The Council approved a total expenditure budget of Tanzania shs. 54m. and Kenya shs. 2m. The major disbursements are projected to be in respect of tabligh and religious affairs and also for welfare and education.

#### Membership Fee

The Council adopted the Resolutions coming into effect from 1990, for an increase in the subscription on the capitation basis to Tanzania shs 200/= and Kenya shs 30/= . per person and also approved payment of a certain capitation fee to the World Federation.

#### Secretariat's Report

This report indicated, inter alia, an approval of 10 housing loan applications out of 12 in the total sum of shs.

17,000,000/= and of 19 business loan applications out of 22 in the total sum of shs. 14,000,000. The total monthly welfare cases accounted for shs. 823,000.

The report also informed of the improvement in the day to day administration in the Secretariat including renovation to the office and installation of a computer.

The office bearers were reported to have held 71 meetings over the period.

#### NEXT VENUE

The Chairman was able to complete all proceedings within the days set though the pressure for time was constantly felt. At one stage he indicated to the Councillors the possibility of changing the system in future: i.e. after a plenary opening session, to form the Councillors into groups for discussion of specific items and to produce draft resolutions at the closing plenary session so as to allow enough time for thorough deliberations of all items.

Nairobi Jamaat certainly proved their capability of hosting the event and also published a trite but concise brochure for the occasion.

The Arusha Jamaat in Tanzania has kindly offered to host the 1991 Meeting.

It is said that "Reading maketh a full man, Conference a ready man and Implementation an exact man." If that is so, with curtains drawn to the Nairobi Meeting, the Community is now presumably 'ready' to 'exact' its plans!

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## From Our Files..... in 1952

We quote below an address by the British Resident of Zanzibar, His Excellency, J.D. Rankine, C.M.G. at the opening of the 3rd Conference of the Federation of the Khoja Shia Ithnaasheri Jamaats of Africa, held in Zanzibar from 10th to 12th August, 1952.

Editors.

Seyyid Abdallah, Mr. Chairman and gentlemen.

I am grateful to you for the compliment which you have paid me in asking me to open this conference. I am glad to have been able to come here this afternoon and to have this opportunity of extending a welcome, on behalf of His Highness's Government, to the delegates, who, I understand, have come from all parts of East Africa. I hope you will have not only a most successful Conference but also a pleasant stay in Zanzibar.

I am glad to hear that you regard East Africa as your homeland, because I know something of how much your community has done through its industry and enterprise, to help to build up the commerce and industry on which our prosperity is based. Members of your community are also playing their part in Public affairs and in the Public service.

We have naturally heard with a great deal of interest of the very worthy aims and objects of your Federation and of the matters which this conference has to discuss. All of them are of great importance, but three in particular appear to me to deserve special mention at the present time. We live in a strange world; in difficult and changing times. Many of the beliefs and institutions to which we attach value are being swept away in the surging tide of progress. In times of stupendous advances in the material and scientific world, such as the development of atomic energy, it is disappointing to find that we are unable to keep pace in the management of the affairs of men and have not yet reached the stage at which the peoples of the world can live together in peace and amity with each other. We see many signs of demoralisation and a general relaxation of moral standards illustrated by the increase in crime. All serious and responsible people are turning their atten-

tion to this problem and many have reached the conclusion that religion is the foundation on which adequate moral standards can be re-established. It is encouraging therefore to know that your community will be available to assist in seeking a solution on these lines.

Secondly, I am glad to see the attention which you are giving to education and especially to secondary and technical education, for, there can be no surer foundation for our future prosperity. I am particularly glad to hear that you propose to make a contribution to the Muslim Institute in Mombasa, because Zanzibar has a special interest in that foundation, from which we hope to draw an ever increasing stream of graduates with the skills and knowledge required to expand our economy. We too are indebted to Sir Philip Mitchell for the wisdom and foresight which led to its establishment.

Finally, and above all, I am glad to see the emphasis which you are rightly placing on self-help and the efforts which your community is prepared to make to provide essentials like education. In saying this I do not wish to give the impression that in my view the Government's responsibilities in the matter should in any way be reduced. Far from it, it is rather that the need for education is so great that we must take advantage of all resources, by way of finance, manpower and in good will.

We want to do so much that it can only be done by the Government, the communities and the individuals in partnership. Quite apart from anything else, if everything were to be done by the Government, we should be in danger of destroying that very spirit of sturdy independence and of self-respect and self-help which we are so anxious to encourage and which has done so much already to build East Africa. I am confident that if every community takes the same enlightened view of its duties and responsibilities as you are taking, we need have no misgivings about our ability to build here that happy state of harmony and prosperity which is our aim.

I am happy to declare your Conference open and I pray that your deliberations may have a successful and fruitful outcome.