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FEDERATION SAMACHAR

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COVER PICTURE

The arched tusks and Fort Jesus in
Mombasa where the 58th Session
of the Supreme Council was held
in April this year.

Federation Samachar



From the Editor's Desk

Our leaders and communal organisations must be transparent

Interest in just about every aspect of human behaviour is both natural and unavoidable. The seemingly meaningless gossip sessions among housewives (and some men) — in which the reputation of the absent subjects of discussion are often torn to smithereens — should be seen as an attempt to generate some excitement in their otherwise dull lives. Criticisms against community leaders or organisations has similarly been a norm for years and it is well known that those involved in honorary work have to be thick skinned simply because people often see what they do not do rather than what they do.

This is not to say that individuals in the community have no right to complain about leaders or committees entrusted to improve their secular and religious affairs. Members surely do have a right to be critical but they should be refined in their manner of approach even when having valid observations. It is particularly wrong to blow up issues beyond proportion and to assume that wrongs have been committed without seeking pertinent clarifications. False accusations are a serious abomination that Allah (s.w.t.) classifies as almost unforgivable.

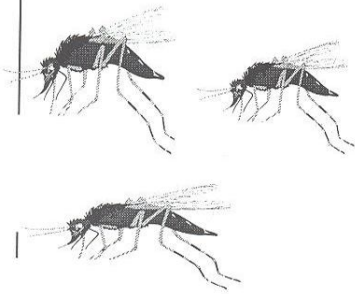
While there is a responsibility on individuals to be tactful in the way they seek positive changes in our leaders or organisations, there is also a similar responsibility among well-meaning leaders and institutions or organisations to seriously take upon themselves the responsibility of investigating criticisms levelled at them. One can understand that a constant barrage of misguided criticisms cannot be constantly responded to but yet such a situation does not necessarily allow an organisation to sacrifice transparency hook, line and sinker.

Transparency in communal service is essential and this is also prescribed in our religious dictums. To ensure transparency when there is a flow of mostly irrelevant criticisms that can detract organisations away from their main objectives, organisations need to regularly update the public at large on their policies and ways of approach to sensitive issues. At the same time organisations which receive criticisms must seek positive reforms when needed.

By this yardstick, those in power can subdue public revulsion by opting not to endlessly brush off criticisms under the carpet. It would be a folly to always blame society for criticising unduly and making this an excuse not to reach out to the people on the actual situation. Lack of transparency by individuals or organisations on issues like revenue collections, khums disbursements, welfare policies, educational and health facilities or even with regard to interpretation of religious rulings can very well lead to the majority getting a distorted picture of the true situation.

Islam has never ceased to emphasise on amicability, respect and unity. Those in power, almost all of who are honorary workers, should not make it appear to others that because they spare their valuable personal time, they cannot be reasonably pressurised. If their time to spare for communal work is minimal, such workers are better off not accepting positions in the first place. Those in office can make their terms blossom into success by having definitiveness of purpose, perseverance and a burning and pulsating desire to translate plans into action. They should try to secure cherished objectives through frankness, sincerity and transparency which would also be pleasing to the Almighty.

Munir Daya



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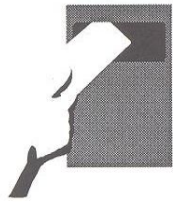
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Your letters

Views, opinions or articles should be addressed to:
The Editor
Federation Samachar
P.O. Box 6710, Dar es Salaam.

Dear brother,

Mulla's book conveys message of prison horrors

When Mulla Saheb was alive I came to know of the book, "I was Saddam's Prisoner" by Abu Jameel (pseudonym name of Mulla Asgherali M M Jaffer) that he had written through one of his student's. But however I tried, I could not get hold of a copy of this book. Perhaps I did not try hard enough but by the grace of Almighty Allah (SWT) now I have a copy of this book.

I recommend this book to our community readers because it gives a glimpse of the ordeal and atrocities innocent men and women have to undergo under unpopular rulers who proclaim that they are Muslims and want to cling to power whatever it takes.

The book is unusual to any other book that I have read. It does not have a publisher, no mention of where and when it was published nor has the author exerted his copy right for the book. [Knowing Mulla as a true practising Muslim he did not take any Hadiyo (money) for reciting Majlises, gave free service to London Jamaat as resident Alim and did not claim other dues which were rightly his and preferred to lead a simple life].

The book written by Mulla himself is the work of a genius - A brief and concise account that conveys the message effectively. It has the trappings of a good novel - full of horror, suspense and drama. Yet it is a true account of the sufferings in prison of innocent people at the hands of Saddam. Indeed Mulla was advised against publishing it, perhaps for fear of possible reprisal. Then, why did he publish it? The answer is found on the first page titled 'Forward' in which he states: "I decided to publish my essay, and join the

chorus of agony and anguish while the wake of the tyrants' whip continues unabated. There in the distant countries, I can see an old mother, expectantly peeping out of a small window, waiting for her son to return. I can see a bride who wakes up every morning to find that her husband is not by her side. I can see the small innocent faces of children questioningly looking at their mothers, to find out when father would return home, beaming with a loving smile, his hands with small gifts. And on the other side of the corridor, I see the blindfolds, the shackles, the whip and blood steaming from the bare backs of the young and old Muslims."

In freedom we take every thing for granted. The appreciation comes in depravity and captivity. On page 13 Mulla writes "It is said that divine gifts and blessings are valued high when they are lost." He continues "Freedom which is taken for granted by all of us, and is rightly considered as our basic right, can only be evaluated when it is lost."

Mulla and his wife had to suffer a total of 4 months and 10 days in the prison where time stood still. As a survival tactic Mulla had to cut off every form of bond and created a strong bond with the Creator, which seems to have lasted throughout his life after release from prison.

On three occasions they were given a false hope of being released but ended up back in the cell. Perhaps it was a method of mental torture. The crime for which Mulla was held was for being a spy of Khomeini! The ordeal Mulla's wife had to undergo men-

tioned on page 49 was, "For eighty-four days, my wife sat on the floor on the corridor blindfolded and isolated from other ladies who were there.... She went without food for days...Fearing that she might die of starvation, they forced her to eat.

The prison food was unpalatable, the clothes were torn due to constant torture and whipping, and medicine was given for serious cases only. The prison cell was overcrowded which made it impossible for a person to stretch himself and lie down properly. It was also filthy - it smelled of urine and faeces. The only water available was deliberately kept constantly boiling which would scorch the skin and was very difficult to do wudhu with, as blisters would be formed on the palms. As there were no spare suits, the prisoners had to wash their torn clothes, first the shirts and when it dried they wore it around the loins and then washed their pyjamas.

When it was found out that the prison inmates were using tasbeih (which was improvised through the materials found in the cell) and were chanting, in adversity, the praises of Allah (SWT), they were all confiscated."

The ordeal that Mulla had to undergo could have made any mortal person a broken man. Was Mulla's zeal and enthusiasm to lead the community to a better future because of his incarceration and a result of his ordeal? Did the ordeal that he had to undergo, which meant he got a second lease of life, act as a catalyst? I have no answers.

The worst sufferings that the innocent prison inmates had to undergo, away from their parents, wives and children, was that their relatives were not even aware they had been taken as prisoners (some of the inmates were from the neighbouring country). The description of torture the prison inmates had to suffer (the book mentions a few incidents only as examples) would make even a person with a heart of stone shed tears.

**Mohammed Baker Hemraj,
Birmingham,
UK.**

Dear brother,

Questioning the significance of self-torture in Islam

I came across your magazine through a traveller from Tanzania. I have seen that various sensitive issues have been accommodated in the Federation Samachar which is healthy for any community media and it is for this reason that I have put up a few words about *Zanjeer matam* that is regularly done in Muharram. I know this is a very touchy issue which is normally not discussed openly but when we discuss such topics with sincerity I believe the forum becomes noble and worthy in the eyes of the Almighty.

To begin with I want to know if Islam allows self torture? If not, then is *Zanjeer matam* and similarly usage of knife and swords in *matam* allowed? Are we allowed to go to such extremes that we torture ourself to the extent that it may cause harm (even death) to us? Is this a sane thing to do? What kind of example are we setting to the non-Muslim or even Muslim world for that matter?

I respect how the Shuhada-e-Karbala sacrificed their lives for Islam. But is this what they wanted to achieve? Is this how they wanted the community to propagate Islam as a peaceful religion?

In my personal opinion, I think that instead of torturing ourselves and getting public attention this way, we should try to understand and follow what Shuhada-e-Karbala wanted to achieve. The message behind the tragedy of Karbala is to stand against wrong and to support the weak. We should not cut our flesh and hurt ourselves and play with our life as this is NOT what Shuhada-e-Karbala wanted to achieve. I am sure they do get hurt seeing all these people hurting them-

selves and sometimes even getting themselves killed (especially in Asian countries) during this process. They will be more pleased if they see their followers live like true Muslims following the Holy Prophet's (PBUH) sunnah and Holy Quran's teachings. We should follow the pious life which was led by Holy Prophet (PBUH) and Ahl-e-bayt.

**Concerned
Karachi
Pakistan.**

The issue of *Zanjeer matam* has been discussed at the Annual Supreme Council meetings for the last few years. In the last meeting held in Mombasa in April, 2000 it was disclosed by the Chairman that the Supreme Council has received a fatwa from our Marja Ayatullah Al-ozema As-Sayyid Ali Al-Husseini Seestani which states: "*To use chains (which have knives) in a way which causes severe harm is not jaiz. And Allah (s.w.t.) is all knowing.*"

In a second fatwa, the Ayatullah has written, "*If hitting with it causes serious harm, or damages the reputation of the believers in the country (concerned), then it is necessary to avoid it.*"

Dear brother,

Error in Death Jottings

I refer you to the latest edition of the *Federation Samachar* of Muharram 1421 AH (Vol 31, No 6). On the Death Jottings page, you have taken the effort to list down the death of our beloved father. For this we are honoured.

However, for the record, I would like to mention that you have erred. The pertinent details are as follows: My father's name is Akbarali Gulamali Mawji Assaria and not Akber Gulamhusein Asaria as was carried in your publication. Please also note that he passed away on 3rd April, 2000 and not 4th April, 2000 as was published in your issue.

Thank you.

**Mukhtar Akbar Assaria
Dar es Salaam.**

We regret the error and inconvenience caused.

Editor.

Dear brother,

The hand shake problem

Since I have come to Europe, I am facing one problem. It is a common custom in this society that when men and women meet they shake hands with each other.

Now there is no problem for me to reject the hands of members of the opposite sex, but when I do so I actually know that I do reject the sincerity of their feelings and their friendliness which they normally express when forwarding hands for a hand shake.

If one has to explain to others that we are not allowed to shake hands with the opposite sex, they question our religion asking, "what type of religion is this that does not allow you to reassure one's friendliness with others?"

By refusing to shake hands I actually would end up declining the sincerity forwarded to me. Does religion teach us to reject the goodwill extended to us by others?

May Allah (s.w.t.) guide us to the right action and protect us from evil deeds.

**Mutazalzaluz
New York.**

LETTERS

Dear brother,

Bujumbura Jamaat needs Samachar copies

Our Jamaat here in Bujumbura Burundi does not receive the *Federation Samachar* and we would like to know how we can go about receiving this most interesting publication.

I recently sent a poem to the magazine entitled "A unique Khoja" and would be grateful if it can be included in your next issue.

**Your Sister in Islam
Salma.**

I have advised the Secretariat to send copies to your Jamaat beginning from this issue. **Editor.**

Dear brother,

Federation needs to issue regular health bulletins

As the community is now known to be vulnerable to HIV and AIDS I suggest that the Africa Federation should take out bulletins to warn community members. The essence of the message to be communicated is that *Aids is dangerous and incurable but prevention is within one's control.*

We know AIDS is spread through:-
Saliva when deep kissing
Blood transfusion
Use of infected syringes
Barbers blades/razor
Homosexuality
Blood i.e. cut/bleeding from one body to another and by various other ways.

According to *shariat* it is forbidden to act in a way that is harmful to one's health and a similar ruling was given by our 4th Imam in Kerbala to Bibi Zainab – "Janki Hifazat wajib hai"

**Sultanali M. Jethabhai
Mombasa.
*Federation Samachar***

Dear brother,

The hands of the clock froze

O the 21 st of March 2000!

You have made yourself a date in the history of the Khoja community

It is when we lost our Mulla Saheb

It is when the poor felt poor and the orphans felt orphaned I lost someone who can never be replaced

O Mulla saheb!

I worked with you for 15 years

And now like a passing cloud suddenly you are not there

I lost a father figure, a teacher, a pillar, a leader

You gave me dignity and honour

You made us all feel like members of one family

You made life something to look forward to

NOW

I enter the office with a heavy heart

No longer do I look at the clock waiting for 10.30 a.m. to hear your footsteps and greetings of Salaam

It seems that the hands on the clock froze on that fateful day

Be assured, I will strive to support your cause in whatever way I can

The simplicity of your conduct is an example for all of us at the WF office

The candle is there, but the light has gone.

I will remember your *ihsaan* until the last breath of my life.

**Masuma Alloo
London.**

Dear brother,

Seeking articles.....

May I take this esteemed opportunity to congratulate you and your team for working selflessly in delivering the voice of the Khoja Shia Ithna Asheri globally through publishing the *Federation Samachar*. May He grant you *tawfiq* to continue this noble task Insha Allah.

On behalf of the regional office of the AHLUL BAYT A.S. ISLAMIC ASSEMBLY OF SOUTH, EAST AND CENTRAL AFRICA and the AHLUL BAYT A.S. ISLAMIC SISTER'S NETWORK, I humbly request you for sending us reports, messages, articles for the official newsletter of the holy Assembly and furthermore enlightening us more of new projects, developments by the various Shiite organisations in Tanzania/ Zanzibar.

**Sister Naseem Walji
REGIONAL OFFICE - AHLUL BAYT A.S. ISLAMIC ASSEMBLY OF
SOUTH, EAST AND CENTRAL AFRICA and ABISN**

Dear brother,

A lesson in death

Your editorial in the April 2000 (Vol 31, No. 6) issue of the *Federation Samachar* rightly points out that the community has lost two great personalities in the death of Mulla Asghar and Bwana Ali both of who served our community so devotedly that it will be very difficult to fill their gap.

Frankly we do not value such personalities when they are among us but when we lose them we realise their importance. My point here is that the young generation who are already serving our community in different capacities should take lessons and should not give up to serve the community because of criticisms from members who are keen to discourage those serving voluntarily while they are not ready to serve themselves.

Bwana Ali and Mulla Asghar deserve to be remembered well. The best way is to establish a Charity Foundation in their memory. May the Almighty rest their souls in eternal peace. Amen.

Munawwar H. Okera
P.O. Box 82684
Mombasa.

Dear brother,

AF Web page --- a few suggestions

I appreciate your efforts as a whole team for maintaining the Africa Federation Web site on the Internet and keeping it always updated. For me, although I am in the USA, far away from home (Tanga) your Internet site helps me to remain updated on what is going on.

However for the past few days it appears there are a few problems on the site. The section of 'Links to other sites' is not accessible and from experience I suggest that you test the 'all links' icon if you are using the Frontpage Express software because this software helps to easily identify dead links.

Federation Samachar

Dear brother,

Tribute to Marhum Mulla Asgharali M.M. Jaffer

*"Mulla Asghar Tamne shun anjali apu
Din ane Dunyani Sevama amar bani gaya tamne"*

Mulla Saheb rendered tremendous services to the community for which I lack sufficient words to express sympathy to a great leader like him. His social and religious activities for years, especially in India, Pakistan and other countries were immense and his contribution as a very good Zakir and in other social activities is incalculable.

During his life, taking over the helm of the Africa and World Federation, spending his life for social upliftment and betterment of the community with full spirit, demanded hard work and sincerity. Late Mulla Saheb also travelled a lot to strengthen cooperation and to strive for unity among communities. Taking all these activities into consideration, our community is under obligation to remember him and his great deeds.

I would like to revisit his words spoken at a Conference held in 1994- *"Our community is alive, is vibrant and is still marching forward."* I call upon community members to spend time to study these words and to ensure that we continue to maintain efforts to make our community vibrant at all times. This would be a great sympathy to our deceased great leader. Let Allah (s.w.t.) rest his soul in eternal peace. The rose has fallen down from its stem but its fragrance lingers on in the air.

Akberali Gulamali Panjwani
London
UK.

In the 'Other magazines' section the Peterborough Jamaat magazine link is not working but this probably may have happened because the Peterborough Jamaat has changed the location of its site.

Finally the 'Hit counter' showing the number of visitors to the site seems to be configured to reset to 1. As a result whenever somebody visits the page it shows that he is the first visitor. An easy solution to this problem would be to reset the configuration to the previous number and to disable the reset feature.

We look forward to being informed of events through your site and thank you

for your services. May Allah (s.w.t.) reward you here and in the hereafter for your work.

Alli Walji
SUNY Plattsburgh
30J Banks hall
Plattsburgh, 12901 2689, NY.

Thank you for your help. The problems on our site have arisen because our Web Designer has left the country and we have yet to get a replacement. As a result even the last issue of the *Samachar* could not be put on-line.

While many of the problems have been sorted out, we look forward to sorting out the few pending ones. **Editor.**

Dear brother,

Community needs to be more pragmatic in understanding our beliefs

Islam has made it incumbent upon every Muslim male and female to seek knowledge from cradle to grave. And yet it is a pity that Muslims have only paid lip service to this grand doctrine. One thing that needs to be clarified is that people wrongly make a distinction between religious and secular education despite the fact that the route to modern science and technology can be traced back to our Imams (a.s.). The advantage of Muslims acquiring knowledge, rather than being content with being businessmen only, is that the knowledge so acquired can be channelled in the right direction for the benefit of the masses.

A knowledgeable Muslim will have fear of Allah (SWT) in his heart and will not cheat in his business dealings. The surplus wealth would again be utilised for the benefit of the masses. The advantage of knowledge in my opinion is that if a Muslim is transgressing against the right of Allah (SWT) and his fellow human beings (God forbids) at least he/she will have knowledge of it. And a time might come that he/she might ask for forgiveness and repay whatever dues he/she has usurped.

A true Muslim ought to know his obligations towards his family, relatives, community and the people of his country. Compare this with a Muslim who does not know or is unaware that he/she is usurping the rights of others due to lack of knowledge. How then is that person going to ask for forgiveness and right the wrong done?

It is knowledge that teaches a Muslim to be generous, knowing full well that the provider of sustenance is none but Allah (SWT). Knowledge also teaches us to look at the mercy of Allah (SWT)! While the Almighty does not want tomorrow's prayers today most of us are in the habit of amassing wealth, which would last for generations to come. It is said that easy

come easy go. Wealth, which is not acquired according to Islamic Shari and sweat, does not remain and is wasted at times by being spent by unlawful means. In that case such a person would also have to be accountable for his/her deed. Indeed on the day of judgement all of us will have to give an account on how our wealth was acquired and how it was spent.

We, who live in the West and in non-Muslim countries, are more conscious of our religious responsibilities. And yet we pay lip service when it comes to acquiring knowledge which would lead us to the right path (*siratul mustakim*). The irony of the situation is that when someone makes an attempt to tell us what our religion says about a certain issue no one is prepared to listen unless the person is very rich or influential. In that case even falsehood would pass as truth.

According to Islam a child is born as a Muslim and it is the parents who make them Christian, Hindu or Jew. It is the duty of every individual person to research and find out whether or not he/she is following the right religion. The problem I see is that we are following the religion of our parents. It is only those who are Shia Ithnasheri and are following the right path that are fortunate. But this has brought in complacency amongst such Shia who do not try firstly to understand their own religion better and then explore the religions of others to find out where is truth and where is falsehood. In this respect I really admire the converts who after researching have become convinced that Shia Ithnasheri is the right religion. Their research has paid dividends, as they tend to know more about religion than most of us who have never digressed from the right path.

In a way I was unfortunate in that during my young age the community

lacked religious teachers who could produce religious scholars. But then I was lucky in that I was asked to teach in Madressa. This compelled me to read religious books and ask guidance from religious scholars whenever I got stuck. The problem lies with language. There is a need to understand the Arabic, Urdu and Farsi languages. The Arabic that is taught in Madressas to children only enables them to recite the Holy Quran like a parrot, rather than to know Arabic as a language.

Let me cite an example on how circumstances can compel one to be self teaching. A friend of mine who lives in London contacted me by telephone. He informed me that an American author named Robert Morey had written a book titled Islamic Invasion in which he has criticised Islam when compared with Christianity.

The problem was that the said book had raised doubts in the mind of a white ex-Christian who had recently converted to be a Sunni Muslim. I told my friend to post me that book which he did. On informing my friend that it would take me some time, I was told to make a two-page summary of my reply and send it to him which I did. It then dawned upon me that the misconceptions the author had about Islam were due to his research being based on Sunni sources rather than on those of Ahlul Bait (a.s.). It was necessary for someone to point these out. This made me to recall what I had heard about Ahlul Bait (a.s.) from the mimber (pulpit). I also read translations of the Holy Quran by Sunni and Shia scholars and read Sahih Bukhari and Sahih Muslim. I had to take a comparative approach and looked at Hindu religion also and had to include discussion on women's rights.

The end result was a manuscript, which I entitled Islamic Salvation. I distributed copies to several well-known scholars, friends and acquaintances but, except for a few, most of them did not even bother to read it and I had to request for the

(continued on page 10)



(...from page 9)

return of my manuscript. Four years have passed and it is only recently that a young Alim has agreed to go through my manuscript and comment on it. What I needed was, as a confidence building exercise, for someone more competent than I to vouch that what I had written was correct before it is finally published.

Perhaps the lack of competent religious scholars with time to spare and the ability to guide students, who do not understand Arabic, intending to write religious materials in English could be driving such students not to acquire religious knowledge after the completion of their secular education. If this is happening then it is a pity and the Shia community needs to look into this and do something about it. What needs to be appreciated and encouraged is that, for example, a lawyer researching Islamic religion will look at the legal aspects of Islam (for example marriage, Wills etc) and would then compare and contrast it with the non-Islamic laws. This would have an advantage in presenting the Islamic viewpoint to the Western masses, an approach which is very much lacking at the present time.

It is said that where there is a will there is a way. I am sure our religious establishments in Africa, Europe and America could look at ways of collaborating with countries like Iran, India and Pakistan to present the Islamic viewpoint to the English speaking countries. The likely areas that I think require prior attention are democracy, justice, morality, economics (including Islamic banking), politics and social welfare to mention but a few. Islamic English books have been written which discuss these issues but a non-Muslim would find these difficult to understand due to the absence of necessary background materials. What we also lack is a comparative study with non-Islamic views, which is essential if we are to educate and persuade non-Muslims towards Islam.

Mohammed Baker F. nraj,
Birmingham.

Federation Samachar

Dear Brother,

AF Website needs more pictures

Congratulations on a job well done. The Africa Federation Website is mashallah very informative and interesting. We hope you will continue to keep up with the educational information that is carried and regularly updated.

For some of us who haven't been back home in a long time, more pictures on your site would definitely compliment your page.

Naushad and Zia Parpia
USA.

Sample Code of Ethics for Muslim Businesses

Bismillahir Rahmanir Rahiim, Insha Allah, we will behave Islamically towards:

- **Our Customers:**

Our primary responsibility is to provide the best quality product to those who make use of our products and services. We must work to decrease our costs in order to charge reasonable prices. Orders will be processed speedily and without errors. We will neither misrepresent nor deny our products or services to any customer on the basis of race, religion or national origin.

- **Our Suppliers and Distributors:**

We will work with our suppliers and distributors to maintain consistency in quality and service. We will ensure that they make a fair profit. We shall neither offer nor accept any premium, prize or other unIslamic inducement in our transactions with our suppliers and distributors, or any other stakeholder.

- **Our Employees:**

Every employee will work in safe and clean conditions. They will receive fair and adequate compensation. They will have ample opportunities to develop their skills. They must feel free to make suggestions, criticize or complain. We will safeguard their rights to privacy, protect them from any type of harassment and respect their dignity at all times. The company will clearly communicate to all employees what is expected of them. In all negotiations, we will act in good faith. Every employee shall take responsibility to ensure that their actions are in agreement with Islamic values and the Code of ethics of this company.

- **Our Competitors:**

We will not engage in monopolistic behavior and preclude others from competing with us. We will compete fairly without engaging in unIslamic tactics.

- **Our Stockholders:**

We must work to ensure a fair return to our stockholders. We will only engage in what is halal and stay away from the haram. We will manage our research and development projects wisely. We will compensate our employees equitably. We will maintain appropriate reserves for difficult times. We will not waste company resources on false needs. When we behave according to our code of ethics, we should be able to provide our stockholders with an Islamically acceptable rate of return.

- **Our Community:**

We support the community we live in as well as the world ummah. We will be good citizens, paying our fair share of taxes and contributing to the welfare of the needy and the destitute. We will protect our environment and natural resources.

[Excerpted from *Islamic Business Ethics* by Dr. Rafik Beekun]



World Federation donates to disabled Tanzanian Hujjaj

Following a request from the Tanzania Muslim Haj Trust, the World Federation decided to help disabled members of this group. The Tanzania Muslim Haj Trust group goes to Haj very year. There are a number of disabled people in the group. These disabled need help in doing *tawaaf* and *saii* which becomes very difficult for them because of either non-availability of wheel chairs or because the few wheel chairs available are very dearly priced.

During Haj 2000, the World Federation of Khoja Shia Ithna-Asheri Muslim Communities donated 5 wheel chairs to the Tanzania Muslim Haj Trust. The organization was delighted to receive this gift and when acknowledging the wheel chairs, the Secretary of the Trust, Haji Abdallah M Jabir thanked the World Federation for their philanthropic consideration.

He said the wheel chairs would make it easy for their disabled and elderly Hujjaj to complete their *ahkaams* properly. The wheel chairs will be used by the Trust for the Hujjaj every year.

LA Times agrees to remove image of Muslim women from AD Campaign

The Los Angeles Times newspaper will alter its new multi-million dollar ad campaign to remove an image of Muslim women in Islamic attire juxtaposed with one of bikini-clad women on a California beach. That announcement came following negotiations between Council on American-Islamic Relations (CAIR) officials and Times Senior Vice President and Chief Marketing Officer, James D. Helin in April this year.

According to the agreement, the bikini ad will be withdrawn immediately from print outlets and from local television stations and will be replaced with new ad material. It will also be withdrawn from billboards and other outdoors advertisements.

The campaign, which has the slogan "Connecting Us to The Times," drew protests from Muslims nationwide. CAIR-Los Angeles requested that the campaign be dropped or altered to remove that image. "We appreciate the Times willingness to address Muslim concerns," said CAIR Executive Director Nihad Awad. Awad also thanked its Los Angeles representatives for helping to bring this matter to a satisfactory resolution.

In a letter to CAIR, James Helin wrote: "We wish to go forward with mutual respect and continuing regard for each other."

Mosque attacked, 12 people killed

In Islamabad on 12th April, 2000 gunmen using hand grenades and automatic weapons killed 12 Shi'ites praying in a rural mosque, according to reports filed at the police station by local residents.

An unknown number of assailants threw grenades into the mosque before spraying the congregation with automatic rifle fire.

According to the last report received on this incident police said they had arrested Qari Mehmood, son of the head of a nearby Sunni Moslem mosque, for questioning in connection with the attack. Eight people were critically wounded in the attack, police said.

America West Airlines sued by Muslim Travelers who were removed from a plane

Two Muslim passengers have sued America West Airlines over an incident last November in Ohio during which they were detained for asking "suspicious" questions to airline employees.

According to the suit, the pilot of the America West plane ordered passengers to evacuate at a stopover in Columbus, Ohio, and called for a bomb search because he said the men had asked "questions passengers normally wouldn't ask about the plane including where it was going and where it had come from."

Both passengers denied acting suspiciously and said their Middle Eastern appearance and use of Arabic were more likely the cause of the incident. No charges were filed and both men were released after five hours.

A Web site for Muslim travellers....

Muslim travellers visiting countries far away from their homes can now access the website muslimtraveller.com which is the first one of its kind to provide travel information for Muslims to enable them feel at home while they are away from home.

On this site, hard to find Islam related travel information is at your fingertips. More features and links are expected to be added, to enable Muslim families to derive maximum benefit from this site, in addition to making their travel experience as hassle free as possible. The objective of the site is to bring Muslim people in different places together, so that they intermingle and are never far from what they need.

Extremely relevant and up to-date information is available on-line on this site which continuously calls on surfers to submit any additional information on Mosques, Halal restaurants and shops in their areas by clicking on the 'Add Mosque' or 'Halal Restaurant' link.

This website provides all Muslim subscribers with direct and unlimited access to the following tools and services:

- Prayer Timings in over 1200 cities
- Mosque Locations Worldwide
- Halal Restaurants Worldwide
- Muslim Events
- Shops
- Islamic Sightseeing
- Haj & Umrah (coming shortly)
- Travel Destinations
- Hotel Reservations
- Discussion Forums
- Islam for Beginners

muslimtraveller.com endeavors to unite the needs of Muslims, no matter where their work or their excursions take them. It helps find a mosque to pray in, a place to eat, a site to visit and a market in which to shop for you and your family. With so much information muslimtraveller.com is likely to be your number one resource for travel information.

Federation Samachar

Appeal for Bhavnagar housing

In 1991, the World Federation embarked upon the project of providing housing to the desperately needy families from our community in Gujarat. To date, nearly 500 dwellings have been completed and as many families have been rehoused in them. The latest housing project to be completed was the Haji Naji Complex of 70 flats in Bhavnagar, Gujarat, in April 1999.

Moving desperate families from squalor to better and safer areas has resulted in an upliftment of their living standards. It has led to an improvement in their health and has allowed regular attendance to school by their children. Residents in the new area have shown commitment to maintaining their new higher standard of living by hard work. The tenants have also displayed a character of caring for their neighbours. They not only have a sense of responsibility towards their immediate neighbours but also to the community at large. This has to be seen to be believed.

During the opening ceremony of the Haji Naji complex in Bhavnagar, it was pointed out that there are still a hundred families from our community in Bhavnagar alone who are in need of descent housing. Some of them live in conditions beneath the poverty line.

Recently a generous donor in Bhavnagar has purchased another land for the World Federation, valued at 40 lacs Indian Rupees to enable construction of a further 72 flats for more needy families. *With a rising cost of construction in India, the cost of each flat inclusive of two bedrooms and all essential amenities is about £2000.*

Members of the community are invited to contribute generously towards this noble cause for Sawabe Jari for one's Marhoomeens.

UN Secretary General Praises Imam Ali (A.S) and Iranian poet

In a message to the International Symposium on Islam and Human Rights held in June, 2000 in Rome, the UN Secretary General Kofi Annan praised the first Imam of Shiite Muslims, Imam Ali (AS), and paid homage to the renowned Iranian poet Sa'di. Referring to the letter of Imam Ali (AS) to the Governor of Egypt, Malik Ashtar, which offered guidelines on the manner of government, Annan implicitly advised the rulers of Islamic countries to observe the guidelines of Imam Ali (AS) on relations between the ruler and the citizens.

In his message, the UN Secretary General underlined that human rights principles are found in the teachings of the world's great cultural and religious beliefs like Islam.

Annan also said that the great 13-century Iranian poet Sa'di promoted respect for human rights through his poems. At the end of his message, the UN Secretary general expressed his admiration for the great religion of Islam by citing a verse from the Holy Quran.

Eye camp in Bihar

For the 8th consecutive year, the Medical Advisory Board (MAB) of the World Federation held an eye camp for the blind in Bihar in January 2000. 1,000 people were checked and over 200 patients were operated for cataract surgery and their sights were restored.

The patients and their families were accommodated at our school complex in Khujwa. The cost to restore the vision of a blind person was set at about \$6 per patient. This nominal price encouraged many to undertake treatment.

The operations took place in the classrooms. The total cost of the eye camp was born by the Primary Health Care Fund of the World Federation.



DATELINE TORONTO

from Baqir Alloo in Toronto

Community Volunteers Honored:

Thirteen members of our community were honored with Special Awards at a ceremony held by the Government of Ontario. Among those honored were Brs. Raza Y. Dato, Dr. Hyderali Fazal, Dr. Mahmood Gulamhusein, Lailabai Rawji, Brs Mehbub Alimohamed, Sibtain A. Jaffer, Anwarali G. Ladha, Kassim Moledina, Maulana Syed Muhammad Rizvi, Nisar Sheraly, Mohamed Taki Mohamed, Ramzan Manek of Hamilton and Mrs. Sukaina Sumar Ebrahim. These awards were in recognition of their valuable services as recommended by the institutions namely Toronto Jamaats, Al-Sadiq School, Madressas and the Ja'fari Islamic Housing Corporation.

Al-Sadiq School Parent-Teachers Liaison Group (PTLG) held a very successful dinner banquet to celebrate Eid-al-Haj; Eide Ghaadir, and Eide Mubahila at Taj Banquet Hall on Sunday 26 March, 2000. Following recitation of the Holy Quran, the gathering was addressed by the Board Chairperson, Dr. Hyder Fazal and PTLG Chairman, Br. Mohamedtaki Remtulla. The program included impressive presentations by the students as well as Al-Sadiq school website presentation by the Vice-Chairman of PTLG, Mr. Mustafa Rawji. Funds were raised through the auction of items donated by As-Sadiq School parents. Donor prizes included a trip for Umrah donated by Gala Travel and a bicycle courtesy of Broadway Cycles. Mrs. Saida Fayaz Dato did the hard work of coordinating the program. The school enjoys a tremendous support by the business community and the Toronto jamaat, under the leadership of Al-Haj Ali Raza Rajani

Jaffari Settlement Services (JSS) has been formed as a non-profit organization in conjunction with ISI Jamaat of Toronto and Nasimco to assist

Federation Samachar

members of Shia Ithna-Asheri Jaffari faith to immigrate to Canada from Africa, India, Pakistan and Middle East countries. JSS will also provide assistance to both, newly landed immigrants and established members of the community, in searching and acquiring jobs. JSS will have an independent Board and an office with full time staff. Members of the Board of Directors are Br Sajjad Ebrahim, Br Dilawar Shaban, Br Ghulamabbas Sajan and Br Riaz Kara. The immigration services, inshallah, are expected to be operational in two months time. Further announcements will be made through various Jamaats.

Ja'fari Islamic Housing Corporation held its Annual General Meeting on 9 May, 2000 Sajjad Ebrahim was elected as President, Ghulamabbas Sajan as Vice-President, and Kassim Moledina as Secretary-Treasurer. Dr. Haiderali Fazal, Baqir Alloo, Nazmul Damji and Hussein Mohamedali Rashid were elected to the Board of Directors. Accounts and Reports were presented which manifested a high standard of management and prudent spending. Raza Sumar proposed a vote of thanks for the efficient and excellent work of the Board Members.

Toronto Jamaat Tabligh Committee launched its newsletter **Al-Siraj** on the day of Wiladat of our Prophet and our sixth Imam (a.s.). This four-page newsletter presented in an attractive format has one subject matter on each page namely Qur'an Corner, Ahl al-Bayt Corner, Alim Corner and Muslim Planet Watch. Br. Akil Karim who is Chairman of the Religious Education & Propagation Committee edits the newsletter. Their E-mail address is tabligh@jaffari.org

As-Sadiq Islamic School has appointed Br. Nisar Sheraly as Principal of the school with effect from 1st August, 2000. Br. Nisar was the found-

ing member of As-Sadiq school. He worked for many years as a teacher and Principal in the service of York Region School Board. He has devoted a quarter century of service to our Jamaat and mainstream organisations. Nisar was instrumental in initiating and training teachers of our Madressas throughout the world. He is recognised as a Canadian author of several children's books and producer of Islamic TV programs. He is committed to the As-Sadiq motto of superlative education with an Islamic perspective.

Jaffari News strikes gold again! A magnificent issue was published on the Prophet's birthday and credit goes to Sr Mehjabeen Yusufali and her team for their hard work and interesting articles in the magazine which also carries tributes to Mulla Asgher, Bwana Ali and Maulana Zishan Haider Jawadi.

Professional Teachers met for the first time under the guidance of Mwalimu Nisar Sheraly. Br Aliraza Rajani, the President of the Jamaat, congratulated them and requested them to participate more in the education of the community children. They will be meeting with As-Sadiq teachers towards the end of August to share ideas and projects.

From the Nahjul Balagha

SERMON 77

*Supplications of
Amir al-mu'minin.*

O' my Allah! Forgive me what Thou knowest about me more than I do. If I return (to the sins) Thou return to forgiveness. My Allah forgive me what I had promised to myself but Thou didst not find its fulfilment with me. My Allah forgive me that with what I sought nearness to Thee with my tongue but my heart opposed and did not perform it. My Allah forgive me winkings of the eye, vile utterances, desires of the heart and errors of speech.

Tehran acknowledges vices among Iranians

A shocking July, 2000 report acknowledges hidden social vices in Iran including prostitution and drug abuse. "Five tons of narcotics are consumed in Tehran every day. Official reports suggest that there are at least 2 million addicts. Some 100,000 addicts are in prison. Addiction to narcotics has even reached school classes," Mohammad Ali Zam, a Tehran Cultural affairs official, says in a report published in local Iranian newspapers. Hassan Bolkhari, a University professor and Cultural adviser at the Education Ministry, said that speaking openly about such problems is a step toward combatting them. "So far, the establishment's approach was idealistic. Now we see there is a greater degree of realism. This report is just a true reflection of bitter realities in our society," he said.

Economic hardship is the main problem confronting most Iranians. More than half of the 62 million Iranians are below 19, meaning that every year hundreds of thousands want jobs that don't exist.

The daily Hamshahri quoted Zam as saying that at least 12 million Iranians are living below the poverty line, and 20 percent of the population controlled 80 percent of the nation's wealth.

Germany offers 5 year Green Cards

The German Government will soon issue 5 year Green Cards to many professional and especially IT people. Through this scheme that has been initiated to meet a current temporary demand for highly qualified experts in information and communication technology, up to 20,000 foreigners with a university or polytechnic degree and a place of residence outside the European Union/European Economic Area can be granted a work permit for a maximum of five years. This offer also applies to foreign students graduating from German universities or polytechnics (Fachhochschulen) in courses specialising in information and communication technology.

If foreign applicants do not have a relevant higher education qualification, they can also obtain a work permit if on the basis of their outstanding specialist knowledge they are guaranteed an annual salary of at least DM 100,000 gross. The presentation of a written employment contract in a language understood by the employee is required.

In the case of applicants who have no knowledge of the German language, it is sufficient if they have a good command of English. Workers are being sought in occupations related to information and communication technology, for example jobs like:-

- system, Internet and network specialists
- software, multimedia developers and programmers
- developers of circuits and IT systems and
- specialists for IT consulting.

On 1st August 2000 the changes in the law necessary for the expert workers to be admitted to the German labour market will be applicable for a duration of three years.

Work permits may on principle only be granted if no preferential workers in the joint EU/EEA labour market are available. Employers have meanwhile been advised to report their personnel requirements to the Employment Office to enable the German Government to begin granting work permits after the change of the law takes place. More details can be found on the pertinent web site which can be accessed on <http://www.arbeitsamt.de/hst/international/engreencard.html>.

Dubai now has female cab drivers

Azza Mohammed adjusted her head scarf, put on sunglasses and straightened a long skirt before getting behind the wheel to pick up her first customer - and thus become the first female taxicab driver in the Persian Gulf.

Mohammed and six other women are part of a new female cab service launched by the Dubai Transport Company in wake of many requests from women customers who did not want to be driven by men.

"My husband's family said this was no job for a woman. They said it was better for me to stay home and take care of the kids. But I insisted and my husband supported me," said Mohammed,

a 35-year-old mother of six.

The women earn about the same amount they would as secretaries, but receive extra benefits such as full medical insurance, transportation and housing allowances, and bonuses. They actually make about 30 percent more than their 3,000 male counterparts who earn some \$685 per month.

Unlike their male counterparts, the women do not drive around picking up fares but are asked to pick up female customers and their families only upon request. The drivers have been given mobile telephones to ensure that they can call for help if required. The women, 25 to 35 years of age, come

from the Emirates, Syria, Sudan and Jordan and from various backgrounds. Ihsan Abdul-Wahab, a 27-year old Sudanese, is a psychology major who decided to become a cab driver because she couldn't find work in her field. Abla Hassan, a 25-year-old Jordanian, found her aim being fulfilled. "Ever since I was a teenager I have loved driving," she said. Now its helping her earn a good living.

The new service makes women feel more comfortable because they are driven around by women. On a religious perspective, there are no objections because only women customers use the cabs. _____

A statement from the WF President following the death of Mulla Asghar

On Tuesday, March 21, 2000 the WF secretariat changed forever. No event in the 24-year history of the WF was more tumultuous than the colossal loss of Alhaj Mulla Agharali M M Jaffer. This towering personality was the very soul and spirit of the World Federation ever since its inception. Upon the sudden passing away of the President the Constitutional process required that, as Vice President, I was duty bound to assume the office of the President.

After the poignant period of the last rites of Mulla Saheb, touching condolences and a mass of tributes, my colleagues and I, slowly began to shake our incredulity that our mentor, leader and teacher was no more. We were soon faced with the reality of pressing matters at the secretariat. The needy, the orphans and the widows in far corners of the globe waited to be attended to. The welfare applications needed to be decided upon. The homeless housed, the children schooled, fees paid, books published and the imamabara and madrasa projects completed. While attending to these duties in the very office where we had worked together for so many years I could not help glance at the empty black leather chair, where he had breathed his last, and feel that the guiding hand was no more. That now it was up to us to do all that was humanly possible to continue to keep alive his legacy. The immediate task at hand was to maintain the stability and integrity of the institution that he had nurtured so lovingly and painstakingly. Having worked with Mulla Saheb for over two decades, we knew that he would have expected nothing less from each of us. We were inspired by the realization that his unique style of leadership and vision had ensured that the World Federation as an organization had achieved a level of maturity that would enable it to continue to function with consistency and stability at this critical juncture.

Federation Samachar

Most important of all, to enable the WF to continue providing these services and more, huquq and general donations also needed to come in at the same pace. Needless to say that our first port of call was the office of our Marja, Ayatullah al-Udhama Syed Ali Husein Seestani, to seek guidance and permission to collect and spend huquque shar'iyya. It was a measure of his esteem and respect for the personality of Mulla Saheb that we were permitted to carry on with the activities without a break and were assured that that the written permission was on its way. (This has now been received).

On Saturday, Mar 25, 2000 after a 12 men - 3 hours meeting with Board Chairmen and members of the Secretariat, we put together a short term plan of action, for the next six months, leading up to the October 2000 conference. This team, with decades of experience, chosen by Marhum Mulla Saheb, pledged to redouble its efforts to ensure and demonstrate stability and continuity, crucial in this hour of grief. That was in early April, 2000.

As I sit to pen this statement, Alhamdulillah, all departments at the WF continue to function optimally. In addition to their daily telephone contacts, the Office Bearers meet every Thursday, to consider and process applications, make decisions and generally take care of the pressing matters. Under the able stewardship of the Secretary General, Dr Sibtain Panjwani, the Secretariat is in full operational mode and in regular contact with member organizations. Having graciously withdrawn his resignation, the Hon. Treasurer, Haji Ahmed Daya, ably assisted by Mohamed Alibhai, is busy with implementing decisions and personally supervising financial transactions on a daily basis. Shaikh Mustafa Jaffer, fluent in several languages, is now available full time at the secretariat, attending to phone calls, emails, masael queries, as well as applicants

and visitors from all corners of the globe. Alhajj Muhsin Dharamshi is, as always, busily involved in the planning and arrangement of meetings, functions, the forthcoming conference, mailings and much more. Arif Govani, our webmaster has been industriously updating the dynamic website which now has over 300 hits a day and has become by far the most important vehicle of dissemination of information at the secretariat. The young ZCSS team, lead by Alhajj Muhammad Visram, recently back from an inspection tour of schools in India, is studiously processing applications as well as recruiting new sponsor parents. Dr M. Walji, the Charman of Medical Advisory Board continues attending to the ever-increasing stream of patients in Birmingham and the work of CETAB moves at a steady pace under the Chairmanship of Dr. Ahmed Hassam. Mulla Mohsin Jaffer, the Chairman of the Islamic Education Board is back at the helm at Dar ul Tabligh attending to the most important wing of the World Federation.

Having had the opportunity of jointly visiting and reviewing, with Mulla Saheb, our projects all across India just two months ago, I have taken upon my self the responsibility of coordinating all our projects in India in conjunction with Alhaj Aunaly Salehmohammed, who has been overseeing our projects there for decades. By the same token, having recently accompanied Marhum Mulla Saheb to Pakistan, reviewing projects in Baltistan, Dr Panjwani has been charged with the special responsibility of coordinating our projects in Pakistan. Our contacts with the Ayatullah Seestani are being maintained through the good offices of Hujjatul Islam Syed Jawad Shahrastani directly from the secretariat.

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(...from page 15)

For the matter of public record, I wish to acknowledge my deep personal gratitude to Masumabai Alloo, Zainabbai Kassam, Semez Seper and Mohamed Lakha, who have borne these testing times with patience and fortitude. I am indebted to Maulana Zafar Abbas Saheb, Maulana Kalbe Abbas Saheb, Hassan Jaffer, Mohammed Raza Moledina, Haji Haider Haji, Muhammad Pirbhai, Yasin Rahim, Mohamed Alibhai, Liyakat Asaria and Maqbul Rahim, for their wise counsel and assistance. I also wish to record my appreciation of the messages of goodwill and offers of assistance from leaders and prominent members of the community around the globe, especially to Al Hajj Muhammad Dhirani, Chairman of Africa Federation, Al Hajj Gulam Sajan President of Nasimco and Al Hajj Gulubhai Bhurani, President of the Council of Gujarat and Al Hajj Jaffer Dharamsi, the President of the Council of European Jamaats.

Now the leadership of the Khoja Shia Ithnaasheri Community around the globe needs to ponder over the challenges we face, in the long term. Human nature being what it is, in the wake of this colossal loss, perhaps we may pay greater heed to the mission and vision of our departed leader than when he was amongst us. I believe that the first step in toward meeting the challenges is to know and understand the terrain in which Marhum blazed a path of service whereby he was unequivocally acknowledged as a legend in his own lifetime and the World Federation, with a membership of just over 100,000 people, recognized as model organization and a major player in the development and welfare of the entire Shii Community of over 90 million. Having spent many years with him, my colleagues and I have a firm conviction that if the Community looks hard enough into all that he has said and done, it will find enough pointers towards the way forward. At the 1990 Constitutional Conference he set out the ethos of that vision in the following words: "Time has come that we recognize our goal. What do we need? We need a society wherein the world view is not centred on the West nor on

the East but on Islam as taught by the Ahlulbeit (a.s.). We need a society where every act of good-will is propelled and driven by the sincere intention to please Allah and none else. We need a society where Taqwa is a way of life, where Amrbil Maruf and Nahy Anil Munkar is the norm and practice. We need a society where the youths are saved from the rising tide of kufr and its influences, where our men and women follow Shariah with pride and without any apology."

An ideologue that he was, he always insisted that "...we rise above the mean and the mediocre to that which is high and sublime". I believe that we all need to share and exhibit a firm inclination to that aspiration as we begin to prepare the next generation of community workers and leaders. His life, his words and his deeds all made a statement of his foresight and vision for the community. All we have to do, as our way forward is to make a restatement and demonstrate to the upcoming generation ways and means of applying the same principles to new challenges that lie ahead. Together let us take urgent steps to ensure that the younger generations are drawn closer to the mainstream of our society which they will eventually have to serve and lead. That is the fundamental task before us now.

Let us not loose sight of the legacy of global perspective espoused by Marum Mulla Saheb. In so doing we will need to use technological advancements now available, to forge even closer links between the community members dispersed in different parts of the globe.

It is my humble and sincere appeal to the broad cross section of the Community members spread across the globe and especially to the leadership of our regional Federations and member Jamaats, that faced with the opportunities and challenges that we have, let us, in a spirit of brotherhood and mutual respect, rise to the need of time and work in harmony in an atmosphere of consensus to further strengthen the unity of this Community. While the team, trained by Marhum Mulla Saheb is willing to continue, committed to do its utmost in pursuing the vision that Mulla Saheb

had, it now falls on the collective shoulders of the entire leadership of the community to take it to the next level. Unity through consensus building is absolutely essential. More than ever before, the leadership needs to stand as an impenetrable wall to deal with any external factors that might attempt interfere with the independence and the functioning of the World Federation.

No tribute could be more befitting to Mahrum Mulla Asgharali M. M. Jaffer than a united community, propelled and driven by the sincere intention to please Allah and none else. Let each of us pray for the opportunity to serve in the same spirit as he espoused in a recent interview:

"I don't pray for His acceptance of my amaal as much as I pray for the opportunity to serve. And the day He grants me a new opportunity to serve, I believe the previous ones have been accepted. And I hope till my last breath the opportunities are there and when the Almighty calls me back, I will be able to tell my Lord, Thank You for giving me life, Thank You for giving me life."

May Allah increase our tawfeeqat in serving the cause of Islam in accordance with the teachings of Ahlul-Bait (a.s.)

Hasnain Walji
President
May 6 2000

Upon the death of the President of the World Federation of KSMC, Mulla Asgharali M.M. Jaffer on Tuesday 21 March 2000, as per clause 20.8 of the Constitution, the Vice President Al Haj Hasnain Walji has assumed the office of the President for the remaining period of his term of office.

Clause 20.8 of the Constitution states: "Vacancy of President If the Office of the President becomes vacant as a result of resignation, incapacity, death or otherwise the Vice President shall assume the office of the President for the remaining period of his term of office."

London hosts Eighth meeting of the World Federation Executive Council

The Carpenters Park cemetery was an unusual setting, where the Eighth meeting of the World Federation Executive Council, held on Saturday May 6, 2000 in London was initiated. Councilors, invitees and observers to the meeting somberly paid their respect at the graveside of their beloved leader, Al Hajj Mulla Asgharali M.M. Jaffer, the late President of the World Federation, whose sudden death on 21 March, 2000 engulfed the entire community in grief and a colossal sense of loss. In addition to the World Federation Office Bearers, Board Chairmen and Councilors, amongst those in attendance were the Chairman of Africa Federation Al Hajj Mohamed Dhirani accompanied by his office bearers, Al Hajj Jaffer Dharamsi, the President of the COEJ, Al Hajj Sadiq Jaffer, representing Nasimco, Al hajj Gulamali Meghani representing the Council of Gujarat as well as Jamaat Presidents and invitees from all over the United Kingdom, France, Sweden and USA.

TRIBUTES

Back at the Hujjat Imabargah, Stanmore, a packed house, heard speaker after speaker pay homage to the Marhum, whose charismatic personality and magnetism was very much missed by all at the meeting. In prose and verse, the tributes illustrated Mulla Saheb's impact on the entire Shii community over a 50 years span of devoted and selfless services in the cause of Islam.

While echoing the sentiment that he stood head and shoulders above each of us and would remain matchless, the gathered leaders of the community from around the globe, resolved to keep alive his legacy of service and pledged full support to the team now at the helm of the Secretariat. Led by Al Hajj Hasnain Walji, who has now assumed the office of the President, the team left behind by Mulla Saheb has worked closely with Mulla Saheb ever since the inception of the World

Federation over two decades ago.

STATUS REPORT AND THE WAY FORWARD

Elaborating on the current status, in a spirited address, Alhajj Hasnain Walji enlightened the gathering that the immediate task at hand was to maintain the stability and integrity of the institution. He further acknowledged that it was a testimony of Marhum's effective leadership and vision that had ensured that the World Federation as an organization had achieved a level of maturity that had enabled it to continue to function optimally with consistency and stability at this critical juncture.

Further, he reported that it was a measure of Ayatullah Al Udhami Syed Seestani's, esteem and respect for the personality of Mulla Saheb and an acknowledgement of the work of this institution, that he had permitted the World Federation to collect and disburse *huquooqe sharaiyya* in order to carry on with all its projects without a break. In response to a letter seeking guidance from Ayatullah al Udhami Syed Seestani, which was carried personally by Hujjat ul Islam Maulana Zafar Abbas Saheb, Agha had sent his condolences to the community. He had also reminded the community to continue remaining united, have *husne zan* and serve the cause of Islam with *ikhlaas*.

In an emotional appeal, the President stated that the Khoja Shia Ithnaasheri community across the globe is blessed with a valuable asset in the form of the World Federation, an institution which is the envy of many. Mulla Saheb, along with the team at the Secretariat, supported by the entire leadership of our community, had nurtured it so lovingly and painstakingly. Under his charismatic leadership this institution, which drew its core membership from just over 100,000 people today effectively serves the Shii com-

munity at large.

While the team, trained by Marhum Mulla Saheb was willing to continue to do its utmost in pursuing the vision that Mulla Saheb had, it fell on the collective shoulders of all present at the Executive Council to take it to the next level. Unity through consensus building was absolutely essential. More than ever before, the leadership needed to stand as an impenetrable wall to deal with any external factors that might attempt to interfere with the independence and the functioning of the World Federation.

Looking ahead, he concluded "Mulla Saheb's life, his words and his deeds all made a statement of his foresight and vision for the community. All we have to do, as our way forward is to make a restatement and demonstrate to the upcoming generation ways and means of applying the same principles to new challenges that lie ahead. Together let us take urgent steps to ensure that the younger generations are drawn closer to the mainstream of our society which they will eventually have to serve and lead. That is the fundamental task before us now. Human nature being what it is, in the wake of this colossal loss, perhaps we may pay greater heed to the mission and vision of our departed leader than when he was amongst us. It is my humble and sincere appeal to the broad cross section of the Community members spread across the globe and especially to the leadership of our regional Federations and member Jamaats, that faced with the opportunities and challenges that we have, let us, in a spirit of brotherhood and mutual respect, rise to the need of time and work in harmony in an atmosphere of consensus to further strengthen the unity of this Community. No tribute could be more befitting to Mahrum Mulla Asgharali M. M. Jaffer than a united community, propelled and driven by

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the sincere intention to please Allah (s.w.t.) and none else."

PAKISTAN REPORT

The Secretary General of the World Federation, Dr Sibtain Panjwani, briefed the Executive Council on the activities of the World Federation in Baltistan and Punjab - Pakistan.

Skardu (Baltistan), a mountainous region that is populated overwhelmingly by Shia Muslims, lacks adequate educational and healthcare facilities. Its people, hardworking and proud of their Islamic heritage, suffer from poverty. The World Federation regularly contributes towards the social and welfare needs of these people. Other assistance includes rehabilitation of war affected refugees from the Kargil area which took the brunt of casualties. Chain of Uswa primary schools, numbering 15, are also supported financially to raise the educational standard of these schools which includes teachers training programs recently held in Islamabad.

In November 1999, Late President of the World Federation, Alhaj Mulla Asgerali M M Jaffer led a delegation that included Alhaj Naseen Walji to visit this region and assess the many projects of the World Federation. During the visit, the Marhum laid the foundation stone for a fully fledged Girls primary school to be constructed through the World Federation and inspected a wing of the Uswa academy built by the World Federation. When completed, it will provide IT vocational training for the students. The first capital project of the World Federation in Skardu was the construction of Masjid - Al - Qudus, located at the highest part of the land, that has now become a symbol for strength and self affirmation of faith and stands as a beacon from which the voice of Ahlulbait (a.s.) is carried forward.

Following the many natural disasters in Pakistan as well as communal and sectarian attacks on places of worship in Lahore, Hangu, Kohat and Chowkureshi killing many followers of Ahlulbait (a.s.), the World Federa-

tion has sent special funds to help the orphans and widows of the deceased. In Islamabad and surrounding areas, the activities of the World Federation are directed towards construction, expansion and renovation of markaz and madarises which number six presently, including Jamia Tu Ahlulbait in Islamabad that has a splendid auditorium specially constructed by the World Federation to cater for educational and cultural activities in Islamabad. The students from these madarises visit villages, towns and cities during the holy month of Ramadhan and Muharram and organise different programs for preaching among Muslims.

INDIA REPORT

The ZCSS Chairman, Mohammed Visram reported that with his team he had recently returned from an inspection tour of the schools the World Federation runs in various parts of India. During the tour they had prepared a video documentary as part of its report. This film, using digital video vividly illustrated, for the first time ever, the tremendous amount of work carried out under the ever-popular ZCSS scheme which now have over 10,000 students and was sponsoring four fully fledged schools. (The entire Video is available from the WF secretariat upon request). During the trip, the delegation also impressed upon the local leadership to encourage parents not to allow their children to drop out of the scheme for the sake of a short term gain of placing their children in menial jobs at the cost of education. It also met with School administrators and teachers to deliberate on enhancing the level of education and enhancing the facilities. As part of the World Federation's commitment to optimize its operations in using IT, the team was also instrumental in updating the computer systems and software in Gujarat to streamline the cumbersome reporting and management of data.

HAJJ MEDICAL MISSION

Dr M. Walji the Chairman of the MAB reported that after an absence of approximately 8 years, the Haj Medical Mission (HMM) was resumed after requests from the community. In 1999,

he undertook the Haj to perform a detailed survey to assess the need with respect to HMM. The survey had clearly shown that many Shia groups from India and Pakistan were clearly in need of services from HMM but most of the groups from Europe, North America, Middle East and Africa were in fact self sufficient and had always arranged for medical services within their groups. It was agreed that a doctor from India would accompany one of the groups from India and provide service to all the Shia groups from India. A similar strategy was formulated for the groups from Pakistan. It was decided also, that an experienced doctor and administrator (with a provision of medications) would be sent to ensure appropriate coordination of services and perform education and training to the new physicians.

Thus, in the year 2000 HMM was formed. Dr. Akber Mithani led the HMM team. Mr. Azad Rajbhai was the Administrator. Dr. Abbas Vakil was chosen as the Doctor from India. A doctor from Pakistan could not be appointed as the application for visa concludes in July in Pakistan.

In a written report submitted by Dr Akber Mithani, it was stated that "the Millenium Haj Mission of year 2000" was a tremendous success. After an absence of almost 8 years, many of the systems and processes have changed in Saudi Arabia. The HMM team therefore encountered many hurdles and small inconveniences as it moved ahead under its new mandate to continue to live up to its reputation as "the flag ship of the World Federation", so eloquently honored by Marhum Mulla Saaheb, the President of the World Federation. Mulla Saaheb's excitement, as he spoke to me by telephone one hour before our departure to Medina, was manifest. In his mind, this was clearly a necessary revival that would address the needs of many under the banner of the World Federation. The most disappointing and tragic part was that I was unable to report the events to him prior to his death. Nevertheless, I am certain that his soul will benefit from the numerous people that were served under HMM, an institution fully and whole-

(continued on page 19)

In search for a new President of the World Federation

In accordance with Clause 20.1 of the World Federation constitution, formal notice was given on 16th March 2000 inviting members of the World Federation to send in written nominations for a candidate for the office of the President of the World Federation for the term 2000 - 2003.

Member organisations have to send in nominations for the Office of the President by 6th August 2000. The Secretary General will issue a circular by 13th August 2000 along with requests for election. By 5th September 2000, each member organisation has to submit its votes to the Secretariat.

The returning officers who are appointed by the Executive Council will count the votes and declare the candidate with the largest number of votes as the duly elected President of the World Federation for the term 2000 - 2003. The World Federation Secretariat will then issue a circular declaring the President for the term 2000 - 2003.

Clause 20 of the WF constitution is regarding the President. This states:

20.1 Election of President

The President of the Federation shall be elected for a term of three years by the members of the Federation in accordance with the following provisions:

20.1.1 At least three months before the end of the term of office of the President, the Secretary General shall issue a notice to all members inviting written nominations within thirty (30) days of such notice for a candidate for the office of the next term of three years.

20.1.2 Such nominations shall be accompanied by a written communication from the person nominated signifying his consent to such nomination.

20.2 Notice of Nominations

The Secretary General shall

within a period of seven (7) days after the closing date for the submission of the nominations, send to members all such nominations received by him in response to the notice and ask all members to vote on the nominations. Each member shall submit its votes to the Secretariat by post at least 30 days before the end of the term of office of the President.

The Executive Council of the Federation shall appoint a sub committee composed of at least two Executive Councillors to act as returning officers. They will count the votes and declare the candidate with the largest number of votes as the duly elected President of the Federation.

20.3 Counting of Votes

20.4 In the case of

20.4.1 the duly elected President dying before the Conference; or

20.4.2 two or more candidates receiving equal number of votes; or

20.4.3 no suitable nominations having been received for the office of the President by the due date; the Conference shall first convert into Extraordinary Conference for the purpose of electing the President from among the delegates present, or from the names of candidates with equal number of votes, whichever the case may be. The Extraordinary Conference will then revert to Ordinary Conference for transacting its business on the Agenda.

20.5 Voting Rights

20.5.1

For the purpose of election of the President by postal votes, each member of the Federation shall be entitled to one vote for every individual head within each member. However, no individual member shall be entitled to more than 7000 votes and no regional member shall be entitled to more than 20,000 votes.

20.5.2

Submission of Votes

When there is more than one candidate for the Office of the President, the members of the Federation shall submit to the Secretariat the exact number of votes cast by their individual heads in respect of each candidate. A candidate receiving the largest aggregate of votes from member jamaats shall be declared successful.

Executive Council Meeting.....

(...from page 18)

heartedly supported by him."

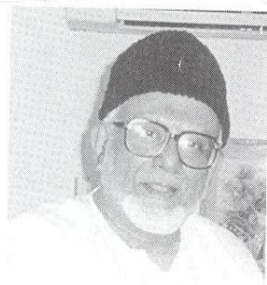
ACCOUNTS

Alhaji Ahmed Daya presented the financial statements for the quarter. The council noted them with satisfaction and appreciated that understanding the need of time the Hon Treasurer had withdrawn his resignation and that his services were once again available to the World Federation.

CONFERENCE VENUE & AGENDA

The President reported that the ballot on the venue had returned a verdict of London being the venue for the next triennial conference to be held in 6-8 October 2000. The standard agenda was approved with a decision to allow time for a special session to deliberate upon the vision in terms of the need of the community and commensurate resources.

Mulla Asgharali M.M. Jaffer – a man of accomplishments



The World Federation in conjunction with Majlise Ulama-e-Shia of Europe, held a condolence meeting to pay tribute to the Late Mulla Asgharali M.M. Jaffer. Ulama, Community leaders from Shia organizations in the UK as well as members of our Community congregated at the Hujjat Imambargah, Huseini Islamic Centre, Stanmore on 26 March, 2000 for this condolence session.

Attendees included scholars from all communities like Syed Muhammad Bahrul Uloom, Shaykh Muhsin Araki, Syed Hussein As Shami, Shaykh Ali Alami, Shaykh Zaffar Abbas, Syed Kalbe Abbas, and other scholars from different parts of the United Kingdom.

Addressing the gathering, Hujjatul Islam Sheikh Zafar Abbas, the President of Majlise Ulama, eloquently outlined his long standing relationship with Marhum Mulla Asghar in the field of Tabligh right back to the sixties in East Africa and then in the establishment of the Hawza of Madressa El Khui. In a heart rendering tribute, he expressed his condolences to the entire family and in particular to Marhum's mother, who gifted the entire Shia Community with such a personality. He called upon the Community to stand united, for Mulla had always worked for the unity of the Community.

He stated that Mulla was a man who had brought recognition to his community. He said that had it not been for Mulla Asghar, the Khoja Community would not be renowned as it is today in the wider Shia world. He appealed to the team at the Secretariat

of the World Federation to exert all its efforts to serve the Community and called on Hasnain Walji, the Vice President, who had now assured the office of the President, to ensure that the needy who were assisted by marhum, continue to get the assistance and prayed for his taufeeqat.

On behalf of the Africa Federation, the Vice Chairman Al Haj Mohamed Pirbhai, presented a brief biography of Marhum and focused on his efforts to unite the Community and his impact on the Khoja Shia Ithna Asheri Community. He also suggested that Mulla's extraordinary memory was not just photographic but had an element of genuine interest in remembering all those who he met.

Sheikh Ali Alemi, the representative of the Late Ayatullah Gholpayagani and of Ayatullah Safi Gholpayagani of Qum and the Imam of Islamic Universal Association of Holland Park expressed his sorrow and grief, stating that Mulla's demise was a loss to all Shias in the UK. Mulla was, he said, amongst the first Shia scholars to have mobilized the Shia community into building centers and organizing activities.

The Secretary General of the World Federation, Dr Sibtain Panjwani, touched upon marhum's accomplishments and solid qualities that were equally blended to provide an upright leadership. He said it is because of Mulla that we no longer hear of the extreme human suffering that was prevalent in our members in the east. He said that Mulla's involvement in the World Federation has ensured there is no lack of opportunity to prevent those who want to ensure their children acquire religious education in the west. He said that while serving the cause of Islam, Mullasaheb displayed utmost devotion towards the less fortunate, brought forth humility in his dealings and completed the task with sincerity. His ordinary garments were simple, but he displayed the greatest elegance

in his sacrificial cap.

Dr Panjwani added that Mulla was a man misunderstood by many but destiny perhaps decreed that the breadth of his work and its potential could only be realized through his death. He said that history will have to record it for posterity and that the greatest testimony that the community could pay to Mullasaheb is that he was able to bridge the great divide that existed within our community in the east and in the west. The Secretary General assured the audience that while marhum was no longer at the secretariat, he had left considerable experience and wisdom to a team of dedicated workers who will sustain the work of the World Federation in the days to come.

In a moving tribute in Arabic, Syed Muhammad Bahrul Uloom, the leader of Ahlul Bayt Islamic Centre in London, said that narrations of the Holy Prophet (SAW) and our Imams (AS) show that a person is remembered for three things he leaves behind – a book that can be referred to, an ongoing charity and chaste children. Expounding, he said, a book did not necessarily mean papers bound between two covers. Marhum's life and all his deeds were an encyclopaedia from which mumineen will refer to for years to come. Secondly, he added, charities that he had established all over the world cannot be counted. And lastly, children he had left behind were all pious, religious and good believers. What more, he asked, can a person do to accomplish success. His whole life, he concluded, was along the lines of success as laid out by the Holy Imams (AS).

Sheikh Hasnain Kassamali, the resident Alim of Vancouver Jamat and a religious advisor to NASIMCO, started his experiences with Mulla Saheb and suggested that one of his many virtues was that he was selective in which projects he supported.

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(...from page 20)

He emphasized that once Mulla was convinced that a project was correct and proper, he would offer to assist without any hesitation. He called upon the World Federation to compile a set of CDs of the many hundreds of lectures by marhum Mulla Asghar. Indeed he stated that it was Mulla's own Majlis on video that was played during the Ziyarat Majlis held in Vancouver Jamat.

Haji Habib Mulji, the past Chairman of the Africa Federation cited the example of a fallen tree. Only when the tree falls and lands on its side can one truly measure the height of the tree. While the tree stands, we benefit from its shade, yet little do we realize its worth. He stated that as Vice Chairman and Chairman, he had had the privilege of working very cordially with Mulla Saheb for a number of years and even on the rare occasions they disagreed, Mulla always respected his opinion. Twice during the critical times upon the passing away of maraje, he had worked closely with Mulla Saheb in keeping the Community united.

Br. Yasin Rahim, the Secretary General of the Council of European Jamats paid an emotional yet candid tribute that was also an invitation to a complete and objective introspection by the Community, of its treatment of leaders. He called upon the gathering to pledge support in realizing the vision of Mulla Saheb to those who were entrusted with the responsibilities.

Dr. Amir Lakha, the President of London Jamat paid a glowing tribute suggesting that Marhum Mulla Saheb was an outstanding personality who had a major impact on the Jamat in London and the Community at large.

Alhaj Ramzanali Dhanji, President of Senior Citizens of UK, recalled that whenever possible, Mulla Saheb made it a point to attend their gatherings and they very much felt that he was one of them. He felt that some thing be done to keep alive his memory.

On behalf of the family of Marhum Mulla Asgharali M.M. Jaffer, his son Alhaj Abbas Jaffer expressed his grati-

tude for all the support and love from the entire Community which he said had greatly helped the family during this time of grief and sorrow. He said he would miss the wise counsel of his late father. Offering a rare glimpse, he said he had observed his late father read at least 75 pages of material each day despite his very busy schedule. He also stated that visitors marveled at books on a vast variety of subjects in his library. He stated that his late father was a frank and forthright person and, if his candour and frankness had hurt anyone, he wished to offer apologies on behalf of his late father.

Haji Hasnain Walji, who has now assumed the office of the President, acknowledged the touching and eloquent tributes paid by the distinguished ulama and leaders of the Community. For such a multidimensional personality as Mulla Saheb, each tribute could but be from one dimension. He compared it to Maulana Rumi's fable of the group of blind men, each describing an elephant by the part of the body they touched. One such dimension was that Marhum was a man with a mission, uncompromising and fearless. Quoting Ustad Shahid Murtahari, he stated that such people have a major impact on society and as a result evoke strong emotions. Thus they have the best of friends and the worst of enemies, as was the case with Imam Ali (A.S.).

Haji Hasnain vowed to do his utmost to fulfill the responsibility that now rested upon him and his colleagues at the World Federation. He assured the gathering that, given the support of the Community, the team at the Secretariat would endeavour to complete all projects initiated under Marhum's leadership and honor all pledges. He assured Maulana Zafar Abbas that no widow, orphan or a needy person would cease receiving support that was given to them in the past. He expressed his sympathies and condolences to the family, thanked them for the support and sacrifices that had enabled Mulla Saheb to work in the field of tabligh.

To perpetuate the memory of Mulla Saheb, he then declared that "Mulla Asghar Memorial Fund" be launched. He said the areas of Tabligh, dissemination of the teachings of Ahlul Bait

(A.S.), and affairs of the youth were all very dear to Mulla Saheb's heart. He said details would soon be worked out to coordinate initial projects on an international basis and invited one and all to participate in this effort to leave a lasting legacy in his memory. He also announced that, Mehfile Murtaza has decided to dedicate a modern library in Karachi in his memory.

The condolence meeting was concluded with the recitation of the Holy Quran by Al Haj Murtaza Bandali and heart rendering *masaeb* by Maulana Sajjad Husain of Birmingham.

Gunman attacks Memphis Mosque during Fajr prayers

A Gunman attacked the Memphis, Tenn., Islamic Center in the USA on 20 June, 2000 as worshippers gathered for fajr prayers.

According to members of Masjid Al-Nur in Memphis, a neighbour of the mosque opened fire with a shotgun, wounding one worshipper who was arriving for prayer and blowing holes in the door to the mosque.

Memphis police say they have one person in custody, but the suspect has not yet been charged. The condition of the shooting victim, who was hit in the upper thigh was said to be improving.

Similar incidents have occurred at Islamic Centers across the USA. In May last year, a would-be terrorist was arrested after fleeing from the area of a mosque near Denver, Colo. The suspect's car was found to contain loaded weapons and bomb-making materials.

In 1994, a nearly completed mosque in Yuba City, California, burned to the ground in what was ruled as an arson attack. In 1995, arson destroyed a Springfield Islamic Center. And in 1996, a suspect was charged for involvement in an arson attack on a Greenville, S.C., mosque. Acts of mosque vandalism have occurred in Michigan, Indiana, New Jersey, Colorado, Illinois, and Georgia. Last year, an arson attack severely damaged a Minneapolis, Minnesota, mosque.

Vancouver Jamaat to have a new Mosque and Multipurpose Centre

The Vancouver Jamaat held a Foundation Ceremony of their new Mosque and Multipurpose Centre at 8580 No. 5 Road, Richmond, BC Canada during the auspicious week of the birth of our Holy Prophet (AS) on 25th June 2000 (22 Rabiul Awwal, 1421).

The Programme included a Site Visit, Tilawate Quran & Hadisse Kissa and a Foundation Ceremony that was followed by lectures and speeches. There was also a Fund Raising session prior to dinner being served. The day ended with Namaz at the Old Imambara - 3360 Sexsmith Road, Richmond, BC.

The New Mosque and Multipurpose Centre has a total square footage of 52,130 sq. ft. with 245 parking spaces on a property of 9.8 acres. Besides a Mosque, the Centre has an Imambara, Zarih, Ghusalkhana, Caretaker's and Visiting Alim's suites, Jamaat office and Conference-Meeting room, Nursery and Children's rooms, Senior's rooms, a Gymnasium, a Madressa with 16 full sized classrooms which will be a full-fledged elementary school including science laboratories, a computerized library and Daycare Centre.

The project is due for completion by February 2001.

Tribute cassettes available

Two cassettes of the special programme held at Stanmore on 26th March, 2000 to pay tribute to late Mulla Asghar are available from the Secretariat at shs 3,000/= .In this programme ulemas from Europe, special representatives from different organisations and other dignitaries paid glowing tributes to Late Mulla Asgherali M.M. Jaffer.

Al - Quran

"And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear"

Surah Al-Baqara, Ayyah 41

Federation Samachar

Sajjadiyya Trust Canada donates Education Center in Gujarat

A huge two floored building costing Rs.130,000/- has been generously donated for educational activities by the Sajjadiyya Trust, Canada in Mahuva-Gujarat.

The building was inaugurated on 11 february, 2000 by Alhaj Umedali G.Merchant (Bhanabhai) who is the Founder President of the Council Of Gujarat and who also is the land donor.

Alhaj Huseinali (Chacha) Paryani, Executive Director, Sajjadiyya Trust, Canada presided over the inauguration function and Alhaj Mustafa Kassam and Alhaj Anis Virji, well-known industrialists were the Guests of Honor.

The Sajjadiyya Education Center comprises of classes for Computer Training, Vocational Training, Coaching Classes, Library and Reading rooms for both boys and girls.

The Education Center will be operated by the Council of Gujarat.

Tehran bars US team

Iran's Foreign Ministry banned a US semi-professional soccer team from entering the country to protest the fingerprinting of Iranians visiting the United States. The Iranian Foreign Ministry intervened to bar a team from North Carolina, the Charlotte Eagles, from playing in a July 9-11 tournament on Kish, a resort island in the southern Persian Gulf. Iran plans to hold the tournament at a later, undisclosed date, without the American team.

Last month, seven Iranian women refused to be fingerprinted upon arriving in New York to attend a UN conference. They returned home after US immigration officials insisted on the procedure. Several Iranian groups have called on their government to retaliate by fingerprinting Americans upon their arrival in Iran.

US federal law requires non-immigrant visitors from four countries with whom it has strained ties - Iran, Iraq, Libya and Sudan - to be fingerprinted and photographed on arrival in the United States.

Health Booklet offers guide to Islamic rules to health care providers

In April this year the Council of American-Islamic Relations (CAIR), a Washington-based Islamic advocacy group, announced the publication of a booklet designed to sensitize health care providers to the religious needs of Muslim patients.

The 20-page publication, "A Health Care Provider's guide to Islamic Religious practices," contains information about the religious rights of patients, as well as basic details about Muslim views on the role of faith in treating illness, dietary requirements, circumcision, autopsies, and funeral rites. Islamic perspectives on abortion, organ transplants and reproductive technology are also discussed in brief.

Suggestions for religious accommodations include: 1) having nurses assist in the daily washing prior to prayer, 2) consulting Muslim patients about requirements for fasting during Ramadan, 3) avoiding food and medications containing pork or pork by-products, and 4) seeking the input of Muslim patients on issues such as modest clothing requirements and comfort levels dealing with health care providers of the opposite sex.

The health care guide is the third in a series of publications designed to support the religious rights of American Muslims. Other booklets in this series include "An Employer's Guide to Islamic Religious Practices" and "An Educator's Guide to Islamic Religious Practices." Thousands of these booklets are now being used by corporations and schools nationwide.

"As the population of Muslim patients grows, health care workers will need accurate information about Islamic practices in order to deal with issues related to religious accommodation. This booklet will serve as an educational bridge between patients and medical professionals," said CAIR Executive Director Nihad Awad.

For more news and reports from the Africa Federation visit our website - <http://www.africafederation.org>

Over 1000 community members affected by HIV or AIDS says MAB

In about 1990, the Medical Advisory Board (MAB) of the World Federation brought up the subject of HIV & AIDS in our community for discussion in one of the Executive Council meetings held in Peterborough.

It drew peoples' attention to the fact that if no urgent action is taken, this deadly infection will affect our whole community. The audience were shocked to hear this and some found it difficult to believe that this disease could penetrate our community. Some even levelled accusations at the MAB for spreading panic.

Now HIV & AIDS is an affliction within the community. The MAB has received 98 confirmed cases of HIV & AIDS most of who have died.

This is however a tiny fraction of what the real figures are. The MAB estimates that over a thousand people in our Khoja Shia Ithna-Asheri Muslim Community world-wide are affected by HIV & AIDS at the moment. This is a conservative figure with other doctors working very closely with our community putting prevalence to 3% which would put the figure to about 4000.

Statistics announced by the MAB for the past few years are as follows:

Year	No. of Patients	Total
1991	2	2
1992	6	8
1993	8	16
1994	13	29
1995	17	46
1996	19	65
1997	21	86
1998	60	146
1999	74	220

Now, marriages are ending up in divorce and engagements are being broken because one of the partners is HIV positive. Aids is being passed on to the off spring.

In Africa, the Africa Federation adopted a resolution at the 20th Triennial Conference of the Federation of Khoja Shia Ithna-Asheri Jamats of Africa held in Dar es Salaam in April, 1998 which states: "*Resolved that prior to recitation of Nikah of any member of Jamat, the proposed groom and bride shall produce satisfactory evidence of each of them being free of HIV/AIDS virus. Each Jamat shall establish, the necessary modalities, with the advice of Central Health Board, on blood testing, pre and post testing counseling of the parties, confidentiality of information and other necessary support services. Consent for the Nikah shall be sought after all such independent information as is necessary has been obtained from parties to give informed consent to the proposed marriage.*"

Following the adoption of this resolution, it has become incumbent upon both the marriage parties to do the test and to obtain certificates of proof of negative status at the time the Jamat intends to endorse the engagement (*nondh*). This is to also prevent the stigma of broken engagements, should the test be found to be positive later on. It is also required that the test be repeated at the time of marriage if the period between *nondh* and marriage is over four weeks.

In addition to this the Central Health Board (CHB) of the Africa Federation has conducted a number of programmes raising awareness to the danger poised by this virus for which no antidote has been found. Educating our children in our religious institutions and schools is also being seriously considered with the intention of warning children away from illicit sex

On 3rd October 1998, the following resolution was passed by the Executive Council of the World Federation.

"In view of increasing number of cases of HIV & Aids and increasing number of children born with Thalassaemia Major in our community world wide, it is resolved that all member Jamats and Federations require proposed bride and groom to produce evidence of each of them being free of HIV & AIDS virus and that both are not Thalassaemia carriers. Members should establish necessary modality for implementation before Nikah is recited. The Medical Advisory Board will issue detailed guideline for implementation".

Since then, the Medical Advisory Board of the World Federation has issued a detailed guidance through its Circular number G23/98 for implementation of the resolution.

As a matter of responsibility it is the duty of all members to follow the resolution as it will prevent the spread of HIV infection. By not following the resolution, members may find themselves in difficulties should the unthinkable happen (i.e. HIV carriers gets married to non-HIV carrier or if two Thalassaemia carriers get married). The 'injured' party could well take the member Jamats/Federation to task for not following the World Federation resolution.

Dow Jones offers course on Islamic investing

Dow Jones University, a division of Dow Jones & Co., which publishes The Wall Street Journal, has gathered four experts in the field of Islamic law to teach an online course titled "Principles of Islamic Investing."

The course description says: "Investing according to Islamic precepts is a form of 'social and ethical investing,' and this course explores investing in a way that's consistent with the teachings of Islamic law, or the Shari'ah."

Don't shy away from disagreement and conflict - use them for positive ends

Mulla Asghar Memorial Fund launched

The tremendous outpouring of tributes and appreciation of services for Marhum Mulla Asghar from all corners of the globes, bear testimony that he has left an unforgettable mark on the entire Shia Community in this era. A multifaceted person of this calibre, with such an impact, only emerges but once in a lifetime. Our Community was truly blessed with his leadership that was visionary and at the same time down to earth, one that was highly intellectual yet at the same time touched the masses, one that had pride in Khoja origins yet cared about the entire Shia Community and humanity at large.

He has left a legacy of services to humanity that is exemplary, and an inspiring example of resolute will to fight poverty, disease and ignorance. During his lifetime, he demonstrated that given the *khulus* and zeal to better the lot of fellow humans, one could achieve so much for so many in so many fields. From huts to housing, from playing in sewers to the classroom, from slums to primary health care, from westernized young minds to God fearing practicing youths, and much much more, is his legacy of transformation.

This legacy must be preserved. It is for this purpose the World Federation has launched the MULLA ASGHAR MEMORIAL FUND. Now, your heartfelt sentiments and words of tribute for him can be translated into action by your active participation. By supporting the MULLA ASGHAR MEMORIAL FUND, you will help ensure that his passion for disseminating the teachings of Ahlul Bait (a.s.) as well as fighting poverty, disease and ignorance continues after him. Contributing to this Fund would give reality to the many dreams he had.

The sums collected will be utilized to perpetually support numerous projects that were so dear to Marhum's heart. Each of us, who was touched by his special touch, owes it to him to create this memorial of service for perpetuating his memory. It will be a monu-

ment, not just of bricks and mortar but one of service to humanity by keeping alive the teachings of Ahlul Bait (a.s.).

Contributions can be channelled to the Supreme Council which will remit the same to the World Federation as a total contribution from the Africa Federation. The Supreme Council address is:

The Africa Federation
P.O. Box 6710
Dar es Salaam.

AF delegates invited for the WF Triennial Conference

The next Triennial Conference of the World Federation of the K.S.I Muslim Communities will be held in London from Friday 6th October 2000.

At the last Supreme Council meeting held in Mombasa in April 2000 it was decided that the Secretariat of the Supreme Council should invite names of Community members who wish to attend the conference. The World Federation Constitution allows the Africa Federation to send 20 delegates.

Those wishing to attend the Conference can submit their names to the AF Secretariat by 15th September 2000.

Voting rights for the WF Presidential Election

Four Federations and 26 Individual Jamaats are members of the World Federation. The four Federations are the Africa Federation, Council of Gujarat, Kutch Federation and NASIMCO. These 30 members represent a total of 106,106 individuals round the world.

The post of President can be contested by any individual member of any Jamaat which is a member (directly or indirectly) of the World Federation. The candidate must however be nominated by an organisation which is a member of the World Federation.

When it comes to voting each and every individual of Jamaats all over the world, whether the Jamaat is a direct member of the World Federation or is represented through a Regional Federation, has the right to vote for the President.

Conceptually, the President is a leader elected by popular votes of the masses. Each vote cast by an individual person is counted. Each member organisation conducts its own election and the number of votes cast for each candidate are sent to the Secretariat of the World Federation.

Entitlement of votes are limited as follows:

No individual member Jamaat of the World Federation is entitled to more than 7000 votes and no Regional Federation member of the World Federation is entitled to more than 20,000 votes.

For example, Jamaat X has 8000 members voting. 3000 members vote for candidate A and 5000 members vote for candidate B. Jamaat X's entitlement of votes will be reduced proportionately to $7000/8000 \times 3000 = 2625$ votes for A and $7000/8000 \times 5000 = 4375$ votes for B. (check: $2625 + 4375 = 7000$).

In the case of a Regional Federation member Y having 22000 members voting in the election. 10,000 vote for candidate A and 12,000 vote for candidate B. Regional Federation Y's entitlement of votes will be reduced proportionately to $20,000/22,000 \times 10,000 = 9091$ votes for A and $20,000/22,000 \times 12,000 = 10,909$ votes for B. (check: $9091 + 10,909 = 20,000$).

The candidate who receives the highest number of votes from all the votes cast is declared the President for the term 2000 to 2003. The President is not obliged to be resident in UK and neither the constitution nor the Charity Commissioners stipulate such a requirement.

ELECTION ROUND-UP

Vancouver, Canada

The new Executive Committee of the Shia Muslim Community of BC in Vancouver, Canada elected on April 30, 2000 at the Richmond Imambara is:

President: Hassanali Fazal
V. President: Mohamed RM Dewji
Secretary: Shaheen Rashid
Jt. Secretary: Minaz Fazal
Treasurer: Ebrahim Rahemtulla
Jt. Treasurer: Mohamed Ladak
MRC (Muhki) Asger Ladak
Jt. MRC Hussein Bhojani

Committee Members:

Jaffer Ladak
Mohsin Kamani
Mohsin Dewji
Shabir Dewji
Mehboob Khaku

Trustees:

Roshanali M Dewji
Amirali Rashid
Hassanali Fazal

Election results by e-mail

Election results can now be e-mailed to the *Federation Samachar* directly on samachar@raha.com. For the title on the E-mail please stipulate "Election results" as this would ease the work of our typesetter who works on some of the pages well in advance.

Federation Samachar

Zanzibar

During the General meeting of the Zanzibar Kuwwatul Islam Jamaat held on 24 March, 2000 the following were elected office for a two-year term beginning from the year 2000 to 2001:

President: Mohamed Raza Dharamsi
Hon. Secretary: Mohamed Taki Jaffer
Hon. Treasurer: Hussein Datto
Mukhi: Hassanein Mohamed
Hussein Dharamsi

The President also appointed the following on his team:

Kamrio: Abdul H. Panju
Committee member:
Mohamed Baker M. H. Dharamsi

Birmingham

The newly elected Executive Committee for the term 2000-2001 of the K.S.I. Muslim Community of Birmingham is as follows:

President Murtaza Sumar
Vice President Mohamed Fazal
Hon. Secretary Rizvan Ramjee
Asst. Secretary Nazir Ruman
Hon. Treasurer Shabir Sadak
Asst. Treasurer Shaukat Najafi
Committee Members:
Abbas Khoja Mukhi
Shiraz Alloo
Mohamed Baker Hemraj
Hussein Hirji
Mushtaq Ismail
Shafik Haji
Shabir Ladak
Trustees:
Haider Haji
Mohseen Meghjee
Muslim Dharamshi
Raza Ali Virji

Hyderi Islamic Centre

The newly elected Executive Committee for the year 2000 for the KSI South London Hyderi Islamic Centre are:

President Ayyaz Ramji
Vice President Al Hussain J. Asharia
Hon. Secretary Munawar Ali Lilani
Hon. Treasurer Amir Kaba
Committee members:
Salim Master
Mohamed Lalji
Mohamed Abbas
Kasamali Bhamani
Salim Somji
Abbas Kasam
Rizwan Rahtullah
Sibtain Raza

Kinshasa

The following members of the Khoja Shia Ithna-Asheri Jamaat of Kinshasa have been elected to the Managing Committee for the new term beginning 2000:

President Ghulam Fazal
Hon. Secretary Anwarali Somani
Hon. Treasurer Mehboob Ladha
Committee Members:
Ali Abbas
Mohsin Khwaja
Hassan Ismail Pendeza
Ali Hasan Ratnani

The Jamaat's E-mail address is Somafzal@aol.com

Thought to ponder

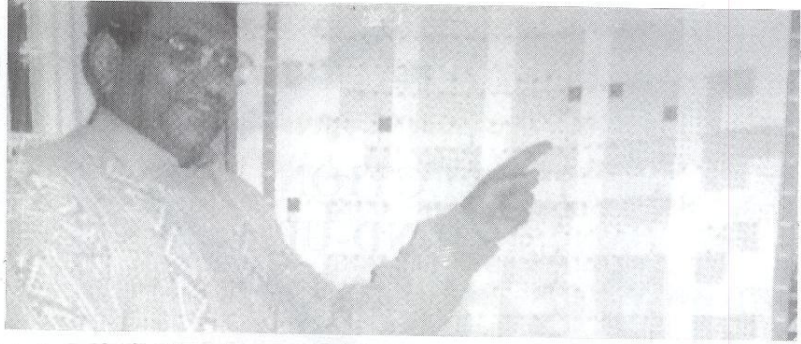
Currently the community is looking for the right person to lead the World Federation following Mulla's death. Names have been proposed and the criteria for selection is understandable when candidates are being considered by their ability to lead plus their basic general moral qualities - surely we cannot have a gambler or a drunkard at the helm!

What is however worrying is the fact that some quarters are now calling for definite guidelines to judge candidates. One of this guidelines is the need for *taqwa*. It is difficult to sincerely judge a person's relationship with his Creator -- there is nothing like a *taqwa* meter that can give unprejudiced factual readings. Should not candidates be judged by their general moral disposition and ability to lead?

Ahmed has a Computer Brain

Mombasa born Ahmed Jaffer is well known as a 'Computer Brain' of Heathan after he discovered a formula which enables him to work out the day of the week you were born in.

The local Birmingham community paper, the Balsal Heathan featured him after having a short trial session with him. In this session Ahmed well demonstrated his numerical skills by correctly naming days of the week or birthdays as requested by the publication's journalists.



Ahmed puts his remarkable formula to work

From the South London Jamaat.....

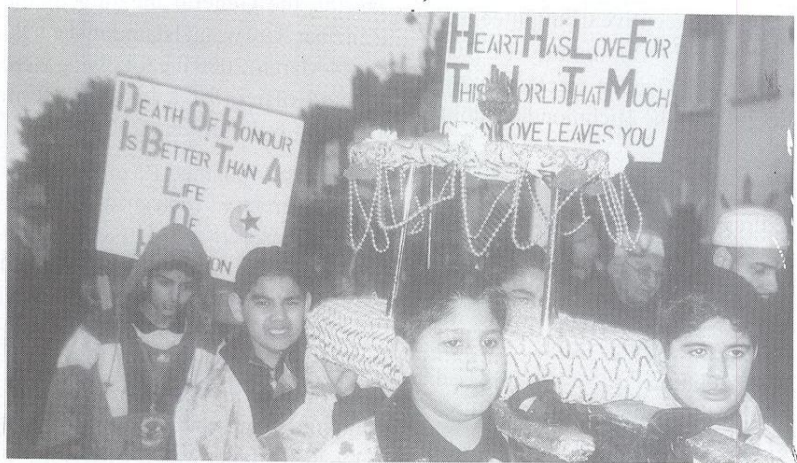
**from Mazaher Remtulla
who formerly resided in
Dar es Salaam and taught at
the Husseini Madressa.**

The South London Jamaat was formed in July 1983 and at the moment the members of this Jamaat are about 350 families and there is a madressa which is conducted on Saturday which comprises of about 400 to 450 students of all ages who are of schooling age.

The teachers are all local teachers and the Jamaat comprises of our brothers and sisters from East Africa and also some from Pakistan and India. The resident aalim is one of our Khoja brothers from India, Maulana Mukhtar Abbas who came to Arusha to recite majlis in Muharram.

The well known resident Aalim and publisher of the Minister magazine, Syed Shamim Sibtainhussein Rizvi is also a member of the South London Jamaat.

Majlises are held according to the birth and death anniversaries of our Imams and Muharram majlis are held for all ten days. In the recent Muharram, Syed Muhammad Rizvi from Canada was invited to recite majlis. Ashr: e Zainabiya was held for twenty days. The first ten days had the presence of a Maulana from Manchester and the last ten days Maulana Sadiq Hassan



East or West, the Martyrdom of Imam Husain (a.s.) is remembered by the young and old

recited majlis.

In actual fact the majlis programmes in the South London Jamaat resemble the programmes in Dar es salaam.

As for the Julus, this was held on Ashura night before sunset because the days were long. The Government provided police for security reasons to man the stretch where the procession passed. The duration of the Julus was about 45 minutes to one hour and both gents and ladies participated.

Al - Quran

And if Allah touches you with affliction, there is none to take it off but He; and if He visits you with good, then He has power over all things.

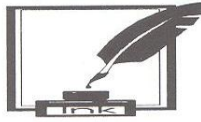
Surah Al-Ana'am, Ayyah 17

Mulla Raza Abdalla Panju passes away

The death of Mulla Raza Abdalla Panju occurred in Zanzibar on Sunday 11th June 2000 much to the shock of the community.

Mulla Raza through out his life recited majlises and duas in our Jamaats in Zanzibar on voluntary basis and dedicated his life services for the Azadari- e- Imam Hussein (a.s.).

His death has created a big vacuum in Zanzibar for such services. May Allah (s.w.t.) rest the soul of Marhum in eternal peace and in the proximity of the fourteen masoomeen (a.s). Please recite Sura -e fateha for the Marhum.



Death Jottings

**inna lillaahi wa inna
ilaihi raajiuun**

The following deaths have been reported since the last issue of the *Federation Samachar* which carried death announcements to 4 April, 2000.

Marhum Fidahussein Akber Jaffer, Dar-es-Salaam Tuesday 4th July 2000 1st Rabi ul Aakhar 1421.

Marhum Hassanali Nazerali Jiwa, Sacramento California, Friday 30th June 2000 27th Rabiul Awwal 1421.

Marhum Naushad Rajabali Mawji, Essex on Saturday 24th June 2000, 21st Rabiul Awwal 1421.

Marhuma Fatmabai Kanji, Kampala on Sunday 12th June 2000, 8th Rabi-ul-Awwal 1421.

Marhum Mulla Raza Panju, Zanzibar on Sunday 12th June 2000, 8th Rabi-ul-Awwal 1421.

Marhum Akberali Kanani, Trollhättan (Sweden) on Saturday 10th June 2000, 7th Rabbi-ul-Awwal 1421.

Marhuma Khairunnisabai Akberali Jessa of Dar-es-Salaam on Saturday 10th June 2000, 7th Rabi-ul-Awwal 1421.

Marhum Mustafa Husein Hasham Dewji, Singida on Sunday 4th June 2000, 1st Rabi-ul-Awwal 1421.

Marhuma Sultana Abdulrasul Sheriff Khalfan, Mombasa on Saturday 3rd June 2000, 29th Safar 1421.

Marhum Zaheer Pyarali Chamspi, Calgary Canada on Thursday 1st June 2000, 27th Safar 1421.

Marhum Gulamabbas Hussain Jetha of London on Thursday 1st June 2000, 27th Safar 1421.

Marhum Mohsin Abdulrasul Dato of Dar-es-Salaam on 31st May 2000, 26th Safar 1421.

Marhuma Sikinabai Malim Rajab Hassanali of Dar-es-Salaam on 30th May 2000, 25th Safar 1421.

Marhuma Nargisbai Asghar Fazal of Tanga in Dar-es-Salaam on 25th May 2000, 20th Safar 1421.

Marhum Hussein Kassamali Bhimji Nayani in Dar-es-Salaam on 25th May 2000, 20th Safar 1421.

Marhum Hamid D. Habib, Karachi, 24th May 2000, 19th Safar 1421.

Marhum Gulamabbas Habib Hasham Chatoo Dar-es-Salaam on 15th May 2000, 10th Safar 1421.

Mrs Fatema Pyarali Bhalloo of Mombasa on 15th May, 2000, 10th Safar 1421.

Mrs Sukaina Zakir Visram of Tananarive, Madagascar on Monday May 15, 2000, 10th Safar 1421.

Marhum Ali Khalfan Dar-es-Salaam on 8th May 2000, 3rd Safar 1421.

Marhuma Nurbanubai Yusuf Gulamhussein Fazal Dar-es-Salaam on 7th May 2000., 2nd Safar 1421.

Dr Ahmed A Dewji of London on Friday 5th May 2000, 1st Safar, 1421.

Marhum Dr. Sibtain Ali R. Dossa, Karachi on 3rd May 2000, 29th Muharram 1421.

Marhuma Taherabai Mohamedali Versi, Dar-es-Salaam on 3rd May 2000, 29th Muharram 1421.

Marhuma Shirinbai Hassan Satchu, Dar-es-Salaam on 28th April 2000, 24th Muharram 1421.

Marhuma Khairumbai Hussein Janmohamed Kermalli, Dar-es-Salaam on 28th April 2000, 24th Muharram 1421.

Marhum Hassanali Gulamhussein Dato, Toronto on 27th April 2000, 23rd Muharram 1421.

Marhum Yusuf Kassamali Jeraj, Dar-es-Salaam on 26th April 2000, 22nd Muharram 1421.

Marhum Yusuf Karim, Bombay on 20th April 2000, 16th Muharram 1421.

Marhum Habib Abdallah, Dar-es-Salaam on 20th April 2000 16th Muharram 1421.

Marhuma Fatmabai Gulamhusein Musa of Gloucester died on Saturday 15th April 2000, 10th Muharram 1421.

Marhum Allama Zeeshan Haider Jawad in Abu Dhabi on Sunday 16th April 2000, 11th Muharram 1421.

Marhuma Rayhanabai Mohamed Manji Walji of Tanga on 13th April 2000, 8th Muharram 1421.

Marhum Akberali Bandali Damji, Dar-es-Salaam on 10th April 2000, 5th Muharram 1421.

Marhum Asgherali Ramanzanali Manekia Dar-es-Salaam on 10th April 2000, 5th Muharram 1421.

Marhum Gulamali Mohamedali Versi Dar-es-Salaam on 6th April 2000, 1st Muharram 1421.

Allama Sayyid Zeeshan

Haider Jawadis

The sudden death of Allama Sayyid Zeeshan Haider Jawadis that occurred in Abu Dhabi on Sunday 16th April 2000 which was the day of Ashura shocked the community world-wide. Maulana recited the Ashura Day majlis and joined mataam when he suddenly collapsed and died between 3.00 and 4.00 p.m. His body was taken to Allahabad U.P., India for burial.

Sayyid Zeeshan was a renowned Alim and had many times visited East Africa to recite majlises. He was residing in Abu Dhabi but since last year had moved to Mumbai.

Meanwhile the death of Sayyid **Karrar Hussein** occurred in U.P., India. He was also a prominent alim and had recited majlises during Muharram in Dar-es-Salaam, Mombasa and Zanzibar. Another alim's death that occurred was that of **Maulana Adibal Hindi** in Lucknow. May Allah (s.w.t.) rest their souls in eternal peace. Amen. Kindly recite Sura-e-Fateha.

Dr. Sibtain Dossa

The death of Dr. Sibtain Dossa of Khoja (Pirhai) Shia Ithna Asheri Jamat, Karachi occurred on Tuesday, 2nd May 2000. He was killed by five terrorists, while working in his clinic. His colleague, Dr. Arshad and his compounder Mr. Ali Nawaz were also killed.

Dr. Sibtain Dossa was a member of the Management Committee of Karachi Jamat. He had until recently, served the Jamat as Vice President, firstly with Shahid Hamidbhai Bhojani and later with Haji Dostbhai Bhojani, the current President. Of gentle disposition, he was involved in various socio-religious projects which today provide a valuable service to the community. May Allah (swt) rest his soul in eternal peace.

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Shinyanga
Songea
Singida
Tabora



Mombasa meeting pays tribute to late Mulla Saheb

A condolence meeting to pay tribute to the late Alhaj Mulla Asgharali M.M. Jaffer was held at the Hyderi Imambara in Mombasa on 26 March, 2000. The proceedings of this well attended meeting commenced with recitation from the Holy Qur'an by Naushad Khalfan. Thie first speaker was Haji Abbas Nasser, Chairman of the Bilal Muslim Mission of Kenya who paid tribute to Mulla recalling not only his personal contact but also those covering official responsibilities. He reiterated on the keen interest Mulla took in the activities relating to propagation of our faith.

Next to present an eulogy was Sheikh Abdillahi Nassir, an eminent scholar based in Mombasa. Sheikh Nassir said Mulla saheb was a versatile leader whose passing away is a loss to the entire Muslim umma. He said the absence of good social or religious personalities is particularly felt after their death and on Mulla he said, "it won't take us long to realise who Mulla was."

The third speaker was Mulla Abdulrasul Khaki, a respected elder of Mombasa Jamaat. Mulla Abdulrasul presented a synopsis of Mulla Saheb's life and the multifarious activities he engaged in. At times visibly moved, Mulla Abdulrasul paid glowing tribute to who he termed as a true son of the community.

After Mulla Abdulrasul Khaki, the Chairman of the Shia Isna asheri Jamat of Nairobi, Mohamed Kermali addressed the congregation. In his tribute he said the Shia world would be hard pressed to find a replacement for such a leader.

The Chairman of the Africa Federation, Mohamedbhai Dhirani was next to pay tribute. He flew to Mombasa specifically to attend this condolence meeting. In his eulogy, Mohamedbhai recalled two incidents where Mulla emphatically portrayed the community. One was when community brothers made a 'loyalty pledge' visit to the newly elected Kenya president, H.E. President Arap Moi. Here Mulla addressed the Kenya President in fluent Kiswahili and the President was keen to find out more about who he was. Secondly, Mohamedbhai recalled Mulla's successful role in presenting the Muslim viewpoint relating to the law of succession in Kenya. While extending condolences to the bereaved family, the Chairman congratulated Mulla's mother for giving the community such a glorious son.

A special message from Hasnain Walji, Acting President of the World Federation was read out to the congregation along with a poem penned by Kassamali Kermali of Moshi. After a short majlis, Sura-e-yasin was recited.

Majlis-e-Arbaeen of Late Mulla Saheb was marked in various Jamaats of Africa on Thursday 8th June 2000.

Federation Samachar

Al Muntazir Schools strive to computerise

Computer literacy in today's world has become a must for all, men, women, and children. Keeping this in mind and the fact that we are in the new millennium where almost everything in day to day life revolves around Information Technology (computers), we have no choice but to prepare our children for the future.

In the past four years, The Central Board of Education (CBE) which manages the Al Muntazir Islamic Seminary in Dar es Salam has embarked on various projects to modernize our schools.

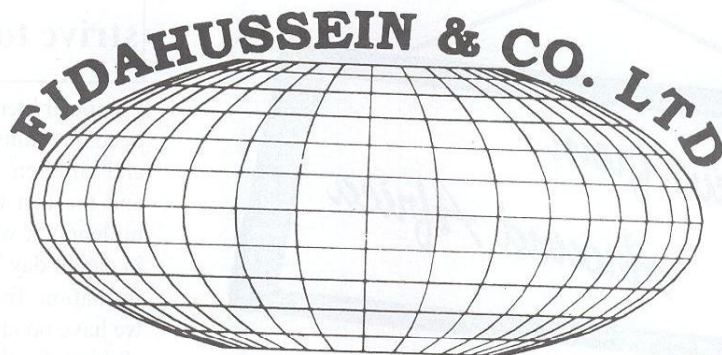
One of the projects involved providing children studying in our schools with computer education and this was extended to also include general computerization of the school operations and accounts.

To realize this project of computerization, the CBE has endeavored to equip our schools with about 40 modern state-of-the-art computers in our computer labs, to be able to impart basic computer education. In addition to being installed in classes, some of these computers were put up in various offices to make administration of the schools more efficient.

The computer classes at our primary school are geared to making learning more interesting and familiarizing the children with computer as a tool for learning. Where as at the secondary school the course is geared at introducing the various computer software application and concepts.

Since computer classes have been started at the ALMIS schools, there has been a very good response from students who are very enthusiastic to learn.

ALMIS is now also looking towards providing special computer classes to teachers who can use the Internet and various computer softwares to improve their teaching methods to modern standards. ALMIS also plans to host a Web Page on the Internet to allow parents to know much about the school policies from their homes.



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Nairobi's Qur'an Recitation

Competition draws fresh talent

The tabligh sub-committee of Nairobi Jamat with full assistance from the resident alim, Sheikh Mumtazali, organized a Qur'an recitation competition on the night of 23rd (Laylatul Qadr) of Mahe-Ramazan, 1420 (December 31, 1999). The competition which was held after the A'amals of the Laylatul Qadr was open for all girls and boys (under 18 years), and all adults (ladies and gents).

Umrah tickets for participants who could score over 80% from each of the four groups were kindly donated by Bhande Khuda. Due to this fantastic offer, the participation was very encouraging. Well over 80 members of the Jamat took part in the competition.

Sheikh Mumtazali organized external judges (two Qadiis) to ensure fairness as he had been coaching the girls and boys for the past six months. The external judges were to listen to the recitation through audio cassettes and give marks in percentage to the participants for their makhraj, tajweed, tune, voice etc.

In the girls/ladies category, unfortunately no one managed to score over 80% and thus did not receive the special prize of the Umrah ticket. However, the ranking was as follows:

Ladies:

- 1 - Sis. Rubab Mustafa Khimji
- 2 - Sis. Masuma Habib
- 3 - Sis. Naseem Walji

Girls:

- 1 - Sis. Kaniz-e-Fatema Dharsee
- 2 - Sis. Summaya Nanji
- 3 - Sis. Tauqeer-e-Fatema Molu

The ranking for the gents/boys was as follows:

Gents:

- 1 - Br. Tahir Raza Hassan Jaffer
- 2 - Br. Abidali Hassan Khatau

Federation Samachar

Ethiopian Airlines assists Health Board with two complimentary tickets

The Ethiopian Airlines office in Dar es Salaam recently donated two complimentary tickets for the DAR/BOMBAY/DAR route to the Central Health Board (CHB) of the Africa Federation. This enabled the Board to send two deserving disabled and sick persons for medical treatment in India.

This noble gesture from Ethiopian Airlines was very much appreciated by the Central Health Board in particular and the Shia Ithana-Asheri community at large. The Board's Chairman, Aunali Khalfan was full of praise of the Airline for its consideration to the plight of the financially unfortunate. He said such assistance at a time when the community has several deserving cases requiring medical treatment in India was encouraging and he thanked the Airline's Area manager for Tanzania and the Comoros, Mr. S. Asmelash for his gesture of goodwill.

Mohamed Ayaz --- pilot with flying colours!



Mohamed Ayaz Pyarali (20) of Arusha was awarded a Private Pilot Certification approved by the Federal Aviation of America on 17 March, 2000. The award probably makes him the youngest pilot in our community. He is now pursuing a course of Commercial Pilot Certification which would allow him to fly passenger planes.

Mohamed Ayaz was born in Moshi and is the son of Raza

Pyarali of Arusha who has served in the Jamaat's Management committee in various capacities and a well known cricketer who has represented Tanzania in the past.

The Education Board of the Africa federation awarded Mohamed Ayaz a Certificate of Merit in 1996 for his exemplary O Level achievement. He successfully completed his A' Levels at Baldwin Methodist College in Bangalore, India and having notched suitable results was then accepted as a full time student at the Flight Safety Int. based at Vero Beach, Orlando, USA where he is attending Aircraft Pilot training since January this year.

Besides his studies, Ayaz has conquered the Uhuru Peak of Mount Kilimanjaro in 1999 and Mt. Meru in 1992. He also plays volleyball and squash and is a good swimmer.

3 - Br. Habib Khimji

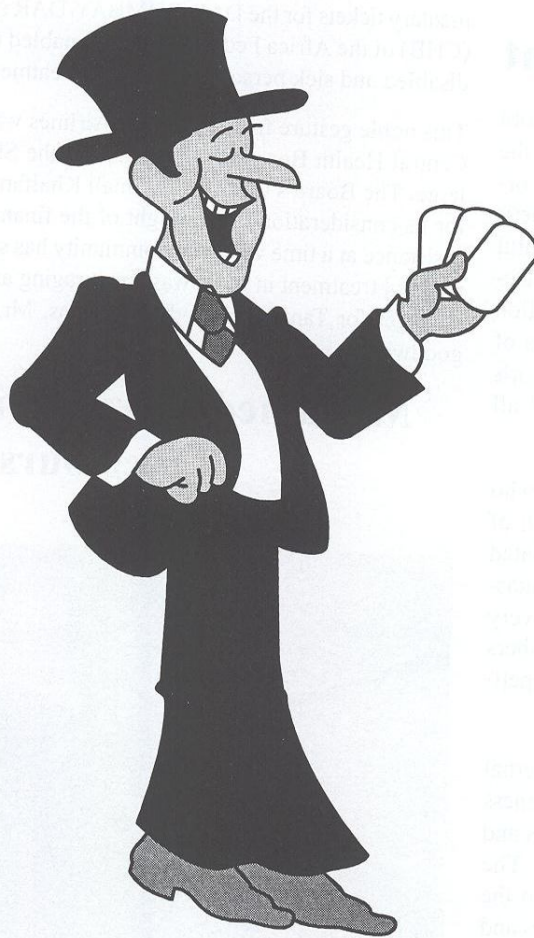
Boys:

- 1 - Br. Aliakber Husein Rashid
- 2 - Br. Ammar Iqbal Keshwani
- 3 - Br. Tufayl Hassan Khatau

Sheikh Mumtazali and Sheikh Shabbir Maisami presented the Umrah ticket

vouchers and respective trophies to Br. Tahir Raza and Br. Aliakber (son of Husein Rashid, the Chairman of KSISC-EB during 1995-98) as both of them managed to score over 80% as required by the donors. All the participants upto the fifth rank were also presented with various gifts.

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Mombasa hosts 58th Council session

The 58th Session of the Supreme Council was held in Mombasa at the Imambara from 21 April to 23 April, 2000 with participants coming from world-wide. Invitees from outside Tanzania included Moajiz Khamis, Charman of the Madagascar Territorial Council with his team of Councilors, Dr. Sibtain Panjwani, Secretary General of the World Federation, Captain Hadi, Vice Chairman of the Imam-e-Zamana Mission, Dr. Sultan Meghji from Australia, Iran's Ambassador His Excellency Agha Syed Mohamed Karim Tabatabai, Syed Murtaza Murtaza and Hon. Sajjad Rashid (M.P.).

Following an afternoon session during which the Minutes of the previous meeting were deliberated upon and audited accounts as at 30th June, 2000 adopted, the opening ceremony was held at night. This session began with recitation of verses from the holy Qur'an by Mohamed Abbas Virjee which was followed by condolence messages being read out for Marhum Mulla Asghar on behalf of Mombasa Jamaat by Hon. MP Sajjad Rashid, Chairman of Madagascar Territorial Council, Moajiz Khamis, Secretary General of the World Federation, Dr. Sibtain Panjwani and the Chairman of the Africa Federation, Mohamed Dhirani. An eulogy penned by Maulana Kalbe Sadiq was read on his behalf by the Master of Ceremonies, Asaf Gulamhusein.

The condolence session was followed by recitation of Dua-e-Wahdat (and its translation in English) after which the Chairman of Mombasa Jamaat, Haji Yusufali Kermalli welcomed all participants to the session.

The Chairman of the Africa Federation, Mohamedbhai Dhirani then delivered his annual address. He began his address by paying tribute to renowned social and religious members who passed away during the year.

He then reminded the session of the forthcoming Triennial Conference of the World Federation earmarked for 6th October, 2000, saying that the names of aspirants were to be submitted by 6th August, 2000.

On the proposed changes suggested by the Restructuring Committee under Hassanbhai Jaffer of Mombasa, he said the changes are radical and therefore require the involvement of each of the main Jamaats. He therefore called upon the Restructuring Committee to travel to all the main Jamaats for their opinions and recommendations and then to table the final draft at the Triennial Conference to be held in April next year.

On the situation with Somalia brothers he said that a few had emigrated but many still reside in Tanzania and Kenya with temporary residential permits. He said the support being provided by the Council to the Somalia families is difficult to sustain and he thereafter called upon individual donors to come forward and support them too.

The Chairman admitted that the Council is now experiencing severe financial constraints as it has very few properties in Kenya and Tanzania, the rent from which goes towards welfare and education matters. He said that the other income received from *hukuk*, khums or donations have substantially dropped.

He also drew attention to the worsening economic condition of our community members in Africa and called for frugality in expenses. He said the only way for our youths to counter poverty is to seek higher education and to this effect stressed on the need for our community's Educational Institutions to uplift their Information Technology courses to modern standards. Mohamedbhai also emphasised on the need to undertake Teacher Training courses which would upgrade the quality of teachers in our Educational Institutions.

He then appealed to students who had not paid back Educational loans to do so immediately. He said that over the past five years the Supreme Council offered loans (scholarships) to about 75 students for higher education but more could be assisted if past borrowers settled their loans promptly.

The Chairman then called upon all communal schools to introduce religious education in the curriculum along with secular education. This, he said, would give children free time in the evening to concentrate on sports and home studies. For children not going to community schools, he said special arrangements can be made to provide them with religious education.

He then touched on the familiar subject of the importance of Gujarati expressing pleasure that Dar es Salaam and Arusha Jamaats had incorporated this in their schools. He asked Mombasa and Nairobi Jamaats to follow suit and appealed to all Jamaats that Gujarati should also be included in the madressa syllabus.

The Chairman also reminded the gathering that they should seek a new Chairman for the next Triennial Conference to be held in April 2001. To end his address the Chairman thanked the Almighty for granting him good health to fulfil two terms as Chairman covering 11 years of services to the Africa Federation.

After the Chairman's address, Iran's Ambassador His Excellency Agha Syed Mohamed Karim Tabatabai presented him with a copy of the holy Qur'an in a gesture of goodwill to the Supreme Council.

Then deliveries were made by the Chairman of the Madagascar Territorial Council, Moajiz Khamis, the Secretary General of the World Federation, Dr. Sibtain Panjwani, the Vice Chairman of Imam-e-Zamana Mission Hyderabad, Dr. Sultan Ally Meghjee of Australia.

Moajiz expressed regret that the Session could not be held in Madagascar as originally planned but nevertheless thanked Mombasa for being good hosts. He briefly outlined the activities of the Madagascar Territorial Council and related the success of a mini summit held there involving the head of each Jamaat in the territory.

Dr. Sibtain Panjwani reiterated on Mulla Asghar's pivotal role in the

(continued on page 34)

almost 24 years history of the World Federation. He also outlined the circumstances through which the Africa Federation and World Federation were formed. He elaborated on how the World Federation consolidated its activities since it was formed in 1976 and emphasised that our institutes and their linkages are strong and versatile and that we should jealously guard our independence and overcome any challenges that are posed.

To meet the challenges ahead he said the World Federation would need support from institutions and individuals from around the world. He finally thanked our Marja Ayatullah Seestani for his Ijaza to the World Federation to continue collecting and disbursing *huquooqe shara'iyya* after the passing away of Mulla Asghar.

The Vice Chairman of the Imam-e-Zamana Mission, Captain Hadi outlined the difficult plight of our community members in Hyderabad and explained the activities of the Imam-e-Zamana Mission. He pointed out that the Mission, in addition to providing medical, housing and welfare to many families now supports about 3000 children pursuing studies in the Mission's own school building. He said to meet the demand a further two buildings are being put up and he thanked the Africa Federation for its financial and moral support for the Mission.

Dr. Sultan Meghji from Australia outlined the prospects and opportunities of immigration in Australia and briefed on the situation of the community there.

After presentation of the Secretariat report observations and deliberations followed with delegates, councilors and invitees actively participating. The issues that were discussed included the alarming change in business trends whereby the formerly active community is now becoming increasingly passive. Business loans and establishment of trusts to distribute loans were among the measures suggested. The situation of our Somalia brothers was also discussed with a suggestion that affluent individuals should play a bigger role in assisting some families. At the same time it was agreed that av-

Federation Samachar

enues for emigration should be continued with foreign Jamaats and organisations. Education was also discussed at large while preachers were called upon to deliver majlises with practical examples discouraging members from traditional ways of pursuing the true faith.

According to the Secretariat report the Supreme Council wrote 1464 letters, issued 68 circulars and had 40 Office Bearers meetings in the last year.

The Bilal Muslim Mission papers and the Tabligh reports from different Jamaats were then presented and these highlighted the progress made in building new Centres or Mosques and in spreading the true Faith.

The Education Board lamented on the slow repayment of educational loans. It was mentioned that in the past academic year only US\$ 45,000 was collected of the US\$ 500,000 outstanding. It was also mentioned that Jamaats contribute 50% of loans offered to candidates except for Tanga Jamaat which pays 25%.

The Board emphasised on Career guidance seminars for our students and also touched on the issue of Educational Insurance. The existent scheme with Meghraj Investment, it was pointed out, has never taken off. As a scheme, it was opined that the Education Insurance policy is an excellent idea which should be communicated to parents regularly because it would ease their financial constraint through long-term planning.

The Board also touched on the need for vocational training programmes which have already started as a pilot project in Dar es salaam.

The Board also indicated that it was keen to see students have access to pertinent information and proper guidance and reiterated that financial loans are available when needed. The Board also called for better cooperation between Jamaats and School Boards.

The Central Health Board (CHB) paper was presented next. During the year, six health education and lecture programmes were held. This covered dental hygiene, common ENT problems, appendicitis, smoking and its effects, treatment of heart diseases without surgery and preventive health care.

Medical (health) Screening programmes were held in Dar es Salaam and Tanga and lecture programmes for the Hussein Madressah boys were introduced and conducted by Professional Medical Practitioners.

The Board, in collaboration with the Ithna-asheri Union Literary Section and Hussein madressah organised a symposium on 9 April, 2000 at the Al Muntazir Complex in Dar es salaam. The theme of this symposium was, "Vision 2000 and the emerging dilemmas of the youths"

It was also reported that the April, 1998 resolution on HIV/AIDS premarital testing is now well in place with good co-operation being received from members. Zanjeer matam was hotly debated in wake of the Marja's statement that it is prohibited if deemed harmful. Ultimately it was left for individuals to use their wise discretion on this sensitive issue.

Cooperation with the Medical

(continued on page 35)

Current Advertising rates in the Federation Samachar:

Back page (in colour with colour separation work)	TShs. 300,000/=
Back page (in colour without separation)	TShs. 250,000/=
Inside cover (in colour with separation)	TShs. 220,000/=
Inside cover (in colour without separation)	TShs. 180,000/=
Inside cover (in black and white)	TShs. 150,000/=
Full page (in colour with separation)	TShs. 200,000/=
Full page (in colour without separation)	TShs. 160,000/=
Full page (black and white)	TShs. 125,000/=
Half page (black and white)	TShs. 65,000/=
Quarter page	TShs. 35,000/=
Inserts in the Classified Section	TShs. 20,000/=
Currency conversion rates are: US\$= 800/-; Pnd. Sterling= 1250/-; Can\$= 500/-, Kenya Shilling=10/-.	

(...from page 34)

Advisory Board (MAB) in Birmingham and Imaan Foundation in Mumbai continued. Many patients were referred to India where the Board has established links with Specialist doctors in several hospitals in Mumbai and Madras. Last year 130 patients were referred for treatment of various ailments including heart disease, gynaecological problems and cancer.

The Editorial Board of the *Federation Samachar* paper was presented next. The publication was generally well received but it was stressed that the hard work of the Editorial Board is diluted when Jamaats do not distribute copies effectively. The need for more adverts from out of Dar es Salaam was also emphasised.

The North American Edition meanwhile continues to be regularly printed in Toronto to cater for Jamaats in North America. The Editorial Board also manages the Africa Federation Web page on the Internet which has become very popular among surfers in and out of Africa.

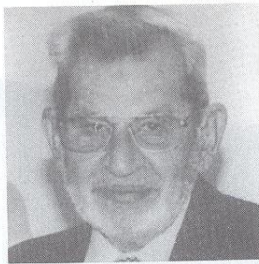
The Setwel Board outlined the difficulty of maintaining Somali evacuees in the host countries because of stricter immigration laws. After almost nine years since the Somalia families were resettled in Tanzania, their status remains to be as refugees. Unlike in Kenya, Tanzania refugees are not allowed to engage in gainful employment nor can they acquire citizenship. The Refugee Act of 1998 passed by Parliament does seem to allow refugees to take up employment but this does not appear to be in force yet. Currently there are 119 Somali families in Tanzania with 418 members.

After presentation of the Bilal Muslim Mission reports and tabligh reports, the invited youth group was given an opportunity to present its views and expectations from the community. The minutes of the previous Session were then perused and confirmed following which a vote of thanks was given by Aunali Khalfan to draw curtains to the Session.

During the run of the session a reception was hosted at night at the Jaffery Sports Club on 22 April, 2000 which was well attended.

Federation Samachar

A Tribute to Hamid D. Habib



A prominent industrialist, businessman, banker and philanthropist, Hamid Dawood Habib, died on 25 May, 2000 in Karachi at the age of 74.

His end was a reflection of the way he lived - with dignity, without fanfare, and with unbending faith in all matters, big or small. He constantly infused courage and fortitude in his family members and friends, even as he himself suffered during his brief but serious illness.

Hamid Dawood Habib was the grandson of Habib Esmail who founded the Habib Group over 100 years ago. He was the eldest son of Dawood Habib who had, in association with his brothers, Mohamedali and Ahmed Habib, founded the sub-continent's first Muslim-owned bank in 1941.

At the behest of the Quaid-e-Azam, Habib Bank's headquarters was shifted from Bombay to Karachi in order to meet the challenges of the new nation beset with problems of economic development. Therefore, the story of Habib Bank and its parent company, Habib and Sons, is not just the story of one visionary family; it is a saga of commitment to the socio-economic development of Pakistan.

On account of his firm belief that education and high technology alone could take the country forward, he established the Habib Institute of Technology to provide gainful employment to the youth. At any given time 7000 boys and girls are pursuing school, college and higher education both in the country and abroad with the support of the Habib Education Trust, that was headed by him.

In view of his wide experience in industry, trade and finance Hamid Habib

was appointed Chairman of the Export Promotion Bureau, Government of Pakistan and subsequently raised to the rank of a Federal Minister. He fulfilled this task wholeheartedly for over a decade at no pecuniary benefit. Integrity and honesty were always the foundations of his policies. While he was at the helm of affairs, Pakistani exports achieved respectable growth. For a time he was also Chairman of the Karachi Cotton Association.

The spirit of social service and philanthropy were inherited by Hamid from his elders, particularly his father, Dawood, and his uncle, Mohamedali, who saw in young Hamid the visionary zeal and humanist values to look after the dispossessed. To the several charitable institutions, trusts and societies founded by the family, Hamid Habib added a new dimension by devoting a large part of his time and energy, as did his younger brother, Rashid Habib. For over 40 years he personally nurtured the growth and development of Habib Public School and Habib Girls' School, the Ghulam-e-Abbas School and Dispensary, the Dawood and Haidery Homes for orphan girls and boys, and numerous other Charitable trusts for widows, orphans and destitutes. A couple of months before his demise, he had finalised a blueprint for the Ghulam-e-Abbas College to be located in the backward area of Lyari.

It was Hamid's personal charisma that attracted the best medical talent in the city to serve the 100-bed Masoomen Hospital, and other dispensaries run by the Habib Medical Trust, without any charge and with utmost dedication.

Human goodness leaves an indelible mark; every good deed, however small, triggers off a chain reaction of goodness that may continue to the end of time. Hamid leaves in the hearts of all those who loved him, in the memories of those whose lives he touched and in the work that he did himself or inspired others to do.

May Allah (s.w.t.) rest his soul in eternal peace in the proximity of our fourteen masoomen.

Asgar Kassam strives to promote Kenya abroad

Chairman and Managing Director of Nairobi based Furaha travels, Asgar A. Kassam has provided outstanding services to the Kenya Government in the promotion of the country's tourism. With Kenya's tourism in a lull, many in the industry have called on the Government to promote it further abroad. But Asgarbhai has been taking a step forward by traveling abroad himself to ensure he meets tour agents personally.

As early as the mid 1970s he flew to Israel-occupied Sinai Peninsula to market Kenya as a recreation centre for the United Nations peace-keeping forces who were based in the buffer zone there. Prior to this he flew to Cairo where he held an exhibition promoting Kenya abroad.

As a result a number of soldiers came to Kenya for vacation and the trend continued. When peace prevailed in this region, Asgharbhai turned to the Gulf region to look for new markets.

Noting his enthusiasm, the Kenya Ministry of Tourism has worked closely with him to boost the country's tourism. They allowed him to represent Kenya at various international fora on tourism. He has also hosted Internet tour promotions on Kenya.

He was the only person from Africa (and one of 10 worldwide) to win the prestigious Golden Helm Award in 1992. This award is sponsored by the German Parliament to the ten best tourism promoters in the world.

Asgarbhai who was born in Mombasa meanwhile continues to promote Kenya abroad.

...and Mohamed Hussein Jaffer awarded

Mombasa's Mohamed Hussein Jaffer has been presented with the award of "Moran of the Order of the Burning Spear (M.B.S.) by the Kenya President, His excellency Daniel Arap Moi.

This award was in recognition of his outstanding services rendered to the Kenya nation in various capacities and responsibilities.

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Council initiates expansion of religious activities in South Africa



After the Islamic Revolution in Iran, the spread of Islam was catalysed around the world not excluding South Africa. In Durban a group of people committed themselves to the teachings of Ahlul Bait (a.s.) by meeting every Thursday evening for Dua Kumail at one brother Azad Seedat's home. This is how Shiasm began in the Kwa-Zulu Natal province.

In 1991 after the arrival of Hujjatul Islam Seyyed Aftab Haider the Ahlul-Bait Foundation of South Africa (AFOSA) was established. Numerous activities were initiated in a much disciplined and coordinated manner like Islamic training camps, programmes and seminars on Imam Husain (a.s.). In Durban the Shia started growing in good numbers thereby resulting in the need of an establishment of a mosque and centre.

In 1998 the Chairman of the Africa Federation, Mohamedbhai Dhirani visited the Shia community in South Africa and AFOSA presented him a proposal of construction plans. The Africa Federation responded to the financial needs required and a property was procured in Durban and named the Imam Husain (a.s.) Mosque, Madressah and Cultural Centre.

Repair and Renovations

The property had a large dilapidated wood and iron house, a double garage and a Hindu temple across its width. The house was demolished but its foundation was kept intact for future developments. Various other renovation work was undertaken to house the new Imam Husain (A.S.) mosque, where salaah is performed daily.

The temple was extended, painted, and electrified and is now used as a

madressa and a library resource center. Two ablution facilities and a wudu khana were also built.

Activities of the Centre

The Imam Husain (A.S.) mosque, madressa and cultural center was officially opened on the birthday celebrations of Bibi Fatima Zehra (A.S) in October 1998. A large marquee was set up for this occasion which is now marked annually.

The first Ramadaan programme was held in December 1998 with Iftaar being organised daily along with Quran recital. In May 1999, a ten-day Karbala programme was held culminating in a very successful Imam Husain (A.S.) commemoration programme under a large marquee full of new faces.

Sheikh Ahmed Mohamed Hamidu a learned scholar from Lamu Kenya is a full time Muballig and Resident Imam since October 1999. He has helped initiate the following:

- Five times daily Salah
- Dua Tawassul every Tuesday evenings
- Dua Kumail and lecture every Thursday evenings
- Juma Salaat
- Hifz and Fiqh classes (Monday to Saturday) after Salatul Fajr
- Madressa classes for children (four times a week)
- Daily counseling and tabligh

Another Shia Jamaat has been established in Swelisha a poor black township north of Durban. Yet another Jamaat is planned in Waterloo a new area near Verulam. With the current spread of religious activities in South Africa, the Africa Federation is expected to continue its support there.

Al Muntazir Schools of Dar es Salaam eyes to uplift educational standards

With over 2300 students and over 140 teachers, the Al Muntazir Schools are a strategic part of the educational infrastructure in Dar es Salaam. The schools include the Al Muntazir Islamic Seminary, Al Muntazir Union Nursery School, Al Muntazir Junior School, Al Muntazir Academy School and the Al Muntazir Commercial Training Centre.

Currently major construction work is being undertaken in line with a master plan that is earmarked for completion in the year 2003. This year the opening of the school year in January coincided with the completion of an important stage in the renovation and restructuring of the ex Korean Complex procured by the Dar es Salaam Jamaat. The main Block has been transformed into 13 additional classrooms and this building will eventually house the Girls' Section of the Senior Seminary.

At present this Block houses three different sections of the Al Muntazir schools. It has provided a new base for the fast growing Commercial centre that now occupies the top two floors while the ground floor is presently the home for Form 5 and Form 6 students of the Seminary. The wing accommodates three classes of the Al Muntazir Academy and there is also a new Careers room for Seminary students.

The next stage of restructuring which is expected to begin at the end of this month (July 2000) will bring into use the former Block of flats which have been earmarked for the Al Muntazir Upper primary School (Girls Section) that is expected to comprise of 16 classrooms along with 9 Utility rooms to encompass teaching and administrative facilities.

Meanwhile Al Muntazir has spent about 20 million shillings on textbooks and reference books for students. Most of these books have been procured for the Nursery and two primary schools where children are provided with basic textbooks.

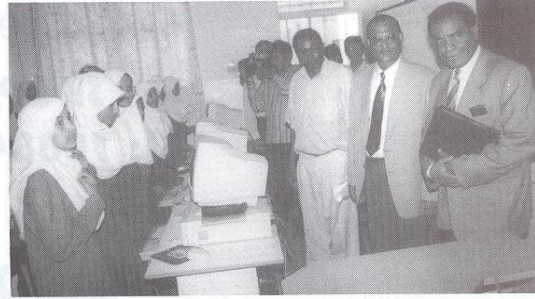
Federation Samachar

Money has also been spent towards the Seminary Library with emphasis on reference books for Form 5 and 6 students. The Seminary generally emphasises to parents to buy basic text books for their children in order to enhance and catalyse their learning of a subject. The response from parents to buy school books for their children has been discouraging but the Seminary through the Central Board of Education, the Principals or teachers never spare an opportunity to remind parents that making proper text books available can make a major difference in the academic performance of their child or children. Government inspectors who visited the school in March this year also pointed out this shortcoming.

The Seminary's Form IV results for last year were impressive with 22 of its 95 examination candidates securing a First Division pass. This result placed the Al Muntazir Islamic Seminary among the top 50 educational institutions in the country. The Seminary stood at 42nd position out of 666 schools in the country.

This result may sound acceptable but ask the Seminary's new Principal, Masood Zafar Qureishi from Pakistan and he will tell you he wants even better ranks. Qureishi is a holder of two Masters Degrees (Chemistry and Political Science) from the University of Karachi and recently gained a Postgraduate Certificate in Advanced Professional Studies at the University of Strathclyde in Scotland. He also holds a Certificate in Child Development and behaviour Modification.

He is an outstanding teacher having received the Prime Ministers Award for three consecutive years for 100% examination results in biology teaching. He is the author of a book on Animal Classification and has published a number of articles on School



Commissioner of Education, Mr. Ndeki with Principal Masood Qureishi in the Seminary's computer room.

management and reform in Pakistan. His approach has stressed on achieving success in the Seminary through cooperation of parents, teachers, students and the administration.

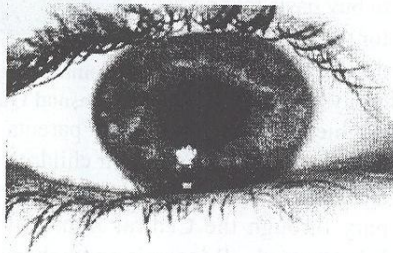
Meanwhile there have been impressive results for the first Pitman examinations sat by students of the Al Muntazir Commercial Centre in 1999. In English, 13 of the 18 students who appeared for the exams scored a First Class Certificate while all eight candidates passed the Accounts examinations with three scoring First Class passes. The Commercial Centre of the seminary offers the Pitman Diploma in a range of academic and commercial subjects.

On 5th April, 2000 the Commissioner for Education, Mr. Ndeki paid an official visit to all the Seminary schools in the presence of Dar es Salaam Jamaat President, Asghar Bharwani, the Central Board of Education Chairman, Habib Virani, Dar es Salaam Jamaat Education Secretary, Munir Daya, Ex School Administration Secretary, Fazleabbas Dhirani and guest Abbas Gulamali who is also a Member of Parliament. After his visit Ndeki said he was impressed by the set-up of the Al Muntazir schools which he said operated like some overseas schools he had visited abroad.

Ndeki said the Ministry of Education had no objection to girls studying separate from boys and gave a green light to the Seminary to segregate students by sex. He pointed out that in many institutions where boys and girls studied separately, results were better.

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News from the Tanzania Bilal Muslim Mission Desk

Madresatul Ahlul Bayt A.S.

Graduation Ceremony: 11 Students have graduated this year. The graduation Ceremony was held at Al-Ghadeer mosque on 21st June, 2000.

The newly qualified Muballighs having trained in:

1. Ikhlafate Fiqhiya
2. Fiqh al Ahlul Bayt.
3. Akhlaq.
4. Tahfifal Quran- al- Karim.
5. Duae Indaal Ahlul Bayt.
6. Tahfifal Quran
7. Usulal Aqaid
8. Usule Fiqh.
9. Tafsir.
10. Falsafa.
11. Tarikhe Tashayuh.
12. Manahaj Tabligh.
13. Nizam Tarbiya.
14. Lughat Englezia.
15. Lughat Swahiliya.
16. Nususul Hadith.
17. Nahw.

Arusha Shia Centre

With passing away of marhum Bwana Ali H. Shariff, the Mission has appointed the following committee to take over:

1. Alhaj Akeel Lalji.
2. Alhaj Tehsil Sheriff.
3. Alhaj Mustafa Sheriff.

An abbatoir (slaughtering house) has been reallocated and constructed. This will now facilitate slaughtering of goats in a more hygienic area.

Eye Camp – Arusha Group Cataract Surgeries for Tanga Region

Equipments were transported from Arusha, which included an operating microscope, a sterilizer, cataract set, medicines, linen etc. Volunteers were:

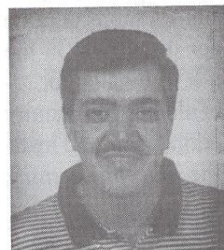
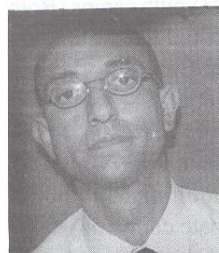
1. Doctor Dilawar Padhani of DSM.
2. The eye team of Bombo Hospital, Tanga under Dr.Ngereza.
3. Br. Naushad Hasanali, Chairman, Bilal-Tanga.
4. Br. Akil Lalji and Sr. Rita Rex.

5. Hameed Shariff and Salim Manji of Arusha.

On Friday 19th May 2000, 9 patients were operated for cataract at Pongwe. The next day 9 patients from Tanga and Pangani were operated for cataract. Alhamdulillah all the operations performed were very successful.

Construction of a Shia Centre at Mboga

Construction of a mosque, Madresa and Sheikhs flat has been completed and an opening ceremony is planned soon.



four 14th. Having played golf for about a year and a half, Sarfaraz has won a number of titles which earlier took his handicap down to 13.

STOP PRESS

At the time of going to press, we got the news that Bashir Tejani emerged overall Champion in the CRDB Golf Championship contested by over 80 golfers. (Coverage will be in the next issue. Inshallah).

Calling for Sports News

Has your Club done well in a competition? Have you done well in a sports tournament? Has anyone you know won accolades for good performance? Be it cricket, tennis, golf, squash, swimming or any other sport, please send us the news and photographs so that we can share this with our esteemed readers.

Somji wins Arusha Open Golf while Kausar and Sarfaraz win Dar Gymkhana Mug tournaments

The Community's golfers continued to put on a good show on the Tanzania scenario by clinching three golf titles in the last three months. Arusha's Mahmood Somji won the Arusha Open title played on the Arusha course in June this year. Playing off a handicap of 4 Mahmood played 71 on the first day and 75 on the second day to win the title. Mahmood is an experienced golfer and his low handicap of 4 speaks for itself.

In Dar es Salaam, Kausar Jeraj who has an 18 handicap shot a career best four under par net 66 score to win the Dar es Salaam Gymkhana Club May Monthly Mug tournament out of a field of over 50 golfers.

Having played golf for about 18 months, Kausar is also well in the running to win the Order of Merit series that is contested by amateur golfers at the Club. The Order of Merit attributes points for good performances to golfers who achieve good standings in competitions. The Award is awarded to one who notches the best performance average.

Yet another title was won by Sarfaraz Daya (13) of Dar es Salaam who led a field of about 50 golfers to win the June Mug tournament at the Dar es Salaam Gymkhana Club. Sarfaraz played a six under par net 64. Daya, who now plays off handicap 15, grossed 81 with a front nine score of four over par 40. Hitting two pars in each nine, Daya consolidated his position by sinking the only birdie at the narrow fairway par

Its "Year of Learning" says Education Board

The Education Board of the Africa Federation has called for the Year 2000 to be identified as the "Year of Learning" by raising awareness of the importance of education for our youths. The Year of Learning appeal calls for the involvement of Community members including teachers, doctors, religious instructors, professionals and educational institutions to come forward to impart knowledge and educate through interaction of thought and skill within the Community.

It is intended that all fields of learning should be included in the programme including secular, religious, social, vocational education and domestic arts and crafts.

The Education Board has called for Education Boards and Committees to initiate such programmes as:

1. Student/Youth programs.
2. School/Madressa competitions
3. Youth camps (Both for male and female).
4. Career workshops for higher education.
5. Vocational Training Seminars.
6. Lectures/Seminars (choice of subjects)
7. Demonstrations.
8. Mature age workshops (choice of issues)
9. Adult Panel Discussion

(to include religious, social and economical issues).

10. Health Programs.

The Year 2000 "Year of Learning" extends from April 2000 to April 2001 when the Supreme Council will next converge.

The Education Board proposes this to be a year of awareness, whereby knowledge is imparted and knowledge is gained on education related subjects.

To enhance and uplift the educational standards (academic and religious) of our Community students/youths both male and female in every centre, interaction at different levels of learning and thoughts is required. This can be achieved through:

1. Student exchange programs
2. Regional youth camps (Both for male and female).
3. Regional Career workshops for higher education.
4. Regional Vocational Training Seminars.
5. Interschool student sports/quizz/debate competitions.

The Education Board invites proposals, program planning, subjects to be covered, issues for discussion in the Youth camps etc. It also calls for total involvement of all our Community students, youths, organisers and institutions to make the Year of Learning a truly effective one.

Imtiaz is best Sportsman



The Africa Federation has adjudged Br. Imtiaz Abbas Rehman of Dar es Salaam as the best Sportsman of the Year 1999. Imtiaz has doubled as a footballer and as an athlete. His captainship of various teams have won his team many tournaments. He has also taken part in various sprints and marathon races and charity walks which have won him trophies.

Imtiaz has also devoted his services by being member of various committees such as Hussein Volunteer Corps, Golden Crescent Group and Scouts, Hussein Madressa and also the Hajj Committee. An ardent supporter of youths, he has arranged youth camps and has actively been involved in training youths in various sports particularly football.

Imtiaz supervised and participated with 25 Al-Muntazir students to climb Mount Kilimanjaro reaching the Uhuru peak with the Federation Flag. He has also been very active during the Ramadhan Sports Festival in Dar es Salaam for the football tournament involving over 650 community youths.

In view of his achievements and having been awarded the "Sportsman of the Year" 1999 by the Adhoc Committee during the 58th Session of the Supreme Council held in Mombasa from 21st to 23rd April 2000, he will be presented with the Abul Fazl Cup floated by the late Kassamali Nazarali Alibhai Panju at an appropriate occasion in Dar-es-Salaam.

The Chairman of the Supreme Council Mohamed Dhirani with his office bearers and the Chairman of Sports Council Mohamed Nathoo with his Committee members have congratulated Imtiaz for winning this prestigious award. The *Samachar* Editorial Board congratulates him too.

Mohamedali Jiwa shatters Four Kenya swimming records

Mombasa boy Mohamedali Jiwa recently shattered four Kenya national swimming records in a Swimming Competition organised in Mombasa.

In acknowledgement of this feat the Supreme Council sent Mohamedali a letter of congratulations urging him towards even better records that would allow him to participate in international swimming galas.

Mohamedali's achievement is a pride for the community in an activity where not many community youths have excelled in the past.

Unfortunately at the time we went to press we could not obtain the photograph of Mohamedali.

Editor.

Federation Samachar

Mombasa KSI Jaffery Academy set to expand further

The Mombasa KSI Jaffery Academy Board is contemplating on further expansion at the school campus that will include building of a new Assembly Hall and more classrooms.

BRIEF HISTORY

The Community leadership had a vision way back in the 1940s which resulted in the Alibhai Panju Jaffery School being built to promote education at the Coast. Our leadership has always had foresight bringing about developments at regular intervals.

NURSERY SCHOOL

In the late 1950s the Nursery School was established to cater for early child education. It was later housed in a purpose built wing in the 1970s.

JAFFERY ACADEMY

The Jaffery Academy project was launched in 1985 and Standard 1 commenced in 1986, adding one class each year. The first batch of students sat for the G.C.E. 'O' Levels in 1996. In the same year, in September 1996 'A' Level classes started with ten students. The present intake has reached a maximum of 35 students due to the quality education offered combined with excellent facilities such as the late Ahmed Husein Shariff Information Technology Centre, Careers Room, Audiovisual Room, Swimming Pool and the Jaffery Sports Club facilities. etc.

PROPOSED EXPANSION

The Board has constantly been reviewing the facilities at the Academy and is of the opinion that with a student population of almost 1400 an assembly Hall is essential. The Hall will be able to accommodate the following:-

- (1). School Assembly
- (2). Examination Centre
- (3). Prize Giving Graduation and Presentations.
- (4). School Variety Programme, Dramas and Plays.
- (5). Debates, Eloquution and Quiz contests.

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- (6). Science Congress and Exhibitions.
- (7). Seminar and teachers workshops.
- (8). Sports e.g. Table Tennis, Badminton and P.E.

The proposed schedule of works is as follows:

PHASE ONE:

- a). Assembly Hall which includes the entry foyer, toilet facilities, verandahs on both sides, staircase upto the second floor, and external works i.e. boundary, underground tank, septic tank and soak pit. The two small stores above the stage portion of the Hall accessible from the existing school including the connecting bridge is also included. Presently we do not have storage facilities.
- b). The ground floor of the ancilliary block sandwiched in between the existing school and the proposed Hall, comprising of the Kitchen, stores and the Generator Room.
- c). The First floor of the ancilliary block comprising of the additional room and toilet facilities, above the

Kitchen/Stores/Generator room. These rooms are also accessible from the existing school.

PHASE TWO:

- a). The Second floor above the proposed Hall with extension to the staircase from the Main Road side and terrace. These comprise the 8 classrooms, four for school and four for the proposed college plus staff and administration room for the college. The college will have an exclusive entrance from the main road and will be separated from the other classes of the Secondary School.
- b). The second floor of the ancilliary block comprises of the interconnection with the existing school and the toilet facilities.
- c). For future expansion the foundation has catered for 8 further classes.

JAFFERY INSTITUTE OF PROFESSIONAL STUDIES

As an extension to existing facilities and bearing in mind the escalating cost of further Education, it is also intended to provide various professional courses.

Kilimanjaro Expedition set for September, 2000

The Golden Crescent Group, Nairobi District is organizing a Mount Kilimanjaro expedition for boys and girls between the age of 18 and 30 years. The climbers will depart from Nairobi on 3rd September for Moshi and the Climb will begin on the next day. The expedition will take six days on the mountain that exclude two days of traveling.

Last year's expedition (9-15 October 1999) was very successful and photographs can be viewed on the Africa Federation Web page on <http://www.africafederation.org/picturegallery/images/kili/>

The Climb will once again be led by Zulfikar Khimji of Nairobi who will be doing so for the fifth time. He has in the past ascended both Mt. Kilimanjaro and Mt. Kenya. For further details, please contact:

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Mahboob Fazal --- visionary traits make him a director of six companies

Where there is a will, there is a way and a good example of how success can be achieved in life is that of Mahboob Fidahusein Fazal.

Born in Lindi in 1952, Mahboob today is a director of about 6 companies namely Fidahusein and Company, Fidahusein and Company (Rice Mills) Ltd., Fidahusein and Company (Agro Processors) Ltd., Reliance Insurance Co., Premier Cashew Industries and Plasco. He moved to Dar es Salaam with the family in 1962 and in 1968 went abroad for studies at a Boarding school in Norwich, England to complete his O' level examinations. At the Norwich College he then pursued a course in Busines Studies for which he obtained a diploma in 1971.

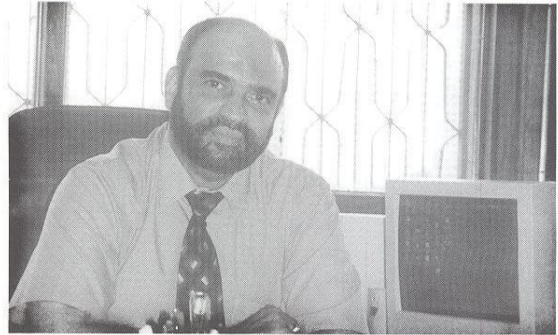
In the same year he joined a professional firm of Accountants in Norwich to train as an accountant. He then obtained membership to the Institute of Financial Accountants of UK (FFA) and in 1989 was granted Fellowship of the same Association.

After seven years in Norwich, he moved to Birmingham in 1974 to join

his family which emigrated there from Dar es Salaam in 1971. Here he supplemented his academic achievements by also serving the Jamaat in various capacities.

In 1978 he returned to Dar es Salaam to join Fidahusein and Company Limited, a family business that undertakes export of commodities, imports of consumer goods plus rice milling and agro processing industries. The company has gradually spread its wings and now also has business interestss in Plasco (a firm manufacturing PVC and Plastic pipes), Premier Cashew Industry (Industry involving the processing and export of cashew kernels), Crown Finance and Leasing (a financial institution) and Reliance Insurance (an insurance company).

Ever since his return to Dar es Salaam, Mahboob has played an active part in the success of the business set-ups he is associated with. He has also had



time to spare for the Jamaat having served the Medical Subcommittee of the Dar Jamaat from 1982 to 1986 and as a Secretary of the Dar es salaam Jamaat from 1986 to 1992. He currently is the Hon. Secretary of the Setwel Board of the Africa Federation. Mahboob is also a Councillor of the Tanzania Shippers Council since 1986.

Modest by nature, Mahboob attributes his success to perseverance during tough times saying that expansion came through proper planning and vision after analysing the local economic situation. Well its a familiar adage in business, *the tough get going when the going gets tough!*



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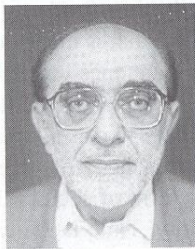
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CASE FOR SURVIVAL

The Challenge facing the Community in North America

A discussion paper presented on 23rd January, 1999 to NASIMCO and other community workers and educators.

By Hassan Ali M. Jaffer, Mombasa

This is the fifth part of the article being serialised by the *Federation Samachar*. Editor.

"Today there is hardly a family in Africa who do not have an immediate family member or close relation settled in Europe and in North America.

"We have every right to be concerned about them - much as they also have similar right and an obligation to be concerned about us in Africa. This level of concern could only prove effective if visualized and reflected through the instrumentality of the individual Jamaats, regional Federations and the World Federation working hand-in-glove as a team. Regrettably, this has not been the case.

"Without attempting to apportion any blame, let us make a genuine fresh start. An item on the agenda of the Executive Council is the question of restructuring. Let us accept the challenge in the spirit of all round involvement.

"In so far as the community in North America is concerned, we need to review following questions:

"1) Evaluate the vision for the type of community we wish to evolve in North America and how we can impress the concept in the minds of the broad cross section members of the community.

"2) Our endeavors to-date have been to reproduce stereotype community structures based on East African model. Realities in North America are different. At the same time, Toronto, having regard to the size of the community based in Toronto, cannot be the sole yardstick to measure our outlook and approach all over Canada and U.S.A.

"Pockets of community members are scattered far and wide all over in U.S.A. and Canada. Overall, we are also too insignificant in number and considering the distances involved, we

cannot, save for in few places, operate as viable community on our own.

"We have increasing cases of boys and girls of marriageable age who fail to enter into matrimony for lack of contacts. In fact, it is an alarming sociological problem. At the same time more and more boys and girls are marrying outside our community and even outside our faith. If this trend is allowed to continue unabated, where will this community end up fifty years hence?

"We cannot survive as an exclusive Khoja community in North America the way we have in the Indo-Pak sub-Continent and in Africa. That is a hard reality, which we have to accept and come to terms with. If we fail to realize this and do not initiate some sense of direction, we may end up being swamped with the development of an uncontrolled new breed, devoid of the ideals and the values that we cherish today.

"Would it not be prudent therefore, for the community in north America to embark upon a systematic process of building bridges with the rest of the Shia communities living in north America and in the process, shed some of our parochial mentalities. Admittedly, we shall be confronted with some cultural and tradition based conflicts. In the interest of the spiritual survival of our progeny, a degree of mutual accommodation and sacrifices are called for.

"While Canada operates on the basis of some form of in-built social services where health and educational needs are automatically provided for by the State, situation in U.S.A. is somewhat different.

"There are many families in U.S.A. who have no medical insurance - a sure recipe for disaster.

"Not all children in U.S.A. can afford

to go to the best schools and not all children pass at the top of grades to qualify for scholarship for University education. Cost of private University education can be prohibitive for many. These and other related social problems often go unnoticed.

"The Community in North America today, engrossed in the struggle for survival and for the betterment of its economic status is virtually adrift, running the risk, in years to come, of being swamped in the greater North American malaise.

"Shall we sit back and watch helplessly? Or can we strive together to accept the challenge?

"Dated, Mombasa, 13th December, 1995".

Suggested recommendation to I.E.B., for the W.F. Executive Council meeting held in Daressalaam, during December 1995.

"With the introduction of several TV channels in East Africa, increasing number of our children are viewing special children programs and especially cartoons, during weekends and holidays.

"Similar trend is also prevalent in Europe and in North America.

"In view of this growing addiction of our children to view cartoons, they are often influenced by Christianity oriented t/v cartoons.

"Few, if any, Islamic oriented cartoons or children's programs are available.

"It is noted that many Islamic organizations, especially non-Shia, have made good progress in this field and are known to have produced series of specially designed books, cartoon strips and cartoon video programs depicting aspects of Islamic history and moral lessons.

(continued on page 44)

(from page 43)

"In this respect Islamic organizations in Chicago, Los Angeles, in U.S.A., Oxford and Leicester, in U.K., are known to have made good progress. Similar books and video programs in Arabic are also available from Cairo and Beirut. It is not known what progress has been made in this respect in Iran, Pakistan, Malaysia, Indonesia etc.

"In my paper on the role of Madrasah, I have made detailed suggestions in this connection.

"It is therefore proposed that under the aegis of I.E.B. of W.F., a committee comprising of suitable individuals, preferably trained teachers and social workers in educational field, be appointed with a mandate and an allocation of funds to build up a collection of such books /strips/ computer and video programs, check on their contents and suitability and then circulate throughout our world wide community.

"It is suggested that the proposed committee should operate on a permanent basis and be drawn from:

- Los Angeles + New York in U.S.A.
- Toronto + Vancouver in Canada.
- U.K. + Europe.
- Dubai (to cover for Middle East/ Gulf area)
- Karachi + Bombay
- Daressalaam + Mombasa + Antananarivo (for Africa)

"Modus operandi for communication between committee members be worked out by I.E.B. secretariat".

Dated, Mombasa, 13th December 1995.

Part 4: Proposals for Nasimco & Jamaats in North America

Preamble:

Some of the views expressed in the above memo perhaps may not endear me well. They reflect my factual assessment of the state of affairs as I saw them in 1995. The overall situation does not appear to have changed much. These are not meant as criticism against any one but are conveyed with full sense of understanding and appreciation of the constraints and limita-

tions under which the Community leadership has to operate. In conveying these sentiments, I would like to offer my cooperation and assistance in whatever form I can. In this spirit, I take the liberty of making following suggestions to the leaders of Nasimco and I pray that these be taken in the spirit intended.

Nasimco is the central organization for the Community in North America. A total of 24 Jamaats and/or institutions currently constitute the membership of Nasimco and its affiliated member organizations are as under:

1. Toronto, Ontario.
2. Hamilton, Ontario
3. Kitchener, Ontario.
4. Ottawa, Ontario.
5. Montreal, Quebec.
6. Calgary, Alberta.
7. Edmonton, Alberta.
8. Winnipeg, Manitoba.
9. Richmond, BC.
10. Medina, Newyork.
11. Flushing, New York..
12. Allentown, Pensylvania.
13. Burtonsville, Maryland.
14. Akron, Ohio.
15. Houston, Texas
16. Georgia, Atlanta.
17. Minnesota ,MN I.
18. Hialeah Gardens, Florida
19. Pica Rivera, California
20. Lanham Seabrook, Maryland.
21. Hopkinton, MA
22. Fort Wayne, Indiana.
23. Engle Wood, New Jersey.
24. Sanford, Florida.

With such dispersal of the community members all over Canada and U.S.A, is Nasimco, as the central body, able to monitor progress of each member Jamaat and provide requisite guidance and leadership in the development of the thought process?

We are not running a Government. We cannot levy compulsory taxes on individual members. We operate with the goodwill of few voluntary workers. It is therefore asking too much of the honorary social workers. So runs the general argument everywhere. For the community to survive and flourish as a fraternity of brotherhood, and in the interest of the well being of our progeny, and us everyone has to make some contribution towards the common cause according to his ability and

resources. Contributing funds to a given cause is fine. What is more important is to contribute ones valuable time in the service of humanity and for the pleasure of Allah. Be it as a Jamat official, Madrasah teacher, volunteer worker or for any form of social service to the humanity. Time is the essence of life. When we volunteer to contribute that time in the way of Allah, like Qurbani, (sacrifice), it must not be defective. It has to be qualitatively productive. Otherwise, whom are we kidding?

In this context, I request the Nasimco leadership to the following as a matter of conscientious policy outlook to be tactfully and relentlessly pursued. Efforts need to be made to enlighten the various Jamat leadership and the community members at grass root level to be aware of the inherent outlook.

POLICY PERCEPTION.

(1) For Nasimco to be effective and to be able to elicit needful backing and support from the Community at large, it must be seen to have a clear vision for the type of community to evolve and its services in this direction must be felt at all levels.

(2) Priority number one must be towards ensuring the survival and promotion of our faith amongst our progeny, for which, enlightened pragmatic approach must be put into practice.

(3) It must be recognized that having regard to their number, the Khoja community on its own, cannot in a long run, survive as a distinct ethnic community in the manner they have generally survived in Africa so far. Hence the imperative need, as a matter of conscientious policy, to reach out and come closer to the remaining non-Khoja Shia community. While Khoja may be in good number in Toronto, everywhere else, the story is different.

(4) The tide of Wahabi fanaticism and anti-Shia rhetoric is beginning to ebb as the greater number of understanding Muslims the world over begin to see the folly of this attitude. Therefore, we also need to make genuine efforts to help mend fences with our progressive Sunni brothers.

(to be continued in the next issue)

IBLEES/SHAYTAAN --- THE FRUSTRATED/AGGRESSIVE PERSONALITY

Compiled by : Bashir A. Tejani

The Arabic word "Iblees" is formed from the word "Balasa" which means "He was frustrated, or in sorrow, or wrapped up in grief". While "Shaytaan" is formed from the word "Shatana" which means "He was aggressive, or hostile" References: Dictionary of Modern written Arabic (Hans Wehr), Elias Arabic English Dictionary. Al Mawrid Arabic English Dictionary. F Steingass Arabic-English Dictionary.

The following Ayaat describe the personality of Iblees/Shaytaan. We should identify whether we have these traits in ourselves and correct our personality by the Book of Allah.

(38.71) And behold! Your Sustainer said to the Angels; Surely I am the creator of a human being from clay;

(38.72) So when I have PERFECTED HIM, and breathed into him of MY SPIRIT, then fall down prostrating to him.

Points:

* What does the Spirit of Allah mean? See 42:52, 58:22

(38.73) So the Angels prostrated, all of them,

(38.74) But not IBLEES (the frustrated personality): he was PROUD and he was one of the rejecters.

(38.75) He (Allah) said: O IBLEES! What prevented you that you should prostrate before he whom I created with My two hands? Are you PROUD or are you FROM THE SUPERIOR ONES?

WHAT DOES SHAYTAN (THE AGGRESSIVE PERSONALITY) THINK OF ITSELF?

(38.76) He said: I AM BETTER THAN HIM; You have created me from fire, and you have created him from clay.

(7.16) He said: Because YOU HAVE TEMPTED ME, I will certainly SIT ON YOUR STRAIGHT PATH FOR THEM.

(7.17) Then I will certainly come to them from THE FUTURE and from THE PAST, and from their RIGHT

and their LEFT; and You shall not find their majority to be thankful.

(15.39) He said: My Sustainer! Because You have tempted me, I will certainly make DECORATIONS FOR THEM ON EARTH, and I will certainly cause them all to deviate.

(17.62) He said: Do you see, this is the one whom You have honoured over me? If You give me respite till the period of judgement, I will most certainly cause his progeny to EXPERIENCE (evil) except a few.

(17.64) (Allah said) And EXCITE who ever you can among them with your SOUNDS, and bring over them your THOUGHTS and your MASCULINITY, and be a partner with them in WEALTH and CHILDREN, and hold out promises to them; and SHAYTAAN (the evil intellect) makes not promises to them but to deceive:

MASCULINITY OF SHAYTAAN- WHAT IS IT?

(2.169) Surely he commands you with WEAKNESSES and OBSCENITY, and that you may speak against Allah what you do not know.

(2.268) SHAYTAAN threatens you with POVERTY and commands you with OBSCENITY, and Allah promises you protection from Himself and abundance; and Allah is Ample-giving, Knowing.

(24.21) O you who believe! Do not follow the footsteps of SHAYTAAN, and whoever follows the footsteps of SHAYTAAN, then surely he commands you to be OBSCENE AND DISGUISE (your personality).

(2.275) Those who CONSUME RIBA (interest on capital) cannot arise except as one whom SHAYTAAN has driven to madness by his touch.

(3.175) Surely it is SHAYTAAN that causes you to FEAR FROM HIS FRIENDS, but do not fear them, and fear Me if you are believers.

(4.119) And most certainly I will bid them so that they shall ALTER THE CREATION OF ALLAH; and whoever takes SHAYTAAN for a guardian rather than Allah he indeed shall

suffer a manifest loss.

(5.90) O you who believe! Surely INTOXICANTS and GAMES OF CHANCE and STONES and FORTUNE TELLING are uncleanness, from the work of SHAYTAAN; Abstain from these that you may prosper.

(5.91) SHAYTAAN only desires to cause ENMITY and HATRED to spring in your midst by means of intoxicants and games of chance, and to keep you in OPPOSITION CONCERNING THE REMINDER OF ALLAH AND CONCERNING SALAH. Will you then desist?

(17.27) Surely THE SPEND-THRIFTS are the affiliates of Shyateen and SHAYTAAN is ever ungrateful to his Sustainer.

(17.53) And say to My servants (that) they speak that which is best; surely SHAYTAAN SOWS DISSENSIONS among them; surely SHAYTAAN is an open enemy to the human being.

(6.112) And thus did We make for every Nabi an enemy, Shyateen from among familiar and obscure persons, some of them INSPIRE EACH OTHER WITH GOLDEN SAYINGS OF DECEPTION, and had your Sustainer willed they would not have done it, therefore leave them and that which they forge.

(22.52) And We did not send before you any Messenger or Nabi, but when he desired (to propagate the divine message), SHAYTAAN CAST (FORGERIES) IN HIS DESIRED MESSAGE; but Allah cancels that which SHAYTAAN casts, then does Allah establish His Ayat (Verses), and Allah is Knowing, Wise,

(58.10) SECRET MEETINGS are the work of SHAYTAAN that he may CAUSE TO GRIEVE THOSE WHO BELIEVE, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely.

(58.19) The SHAYTAAN has gained mastery over them, so he has made them FORGET THE REMINDER OF

(continued on page 47)

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Bharwani, William Olotch, Francis Nyammo**

(...from page 45)

ALLAH; they are the party of SHAYTAAN; now surely the party of SHAYTAAN is the loser.

(26.210) And SHYAATEEN have not come down with this (Qur'an).

(26.211) And it desires them not, and they have not the power to do (it).

(26.212) Most surely THEY ARE REMOVED FAR FROM EVEN HEARING IT.

(26.221) Shall I inform you upon whom the SHYATEEN descend?

(26.222) They descend upon every LYING, ENERVATED PERSON.

(26.223) They incline their ears (to the Qur'an), and most of them are LIARS.

(26.224) And (on) the POETS, those who are tempted follow them.

(26.225) Do you not see that they wander about bewildered in every valley?

(26.226) And that they say that which they do not do.

(43.36) And whoever is dim sighted to the reminder of the Beneficent (Allah), We appoint for him a SHAYTAAN, SO HE BECOMES HIS ASSOCIATE.

(43.37) And most surely they turn them away from the path, but they (people who are dim sighted to the Qur'an) calculate that they are guided aright!

WHAT IF WE FOLLOWED SHAYTAAN IN LIFE?

(25.27) And the day when the unjust one shall bite his hands saying: O! Would that I had taken a way with the Messenger

(25.28) O woe is me! Would that I had not taken such a one for a friend!

(25.29) Certainly he led me astray from the reminder AFTER IT HAD COME TO ME; and SHAYTAAN fails to aid the human being.

(25.30) And the Messenger will say: O my Sustainer! SURELY MY PEOPLE TOOK THIS QUR'AN AND ABANDONED IT!

(36.60) Did I not take a covenant from you, O children of Adam! That you should not serve SHAYTAAN? Surely he is your open enemy,

(36.61) And that you should serve Me; this is the straight path?

(36.62) And certainly he led astray most of your character. What! Could you not then understand?

(36.63) This is (then) the HELL that

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you were promised.

HOW DO WE CURE OURSELVES?

(7.200) And if an incitement from SHAYTAAN incites you, seek refuge in Allah; surely He is Hearing, Knowing.

(7.201) Surely those who guard (against evil), when a visitation from SHAYTAAN afflicts them they become mindful, so then they gain insight.

(16.98) Therefore when you READ THE QURAN, seek refuge with Allah from the accursed SHAYTAAN.

(16.99) Surely he has no authority over those who believe and rely on their Sustainer.

(16.100) His authority is only over those who befriend him and those who associate others with Him.

(38.41) And remember Our servant Ayoob, when he called upon his Sustainer: SHAYTAAN has afflicted me with toil and torment.

(38.42) Race with your Masculinity; that is purification, calmness and satisfaction.

(38.43) And We gave him his family and the like of them with them, as a complimentary provision from Us, and as a reminder to those possessed of insight.

(38.44) And take in your hand the confusion and strike it. And do not break your oath; surely We found him persevering; most excellent the servant! Surely he was frequent in returning (to Allah).

Note:

* What is the masculinity of messengers of Allah? See 6:19 and 6:89-90

(23.96) Defend weakness with excellence; We know best what they attribute.

(23.97) And say: O my Sustainer! I seek refuge in You from the spurs of Shyateen.

(23.98) And I seek refuge in You! O my Sustainer! From **their presence**.

If the answers to the following questions are in "YES", then one has been or is under the influence of SHAYTAAN

* While talking to others, do you frequently use the words "I", "Me" and "Mine"? (38.76)

* Do you drink alcohol or consume

other intoxicating substances? (5.90)

* Do you earn income based on Interest? (2.275)

* Do you engage in self-praise or self-glorification in front of others? (38.76)

* Do you think of yourself as superior to others because of a criterion other than that given in Allah's Book? (38.75)

* Are you inspired by poetry that is concerned with fantasy and emotion rather than realities of life? (26.224)

* Have you been inspired by any school of thought or ideology of life that does not conform to the Qur'anic message? (17.64)

* Do you always blame others for upsetting situations instead of acknowledging your own shortcomings? (17.62)

* Do you consider yourself as "Right Wing" or "Left wing"? (7.17)

* Do thoughts from your past or imaginations of the future cause you to commit any deeds against the Qur'anic message? (7.17)

* Do you point your fingers at others instead of looking at your own character? (17.62)

* Do you take inspiration from some "golden words", without verifying them to see if they are consistent with Allah's Book? (6.112)

* Will you consume a substance prohibited by the Qur'an (e.g.: alcohol, drugs etc) or commit an act that is prohibited by it (e.g. obscene behaviour, fornication etc) just for "experience sake"? (17.62)

* Do you frequently criticise people without looking at your own self? (17.62)

* Are you unable to take some time out for sincerely studying the Qur'an with a view to reform your life for the fear that you need to give time to your career and might suffer economic hardship if you concentrate on anything else? (2.268)

* Do you have a fear in yourself of any human being? (3.175)

* Do you purchase a lot of unnecessary things? (17.27)

* Do you use obscene words in your conversations and engage in obscene acts? (2.169)

* Do you listen to some sounds (e.g. music) to excite or stir up your feelings? (17.64)

(continued on page 48)

Some facts about HIV & AIDS

compiled by the Medical Advisory Board of the World Federation

AIDS is now a fact of life. Too many people still think of it as a disease which "other" people contract. Society's reaction to AIDS have varied from shock and fear to complacency. As we are a close knit community HIV and AIDS can be particularly alarming. No doubt, strict adherence to Islamic teachings will save us from this dangerous disease.

As yet there is no cure for HIV (which
(....from page 47)

* Do you like games of chance e.g. gambling, lottery? (5.90)

* Do you have an obsession with stones like diamonds, emeralds, etc? (5.90)

* If you see two people quarrelling, then do you add further fuel to the fire and take delight in the situation? (17.53)

* Do you have a disliking for an atmosphere where the Qur'an is propagated? (26.211)

* After you have known what the Qur'an requires of you, do you feel reluctant to initiate reform in your life based on its precepts? (58.19, 25.29)

* Do you enjoy it when people express enmity and hatred for each other? (5.91)

* For any situation of life, do you rarely consult the Qur'an to seek its direction? (43.36)

* Do you judge people on the basis of their physical appearance, and material existence rather than personality and character based on Quranic values? (38.76)

* Are you jealous of other people? (17.62)

* Do you "act" or pretend to be what you are not, in front of other people? (24.21)

* Do you often say things about God without knowing whether they are true? (2.169)

* Do you have a disliking for the way you look and do you wish to alter your naturally created state? (4.119)

* Do you lie about things easily? (26.222)

* Do you have a tendency to issue threats and ultimatums to people? (7.16)

Federation Samachar

leads to AIDS) so there is only one way to combat the disease. That is to prevent it from spreading. AIDS kills. Once infected, one always is infected.

AIDS is a world-wide problem amongst people of all ages. Early cases were found in drug abusers, blood transfusion patients and those who practised high risk sexual activities such as homosexuals and prostitutes. Now HIV is spread even through conventional sex between men and women.

The HIV (Human Immunodeficiency Virus) virus can damage the body's immune system. The immune system fights off illness, and if the body's defences are severely weakened this can lead to AIDS (Acquired Immune Deficiency Syndrome). AIDS is the name for a collection of different diseases which can cause serious illness or death in both adults and children.

In adults, a test for HIV antibodies will not produce a positive result until at least 3 months after infection and this is called the "window" period. It is important to remember that even though a test result would be 'negative' during the "window" period, a person would be infectious at this stage, if they have HIV. People who develop AIDS become ill from a variety of problems which they cannot fight off and from which they eventually die. Two illnesses which commonly affect AIDS patients are a type of pneumonia called *Pneumocystis Carinii*, and a form of cancer which attacks the skin called *Kaposi's Sarcoma*. Death generally occurs within three years of getting AIDS.

How is HIV transmitted

* through unprotected vaginal or anal intercourse with an infected man or woman.

* by infected blood entering the blood stream through sharing injection needles, transfusion of infected blood or blood products, intravenous drug users (those who take injections regularly for pleasure), needle injuries, etc. One needs to ensure that blood products are screened.

* from a woman with HIV to her baby

either during pregnancy or delivery.

Who is at risk?

People who:-

- Have sexual intercourse with an infected man or woman.
- Use intravenous drugs.
- Share injection needles.
- Have a transfusion with infected blood or blood products.
- Have frequent sexual intercourse with many partners.
- Have sexual intercourse with prostitutes.
- Indulge in prohibited sexual behaviour e.g. homosexual intercourse, oral sex, anal sex, etc.
- Are born to infected mothers.

PREVENTION

1. The Islamic life style - chastity before and fidelity within a marriage - is a safeguard against acquiring this disease. Live within the bounds of the Islamic Shariah and adhere to the injunctions prohibiting homosexuality and extramarital sexual relations. Despite the alarming aspects of this illness it is reassuring to know that we have the ability to choose to avoid AIDS and the answer lies in 'living within the precincts of the moral code' as prescribed by Islam and upholding the values of chastity and morality. Being faithful to ones wife or husband is the best way of prevention.

2. If you use a condom use it correctly. Use water based lubricant gel with the condom. Oil based gel can weaken the rubber.

3. Remember - many signs and symptoms of AIDS coincide with a wide variety of illness and therefore early medical help should be sought where suspicion arises.

4. Have screened blood transfusions. Except in life threatening conditions, blood transfusions should only be accepted from reliable blood screened for HIV.

5. Don't use intravenous drugs. Do not share your needles, syringes, mixing bowls etc., if you happen to use intravenous drugs.

6. Do not share razors, toothbrushes and towels and do not share *Zanjeers* or go too close to the user.

A practical marriage guide

by a graduate from the "school of hard knocks"

"And among His Signs is this, that He created for you mates from among yourselves that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts). Verily in that are Signs for those who reflect" (30: 21).

I have listed some rules that may benefit those seeking an Islamic marriage, as well as, those who are already married. I do not pretend to be an expert of any kind. I have learned what I know through marrying at the early age of 18, just nine months after embracing Islam. I muddled my way through much of my 14 years of marriage, and consider myself a graduate from the 'school of hard knocks'.

The rules are:

1. Be conscious of your physical appearance. No one was more conscious of this than the Prophet. His teachings reflect keen attention to personal hygiene and good grooming. He kept himself strong and muscular. Appearance matters at all times, and is equally important after marriage. You can't hide a weight problem under Thawbs' (dress) and long Khimars' (veils). Your mate knows and beware that today's society places a high premium on physical appearance. Temptations that beckon non-Muslims beckon Muslims as well and it's wrong to always take one's partner for granted. Jog, join a gym, swim and stay in shape as this will make you vibrant, more radiant and more attractive to your mate.

2. Be aware of your role, but do not fall into role-playing. Muslim spouses sometimes experience difficulties because they are trying to do things 'by the book' without giving due consideration to the conditions prevailing in their country. For example, most female converts are taught that the role of the Muslim woman is to be at home raising her children. Supposedly, it is the man who works outside the home to maintain the family. She may have read about birth control and assumed that it has no place for the Muslimah.

If ideal Islamic conditions prevailed, there would be no reason for a sister to worry about her financial situation interfering with her right to bear children. However, without an Islamic society, needy Muslim families may have to resort to welfare and food stamps rather than Zakaah and Sadaqah. This creates a feeling of dependence and humiliation that can place extreme stress on a marriage. In this ease, it may be helpful for the Muslim couple to delay having children, for the wife to work while the children are young and until the couple's financial situation improves. Islam gives you this flexibility. Don't be afraid or ashamed to use it.

3. Be a companion to your mate. Try to show enthusiasm for your spouse's interests and hobbies. By all means try to involve your mate in your interests.

4. Be active in Islamic community life. This will strengthen your commitment to Islam while providing you with a wholesome social outlet. Encourage your spouse to engage in activities that promote Islam. Have dinners at your home for Muslims as well as non-Muslims, and don't neglect your relatives. These activities will indirectly enhance the quality of your marriage through widening your circle of activity and contacts.

5. Admit your mistakes and have a forgiving, generous attitude when your mate errs. Most Muslims fall short of the Islamic ideal. Contradictions abound. Be quick to admit your shortcomings and work to amend them. Be understanding when your mate does not live up to the Islamic ideal and gently try to motivate him or her in the right direction.

6. Have a sense of humour. Be able to chuckle at life's minor aggravations.

7. Be modest when around members of the opposite sex. Do not try to test your spouse's affection by feigning interest in another. This will only cause dissension and bad feelings.

8. Share household duties. Brothers,

take note. This is especially important these days when women work outside the home. The Prophet always helped his wives around the house and even mended his own clothes.

The Messenger of Allah said, *"The most perfect of the believers in faith is the best of them in moral excellence, and the best of you are the kindest of you to their wives."*

9. Surprise each other with gifts. Treat her to an evening out alone, away from the children. There are no words to describe the lift this can give to a marriage.

10. Communicate your feelings to one another, good and bad. Tell him how handsome he looks. Where there is disagreement, have an open discussion. Don't collect red stamps. Nip it in the bud.

11. Live within your means. Stay away from credit cards if you can. Sisters, take note. Don't envy the possessions of your friends, and belittle your husband because he can't provide them for you. Muslim couples will do well to stay away from ostentatious living. The Prophet did not live this way, neither should you.

12. Respect your mate's need for privacy. A quiet time to oneself, either at home or away from home, each day can make a disagreeable person agreeable.

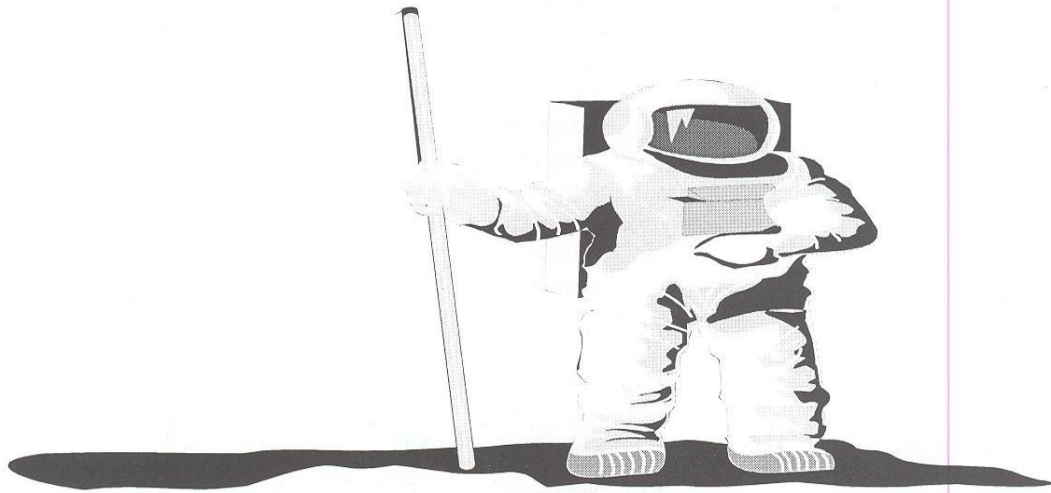
13. Don't share personal problems with others. There are a few exceptions and if you must discuss personal problems, make sure it is with a person in whom you have utmost confidence. If you have a learned Muslim brother or sister in your community, seek him or her out first.

14. Be sensitive to your mate's moods. If you want to share a personal achievement, don't do it when your spouse is 'down in the dumps'. Wait for the proper time.

You may be saying to yourself, "This

(continued on page 51)

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Only weak men drown their frustrations on their wives

In the event of a family dispute, the Qur'an exhorts the husband to treat his wife kindly and not to overlook her POSITIVE ASPECTS (see Qur'an 4:19). If the problem relates to the wife's behavior, her husband may exhort her and appeal for reason. In most cases, this measure is likely to be sufficient. In cases where the problem continues, the husband may express his displeasure in another peaceful manner, by sleeping in a separate bed from hers. There are cases, however, in which a wife persists in deliberate mistreatment and expresses contempt of her husband and disregard for her marital obligations. Instead of divorce, the husband may resort to another measure that may save the marriage, at least in some cases. Such a measure is more accurately described as a gentle tap on the body, but NEVER ON THE FACE, making it more of a symbolic measure than a punitive one. The pertinent related Qur'anic text is: *Men are the protectors and maintainers of women because Allah has given one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (next) do not share their beds, (and last) beat (tap) them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is Most High, Great (above you all).* (4:34) Even here, that maximum measure is limited by the following:

a. It must be seen as A RARE EXCEPTION TO THE REPEATED EXHORTATION OF MUTUAL RESPECT, KINDNESS AND GOOD TREATMENT, discussed earlier. Based on the Qur'an and hadith this measure may be used in the cases of lewdness on the part of the wife or extreme refraction and rejection of the husband's reasonable requests on a consistent basis (*nushuz*). Even then, other measures, such as exhortation,

should be tried first.

b. As defined by hadith, it is NOT PERMISSIBLE TO STRIKE ANYONE'S FACE, CAUSE ANY BODILY HARM OR EVEN BE HARSH. What the hadith qualified as *dharban ghayra mubarrih*, or light striking, was interpreted by early jurists as a (symbolic) use of *miswak* (a small natural toothbrush)! They further qualified permissible "striking" as that which leaves no mark on the body.

It is interesting to note that this fourteen-centuries-old qualifier is the criterion used even today in contemporary American law to separate a light and harmless tap or strike from "abuse" in the legal sense. This makes it clear that even this extreme, last resort, and "lesser of the two evils" measure that may save a marriage does not reach a level of "physical abuse," "family violence," or "wife battering" in the 20th century law in liberal democracies, where such extremes are so commonplace.

c. The permissibility of such symbolic expression of the seriousness of continued refraction DOES NOT IMPLY ITS DESIRABILITY. In several ahadith, Prophet Muhammad (P) discouraged this measure. Among his sayings are the following: "Do not beat the female servants of Allah;" "Some (women) visited my family complaining about their husbands (beating them). These (husbands) are not the best of you." In another hadith the Prophet (s.a.w.) said ... "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?"

d. True following of the sunnah is to follow the example of the Prophet Muhammad (saw), who NEVER RESORTED TO THAT MEASURE, regardless of the circumstances.

e. Islamic teachings are universal in nature. They respond to the needs and circumstances of diverse times, cultures and circumstances. Some measures may work in some cases and cultures or with certain persons but may not be effective in others. By defi-

nition, a "permissible" act is neither required, encouraged or forbidden. In fact it may be BETTER TO SPELL OUT THE EXTENT of permissibility, such as in the issue at hand, rather than leaving it unrestricted and unqualified, or ignoring it all together. In the absence of strict qualifiers, persons may interpret the matter in their own way, which can lead to excesses and real abuse.

f. Any excess, cruelty, family violence, or abuse committed by any "Muslim" can never be traced, honestly, to any revelatory text (Qur'an or hadith). Such EXCESSES AND VIOLATIONS ARE TO BE BLAMED ON THE PERSON(S) HIMSELF, as it shows that they are paying lip service to Islamic teachings and injunctions and failing to follow the true Sunnah of the Prophet (saw). Finally remember, only weak men drown their frustrations on their wives.

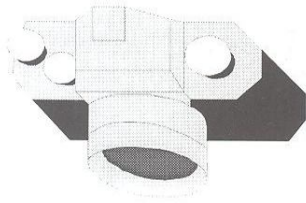
....Practical Marriage guide

(from page 49)

is easier said than done." Well, you're right. A successful marriage doesn't just happen. It's not simply a matter of luck or finding the right person. It takes hard work and determination. It means being selfless and making mistakes. It means having vengeance on your mind but forgiveness in your heart. But, then, its perfection is "half of faith".

Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead righteous lives.

May I conclude by quoting from the holy Qur'an, Verse 25:74: "*The whole world is an asset and the best asset is a good wife*" and Verse (30: 21): "*And among His Signs is this, that He created for you mates from among yourselves that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts). Verily in that are Signs for those who reflect*".



DOWN MEMORY LANE



This photograph goes back to 1960 when scouting was very popular among our community youths in Zanzibar. During this occasion the Chief Scout of the World, Sir Charles Macleln visited Zanzibar and our community scouts were delighted to welcome him. We could not identify many in the photograph except for Murtaza Chandoo, Mumtazhusein Alloo and Sheni Jaffer. Please drop us a line if you can identify more individuals.

Knowledge of world history will equip our Preachers

Our world has grown small through technology and therefore is more ably manageable by our institution of tabligh and zakiri which, on their part, have grown large. How small is the world? A member of the human society can circle it within its atmosphere between a sunrise and a sunset. Communication from one end to the other is virtually instantaneous. Any event in any part of the world is the immediate knowledge of all mankind, like an event in a village.

The difference is, however, that while the history of a village is known to all in it, that of the global village is not - to all in it. Is the history of the *small* world too *big* a study! It is indeed too big for a mind that is not big enough yet to want to make a beginning of knowing it.

All this is despite the glaring fact that national events anywhere are the international ones everywhere. Many of them affect directly or indirectly, in large measures or small, the lives of those in the global village. Events just do not happen by themselves; they have causes for happening; they are made to happen and they often affect us in one way or another.

These happenings with good or bad outcomes are from causes for which the human race is collectively responsible within a grand system set, watched and controlled by Allah swt. The events have therefore to be analysed to trace the causes. More often, the causes are a cocktail, a combination of contributory factors, which also need an analytical study. This now brings us to the subject of this paper.

The cause of each and every major event which is broadly of human concern arises from a history of behaviours in the human race. So always *a look back into the history* of past events, of the people who preceded us, of the nations that rose and fell, of the empires that spread and disintegrated and of the "civilisations"

that were thought to be civilisations which could withstand the test of time are now chapters in the books of archeology, *is what the Holy Qur'an directs us to do since its divine revelation fourteen centuries ago so as to appreciate the message of our Creator for the human good and the fate for the human transgression against it in this and the next world.*

There are a number of verses in this direction. Let us examine the following as an example: *"Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength and in fortifications in the land, but Allah destroyed them for their sins, and there was not for them any defender against Allah (40:21).*

Allah swt has also narrated in the Qur'an, pieces of the history of the past apostles and the peoples of their times for their relevance in the Qur'an as Warning, Guidance and *Furqan* (criterion of behaviour) for the mankind. Lessons are derived from history and therefore history serves as a source of knowledge which then equips mankind with a faculty to amend and set a right direction in which to drag the human history on. Who would want to ignore such a source of knowledge for the good of mankind when the Holy Qur'an has the following to say, among other verses of a similar message: *"And all we relate to you of the accounts of the apostles is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers." (11:120). "In their histories there is certainly a lesson for men of understanding....." (12:111).*

International events will continue to be witnessed or experienced almost daily in our global village. There are those events which will continue to affect Muslims in particular because of their belief in Islam and mankind in general as a continuation of the human

history in the making. This will in turn provide lessons of our mistakes to the succeeding generations.

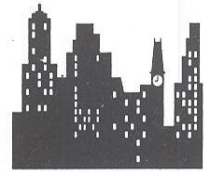
What is noticed however is that the world events which affect or influence Muslim issues are rarely made topics for guidance and caution in our traditional preachings. Perhaps a general academic view of the world history, as a subject, despite its importance, is not in the syllabus for our preachers who otherwise spend a good number of years on other essential subjects too.

Under the circumstances it is obvious therefore that international affairs cannot feature gainfully in our preachings because the knowledge of history is essential in order to be able to equate the current affairs and trends with history for a pertinent analysis and justice. Perhaps the subject of 'history' was not as important and pertinent to the mission of preaching before as it seems now. Certainly, knowledge of world history would help to equip our teachers better during their discourses to community members world-wide.

Sayings of Imam Ali (A.S.)

1. During a civil disturbance adopt such an attitude that people do not attach any importance to you - they neither burden you with complicated affairs, nor try to derive any advantage out of you.
2. He who is greedy is disgraced; he who discloses his hardship will always be humiliated; he who has no control over his tongue will often have to face discomfort.
3. The mind of a wise man is the safest custody of secrets; cheerfulness is the key to friendship; patience and forbearance will conceal many defects.
4. Avarice is disgrace; cowardice is a defect; patience is a kind of bravery; to sever attachments with the wicked world is the greatest wealth; piety is the best weapon of defence.

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Wayside Wisdom

by Munir Daya, Dar es Salaam

Sex education from an Islamic perspective

Elsewhere in this issue we have carried a report from the Medical Advisory Board (MAB) warning the community of the HIV virus and AIDS. AIDS is taking a heavy toll on Tanzania's economy as large numbers of the country's trained work force are succumbing to the disease.

In his May Day address, Tanzania President Benjamin Mkapa called for a change in the approach to fight this virus in Tanzania. He said, "some ministries lose about 20 employees each month to AIDS, and 365 workers of the Tanzania Electric Supply Company died between 1995 and April this year," He said the hardest-hit ministries including defense, education and health.

The HIV and AIDS crisis has a global effect with the epidemic not only having health implications but also affecting development plans and the economic stability of countries.

The World Bank projects that Tanzania's gross domestic product will decline by between 15 and 25 percent by 2015 if AIDS continues to spread at the current rate. Recently the Tanzania President said that every one in ten Tanzanian is suffering from the virus and according to another report between 15 to 30 percent of the members of Tanzania's armed forces are infected with HIV. Researchers reveal even more alarming figures with an estimate that about 20 percent of Tanzania's 31 million people are HIV-positive. The figures are similar if not worse in almost all African countries south of the Sahara.

At community level we have so far

paid lip service to the proposals calling for a radical change in our approach to how sex education and AIDS-related issues is made available to our children while alarming statistics portray the stark reality.

When it comes to educating our children on sex and viruses like HIV etc. some say it is better that parents should talk to their children on sex because they are best to judge what is confusing them or what their curiosities are. The problem here is how many parents do we have who can communicate candidly with their children? And even if they can communicate well, are they educated enough to advise them correctly? And if the parents opt for silence does this not lead to their children remaining vulnerable to illicit sex or life threatening viruses?

Talking about sexual education, one 16 year old Muslim student said that half of what he learned was from biology and friends. The other 25% was about the ills of drinking alcohol, importance on eating right, and the usage of condoms when one is married. The other 25% taught him statistics of how many people have STD's and HIV, why women get raped, negative influences of porn and drugs, and abortion. These are all valid subjects which ought to be taught to children at an early stage in their lives.

As a matter of fact non-Islamic religious organisations and almost all schools promote abstinence from illicit sex through speeches and presentations made to students. The counter argument however is that when students learn about condoms or birth control pills, they are encouraged to

try these out. However it is an open secret that if children are not taught about sex education in schools they will learn of this through their friends whereby they can easily be tempted to eyeing sex from primarily a glamorous perspective.

Allah (swt) has blessed us with the best way of life, superior to all other systems. What is the point of not following it in all aspects, including our sexual lives? Islam is not prudish, it is practical and straightforward. A child who knows clearly what is halal and what is haraam is far better able to protect himself from the filth that abounds in society.

Many of our community children do possibly learn about sex education indirectly in Madressas which help to regulate their moral conduct. But madressas do not handle the subject in an indepth manner because sex education goes hand in glove with such subjects as biology. Again almost all of our madressas have voluntary teachers who are not necessarily skilled to teach with the right approach.

Our students attending non community schools may be few in Africa but in North America and Europe most of our students attend non-Islamic schools where sex education forms part of the curriculum. Approaches by these western schools is wrong when they encourage promiscuity but why should this stop us from introducing Islamic sex education in our schools? The approach should be that sexual abstinence before marriage is all about freedom. If you stay away from sex you are free to go on with your dreams and goals and you are also free from sexually transmitted diseases, from pregnancy and emotional scars of life-long painful memories.

For those whose children attend non-Islamic schools, there is a parental responsibility to fulfil. Muslim parents need to be educated themselves about sex education before going to their children's schools to protest or discuss its contents. At the same time our community needs to address this issue from a parental point of view by providing parents with pertinent information through Islamic education and forums

(continued on page 57)



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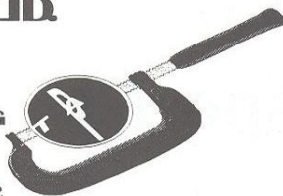
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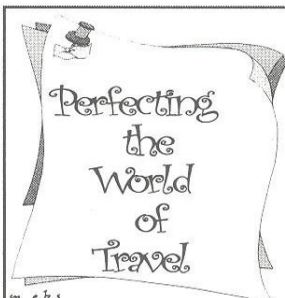
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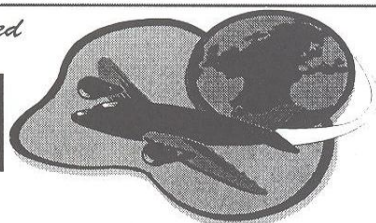


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where Muslim parents get together. This can guide parents to talk to their children more freely about sex and can also guide them to counter wrong methods being used to teach sex education in some schools.

"Muslims shy away from using the word s-e-x on their tongue," says Ahmad Sakr, author of 'The Adolescent Life.' This book talks about, among other things, youth in Islam, modesty, social behavior, abortion, dancing and drinking. One of Sakr's books, *Matrimonial Education in Islam*, was almost not published because it was originally entitled Sex Education in Islam. It was published after the title was changed.

If parents decide to give their kids sex education themselves, it is not a responsibility that should fall solely on mothers' shoulders. One retired Muslim school teacher from Canada who spent 30 years working in the public school system said to this effect, "I think the fathers need to know, not only mothers, and we should have people speak to them about the Islamic perspective on sex education, how the Prophet Muhammad (peace and blessings be upon him) used to openly address these issues."

"If early Muslims, starting with the Prophet himself were open in discussing what we now consider private subjects, then they must have had the right idea and we have the wrong one and the questions and answers you find in the Hadith prove it," notes Sharifa Alkhateeb, who was the President of the Muslim Education Council in Virginia, which educates administrators and educators about Islam and Muslims.

While cultural taboos and embarrassment may make many parents reluctant to discuss sex with their children, they should remember that the kind of sex education their children receive in public school is reinforced by the surrounding culture. This wave of pressure has to be countered by Islamic sex education at home or within the community in our own schools.

For those who are really uncomfortable talking to their kids about the

topic it is suggested that they request someone neutral from the community who is ethically and morally committed to be invited to speak on this subject to their offspring.

Marilyn Morris, President and founder of Aim for Success, an American organization that promotes abstinence from sex through speeches and presentations to students in grades six to 12 started Aim For Success in 1993 based on her own experience of receiving no sex education as a teenager in the 1960s. This partly led her to getting pregnant at the age of 17.

"I was a good girl, I came from a good home, I was in Church every Sunday and I got pregnant in my senior year at high school," she recounts. She and her boyfriend married before the birth of her baby, and they are still married today, 30 years later. Her husband, Chuck Morris is also involved with Aim For Success.

"We're convinced that if somebody had talked to us we would have listened," she says. "But back then nobody was talking about sex. Nobody talked about it at home, nobody talked about it at school and church." The only place it was talked about, she notes, was amongst kids. "The only message I heard back then from my friend was that sex is no big deal, everyone's doing it and nobody gets hurt. I learned the hard way sex is a big deal and there's a huge price to pay."

Islamic schools and sex education may seem like a contradiction for some. However students in these schools are now openly appreciating the advantages. One Dalya Aglan a 16-year-old, in her biology class, was taught on pregnancy, menstruation, and sexual maturation amongst adolescents at her Muslim school in Montreal, Canada.

"She talked about it Islamically," says Aglan about the approach her Muslim teacher used. "She talked about what was Halal, Haram and Sunnah. It's not like she was doing anything wrong. She was teaching us something we need to know."

The class was mixed (boys and girls) but the question and answer session was separate. Students were asked

if they were uncomfortable. They all said no. The teacher also got the students' parents to sign permission slips for this.

"There was so much stuff we didn't know" says Aglan matter-of-factly.

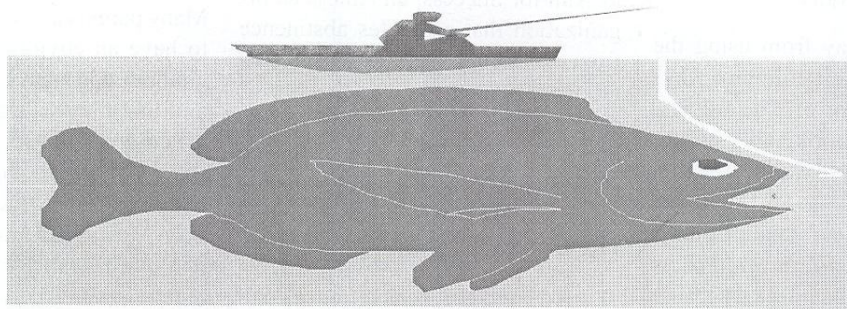
Many parents assume Islamic schools to have an environment where their children don't have to talk about sex and that they will somehow be protected and isolated from mainstream society. They condone the effects of television, magazines, billboards, and even Muslim friends with lower standards of morality who can influence children even if they attend an Islamic school. In this scenario is it not better that we teach our children sex education with Islamic values?

While some Muslim schools may be teaching sex education in one form or another, most do not have a proper curriculum for sex education from an Islamic perspective. The schools also lack adept counsellors who can speak to children when serious pertinent issues may come up which a teacher with no such background may not be able to handle. For example, if a child who has been sexually molested confides in a Muslim teacher after a class or discussion on proper gender relations (i.e. no touching between the sexes, and even between the same sex), the teacher must know how to handle this. A specific position can be created for this job at Islamic schools.

Teachers of sex education in Islamic schools will ofcourse be expected to maintain the right etiquette because morality can only be taught morally by avoiding graphic, even within the same sex class group. In the same vein, when discussing pregnancy and childbirth, books that are used should not contain photographs. Biology diagrams should be enough to teach about the human body. Similarly skeletons can be used to portray body parts. In this way the basic information is the same but the approach is Islamic.

When an adept Muslim teacher educates children with an Islamic approach is there still a justified cause to worry? Logically should we not be more concerned when our children are deprived Islamic sex education?

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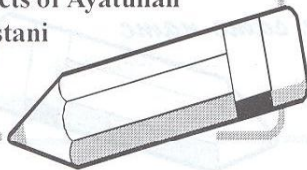
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Muta with an Ahlul Kitab woman is prohibited without the permission of one's wife

ORGAN DONATION

1. During one's life-time:

You are allowed to donate an organ during your life time as long as it does not put your own life in danger. For example, a person can donate one kidney provided he has another kidney which is healthy and normal.

2. After one's death

According to Ayatullah Sistani, unlike the late Ayatullah al-Khu'i a will made by a Muslim that his organ(s) be donated is not valid. The only exception that Ayatullah Sistani allows is when a life of a Muslim depends on the organ from the corpse of a Muslim who has made such a will. Only in this case, the will made by a Muslim for donating his organ(s) is valid.

LOBSTER: IS IT HALAL OR HARAM?

There has been some confusion over the lobster whether or not it is halal. The confusion arose from the problem in defining it: is it a separate sea creature or is it just a 'bigger brother' of a shrimp? Shrimp is halal without any doubt.

Recently Hujjatul Islam Sayyid Saeed Akhtar Rizvi sent a question to Ayatullah al-uzma as-Sistani on the issue of eating lobster. He explained what a lobster is; how it is normally cooked; and also sent a picture of the lobster and alongside that of a shrimp. We produce the question and answer here:

Federation Samachar

Question: Firstly, is it permissible to eat lobster? Secondly, if eating a lobster is essential permissible (halal), then would it still be permissible if it dyes in the water (as that is the normal way of cooking it by putting it alive in boiling water)?

Answer: It is not permissible. And Allah knows the best, Safar 28, 1419.

PLAYING INSTRUMENTS OF GAMBLING IN ELECTRONIC MACHINES

Question: Is it permissible to play games associated with gambling on computer and other electronic devices without betting on it? Is it allowed with betting?

Answer: It is not permissible, and it is same as gambling by using normal (non computer) instruments.

MUTA WITH AN AHLUL KITAB WOMAN

Question: A Muslim man who is married to a Muslim woman is separated from her because of circumstances beyond his control. Is he allowed to marry, in temporary or permanent form, an Ahlul-kitab woman (i.e. Jewish or Christian) without her Muslim wife knowing about it? Is he allowed to marry in such a case if his Muslim wife allows him to do?

Answer: Permanent marriage of a Muslim man to an Ahlul kitab woman is against the compulsory precaution in all situations. Temporary marriage (muta) of a Muslim man to an Ahlul-

kitab woman is permissible if he is not married to a Muslim woman. If he is married to a Muslim woman, then it is not permissible for him to do muta with an Ahlul-kitab woman without his Muslim wife's permission. Actually, it is ihtiya-e wajib to refrain from doing muta with an Ahlul kitab woman even if the muslim wife allows him to do so. The rule does not differ whether the Muslim wife is present with the husband or not.

STATUES

Q: Is it permissible to make a statue in the shape of a human being or an animal?

A: No, it is not permissible

Q: What about drawing of human or animal portraits that are not three-dimensional?

A: It is permissible.

Q: What about buying and selling statues of human beings and animals, and displaying them for decoration?

A: It is permissible as well.

Q: Some students of the Faculty of fine arts study sculpturing and similar things relating to corporeal objects of creation that possess souls. If they refuse to participate in making them, then they will be prevented from passing and graduating from the Faculty. Is it permissible for them to do that?

A: Being denied success if they abandon it (i.e. refuse to participate in this activity) is not an appropriate justification for committing this act [which is forbidden by shari'ah].

Q: Stuffing animals and placing them in the reception area or the living room for the purpose of decoration.

A: It is permissible

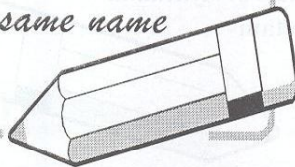
Hanging portraits of the Prophet (s.a.w.)

Q: Is it permissible to hang portraits of the Prophet (s.a.w.), and Imams (a.s.) in the house? Is it correct to believe that they are their (a.s.) pictures?

A: It is permissible to hang them. But to believe that they (portraits) are in accordance with them (a.s.) is certainly a wrong belief.

Your Questions Answered

by Maulana Sayed Saeed Akhtar Rizvi
from his book by the same name



Working in any capacity in a brewery is absolutely forbidden

Q: Our Imams were Arabs. Why are we not Arabs?

A: Well, Arab means a resident of Arabia or one whose mother language is Arabic. Our Imams were Arabs because they lived in Arabia. How can a man living in Africa or India become an Arab? The Prophet (s.a.w.) was an Arab but he was sent for the whole mankind. He declared, "I have been sent to all, red, black and yellow." And surely among his followers are people of every race and every country. The whole mankind cannot be squeezed into Arabia to make them Arabs.

You should remember what Allah (s.w.t.) has said in the holy Qur'an: "O people, We have created you of a male and female; and we have distributed you into groups and tribes so that you might know one another; verily the most honoured of you before Allah is the one who is the most pious of you." (Qur'an 49:13).

And the Holy Prophet of Islam has said: "There is no superiority for a Quraishite over a non-Quraishite, nor for an Arab over a non-Arab. All of you are from Adam and Adam was from dust."

So, the Prophet and Imams (peace be on them all) had come to make us most pious and most God-fearing; they had not come to make us Arab. Our colour, origin or country was not their concern at all; they were interested in making us good believers and good Muslims.

Q: Is it not allowed in our religion to work as a clerk or driver in a brewer-

ies firm? If no, give reasons from the Qur'an so as to convince me.

A: Yes, it is strictly forbidden in Islam to work in a brewery in any capacity. The reason is that all firms, companies and shops depend for their success on their employees. If they do not get employees, their business will collapse. So everyone working with a firm which does a 'Haram' business helps to strengthen and sustain that business. It is to save Muslims from helping 'Haram' business to flourish that the Holy Prophet (s.a.w.) strictly forbade working in any capacity in such concerns; and he more specifically mentioned the business of liquor. He said: "Allah has done 'Laanat' on liquor, and the man who sows the seed of grape or grain for this purpose, and the man who makes liquor, and the man who drinks it, and the man who serves it, and the man who sells it, and the man who buys it, and the man who transports it, and the man to whom it is transported."

To give you an example from history, Mahatma Gandhi, a well known Indian leader, launched a "non-cooperation movement" in the 1920's in India. He called on the Indians not to co-operate or participate in anything connected with the British Government which then ruled India. The students left the Government Schools, the teachers and civil servants resigned, the lawyers left the courts, and traders boycotted English goods. This movement continued for a long time. Of course, it did not at once topple the British rule in India but in the long run it helped in getting the British out of

India. The move created a feeling of 'national cause' in Indians and secondly went a strong way to show the world how much the Indian public was against the British rule.

We Muslims are likewise in constant struggle against evil and *haram* things. We therefore are not allowed to help the evil in any way.

Q: Are perfumes, shaving or hair lotions, sprays and similar products containing spirit and alcohol permitted for use? Are these not *Najis*? Is industrial alcohol *tahir*?

A: All foreign perfumes, shaving lotions, hair lotions, sprays and similar such products containing spirit/alcohol are permitted for use and are not *Najis* provided one is not aware that the spirit or alcohol contained in it is intoxicating.

In relation to industrial alcohol, the late Agha Seyyid Mohsin Al-Hakin (r.a) gave a ruling that industrial alcohol was *Najis*, even if one did not know that it was made of *Najis* things. Subsequently, late Agha-e-Al-Khoui was told by many chemists that absolute alcohol (i.e. having less than one percent water) in itself is not intoxicating; it only intoxicates when it is mixed with some other liquids.

Acting on this information, Agha-e-Al-Khoui said that alcohol in itself is not *Najis* but becomes *Najis* when it is mixed with other liquids and creates intoxication.

Q: Is the skull of a dead man *Najis*? In a biology laboratory we frequently touch human skulls. If it is *Najis* is it wajib to take a bath with the niyat of *Ghusl-e-Mase-Mayyit*?

A: Yes, *Ghusl of Mas-e-Mayyit* becomes Wajib if one touches the body or the bones of a dead person after the body has become cold (and in the case of a Muslim's dead body, after it has become cold and before *Ghusl-e-Meyyit* has been given). If he/she touches it in the night, *Ghusl-e-Mase-Mayyit* should be performed before morning prayers and if because of unbearable cold or illness, one is unable to perform this *Ghusl* even with hot water, *tayammum* should be done instead.

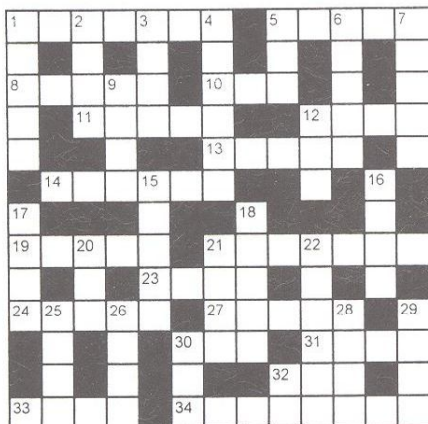


Kids Spot

PRIZE CROSSWORD

Entries should be sent to **Prize Crossword, Africa Federation, P.O. Box 6710, Dar es Salaam**. The first two winners will be awarded a prize of TShs. 20,000/- each (or equivalent). Entries with name and address details should be received by 15th September, 2000.

A clue was missed out for the Prize Puzzle carried in the last issue. We are therefore carrying the same puzzle again and apologise to our esteemed readers for this error. Good luck in the puzzle and we look forward to receiving your entries.



Clues Across:

1. Ghusl performed by washing the body part by part. (7)
5. Syriac and Jewish month corresponding to January/February. (5)
8. The Eternal - Sublime name of Allah (s.w.t.) (5)
10. A form of divorce in which a man vows not to have connections with his wife for more than four months (Arabic) (3)
11. Religious tenets, beliefs (Arabic) (5)
12. Finishing time of Namaze Fajr (Arabic) (4)
13. Hazrat Ali's (a.s.) elder brother (5)
14. Archangel (6)
19. Spouses (Arabic) (5)
21. Stoning to death according to Islamic Shariyah (7)
23. Death (Arabic) (4)
24. Divine Blessings (Arabic) (5)
27. Oath of an allegiance (Arabic) (5)
30. Curse. (Arabic) (3)
31. Obligatory duty like Namaz (4)
32. Soul (Arabic) (3)
33. The Just - Sublime name of Allah (s.w.t.) (4)
34. The first month of the Islamic calendar. (8)

Federation Samachar

Clues Down:

1. Guarding against evil to please Allah (s.w.t.) (5)
2. Chadar used as covering for hijab (Arabic) (4)
3. Consensus of Jurists on a religious matter (Arabic) (4)
4. Equality or moderation in religious performances (Arabic) (6)
5. An Islamic unit of weight weighing about 3 kg. (Arabic) (3)
6. Title of Hazrat Fatimah Zahra (a.s.) (5)
7. A box having a dead body (5)
9. Divine punishment (Arabic) (4)
12. Arrow (Arabic) (3)
15. Distinguished men. (Arabic) (3)
16. Late night namaaz (4)
17. A row for offering prayers. (Arabic) (4)
18. A historical city in Syria. (5)
20. Preaching. (Arabic) (3)
21. Biblical name of a city in the period of Prophet Sulaiman (a.s.) (4)
22. All Forgiving - Sublime name of Allah (s.w.t.) (6)
25. Title of our fourth Imam (a.s.) (4)
26. Pre-eternity. (Arabic) (4)
28. A period of cleanliness between two consecutive menses (4)
29. The Greatest - Sublime name of Allah (s.w.t.) (4)
30. One of the three sons of Hazrat Nuh (a.s.)
32. Initials used as a mark of respect. (2)

Pen Pals

Miss Fasiha Sheriff (11) of P.O. Box 175, Arusha would like to have girl pen pals preferably of her age from Iran, Europe or Australia. Her hobbies are: reading, outdoor activities, swimming and handiwork. She prefers to communicate through letters rather than by e-mail.

Miss Sakina Nanji (15) of P.O. Box 5711, Dar es Salaam is seeking pen pals with who she can have constructive discussions. She says, "I enjoy talking to people who talk sense." Her hobbies are: swimming, reading novels, watching television, badminton and basketball. She also loves baking cakes and enjoys putting mendhi (henna) along with making cards and painting on mirrors, tiles and paper. Her e-mail address is Forever_Y2K15@hotmail.com.

Miss Tauqir-e-Fatema Moloo (16) of P.O. Box 59526, Nairobi is interested in having pen pals from all over the world. She has just finished her O Level examinations and her hobbies are: reading, watching television, sewing, cooking, computers and playing badminton. Her e-mail address is Salsabil@form-net.com.

On the rear window of a car:

**Always drive in such a way
that your licence expires
before you do."**

For parents:

**Next time you do something
that you would not like your
child to do, pretend he or
she is watching.**

Pen Pals

Readers are welcome to send us their name, address, e-mail number (if any), age, hobbies with the intention of seeking pen-pals from around the world. This will encourage communication by way of letter writing (or e-mail communication) between community members. Those seeking pen pals can write to Pen pals Section, Federation Samachar, P.o. Box 6710, Dar es Salaam.

Our human nature

by Miss Kubra Rashid

Humans or rather man is blessed with a great compact brain and a heart full of all kinds of emotions. Yet some of the reactions and responses yielded from us humans are so untouching that one never seizes to be amazed. Our nature is such that we expect to be loved without question, otherwise we want ourselves to be perfect without defect and we expect ourselves to excel in every aspect?

If we just sat to imagine how awkward this world would be if everybody was Mr. or Miss perfect and nobody had any defect, nobody made any mistake, if everybody had money and all they wished for then, this world would certainly become chaotic. Then we would not even bother to remember Allah (S.W.T).

Our creation is such that if we excel in one thing than we definitely lack something else in our lives, this gives everybody a place to fit in this world. Everybody is definitely good in something or the other. If for example we were all made to be good leaders then who would follow!

The worst thing about us is that we never take time to see the beauty of the character of others. Rather we sit to criticize them. This in effect destroys the goodness in our self. How much better this world would be if we could appreciate a person's good side and ignore his or her bad side.

This would lead to less problems within our family, community and the world at large. So if we cannot change a person with love then we should learn to also live with his or her bad side. After all we too have our faults which we expect others to overlook.

Those who think they are better or superior to the rest should exercise caution because pride comes before a fall and history has many examples where powerful people who thought they were infallible were suddenly destroyed in one way or another. So why not start today and look for a virtue in every person you see!

IT is the age of the internet,
And the mouse is faster than the jet.
Visiting the various sites,
The user gets information in bits and bytes.
It has brought the whole world at one place,
Transcending the boundaries of time and space.

Business is done on the Net,
And all other demands are also met.
But in this mad world of cyberspace,
Reading habit catches up at a slow pace.
For creative imagination that reading forms,
Cannot be given by Internet and C.D. Roms.

Death Poem

It was early in the morning at four,
When death knocked upon a bedroom door,
Who is there? The sleeping one cried.
I'm Izrael, let me inside.
At once, the man began to shiver,
As one sweating in deadly fever,
He shouted to his sleeping wife,
Don't let him take away my life.
Please go away, O Angel of Death!
Leave me alone, I'm not ready yet.
My family on me depends,
Give me a chance, O please to prepare!
The angel knocked again and again,
Friend! I'll take your life without a pain,
Tis your soul Allah requires,
I come not with my own desire.
Bewildered, the man began to cry,
O Angel I'm so afraid to die,
I'll give you gold and be your slave,
Don't send me to the unlit grave.
Let me in, O Friend! The Angel said,
Open the door, get up from your bed,
If you do not allow me in,
I will walk through it, like a jinn.
The man held a gun in his right hand,
Ready to defy the Angel's stand.
I'll point my gun, towards your head,
You dare come in, I'll shoot you dead.
By now the Angel was in the room,
Saying, O Friend! prepare for you doom.
Foolish man, Angels never die,
Put down your gun and do not sigh.
Why are you afraid! Tell me O man,
To die according to Allah's plan?
Come smile at me, do not be grim,
Be Happy to return to Him.
O Angel! I bow my head in shame,
I had no time to take Allah's Name.
From morning till dusk, I made my wealth,
Not even caring for my health.
Allah's command I never obeyed,
Nor five times a day I ever prayed.
A Ramadhan came and a Ramadhan went,
But no time had I to repent.
The Hajj was already *fard* on me,
But I would not part with my money.
All charities I did ignore,
Taking usury more and more.
Sometimes I sipped my favourite wine,
With flirting women I sat to dine.
O Angel! I appeal to you,
Spare my life for a year or two.
The Laws of Quran I will obey,
I'll begin Salat this very day.
My Fast and Hajj, I will complete,
And keep away from self conceit.

I will refrain from usury,
And give all my wealth to charity,
Wine and wenches I will detest,
Allah's oneness I will attest.
We Angels do what Allah demands,
We cannot go against His commands.
Death is ordained for everyone,
Father, mother, daughter or son.
I'm afraid this moment is your last,
Now be reminded, of your past,
I do understand your fears,
But it is now too late for tears.
You lived in this world, two score and more,
Never did you, your people adore.
Your parents, you did not obey,
Hungry beggars, you turned away.
Your two ill-gotten, female offspring,
In night-clubs, for livelihood they sing.
Instead of making more Muslims,
You made your children non-Muslims.
You ignored the Mua'dhin Adhaan,
Nor did you read the Holy Quran.
Breaking promises all your life,
Backbiting friends, and causing strife.
From hoarded goods, great profits you made,
And your poor workers, you underpaid.
Horses and cards were your leisure,
Moneymaking was your pleasure.
You ate vitamins and grew more fat,
With the very sick, you never sat.
A pint of blood you never gave,
Which could a little baby save.
O Human, you have done enough wrong,
You bought good properties for a song.
When the farmers appealed to you,
You did not have mercy, it's true.
Paradise for you? I cannot tell,
Undoubtedly you will dwell in hell.
There is no time for you to repent,
I'll take your soul for which I am sent.
The ending however, is very sad,
Eventually the man became mad
With a cry, he jumped out of bed,
And suddenly, he fell down dead.
O Reader! Take moral from here,
You never know, your end may be near
Change your living and make amends
For heaven, on your deeds depends.
He came to settle a score with someone,
anyone, everyone!!!!
He's out to get them all!!

by Ahmed Abdulla



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Federation Samachar



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Tel: 2121836/2121989/2131616

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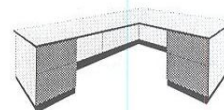
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Dar es Salaam.
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Employment: A Contract of Brotherhood!

It is WE who divide among them their livelihood in the life of this world, and We exalt some of them above others in rank, so that some of them may command work from the others (Qur'an, 43:32)

The apparent disparity between the rich and the poor is part of the divinely ordained economic strata. The financial inequality between various members of society is to facilitate mutual coexistence and cohesion. It engenders interdependence within the human race and weaves the diverse segments of society into an organic whole. Nature, in general, is a system of uniformities and diversities. These contractions forge harmony and stability and closely intertwine the human race into societies.

The poor are dependent on the rich for their bread, while the rich are dependent on the poor for their labour. The wealth of the rich is not to exploit the poverty of the poor, but rather to harness the potentialities of the skilled. This interdependence facilitates the smooth flow of life. This does not imply that Islam advocates two parallel social streams of the *over nourished* and the *under nourished*.

The wealth of the rich is not to aggravate the poverty of the poor. On the contrary, economic inequalities have been underscored by different human dispositions. Human beings are born with varying talents and gifts. They vary in physique and in their mental abilities. Islam recognizes these natural differences among people and establishes guidelines to ensure that economic diversity does not lead to the emergence of class conflict, the emergence of the elite and the ignoble.

Labour and Capital need not be two hostile camps working against the interests of each other. They have to mutually supplement each other for the common good of prosperity. Some of

the very simple, yet fundamental concepts of Islam are:

Brotherhood:

Prophet Muhammad (saww): *"Your brethren whom Allah has placed in your custody; Let him who has made custodian of his brother by Allah feed him from what he himself eats, clothe him out of what he clothes himself, and impose not on him work that will overcome him."*

Although this tradition primarily refers to the treatment of slaves, it nevertheless contains some very pertinent directives for employers:

- * Your employees are your human brothers.
- * Treat them with dignity and equality
- * Do not create animosity by flouting your wealth in a manner that will stir feelings of jealousy and greed.

Minimum wage:

The minimum wage should be high enough to meet the basic essentials and requirements of the worker. Anas who served the Prophet (saww) for a long time specifically states, The Prophet never paid a low wage to any person. One of the three persons that the Prophet (saww) will argue against on the Day of Judgement is a man who engaged a labourer and enjoyed full benefit from him, yet did not pay him (his due) wages.

Prompt Payment:

Prophet (saw): "Pay the labourer his wages before his sweat dries".

Compassion:

The worker should not be given a task beyond his physical capabilities.

The Holy Prophet (saw) stated: "..... and do not impose upon him more than he can bear".

Good Treatment:

Prophet (saww): "Good treatment of those under you brings fortune, whilst bad treatment brings misfortune".

Employment is a trust:

Employment is a trust that has to be discharged with absolute commitment. Punctuality and proficiency are the two basic requirements for the discharge of this trust. The Holy Qur'an refers to these qualities in the following words: One of the two daughters (of Shoa'ib) said: O my father, employ him; surely the best of men for you to employ is he who is strong and trustworthy (Qur'an: 28:26).

Honesty:

Prophet Muhammad (saw): "A body nourished by ill-gotten gain shall not enter paradise." The Holy Qur'an states, "Man is entitled to no more than what he works for." (Qur'an, 53:93)

Commitment:

The Holy Prophet (saw) said: "When any man does any work, Allah wishes him to give it perfection and grace (i.e. the man is expected to do his work in the best possible way)".

The beautiful Deen of Allah has regulated every facet of man's activity. Divine directives are both perfect and compatible to every age and era. Adherence to these directives will ensure peace and stability, whilst aversion to the same may perpetuate strife, loss, and oppression.

Quotable Quotes

On belief - the first person who has to believe in you is you.

People's minds are changed through observation and not through argument. This just reiterates on the traditional saying that action is louder than words!

On Character - as good way to judge people is by observing how they treat those who can do them absolutely no good.

On human relations:

- people who fight fire usually end up with ashes.

- men of humanity are generally popular, tactful and truthful

- Enemies are made, not born

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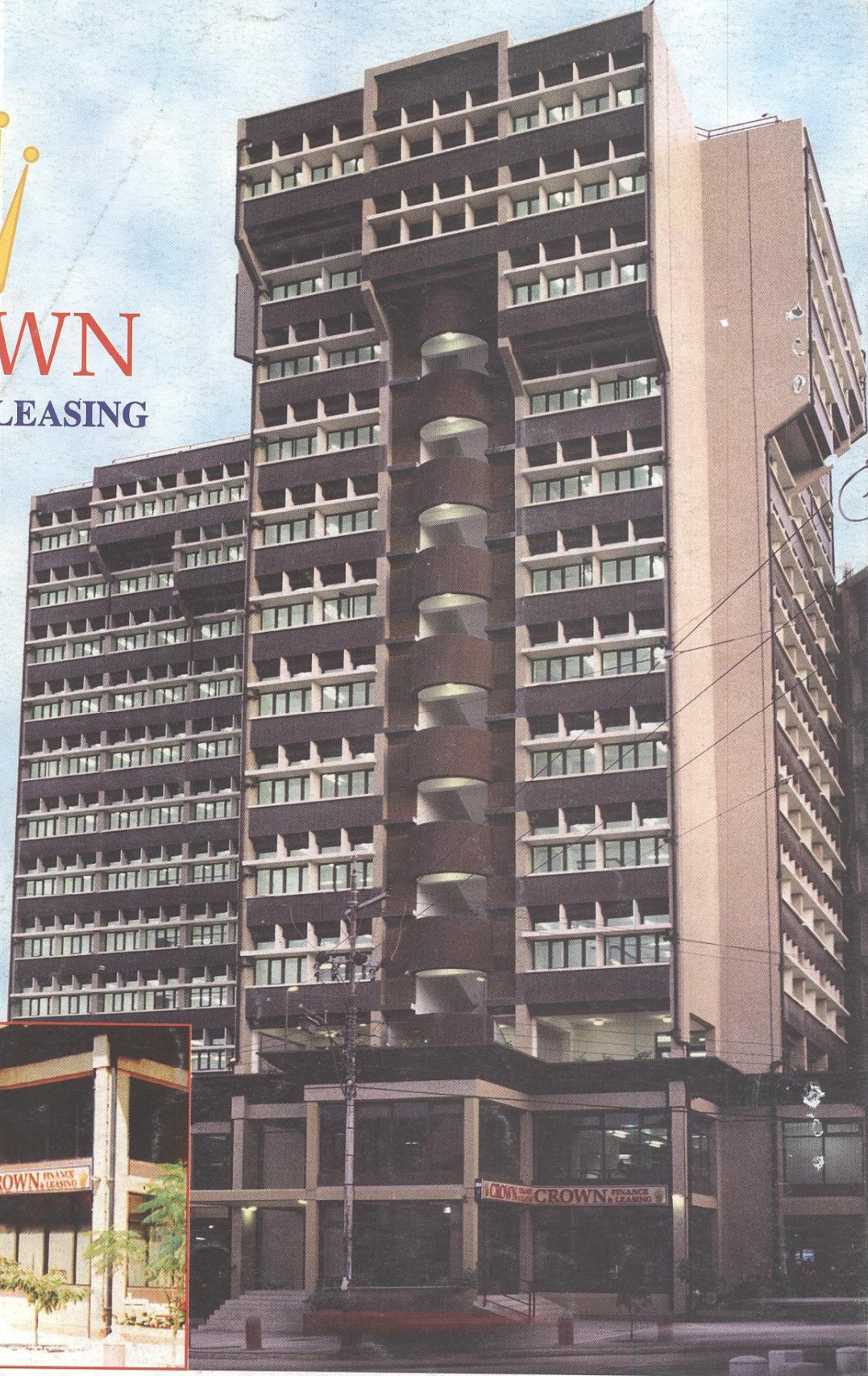
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