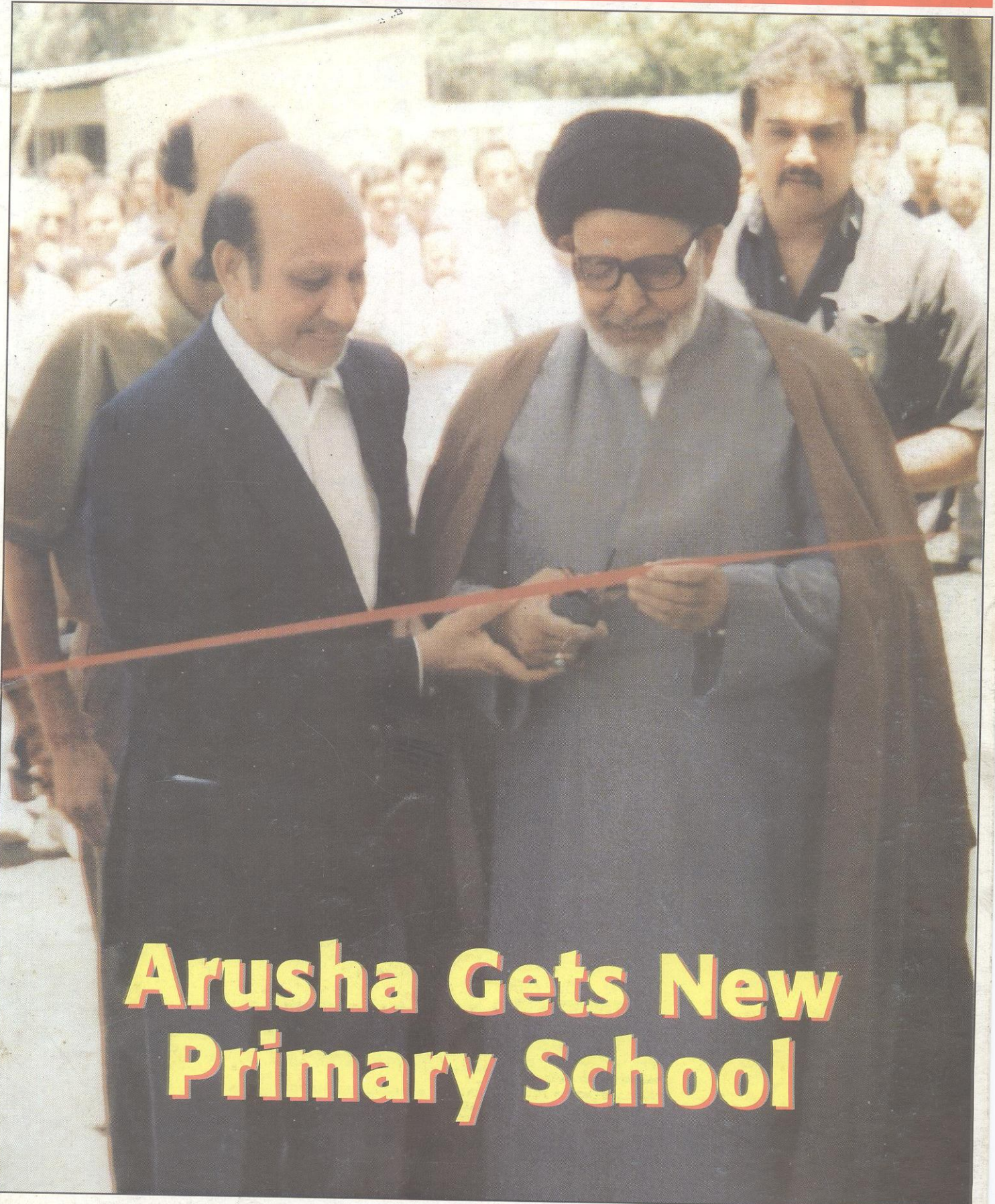




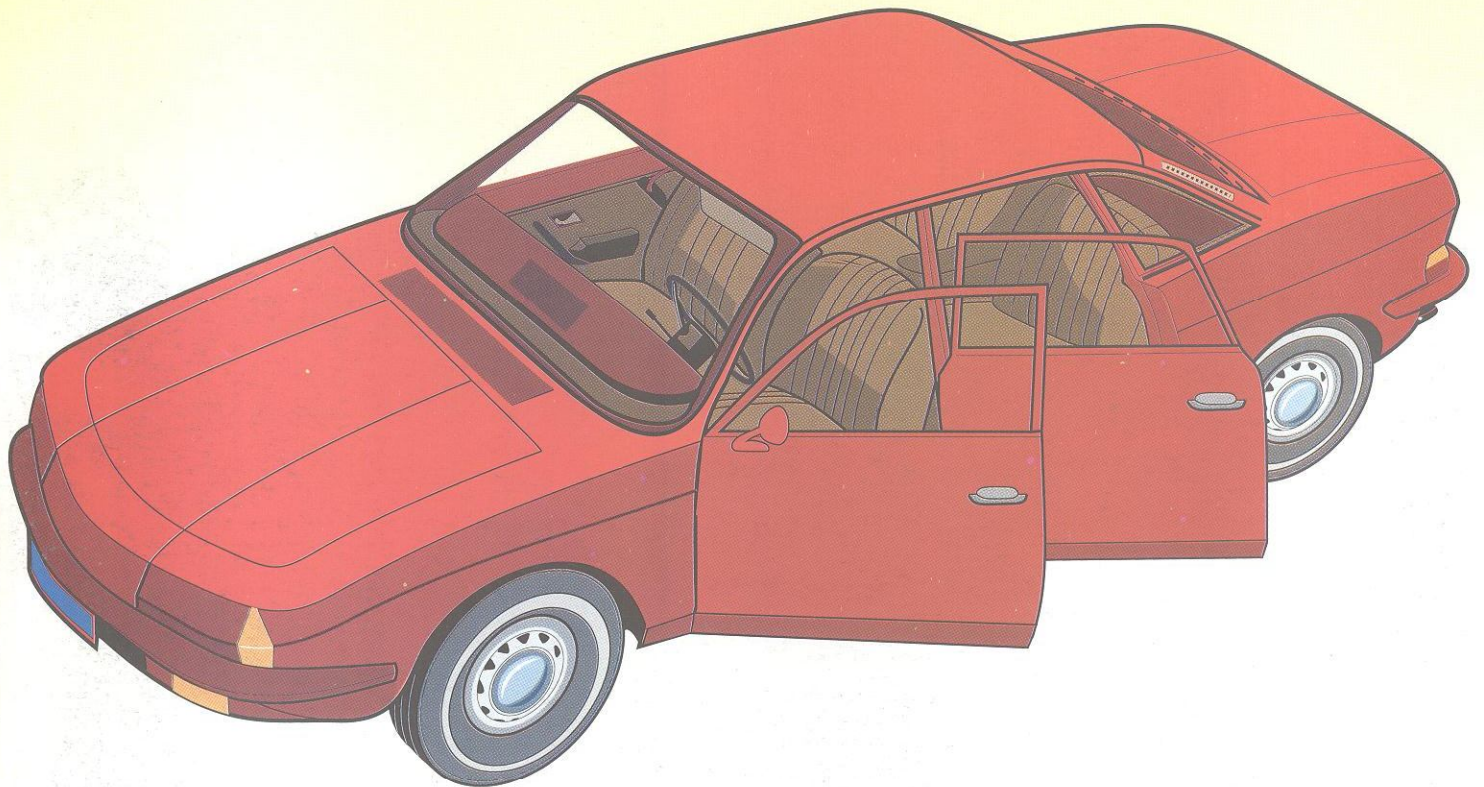
Federation Samachar

Volume 28, No. 6. Muharram 1415 A.H. / June 1994



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Primary School**

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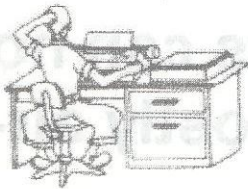
FEDERATION SAMACHAR

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

Volume 28, NO. 1

Muharram 1415 A.H.
June, 1994

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Munir Daya



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The Editors welcome readers to submit letters, articles, comments or photographs to the Samachar. To ease the return of photographs, readers are requested to send us their return address. Photographs can be mailed back 48 hours after receipt. All correspondence to be addressed to:

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Dar es Salaam.

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MUNIR DAYA

Cover page

Opening of Arusha Primary
School

From the Editor's Desk

Sincerity and sensibility - Credentials for Candour

At its 52nd Session held in Arusha in April, 1994, the Supreme Council demonstrated what has always been evident for the Council - its maturity in terms of sincerity and frankness in the context of democracy.

There always reigned an aura of transparency. Words matched with thoughts, thoughts with principles and principles with Islamic values.

Whatever the issues under debate, even where personalities are in the focus, arising from issues, the maturity is neither tamed nor tampered nor even tainted. But then it is only the wise and able Chairmanship which is complimentary to the promotion of the maturity. It cannot be switched 'on' for expediencies!

It has been the tradition of the present Chairman, Alhaj Habib Mulji to encourage the Councillors to speak out their thoughts loud and clear without a show of favour or fear, for that is what the Sessions are for.

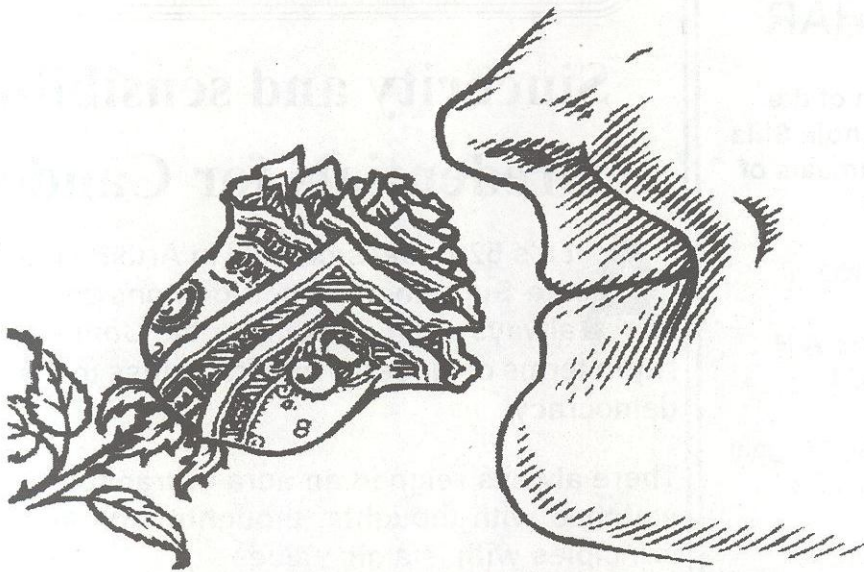
However, this encouragement is always based on the faith he had in the Councillors - that whatever shall be said or expressed shall be for the good of the Community and for the pleasure of Allah [S.W.T.]. What then could be a better credential for candour?

It is not surprising therefore that there ensued a long probing and educative debate on a Resolution presented by the Secretariat at the behest of the Chairman for nomination of a candidate by the Africa Federation for the next term 1994/97 for the World Federation Presidentship.

The Chairman was anxious for adoption of the Resolution by a unanimous nara-e-Salawat and some dissenting Councillors were willing to oblige by abstention. However at the end, democracy triumphed and so triumphed the Chairmanship when the Resolution was withdrawn by the Chairman.

Editor.

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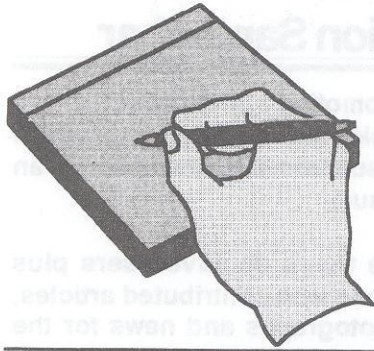
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**Editorial Board
Report presented
at the 52nd Session
in Arusha**



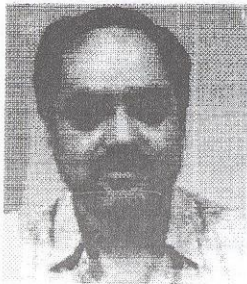
Mohamedali Chagani



Munir Daya



Mukhtar Damji



Amir Lakha

Pictures missing: Murtaza Jivraj and Fazleabbas Dhirani.

After the last Session of the Supreme Council held in Dar es Salaam in April, 1993 three issues of the Federation Samachar have been published thereby bringing the cumulative total published in this term to six issues.

The preliminary Issue this year [Safar 1414 A.H. / July, 1993] covered the 51st Session of the Supreme Council Session and also covered the visit to Tanzania of Seyyed Jawad Gulpaygani, the son of our late Marja-e-Taqleed, Ayatollah Al-Ozema Seyyed Mohamed Redha Gulpaygani. This Issue also threw light on how nominations are made when selecting the Best Sportsman of the Year.

The second Issue [Rajab 1413 A.H. / December, 1993] announced the death of Ayatollah Gulpaygani in Teheran and profiled our new Marja-e-Taqleed, Ayatollah Seestani. The Issue also carried some Edicts of the new Marja.

The current Issue has an all-colour cover page. This covers the Chairman's visit to Pakistan with also a clarification from Ayatollah Seestani on Taqleed. The Editorial related to expectations from the newly founded Jaffery Education Foundation [JEF].

All Issues have continued to carry regular columns which include Community News from around Africa and the Shia World, a Women's page, Health articles, Fiqh, Down Memory

Lane, Wayside Wisdom, Features and updates on world news relevant to Muslims.

News feedback from Jamaats is better but can still be improved. The Board has noted that some Jamaats have not sent in even one news story or picture. We fail to see why any Jamaat would not wish to have it's activities publicised but presume that some Jamaats have a problem in sending us reports in well-written form. We wish to reiterate to all Jamaats that the Editorial Board welcomes a report in any form and language and will then bear the onus of translating the report into worthy reading material. Please send us your activity news, project reports and photographs. Remember that any constructive chronicling done now will be valuable information for the posterity.

The Editorial Board wishes to publish the Federation Samachar without burdening the Secretariat with costs. Costs have escalated steeply over the past few years because of local inflation and because it has been sought to improve on quality. The current Issue with a coloured cover has been made possible primarily through income from advertisements and partly through sales. The selling price is however highly subsidised and we feel that the news content plus the use of better quality paper justifies an increase of selling prices.

[continued on page 6]



Report of the Editorial Board of Federation Samachar

[...from page 5]

We are concerned that almost all advertisements come from Dar es Salaam. In the forthcoming year, we call upon each Jamaat to provide us with at least 5 adverts which will not only help us generate more income but will also portray the *Samachar* as a truly regional publication.

We feel that the current system whereby unsold copies are not distributed free should be continued. Extra copies should be returned to the Secretariat which will then issue credit notes for the pertinent amount. However we call upon all Jamaats to make optimum efforts in boosting sales because the *Samachar* is an important communication organ through which readers are updated of Community news and events. Please ensure that the *Samachar*

is EFFECTIVELY DISTRIBUTED in your area with an objective of it reaching every household.

We looked into the possibility of printing a few pages in French. This is feasible but we are not as yet satisfied with the technical competence of those who can undertake such work. We are also not sure on the regularity of news input from French speaking countries.

The present circulation of the *Federation Samachar* is 2500 copies and we estimate that readership worldwide will not be less than 10,000. The *Samachar* offers a forum of expression of views and ideas on almost all issues relating to our Community as long as comments are objective, constructive and therefore effective. We have to be selective in accepting articles for publication and try to refrain from knowingly

promoting any debate on views which are ill-conceived or which result from misconception of an issue.

We thank all advertisers plus those who contributed articles, photographs and news for the *Samachar*. We are also grateful to Jamaats and individuals around the world who have voluntarily assisted in distributing the *Samachar* in their respective areas.

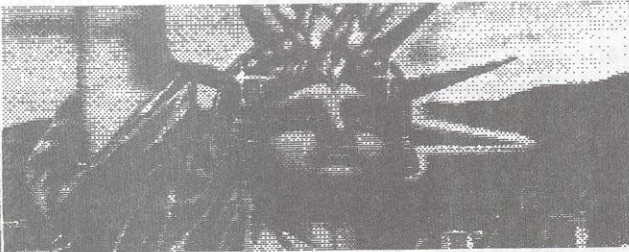
Let's all join hands and make the *Samachar* a truly effective media of ours. May Allah (S.W.T.) guide us in spreading the good word.

Wasalaam.

Editors.

April, 1994.

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Birmingham Elections

The following were elected into the Executive Committee of the K.S.I. Muslim Community of Birmingham for the years 1994 and 1995:

Shafiq Haji	President
Riyaz Ladak	Vice President
Firoz Moti	Hon. Secretary
Gulamabbas Kassam	Asst. Secretary
Shabir Ladak	Hon. Treasurer
Shaukat H. Najafi	Asst. Treasurer
Abdulla Jafer Hirji	Mukhi
Shabir Rajpar	Member
Mustafa Ramji	Member
Hassnain Kara	Member
Mohamed Amin Bhimani	Member
Murtaza Sumar	Member
Mahmood Walji	Member

Boxer Ali in Iran

When visiting Iran last year, former world heavyweight champion Muhammad Ali noted that Iranian women devoutly observed Islamic Hijab and said he considered Iran to be the most significant country he had ever visited.

During his two weeks stay, he and his delegation visited the holy city of Masshad, Jamaran Mosque, the shrine of Imam Khomeini and historical places including Isfahan, Saad Abad Palace and also participated in Friday prayers in Tehran.

The 51 year old Ali is suffering from 'Parkinsons disease' which has affected his speech but he claims that this has not resulted from his boxing career.

Ali has built 25 Mosques in America plus about 15 schools and an Islamic library. He also sponsors many orphaned children.

Death to porn dealers

Iran is considering the death penalty for those who deal in pornographic video cassettes. This is in sharp contrast to the recent case where the U.S. court of appeals for the District of Columbia upheld the right of porn-peddlers to air pornographic programmes on radio and tv after midnight in the name of free speech.

Imams on T.V.

Channel one of the Iranian T.V. is soon to launch the production of a series about the life of Imam Hassan A.S. in 13 episodes.

The series is to be produced by the Islamic Knowledge Department and comes after completion of a bigger series on the life of Imam Ali [A.S.] which is soon to be serialised.

Australia Elections

At the Annual General Meeting held on 10 April, 1994 the following were elected into the managing committee of the K.S.I. Muslim Community of Australia:

Aarif Abdulla	President
Firoz Suleman	Vice President
Sajjad Versi	Secretary
Sadiq Rajwani	Treasurer
Mrs. Gulshan Suleman	Nyaz
Mrs. Batul Versi	Nyaz
Mehboob Manji	Member

The Trustees for the Foundation Fund were reelected. The Trustees are: Aarif Abdulla, Dr. Sultan Aly and Dr. Yusuf Khalfan.

The Jamaat organises a regular congregation for the Khoja Community and well-wishers on the last Sunday of each month during which the Holy Qur'an is recited and future plans are discussed. During such congregations eminent speakers are also invited to enlighten the Community.

British Columbia Elections

At the Annual General Meeting of the Shia Muslim Community of British Columbia, the following were elected into office on May 1, 1994:

Br. Akber Mithani	President
Br. Mohamed Hemraj	Vice President
Br. Mahmood Sheikh	Secretary
Br. Shaheen Rashid Jnt.	Secretary
Br. Mohamed Dewji	Treasurer
Br. Jaffer Ladak	Jnt. Treasurer
Br. Hassanali Fazal	MRC
Br. Raza Devji	Jnt. MRC
Br. Hussein Bhojani	Member
Br. Asghar Ladak	Member
Br. Mohamed Walji	Member
Br. Shabir Dewji	Member
Br. Mohammed Dewji	Member

Toronto Project needs funds

The Toronto Jamaat has purchased a 29 acre land with a beautiful and elaborate structure at a cost of Canadian \$ 2.5 million.

It is earmarked to house an Islamic School, a religious Madressa and a junior and senior Kindergarten along with other other socio-religious activities.

The Jamaat has so far collected about Canadian \$ 1.6 million from its members and other well-wishers and now needs the balance \$ 0.9 million to restore and renovate the structure.

The donations will earn sawab-e-Jaria in view of the lasting benefits intended for the Community in Toronto from the project and those wishing to contribute can remit payments directly to the Jamaat there.

Canada and U.S. Immigration

The Secretariat has received a detailed paper outlining Canadian Immigration Categories from Sister Samina Dattu who represents a firm of solicitors and barristers in Toronto. Copies have been sent to Jamaats and can also be perused at the Secretariat.

Similarly the Secretariat has also received a K.S.I. Information Service Newsletter from Los Angeles giving details on the US Visa Lottery Programme DV-1 for 1994 through which 55,000 American Visas or 'Green Cards' will be issued to natives of foreign states on Lottery basis.

To receive a copy of this newsletter, you may write to the Federation Samachar with a self-addressed and stamped envelope.

Overseas Readers

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

Editor.

Arusha gets new primary school

Delegates to the 52nd Supreme Council Session held in Arusha this year took a break from the Session's serious deliberations to grace the opening of the Jaffery Primary School which was officially

Youths Quizzed

The second Inter Jamaat Quiz Competition which was this year held in Dar es salaam during the Easter holidays attracted about 200 boys and girls from different Jamaats.

Participants came from Stanmore, Moshi, Arusha, Tanga, Nairobi, Mombasa and Dar es Salaam with Stanmore being represented by a girls team only and Moshi by a Boys team only. The host Jamaat was represented by the Dar es Salaam Jamaat team and the Al-Muntazir Islamic Seminary.

The opening was held on 31 March, 1994 at the Dar es Salaam Imambara during which the programme was opened by the Convenor, Shakil Dharamsi followed by a welcome address by the President of Dar es Salaam Jamaat, Aliraza Rajani.

The competition was well contested and the glory table at the end read as follows:

Quiz winners

Boys: Dar es Salaam Jamaat

Girls: Al-Muntazir School

Speech Winners

Boys: Dar es Salaam Jamaat

Girls: Stanmore Jamaat

Drama winners

Boys: Mombasa Jamaat

Girls: Stanmore Jamaat

Olympic Science winners

Boys: Nairobi Jamaat

Girls: Dar es Salaam Jamaat

done by the Chairman of the Federation, Alhaj Habib Mulji in also the presence of Sayed Saeed Akhtar Rizvi of the Bilal Muslim Mission of Tanzania.

The opening was attended by many members of Arusha Jamaat and speaking at the occasion, the Chairman of Arusha Jamaat, Alhaj Muslim Remtullah outlined the efforts put in by members to enable the School project to actually evolve.

Earlier during his welcome address to participants at the Supreme Council session he attributed the progress of Arusha Jamaat to the relentless whole-hearted efforts of the youths there along with the support of Jamaat elders and the Federation.

He thanked the Federation Chairman for the support and backing provided by the Africa Federation in the school project and said without this support the first phase may not have been completed in such a short time. He then thanked the Dar es Salaam Jamaat and donors from Dar es Salaam who assisted towards the project and also had special thanks for the family of Hassanali Fazal of Arusha who donated the plot for the school.

Alhaj Muslim Remtullah said education is going to be the Community's salvation in the 21st century and that emphasis on education and the institutions related thereto should form a core of the Council's role if the Community is to attain parity with other Communities in these rapidly changing times.

The Chairman, Alhaj Habib Mulji said the joy and pride for establishing a school can be well understood by a Muslim because Islam has placed great importance to knowledge and acquiring education.

Going back to history to seek an event that emphasised the importance of education in Islam, he said that Muslims in a battle with Kuffars captured a fair number of prisoners whom they could either

turn to slaves, or ask for a ransom for their freedom or give them a choice to become Muslims and increase the Community population. However, he said, the Holy Prophet gave preference to what was unheard in the history of battles - - the prisoners got freedom if they knew how to read and write and if they taught Muslims how to read and write.

He said this happened some 1400 years ago when literacy was a luxury for a few and not a necessity for human dignity. He said today man has made big advancements in technology and can communicate deep in space in codes and signals and can even read the human mind but yet there are about one billion people [about 15%] in this world who cannot read and write.

He said "some 1400 years ago Islam taught that to be free but not knowing how to read and write has no human dignity but a slave who knows how to read and write is not worthy of being a slave. What an irony? Some 1100 years after the Holy Prophet, when America set a code for slaves, the code which upheld most severely with severe punishment was that a slave shall never learn how to read and write.

Is it a wonder that the first word of revelation from the verses of the Holy Qur'an was IQRA! Read - or PROCLAIM by reading out."

The Chairman requested that the history of the establishment be preserved for the posterity which would appreciate the far-sightedness of their forefathers. He then officially cut the red tape to mark the opening of the school whilst in the background the sound of the school bell reminded all that they were actually in a school.

Delegates and guests were then showed around the school after which congregational namaaz was performed before a sumptuous lunch after which the venue was not home but the AICC Conference Centre.

A cursory Glance at Minutes of the 51st Council Session

We highlight excerpts from minutes of the 51st Session of the Supreme Council held in Dar es Salaam in 1993 which were adopted at the 52nd Session held in Arusha in April this year.

On Shia Centres and Tabligh

The Chairman, Alhaj Habib Mulji said "...the Programme was very important and all endeavours must be made for it's success so that these Centres serve their (African) Community in the same way as our Community is served by our Jamaats."

On World Federation

The message of the President of the World Federation, Alhaj Mulla Asgharali M.M. Jaffer read out by the World Federation Vice President, Manzoorali Kanani said: "...the Community today is facing a crisis of unity. The lack of support from members of the World Federation when the World Federation is passing through hard times is worrisome."

On Education

The Chairman of Zainabia Trust and Mehfile Murtaza in Karachi, Anverali Rajpar offered services of his educational institution to all Jamaats in Africa which may need them.

On Countering Anti-Shia Propoganda

Asaf Gulamhussein, Councillor from Mombasa said our relevant Institutions must be tactful over propoganda against our faith.

Into Business..

The Chairman of Nairobi Jamaat, Zulfikar Khimji said that Community members should be encouraged to become entrepreneurs.

On the plight of the poor in Kutch

Alhaj Onali Sale mohamed of the Kutch Federation described our Khoja brothers in Surat and Kutch as the poorest of the poor - forgotten and simply existing to run out their lives in dire poverty and disease.

He said upto twelve persons - men, women and children - were being forced to live under a single ramshackle roof because of lack of adequate accomodation.

On the Community in Madagascar

The former President of the Madagascar Territorial Council (MTC), Husseinali Hiridjee said the Community in Madagascar had enjoyed the membership of the Africa Federation for the last thirty years and would continue to strive for closer relations.

The Chairman, Alhaj Habib Mulji said "the Madagascar Jamaats like other Jamats are part of the Federation whose joys and sorrows, success and failures are shared by all Jamaats."

On preaching for youths

Abbas Jaffer, the Chairman of Mombasa Jamaat said that Tabligh should not be restricted to Madresas only but should be extended to Majlises which should also be recited in English for the benefit of our youths. He said this was being done in Mombasa and suggested that other Jamaats may wish to emulate.

On Fiqh instructions for ladies

Sadiq Hasham of Dar es Salaam said that Tabligh for females was restricted and ended in Madressas only. He suggested that a few minutes be devoted to masael, before every majlis for ladies.

On Youths

Mohamed Khalfan, a Trustee and on behalf of the Tabligh Committee said that "...today in the west if the society which had least concern for religion and perhaps no strong belief in the day of Judgement are worried about the fate of their youths in this world, we should be worrying even more as regards their fate in this world and the hereafter."

He said "... it would be a disaster with an irreversible situation if there arose even a single gap of one generation of parents who as youths had no benefit of proper and thorough religious education which their parents had. They will never know what their own children were missing in this field as they too grew up to succeed them as parents."

He also said " education inclusive of facts of sex as facts of life is essential so that youths are methodically and respectably taught in an atmosphere of seriousness in good time instead of being subjected to confusion in learning the facts from the street gathering of boys - because the shyness will continue to haunt parents on this issue."

[...continued on page 10]

[...from page 9]

On Bilal Muslim Mission and Shia Centres

The Mombasa Jamat Chairman, Abbas Jaffer expressed pleasure that the Holy Qur'an was being translated into Kiswahili and suggested that books on Fiqh should also be translated into Kiswahili.

Mohamed Khalfan of Dar es Salaam said "..... after decades of tabligh outside the Community, there should now have appeared on the scene Communities of African Shias managed by themselves in suitable neighbourhoods populated by them even if they were a few families.

The pattern should have been the same as in the case of a few Khoja families at any Centre who established themselves a Mosque and an Imambada. But it was not so because while Khojas could raise funds, the African Shias understandably could not.

It was our duty to see that having spread to them the message of Islam according to Ahlul-Beit and they having embraced the new faith, they too should have the facility to practise their faith in congregation and to teach Islamics, Qur'an and Aqaid to their children as they grew up."

Fidahusseini Hameer, the former Chairman of Bilal Muslim Mission said that "with close support of the Supreme Council, emphasis is being put on Shia Centres.... and any specific suggestions will be readily accepted by the Bilal Muslim Mission."

Chairman, Alhaj Habib Mulji introduced Abdul Mumin of Madagascar when narrating about tabligh activities in Madagascar.

The Bilal Muslim Mission in Madagascar, known as the Islamic Mission, started operating in 1983 and there are now 9 Islamic Centres as Khoja institutions for tabligh outside the Community. A 13,000 sq. metres plot was also acquired for a proposed U.S. \$ 8 million Complex.

On Central Health Board [CHB]

Anver Rajpar of Karachi said "patients should be educated to opt for treatment in India and Pakistan as the facilities there are good and improving further whilst adequate accommodation is also available."

Munawer Khalfan of Dar es Salaam said that South Africa being a new venue available for medical purposes should be included in the compilation exercise to analyse comparative costs and facilities.

On Education

Ex-Chairman Mohamed Dhirani of Dares salaam thought it was time to consider offering free scholarships to students who would take teaching as a profession as teachers are needed for the Community's institutions.

The Honorary Treasurer, Mohamed Hasham of Dar es Salaam said that computer studies should be looked upon because it was "a language" and helped the world in communication.

Manzoor Kanani of Nairobi, the Vice President of the World Federation suggested investigation of costs and facilities for higher education in South Africa.

On Sports

The consensus was that the award for the best sportsman should be made annually to the

top nominee without setting any minimum ratings and that the Council was permitted to exercise some flexibility, especially when the nominations were few. (Nominations were subsequently re-invited and a new selection was made).

On Somalia families

The Chairman said the responsibility for the families should not be seen as only that of the Africa Federation and that all the organisations outside Africa must also share in this responsibility and that was the reason for the establishment of the World Federation International Rehabilitation Board [IRB].

On CENSTA

The Census and Statistical Committee [CENSTA] Chairman, Asgher Bharwani of Dar es Salaam related the need for a Community census to assess future needs for housing, education, health, social services and economic activities. He called upon Jamaats to help expediate the filling in of returns and said that 1500 census forms had been printed in French for Madagascar Jamaats.

On confidentiality of personal details and accessibility of data, the Council Chairman, Alhaj Habib Mulji ruled that "all general statistical information would be made available to the Jamaats concerned but personal details of individual families would be kept confidential at the Centre Data Bank.

On recording history

The Chairman of the Sociology Committee, Roshanbhai Fazal welcomed offers from any Jamaat to assign one of its members to help his Committee to record verbal history.

[...continued on page 11]

[...from page 10]

He said his Committee also planned to visit some Jamaats.

On Federation Samachar

The Editor of *Federation Samachar*, Munir Daya complained that news feedback from Jamaats was inadequate and said that chronicling done now would be valuable information for the posterity.

He said that his Board had earmarked to further improve the *Samachar* with also a desire to make it self-financing. To this effect he called on all Jamaats to encourage advertisements from their members.

He also said that he would look into the possibility of carrying some articles in French if that would promote sufficient sale in French speaking areas.

On Think Tank

The Hon. secretary of the Think Tank Committee, Mohamed Somji clarified on the role of the TTC saying it was there to receive thoughts on ways and means of uplifting the Community and to work upon them. He said the TTC could not be expected to do all the thinking as proxy for 18,000 souls in Africa.

He said the way to work on the thoughts received was to issue a release to invite more thoughts on a specific subject. Eventually when proposals were framed they would reflect not only the thoughts of TTC but mainly of the members of the Community who had responded to the Releases.

And....

Sadik Hasham of Dar es salaam, commenting on a resolution for Marriage Guidance said that it would help save marriages by deterring couples to even think of divorce.

A parting message...

After 11 years at the helm of the Africa Federation, 6 years of which he was the Vice-Chairman and 5 years of which he has been Chairman, Alhaj Habibbhai gave a 'Parting message' in his key-note opening address made in Gujrati. The translated highlights follow....

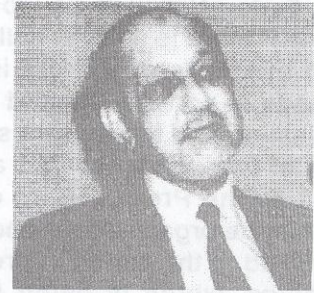
Brothers, during the period of five years of my Chairmanship, I have not failed in my duty to deliver to you at the Annual Session of the Council my recommendations, exhortations or directions of policy on issues confronting the Community.

I am grateful to the Community for responding to and adopting my such annual messages and thereby not only increasing my zeal to serve the Community but also prompting me to come out boldly and bring to your attention any important issues in the interest of the Federation.

My dear brothers, as you know, this is my last Session of the Council in my present term of three years and the total period of six years as the Chairman. At the end of this period, I shall have become free from this big load of religious responsibility. But then there are conditions for becoming free from it and the conditions are that I must do justice and be seen doing justice to my responsibility. Otherwise, it will only mean that I got free from the post but not from my conscience.

Therefore it is in the light of this that in this last Session I feel it my duty to alert my Community on issues which are important and also worrisome for the pleasure of Allah [S.W.T.] and in the interest of the Community. This is my parting message but its importance is not to my departure from the post; it is to the well-being of the present and the future of the Community.

Secondly, the issues on which I



wish to alert my Community are from my experience of serving the Community over the period of 6 years as the Vice-Chairman and the present 5 years as the Chairman - all totalling 11 years. And then my present message is not only on the form of exhortation, recommendation or direction but is also the message of imploring all concerned.

SOLE DEPENDENCE ON KHUMS SOURCE IS RISKY

The Community has the right to pride and the Shia world acknowledges its right to pride not only over the continuing existence and functioning of our Federation now for nearly 50 years but also over having opened new fields of service and having expanded them, especially the religious field which is our main objective.

But it is a matter of great sorrow, coupled with apprehension that almost all the expenses for the good work being done in tabligh and other fields in the last ten years are directly and totally dependent upon the allowed portion of the khums while our own contributions in comparison are insignificant.

Of course, there can be no objection to utilisation of the

[...cont. page 12]

[...from page 11]

khums portion as it is within the authority given, but it is not a good foresight and wisdom to continue to depend on this lone source of khums portion for sustaining the services of tabligh and other needs, the expenses of which are substantial.

The position or predicament of the Federation will be worrisome if there is a fall in collection of khums or if there is a change in portions allowed for utilisation or if the present system of Ijaza being sought and held by the Presidents of our worldwide organisations and is confined to the period of presidencies, which is being followed for the last 35 years, is disturbed or broken. If that happens, it will be difficult to get candidates willing to take positions of leadership.

PROLIFICACY OF KHUMS IJAZA WILL RUIN OUR UNITY

Many of us may be aware that for about 15 years after the establishment of our Federation, the Council ran its activities by relying on our contributions because there was a prolificacy of Ijazas held by individual people, of whom some were not from the Khoja Community and among those who were Khojas, there were also those who were not well-wishers or lovers of the Federation or their Jamaats. The collection and control remained in the hands of the individual Ijaza-holders.

So what, how, where and when to spend was a matter of individual's personal discretion. There was no question of priority assessment at the Community level nor of accountability.

It was very strange that payments were made by Muqallideen of the Community who were kept at distance from having anything to do or ask on application or utilisation of khums.

The money is the source of influence and authority. So the

unity, discipline, authority, consensus and collective decision-making of the Federation became undermined and the speed of progress was slow and because of this unpopular situation people would make their own arrangements for meeting their obligations if not ceasing entirely to pay.

All praise and thanks are due to Allah [S.W.T.] that since 35 years now the Community has become free from that plight. The last four maraje were satisfied with our system and upon request, they willingly granted Ijaza in the name of the President of our Federations which were confined to the term of their post. The maraje knew that the system was in the interest of the Community, satisfactory to Muqallideen who, in view of this satisfaction, would want to fulfil their obligation.

This system or tradition is a matter of pride for the Community and it is a matter of even greater pride that it is still being followed and is holding on. It is therefore the duty of us all, especially the leaders, not to break this system on any pretext or excuse nor allow anyone to break it.

So on this occasion, I see it as my duty to alert this Council and through it, all our Federations worldwide not to depend entirely on our portions of khums as the only source for financing our activities but to create also other provisions like a Foundation Fund and Trusts to derive

"No pleasure of Allah [S.W.T.] is there where there lies no interest of the Community"

income as additional source. In addition, I urge them to be on guard and not allow the present system of the granting of Ijazas in the name of Presidents to be disturbed or derailed and thereby create a new precedent

to revive the old system of Ijaza in the names of individuals.

There is no wisdom nor foresight nor is it in the interest of the Community to revive the old system. May Allah [S.W.T.] grant us tawfik to understand that no pleasure of Allah [S.W.T.] is there where there lies no interest of the Community.

NEED FOR MORE PROFESSIONALS FOR SURVIVAL WITH DIGNITY

Brothers, my another and last message for this evening is on the need to surmount challenges in order to survive and thrive in today's fast changing world.

After the collapse of world communism, the industrialised nations have united politically, militarily and economically to control the wealth of the world. As a result countries in Africa, Asia and South America become poorer and poorer and where there is continuing and worsening poverty there may arise discontent and instability when small minority communities like ours may be at risk.

Among original Asian Communities in Africa, ours is a tiny Community of which perhaps only 20% are reasonably well provided and can seek opportunities of settlement elsewhere. The future of the remaining is not bright if they rely on the occupation of shop-keeping or small trade.

We have before us a vivid example of the Community displaced in Somalia on whom we have already spent directly and indirectly almost US \$ 2 million and yet they still have to be looked after for some more time.

If there is a repetition of a similar situation in any other Country, God forbid, and if we have no prior provisions for such emergencies, then the conditions of those affected will be no better than those of normal refugees elsewhere in the world.

We have to look ahead and consider how our future generation can live and be accepted to live with dignity, self-respect and seen as useful to their country and to ensure this our youths, upon completing secondary education, instead of joining the family in shop-keeping, should go out to acquire professional education.

Every family should have at least one member as professional and remain close in relation with him or her.

It is with this in mind, that the Africa Federation has registered the Jaffery Education Foundation. The donors worldwide will guide the Foundation in matters of investments to create dependable income for higher educational purposes. I hope that the Community will realise the worrisome situation we are in and support the proposal and planning for success, otherwise the future is bleak.

As you are aware, our Federation was established in 1946 and completes 50 years in 1996. This is an historical landmark. To celebrate the occasion the proper time is at the time of the Conference, which is in 1995 or in 1998 which will mean being late by two years. We have received a request for the celebration to be one year earlier [in 1995] instead of two years later [in 1998]. We are thinking if the celebration can be planned for the next year in the manner justified for such an historical occasion. I hope to receive also your views on the matter.

**WORLD FEDERATION FAME
NEEDS BOOST TO ATTRACT
MORE CANDIDATES**

There continued a good relation with the World Federation and also with other sister-members of the World Federation. As a member of the World Federation, we continued to express and inform our views and opinions in the interest of the World Federation.

There will be an election of President at the Conference of the World Federation this year. The time is approaching for nomination of candidates. As a member of the World Federation, we too have a Constitutional right to nominate a candidate.

After a deep consideration and consultation with other World Federation members, it is my belief that if the present President, Alhaj Mulla Asgherali M.M. Jaffer is prepared to seek re-election for another term and if there is no constitutional bar, then we should nominate him.

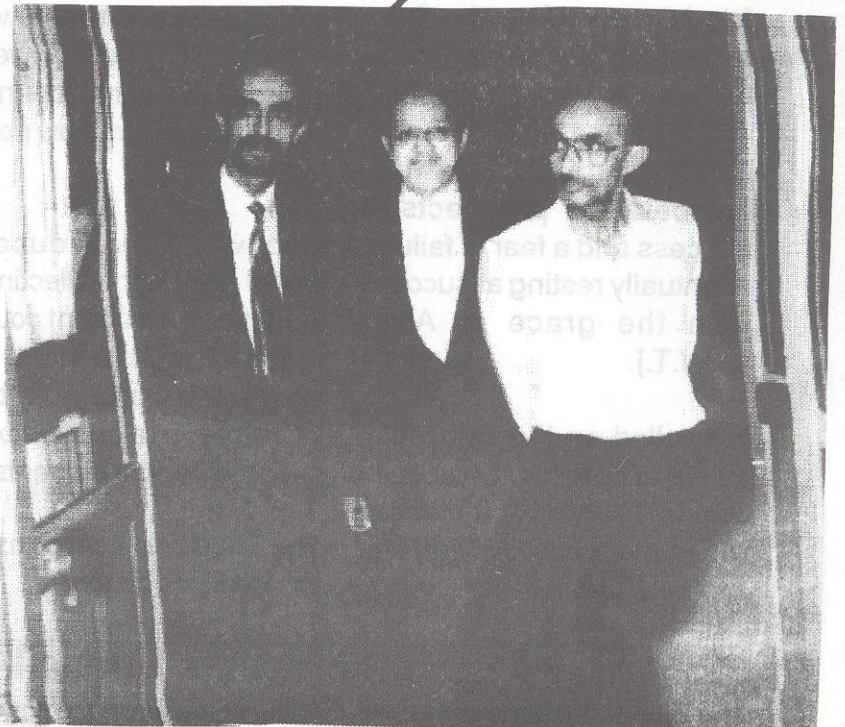
If Mulla Asgherali is not prepared to offer himself as a candidate and later on there be a suitable potential candidate ready, then he can either be nominated or his nomination be supported and declaration made accordingly by us.

My aim of proposing nomination of Mulla Asgherali is connected

with a hope and confidence. My hope is that upon availing himself of opportunity of yet another term, he will succeed in the interest of the World Federation and for the benefit of the Community and in compliance with his obligations as the President, to bring about improvement needed and he is capable for that and I am confident that he will do so.

As a result, the fame of the World Federation will grow and there will be no difficulty in attracting capable and suitable candidates for the term thereafter.

We all know that the interest of the World Federation and that of our all other organisations must be supreme and to ensure that, our endeavours must include fact and sacrifices. In view of this hope and confidence placed in Mulla Asgherali, I assure him of our full cooperation during his term."



The Chairman, Alhaj Habib Mulji arrives at the Arusha International Conference Centre during the opening night of the Session accompanied by the Chairman of Arusha Jamaat, Alhaj Muslim Remtullah and the Convenor of the Session, Alhaj Amir Somji.

Education Board to contemplate on expanding its mandate

The Chairman of the Federation, Alhaj Habib Mulji briefly addressed the Education Board and invitees during their Board Meeting in Arusha on 1 April, 1994.

He praised the Education Board for having operated in spite of financial constraints and for their achievements, however limited and said that the current Board will be remembered as the Board in whose term the Jaffery Education Foundation was launched.

Referring to the Jaffery Education Foundation, he said that efforts to get an approval for registration from the Commissioner of Charity in the U.K. were mixed with anxiety and hope whilst the pendulum of fortunes kept swinging between prospects of success and a fear of failure, eventually resting at success with the grace of Allah [S.W.T.].

He called on the Education Board to consider two issues during 1994/95 and to make recommendations thereof for the next Conference.

The two issues were:

1] The Board should consider if it is time now to grant scholarship-loans for post graduate courses for specialisation in any profession because the basic qualifications for graduation in any profession have become common;

2] The Board should consider on the possibility of expanding its mandate to cover education from nursery level through to primary and secondary levels instead of being confined to only higher education. He said that this was particularly relevant because private schools, which hitherto were not allowed to operate in some countries like Tanzania, are now permitted.

Meanwhile the Education Board has been collecting information on different courses suitable for girls and will soon publish this in a form of a booklet for ready reference to prospective female students.

The Education Board has also compiled its history.

A word from the Sports Council

The Sports Council of the Africa Federation has reiterated that for the evaluation of the Sportsman of the Year Award, all Jamaats wishing to nomi-

nate a candidate for consideration have to feel in the prescribed questionnaire forms before the stipulated deadline for adequate evaluation.

Mombasa Jafferys hold Elections

At the Annual General Meeting of the Mombasa Jaffery Sports Club held in March this year, the following were elected into office:

Aunali Kanji	Chairman
Shokat Daya	Vice Chairman
Murtaza Kassamali	Secretary
Riyaz Virjee	Sports Secretary
Asaf Gulamhussein	Member
Zulfiqar Fazal	Member
Salim Khaku	Member
Dr. Nisar Hussein	Member
Mohsin Kassamali	Member
Shabbir Nazerali	Member

Tanga Elections

At the Annual General Meeting held on 12 April, 1994, the following were elected into the managing committee of Tanga Jamaat:

Aziz Gulamhusein	Chairman
M. Hassanali	Vice Chairman
Shabbir Bhaloo	Secretary
Raouf Nasser	Jnt. Secretary
Anver Fazal	Treasurer
M. Manekia	Jnt. Treasurer
Mahmood Dhirani	Member
Amein Hemani	Member
Mohamed Chandoo	Member
Shabbir Alidina	Member

AFRICA

FEDERATION GETS NEW CHAIRMAN!

The *Federation Samachar* will next year carry the above headline news. At present we haven't the faintest idea who the new Chairman will be. Can you keep us updated on likely prospects?

Rajpar bestowed the Husainy Medal with also a few good words

The following citation was addressed to Alhaj Anverali Rajpar by the Chairman of the Federation, Alhaj Habib Mulji when bestowing him the Husainy Medal at the 52nd Session of the Supreme Council held in Arusha.

"On the occasion of the 52nd Session of the Supreme Council of the Federation of K.S.I. Jamaats of Africa now being held in Arusha I have pleasure in addressing this Citation to you personally as also the Chairman of the august organisation, Zainabia Trust, Karachi.

You are domiciled away from Africa and yet your continuous services and support to this Federation in Africa over more than two decades are beyond the call of your obligations, duty and even the norms of brotherhood.

But even more worthy of mention is the spirit, concern and warmth with which you give what we ask for and you also give what we do not ask for, because you know we need it all the same.

Your assistance in obtaining us references of Zakirs and Zakiras, their travel arrangements, your support in educational and medical matters and printing assignments have been prompt as and when called for.

What is even more outstanding and exemplary is your propensity of not only giving but also of canvassing and influencing others too to give.

As a good result, we have been beneficiaries in many respects through Zainabia Trust notably a gift of a Flat in Karachi to the

Central Health Board of the Federation for use by patients and their relatives from Africa.

During the difficult moments faced by the Federation when all the challenges seemed formidable and which still are, you accompanied by your colleagues, not only attended our inaugural meeting of the Settlement Welfare Board in Arusha but also offered on behalf of the Zainabia Trust to play a part in whatever capacity and mode possible in the rehabilitation in Pakistan of some willing families dispossessed in Somalia and you translated the good offer into action and results.

To us you gave and still give in multitude;

But to cause others also to give matters more in magnitude;

But to give even that not asked for shatters us in gratitude;

Such spirit steals away the sense of foriorn and solitude;

And places in its stead in us the resolve and fortitude.

Among overseas invitees, your presence and participation in our meetings have been regularly and conspicuous.

We have already seen in you all the signs of a great leader of the worldwide Community, unmatched in humility, sincerity, selflessness, tact, maturity and foresight.

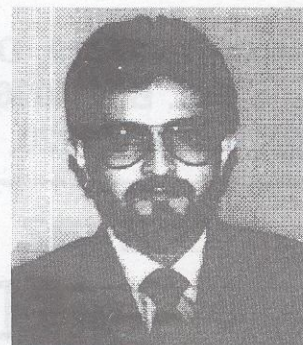
In appreciation, therefore on behalf of the Federation, I offer prayers and bestow upon you the Husainy Medal as a token of the said appreciation. I welcome you to the Club of the medallists of the Federation as the newest member.

Mwanza Elections

The last issue of Federation Samachar carried the names of new office-bearers of Mwanza Jamaat. Photographs were subsequently sent and we carry these hereunder:



Gulamabbas A. B. Bhanji



Hasnain Amirali Hirji

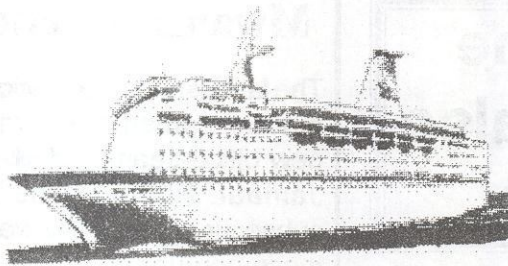


Murtaza Habib Khimji

Send in the news!

In all Jamaats something is happening at some time. Why not let our other Jamaats also know of what your Jamaat is doing. Send us the news and pictures on :

Federation Samachar,
P.O. Box 6710,
Dar es Salaam.

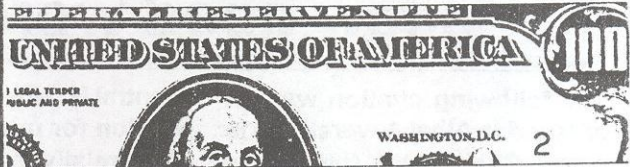


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Wanting to change
money is only half the
solution...



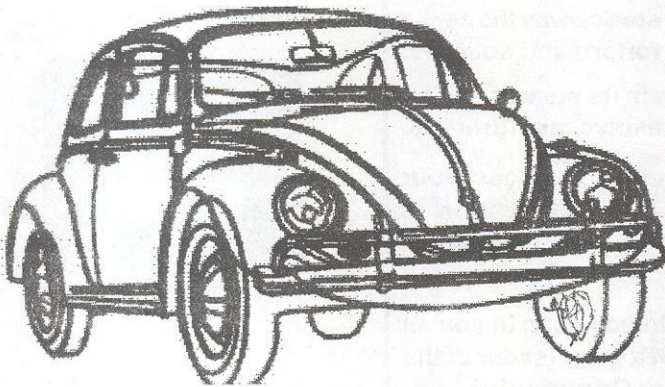
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From Brain to Brawn it all happened in Arusha

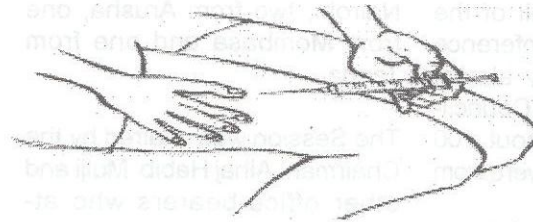
The Supreme Council Sessions are held to discuss serious issues pertaining to the Community but the serious deliberations are often dotted with light incidents. Your Editor was there and he saw [or heard] some of the incidents mentioned hereunder. Maybe you also saw or heard similar incidents which we may have missed out on. Please write to us and we can carry them in the next issue.

1] Councillors and Invitees were provided with serviettes at midnight on the opening night and they expected some bitings to follow. But no bitings were served and those who dared to ask were told that the serviettes were meant to provide relief for those involved in heated discussions! Word went around that the Chairman is against the idea of bitings being served during proceedings because they divert attention from brain to brawn.

2] The Convener of the Session Alhaj Amir Somji could not digest a couple of minutes delay at the start of the first day's Session.

The next day he presented the Chairman with a clock as a gift from the organising committee. Was this to give the Chairman no excuse?

3] The CHB report, in its introduction of the AIDS Epidemic reported that the disease had



spread like wild fire since the first cases were detected in the early 1980s and mentioned that over 14 million people have been **injected** by the virus. Our hospitals and doctors would long have been banished had they been needling their patients with AIDS but of course we all knew this was a typographical and not a diagnosis error. **'Injected' should have read 'infected'!**

4] The Chairman was told that he was expected in Nairobi for the opening of the Sports Ground and that arrangements had also been made to receive him. Oddly enough the Chairman was away in Iran at this time unaware and there certainly was a mix-up of identities... but again such things do happen in today's hectic life.

5] After a long debate on a Resolution with no sign of conclusion, a Councillor suggested and it was agreed that "we all sleep over the Resolution until the next day." The following day the Chairman himself put the Resolution to sleep.

6] On the final night the Chairman suddenly ordered normal proceedings to a halt and instead a subject of Sharia was

discussed: "Must the wife return all the property gifted to her by her husband on the occasion of their marriage if the husband divorces her - because the Council's marriage certificate warns so?"

Must she return it? There is always resistance to 'return' and therefore it took the Chairman about 45 minutes before he could get the Council to 'return' to the normal proceedings in hand.

7] When accepting the Huseini Medal bestowed by the Chairman, Alhaj Anverali Rajpar said that he was caught and overwhelmed by surprise. And indeed it would have been a great surprise to the Chairman if Anverbhai had not been caught by surprise because the tradition of secrecy and surprise is always religiously maintained.

8] After being presented with the Huseini Medal, Alhaj Anverali Rajpar spoke well above his time-limit but blamed the Supreme Council for this, saying that much of his speech delivery time went towards thanking the Africa Federation for awarding him the medal! ... or should he also have been awarded a clock?



Arusha hosts 52nd Supreme Council Session

The opening of the 52nd Session of the Africa Federation held in Arusha from 1 April to 4 April, 1994 at the Mbwaywayu Hall of the Arusha International Conference Centre was attended by almost 135 people who included Councilors and invitees and about 100 members, most of whom were from Arusha.

The overseas invitees included Alhaj Anverali M. Rajpar, the President of Mehfile Murtaza and Chairman of the Zainabia Trust, Karachi, Brother Mehboob Vazir, the Editor of Zulfiqar, Karachi, Alhaj Kassam H. Manji, the President of the Council of Jamaats of Europe, U.K., Alhaj Gulamali Bhanji (lovingly known as Bapoo) and Alhaj Ramzanali Assaria, the Chairman of Bhavnagar Jamaat, both from India.

Among the youths who were

able to respond to the invitation of the Chairman which was sent to large Jamaats were three from Nairobi, two from Arusha, one from Mombasa and one from Tanga.

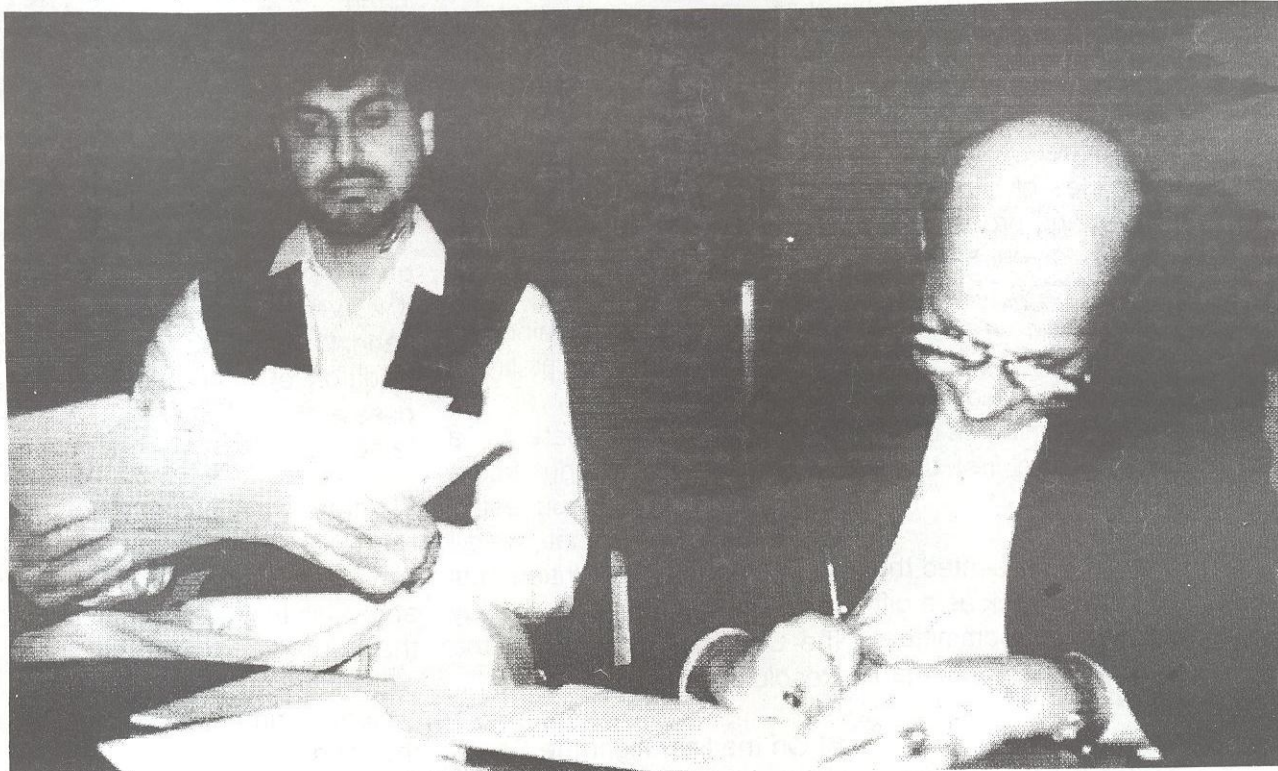
The Session was chaired by the Chairman, Alhaj Habib Mulji and other office-bearers who attended were Vice-Chairman, Alhaj Habib Virani, Hon. General Secretary, Murtaza Walji, Hon. Asst. Secretary, Murtaza Nanji, Hon. Asst. Treasurer, Alhaj Ahmed Alloo and Trustees from Nairobi and Dar es Salaam Alhaj Ramzanali Mulla Nanji and Mohamed Khalfan respectively. The Session was opened by recitation of verses from the Holy Qur'an by Brother Fayaz Dhirani of Arusha and this was followed by an introduction address by the Chairman of the Organising Committee of the Host

Jamaat, Alhaj Amir Somji who was also the Convenor. As a Convenor his witty humour and time consciousness stood out throughout the Session [see page 17 of this issue 'From brain to brawn.....'].

The traditional opening address by the Chairman was delivered after the welcome address by Alhaj Muslim Remtullah, the Chairman of the host (Arusha) Jamaat.

The Chairman, in his opening key-note address [carried elsewhere in this issue] reiterated that the responsibility for raising candidates for the next term of Chairmanship of the Federation did not lie only on the Secretariat but was also the responsibility of the Chairmans of all Jamaats and members.

Messages from well-wishers were then read out by the Vice Chairman of the Federation, Alhaj Habib Virani and these



The Chairman, Alhaj Habib Mulji signing the visitors book before the official opening of the 52nd Supreme Council Session in Arusha. The Vice Chairman of the World Federation, Alhaj Manzoor Kanani meanwhile peruses through some of the correspondence received.

included messages from Alhaj Ahmed Bhalloo, Chairman of NASIMCO, Alhaj Ahmed Dungersi, the President of Stanmore Jamaat and Alhaj Hamidali Bhojani, the President of Khoja Pirhai Jamaat of Karachi.

In his address, the President of Mehfile Murtaza, Karachi, Alhaj Anver Rajpar referred to the tragic episode of our Somalia brothers and said that with three years having elapsed the Community had still not come very near to a solution. He said that though much had been done for the Somalia brothers, the Community still cannot claim that they had been effectively rehabilitated. He also called for a deeper involvement by the World Federation in alleviating the plight of our Somalia brothers.

The following resolutions and recommendations were adopted :

Involvement of Women Forum in Community's Affairs

1] The Management Committee [MC] of Jamaats should appoint a Ladies Management Sub-Committee which will act on the decisions/directions of the MC and /or on the powers delegated to it from time to time by the MC in all matters of women's activities taking place in and under the Jamaat.

2] The Management Committee of the Jamaat should seek recommendations or suggestions of the Ladies Management Sub-Committee on all such issues as are considered by the MC to be related to women's activities or are of concern to

women, when making decisions on the issues.

This resolution is aimed at creating a sense of leadership-responsibility within the women's forum and also a sense of involvement in the decision making on issues of concern to them while continuing to maintain the existent tradition of harmonious management and adherence to the Sharia obligation.

Restriction on Wedding Ceremonies and avoidance of Extravagance

It was resolved that Jamaats and Councillors shall exhort the Community in general and the families concerned in particular by all effective means available in the spirit of Ambra bil Ma'roof and Nahiya Anil Munkar to confine to only (1) Sharuate Shadi Majlis; (2) Nikah and (3) Walimo ceremonies in the performance of a marriage free of extravagance and ostentation and that this resolution will be reviewed in 1996.

This Resolution is aimed at producing some simple marriages on a voluntary basis to be followed by others, for the sake

of Taqwa and as 'barakat' for success of the matrimonial life which is so important to the couples and their families.

One way of giving momentum to the implementation of the Resolution can be the enrolment of families and bachelor youths who would pledge adherence to the Resolution on a voluntary basis and by publicity of their names as an impetus to attract more supporters for the Resolution. This approach is said to have been successfully tried by the Khoja Pirhai Jamaat of Karachi.

However to succeed, the office-bearers and councillors of every Jamaat will have the obligation to 'sell' the spirit of the Resolution and achieve some progress in the matter through personal tact and endearing persuasion apart from exhortations through preaching, Friday Khutbas, Notice Displays, Friday Supplements and magazines with a special emphasis in the women forum. Two years will be a period of influence and examples with the hope that the new trend influenced by Taqwa will catch up.



The Editors of the Federation Samachar were also there to record proceedings. From left, Mukhtar Damji, Mohamedali Chagani and Munir Daya.



Some of the office-bearers pictured during the run of proceedings. From left to right, Alhaj Habib Virani, Alhaj Habib Mulji, Alhaj Murtaza Walji and Murtaza Nanji.

Reports of the following bodies were then discussed and subsequently adopted:

- Secretariat's Report
- Tabligh Reports
- Bilal Muslim Mission - Tanzania
- Bilal Muslim Mission - Kenya
- Settlement Welfare Board- Kenya
- Education Board- Moshi
- Central Health Board - Dares Salaam
- Sports Council - Mombasa
- Sociology Committee - Dar es Salaam
- Editorial Board of the Federation Samachar - Dar es Salaam
- Census and Statistical Planning Committee [CENSTA] - Dar es Salaam
- Think Tank Committee- Dar es Salaam

We reproduce here a point or two from these otherwise detailed Reports:-

The Secretariat's 1993/94 report mentioned that "... monthly assistance remittance to needy families are being channelled through respective Jamaats [Zanzibar, Dodoma and Tunduru which have sought the Council's support]. Total recipients were 28 persons who received T. Shs. 1,809,250/- for the year."

The Tabligh Committee report requested the Secretariat to recruit from overseas a suitably experienced person on a 6 to 12 months contract to inspect all local Madressas, discuss their problems, identify areas for improvement and to suggest rectifications and make recommendations.

It was also suggested that re

peat inspections be made to assess and report on progress achieved in respect of each Madressa whose recommendations were issued to the Jamaat concerned. The Secretariat's Tabligh report emphasised that "...because the Federation is a religious institution and the Chairman, Alhaj Habibbhai Mulji carries the heavy responsibility as the direct Wakil of the Marja-e-Taqleed, it was always to be ensured that in discharging the obligations to the Community, the strong factor of Tabligh is not deviated."

The report of the Bilal Muslim Mission of Tanzania, which is based in Dar es Salaam elaborated on the programme to establish Shia Centres with reference to centres under or intended for development. These are: Arusha, Mazinde [Tanga Region], Kalela [Kigoma region], Tabora Town, Songea [Ruvuma Region], Simbo [Kigoma Region], Lushoto Mtinko [Singida Region] and also at Tabata, Vituka, Kigamboni and Kinondoni areas in the outskirts of Dar es salaam.

The report of the Bilal Muslim Mission of Kenya which is based in Mombasa mentioned that 14 Shia centres are currently being supported by the Mission. Regular visits are

made to the various Centres of tableegh by the Inspectorate department to assess the performance of the muballigheen in their projects at the Mosques, Madressas and schools.

The report said that a total of 35 official visits were made during the course of the year. An important effect of these visits is that a greater sense of responsibility and dedication is reflected in the muballigheen leading to improvement in performance of their duties.

Monthly meetings for Incharge of the Centres are held regularly with discussions based on progress reports, activities in the Centres and observations of inspectorate visits.

The report also mentioned seven projects to be implemented in 1994 subject to the availability of donors.

On the Mission's library in Nairobi the report says "... our library is well stocked and students and others interested come for reading or reference. There are titles in English, Arabic, Gujarati, Kiswahili and Urdu. Video shows are kept and Arabic classes are also held for beginners."

The Education Board report envisaged on female education and said that efforts are being made to accumulate relevant information on a variety of courses suitable to girls which will later be published in a booklet for ready reference to prospective students. The report also indicated that the guidelines allowing female higher education [with due observation of Islamic tenets] by the late Marja Ayatullah Sayyed Mohamed Raza Gulpaygani has enabled the Education

Board to emphatically pursue the issue of encouraging more female students to pursue higher education.

The Central Health Board [CHB] report gave updates of medical screening in different Jamaats and emphasised on the need for women to undertake pap smear tests [a pilot project of which has been conducted in Dar es salaam] for early detection of breast and cervical cancer.

It also suggested screening for 'glucoma' for the adult population [especially those over 40] and indicated plans to undertake such screening.

The report recommended on exercising and suggested that Jamaats should open gymnasiums for ladies with modern exercising equipment. The report classified smoking as a social evil and recommended that all our institutions should operate as 'No Smoking' zones. The report also cautioned on the A.I.D.S. epidemic.

The report indicated that 126 patients were referred outside the Country for specialised treatment with 114 being sent to U.K., 4 to India, 5 to Nairobi and 3 to Karachi. Medical expenses in India and Pakistan continued to be much cheaper and almost equally effective as European countries and the Board is also looking towards South Africa as another avenue. South Africa has been the pioneer in cardiology with the first open heart surgery of the century taking place there.

The CHB continued to organise lectures and has now organised an essay/poster competition for youths. The topics are:

1] Smoking is harmful to the health of the individual and

Community; and
2] The importance of diet in the health of the individual and Community.

Prizes will be awarded to winners and the competition is open to all Community members below the age of 20 years. Deadline for entries is 30 September, 1994.

The Census and Statistical Planning Committee [CENSTA] report mentioned that the task now left is that of processing data and thereafter to extract a provisional report before a final report is made available to all Jamaats. The report to respective Jamaats would be in a form of general useful information with personal details of households and individuals being kept confidential.

The Sociology Committee report mentioned that not much progress was made in the year to collect data on the Community's history and said that it is planning to employ someone who can take up this job. The report said that as this particular job requires a lot of dedication and time, it needs a full-time person who can travel to various places and the post has been advertised. It mentioned that the expenses involved are justified because of the importance and urgency of collecting verbal information and details of history.

The report revisited the successful visit to Zanzibar where important documents and old photographs were collected and are being classified and indexed and also stated on efforts made to provide marriage guidance to engaged couples.

The Think Tank Committee report gave an update on two issues referred to it by the Council for deliberations and subse-

quent recommendations. The two issues were:

'Ladies participation in community affairs - Avenue and Fora' and

'Level of participation of youths in community affairs'.

A resolution on women participation was adopted at the Session whilst the release on youths' participation awaits response in the Community to enable the Committee to prepare its recommendations.

Editor.

The *Samachar* Editorial Board report has been carried on pages 5 and 6 of this issue.

The Sports Council report stressed on the need to have regular sports festivals because such sporting meets enabled youths to congregate and consolidate ties. It said that the support and goodwill of constituent Jamaats is absolutely vital to enable the Sports Council to organise such events.

The Setwel Board report referred to resettlement efforts of 251 families (dispossessed and displaced in Somalia), the majority of whom are in Tanzania.

The Board is also working closely with the International Rehabilitation Board to boost resettlement efforts.

The 52nd Session was a memorable one. The Arusha International Conference Centre provided excellent facilities with immediate translation facilities and a spate of microphones on each table. The handling of proceedings was good, agendas were well covered, the host Jamaat's hospitality was very cordial and exemplary services were provided by the organising committee to ensure that all participants were adequately catered for.

High Blood Pressure (Hypertension)

By Dr. A.G.N. Lakha

High Blood Pressure affects many people and can lead to poor health if not controlled. To many people, it comes as a surprise that they have high blood pressure because they feel perfectly well in themselves. But it is important that high blood pressure is controlled so that you can live a long and healthy life. If the blood pressure is not well controlled, then, the chances of getting a stroke (C.V.A.), paralysis or heart attack are more.

Many people first find out that they suffer from high blood pressure when they go for a routine Health or Screening Check and very few people actually have any indication of high blood pressure, in the form of headache, dizziness etc.

Four important ways you can help yourself if you have High Blood Pressure are:

- 1] Reduce your weight to match your height;
- 2] Avoid salty food and drinks;
- 3] Stop smoking;
- 4] Take your tablets regularly.

Blood pressure fluctuates from day to day and from time to time

within a day. It also goes up if you have been running or rushing about. For this reason the average of a number of readings is more important than a single reading.

To control your high blood pressure you may have to take tablets regularly for the rest of your life. No one likes taking tablets but it is important for you and your doctor to work closely together from the start. No two people respond to the same tablets in exactly the same way and no one tablet is right for everyone.

Some tablets can make you feel a little unwell when you start taking them and these side-effects can be frustrating because you were probably feeling fine before you started taking the tablets. However your body soon adjusts to the effect of the tablets and if not your doctor can recommend an alternative tablet or dose.

If blood pressure is well controlled, the chances of one getting problems like heart-attack, stroke, sudden paralysis or blindness are less.

When you visit your doctor..

When you have to visit a doctor for any illness you suffer remember to inform him:

- 1] If you are allergic to any medication;
- 2] If you are pregnant or expect to be pregnant;
- 3] If you are breast feeding;
- 4] If you have begun home treatment giving details of medications taken;

5] If you have any other medical problems in addition or associated to the present sickness.

Doctors have to be told the truth of whatever deficiencies one has in one's body in order to be able to prescribe the right treatment. On their part the doctors are expected to maintain secrecy of their patients ailments.

Ever since AIDS...

...has hit mankind, developing nations are having a hard time containing the disease. In Kenya's biggest hospital, 40% of the beds are occupied by AIDS patients and HIV-positive cases are growing. Since the HIV infection weakens resistance to disease, many people are coming down with common ailments like dysentery, tuberculosis or pneumonia. Medical staff are unable to cope with the numbers and people are dying of diseases that are otherwise treatable.

Despite the 6 to 8 million HIV positive persons in Africa, only one third are expected to get full-blown AIDS. This is because they die even before they reach that stage, usually of diseases that are curable in more affluent nations.

Meanwhile in Russia, people are catching the HIV infection from other Russians, whereas earlier carriers were usually foreigners.

In 1988-89, there was a spate of HIV infections in Russian hospitals from injection needles that had not been sterilised adequately. Today the infection is no more sporadic. It is spreading largely by homosexual contact and through syringes shared among Russian drug addicts.

DRUG CONDOMS!

Drug traffickers in Britain and Tanzania have found yet another use for the condom in addition to birth and AIDS control. It is reported that carriers pack drugs like heroine into rubber condoms and swallow them to bypass customs officials. The report says that anti-drug squads are aware of this but do not have detection equipment.

AIDS - -

We may not have the last laugh!

An epitomised transcript of the Central Health Board's Anti AIDS campaign proposal presented by Dr. M.H. Sheriff at the 52nd Session of the Supreme Council held in Arusha.

In our immediate environment there exists a disease which is causing havoc, destroying families and shattering the basic infrastructure of social and communal life. This disease is called AIDS and it's wildfire spread and catastrophic effects is a direct result of man's own actions.

We know that AIDS is spread by:

- 1] Exchange of body fluids as in unprotected intercourse -the major mode of spread;
- 2] Transfusion of injected blood;
- 3] From injected mothers to the unborn child;
- 4] Injecting with unsterilised needles.

AIDS is spreading fast, is fatal and no cure has been found or is expected to be available in the near future. However it is preventable.

AIDS has a devastating impact on all aspects of personal, communal and national life and apart from reconsidering social, legal, educational and administrative systems, it should make us think about our moral standards and the way our children are brought up, our family lives and the various media and intercultural influences on our thinking and behaviour. It should make us rekindle the idea of Amra bil Maroof and Nahy anil Munkar, a duty we often ignore. We need to start now or the community might suffer.

Social ills are difficult to change

especially if these are firmly rooted and this is evidenced by the failure of the anti-AIDS programmes all around world. It is therefore of utmost importance that our Community be warned on the imminent danger of indulging in social ills which leaves one vulnerable to contract the AIDS virus. Indeed the problem has to be nipped in the bud!

Villages and towns have been wiped out by AIDS and documentary films portray how horrific the disease is thereby underlining the fact that preventive measures have to be taken now.

Today we are reaping the fruits of the hard work of our forefathers due to their foresight. Let us continue to work with foresight and keep on progressing towards a brighter future rather than letting the fabric of our community being dismantled by ignoring AIDS.

In the CHB report some proposals are made and a paper 'Prevention of AIDS - need for a communal strategy' was written by doctors of the CHB a few years ago. This was used in a joint write up by the Medical Advisory Board[MAB] of the World Federation and also published. This report accentuated on the need to ensure that youths expended their energy in a productive manner and emphasised that any project to fight it must encompass social evils like drug abuse and pornography afflicting the people, especially youths.

Let us have a united front against the threat of AIDS to our Community.

Health News**No Cigarettes are safe**

Claims that low-tar, low-nicotine cigarettes are safer have gone up in smoke after the American Lung Association [ALA] recently announced that these smokes have no benefit over regular cigarettes. Smokers smoking low-tar brands, believing them to be less hazardous, have been duped and the only safe option is to QUIT.

In Zambia

Zambia's villagers who are short of cash are now allowed to pay hospital bills with bags of maize, which the hospital then sells.

Death after 8.5 minutes!

One person dies in India through a road accident every 8.5 minutes and nearly 2.55 lakhs are injured in a total of over 3 lakh accidents per year according to local sources.

Illegitimate babies

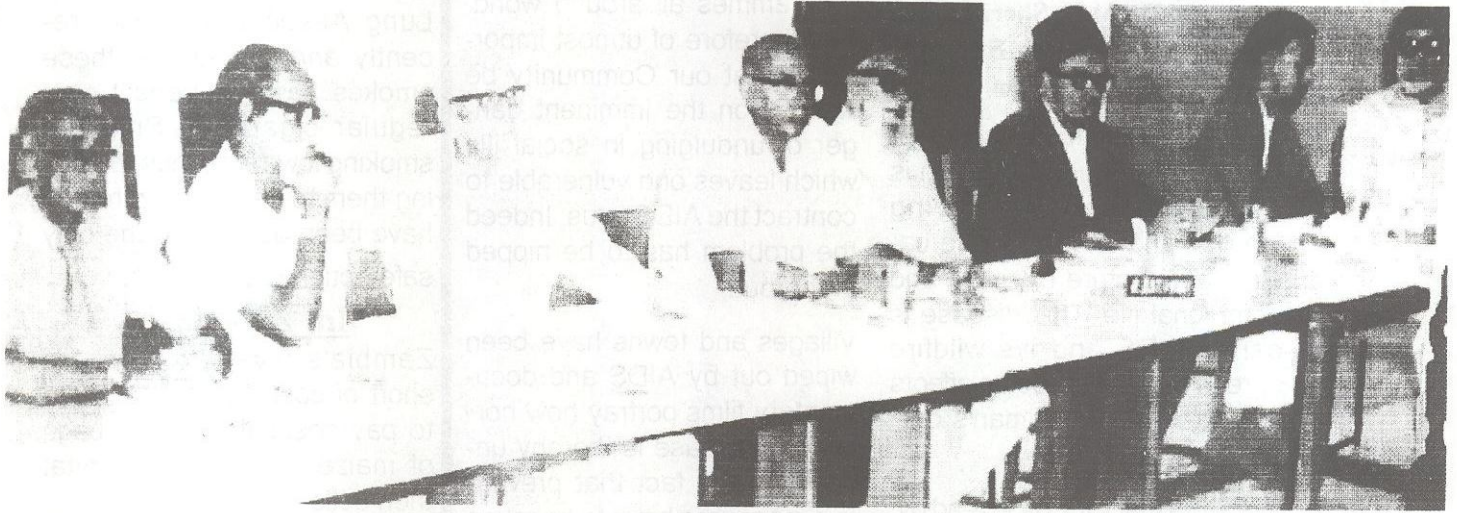
One of every three babies born in the U.S. has an unmarried mother and supporting them is proving expensive, according to a Census Bureau there. Back to family values!

Hope for infertile couples?

Doctors at Jaslok Hospital in Bombay have developed a new technique which could provide hope to infertile couples. The technique is called Micro-manipulation and involves inserting sperms into an ovum using very thin pipettes.

Several sperms are brought in close contact with the covering of the ovum and the sperm there enters the ovum on its own and fertilises it. If the sperm cannot reach the interior of the ovum, another method enables the sperm to be directly inserted in the ovum.

Down Memory Lane



Can you tell us which year this was in? Invitees at a Council Session in Dar es Salaam. From left to right: Marhum Mulla Husein A. Rahim, Haji Fidahussein A. Hameer, Marhum Haji Mohamed Khimji, Marhum Haji Nurmohamed Nasser, Marhum Mulla Ahmad Lakha Nanji, Haji Ali Mohamed Jaffer Sheriff, Haji Ahmed H. Sheriff and Molvi Alimohamed Jaffer Dewji [partly cut].



The founder President of the Africa Federation, Marhum Abdulhusein Nurmohamed addressing the Conference held in Kampala in 1955. On his left are guests from India, Haji Dawoodbhai Haji Nasser, Haji Ismailbhai Abdulkarim Panju and Haji Ladhubhai. On his right is Marhum Gulamhusein Kurji.

GLOBAL UPDATE



Beginning from this Issue we will regularly carry a page on news relating to the economies of different countries. We do hope readers find this informative. **Editor.**

Britain loses through tough immigration

Britain's tough immigration policy has outraged even human-rights groups and though entering as a tourist may be easy, entering to live or work has become very difficult.

In common with other European countries, Britain closed the door to economic migrants in the early 1970s and there are now only two ways for foreigners from outside the European Union to settle legally in Britain. They must either have a close family member already in the UK or convince suspicious Home Office officials that they are fleeing persecution. Both the Tories and Labour want to keep economic immigrants out and ignore the evidence that immigration helps, not hinders, the British economy.

Foreign job-creators are allowed to settle in Britain only if they bring in a minimum of sterling 200,000 to invest in a business and in 1992 less than 200 were allowed in.

The United States, Canada and Australia on the other hand encourage valuable immigration and foreigners can even enter in these countries through their skills alone. They need neither the support of employers nor wads of cash.

In 1991, America accepted eight times as many permanent settlers per head of population as Britain. Canada took nine times as many and Australia seven times as many.

Between 1983 and 1991 the numbers accepted by America, Canada and Australia rose by 226%, 158% and 47% respectively whilst the number of permanent settlers in Britain rose by a mere 1%. Of the

2.6 million Britons who belong to ethnic minorities, almost all arrived after 1950, or are the children of those who did. Most arrived with fewer qualifications on average, than Britain's whites. Yet today:

Members of ethnic minorities are more likely to create jobs than whites. According to the government's 1991 census, 12.8% of working whites were self-employed that year, compared with 15.1% of ethnic minorities. Self-employment does not only mean running a one-man corner shop. Of ethnic minority businesses, 42% employ others whilst only 34% white-owned businesses do.

Members of ethnic minorities are also fast overtaking the skill levels of whites. Between 1988 and 1990, 37% of white 16-19 year olds were in full-time education whilst the figure for ethnic minorities was 56%. Ethnic-minority families, whatever their social class and wherever they originate from, appear to value education very highly. Children of manual workers are almost twice as likely to carry on with school or college studies after 16 if their parents are members of an ethnic minority.

Ethnic minorities have also helped Britain to forge trading links abroad and are not welfare-dependent. They suffer disproportionately from unemployment; their rate was 13% compared with 7% for whites between 1988 and 1990 but because a higher proportion are of working age than for native Britons, they are less likely to demand pensions or intensive health care. In housing too, ethnic minorities appear reluctant to depend on the State. Few brought substantial assets when they came to Britain but by the late 1980s they were no more likely than

whites to live in council houses. Home ownership among Indians, Pakistanis and African Asians now exceeds white levels.

Can Britain afford this official hatred for foreigners? Certainly not but it appears to cater to popular prejudices.

Treasury Bills attract Tanzanian investors

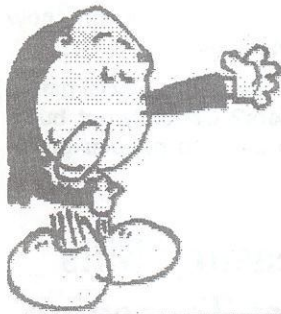
Treasury Bills which are auctioned in Tanzania have been giving lucrative interest yields ranging from 30% upto 45% per annum. The objective of the Bills is to reduce inflation which according to Bank of Tanzania statistics was 20.9% and 25.4% for the last two quarters of 1993. Ironically inflation has increased after the Treasury Bill auctions commenced

Although the yield rate [interest] has never been below 30%, rates as high as 70% and above have been recorded. Moreover income is also exempt from taxation.

The yield rates are above the inflation level in the country and they influence the aggregate interest rate. The higher the interest rate, the lower is the investment and the lower is the output or GNP. It thus appears that the bills are not in the best interest of the local economy but there are no indications that the auctioning will be stopped though yields are expected to drop marginally.

Uganda abolishes visas

Uganda has abolished visa requirements for nationals of 33 countries in a bid to promote the country's tourism industry. The countries include Israel, Libya, Bahrain, U.A.E., Saudi Arabia, Kuwait, South Korea, Hong Kong, Taiwan, Japan and Canada. All European Community member countries, the Scandinavian countries, US, Australia, New Zealand, Oman and Qatar are also exempted.



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WE MISS THE ROLE OF AZADARI!

It is an injustice to the role, image and credit of Ahlul Beit [A.S.] if we harbour, propagate and perpetuate a misconception of the real cause of their grief during their life time and at the time of their martyrdom or death.

It is obvious that under the pressure of this misconception, we should also suffer a mis-perception of the nature of the anguish and pain of their grief and miss the important role of Azadari.

We have an important tradition of Azadari - of observing mourning on the anniversary of martyrdom or wafat and celebrating the birth anniversary.

The tradition assumes a religious shade because the occasions serve us as a forum to highlight the role played and sacrifices offered by Ahlul Beit [A.S.] in leading or keeping alive the struggle against oppression as subversion of the message of Islam was part of the oppression.

The purpose of Azadari therefore is to derive lessons from the sacrifices and follow the examples in fulfillment of our similar obligation to oppose oppression and defend Islam and also to keep the message of struggle alive.

As the message and the examples are so clear and purposeful there should be no room for any misconception

of the cause of the grief of Ahlul-Beit and the consequent mis-perception of the nature of the pain of their grief. Yet we seem to suffer from these and therefore fail to grasp the message or follow the examples.

We mourn, as we would do for ourselves in our selfish and ignorant condition, only over the physical injuries and physical death-inflicted upon the Ahlul-Beit and over their mental pain resulting from the said physical injuries and death because we tend to believe that they too grieved over them and not over a high cause of greater grief for which they allowed themselves to be inflicted physically.

The Holy Qur'an teaches us that death is certain and mercy, and it is essential for return to whence we are from. Our prayers, sacrifices, our own life and eventually our death are for our Lord and that death in the way of Allah [S.W.T.] is not death but a special blissful life. The Holy Qur'an informs us of many good tidings for those who offer their limbs and lives, kith and kin and suffer anger and anguish for His cause.

Is it not sad that we in our ignorance, despite the clear teachings in the Holy Qur'an, should be believing that Ahlul Beit, instead of grieving over the oppression meted out against the Mu'mineen and

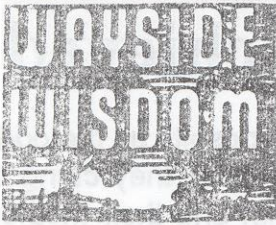
over conspiracies and hostility against Islam lamented and wept over loss of their lives and those of their kith and kin (because we would do that) and hence we assume ourselves with our spiritual weakness in their place and ascribe them our weakness and our ignorance and heap on them our own feelings and pain of selfish grief with no connection to actual grief for the sake of Islam.

It is in this context that we also fail to imagine the cause and extent of grief and the nature of pain of the grief which befell Bibi Fatema Zehra [A.S.] the daughter of the Prophet - though not a martyr.

She witnessed during the last hours of the Prophet in this world, the sudden beginning of what was to develop as a great state organised oppression against the faithfuls and Islam under the Omayya and then Abbasi regimes.

What was even more painful to her was not the passing away of the Prophet, her father, but the sign of pain and grief which showed and remained on his face as he departed from his Umma and Ahlul Beit.

Is it not surprising then that Bibi should have continued to grieve bitterly for Islam and what was to befall Islam until she too died after a short period!



by Munir Daya

You will be Judged!

Uprightness of character and innate honesty apply to everything in life ranging from playing on the football field, to life at home or at work in the office. We should learn to look at everyone in the eye, with the full knowledge that no one can challenge our integrity but we can only do so if we are actually honest and sincere in our daily behaviour.

Good behaviour means not to hurt anybody, refraining from lies, abstaining from cheating, doing good to others, having faith in God and thereby obeying his commandments, shunning bribes and corruption, avoiding adultery and fornication and similar acts which put one's morality into doubt. A man of honour should never forget that he is what he is because he sees what others are!

It doesn't require much for one to know if one is doing right or wrong because all one has to do is to pay heed to one's conscience. God has endowed our souls with a built-in alarm system which enables us to sense the difference between right and wrong and by following the right path we can all increase our piety.

The spiritual side of one's life is very important and to be honest one needs to have an abiding faith in God. When faith is lost, honour dies. One doesn't need to go far to appreciate the presence of God. Taking a long look at the heavens on a starry night should convince one that only God could conceive the firmament and infinite space. Similarly there is the daily sunrise and sunset, the reproduction of human beings from just

a drop of sperm or the growth of flowers and fruits from seeds, all of which we take for granted but which vividly depict the presence of God.

It is not easy to develop an outrightly honest character. It is only through experience of trials and sufferings that one's soul can be strengthened to develop sincerity and honesty. The important thing is to try to be honest and sincere rather than continuing to do wrong and then justifying your wrong actions in the name that many others are also all doing wrong.

God will not judge you according to the wrongs done by others. He will judge you by your actions and will only be merciful to you if you accept your faults, seek forgiveness and sincerely try to improve yourself.

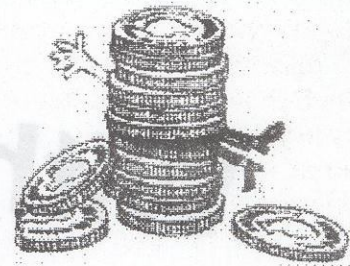
When money rules!

There is an age old adage that 'money is the root of all evils'. Yet we openly see around us that there is a vivid greed for wealth and to see how true this is, just go on the streets and give one man a thousand shillings and another a lecture on morality and see who will respect you more!

People harbour strange beliefs about money and try to earn millions even if they have to be dishonest. Theft, corruption, supply of wrongly branded goods, non-repayment of loans, exploitation of labour and the like have become a part of our daily lives and some even audaciously justify these actions in the name that everyone is doing them in one way or another. The truth is that the conscience of those who

justify wrong actions has been bought over and over again to an extent that they have no guilt in doing wrong.

All people have temptations but these have to be in a right perspective. Earning money and riches is perfectly fine as long as the means to earn are honest. Ironically people often harm themselves in their blind pursuit for riches because in their obsession they condone other important issues in life such as health, family, religion and character. Many have reduced their life span by worrying about money and trying to financially compete with other individuals, not realising that greed is a bottomless pit which exhausts a person in his endless efforts to satisfying his needs without ever achieving satisfaction!



The greed for money strips us off our morality and enslaves us to those through whom we expect to become richer. The only real security that a person can have in this world is a reserve of knowledge, experience and ability backed with good health and true faith in God.

To many, money is like a sixth sense without which they cannot make a complete use of the other five senses. Money is only a blessing when reason rules because people who think rationally, earn and spend wisely.

Strong Unification can be achieved

by a common tongue

The famous book 'Roots' by Alex Hailey mentions in one of the episodes of the protracted story a major weakness felt among the slaves on the high seas of the Atlantic. They spoke different tribal languages.

Though they were chained together closely, like salmons, in their sleeping bunks under the deck for days except for periodical short breaks for an open air exercise on the deck, they did not seem close enough to each other to inspire mutual confidence and courage to stage a mass rebellion unless a way could be devised to be able to communicate and win mutual trust.

Similarly certain West African

countries upon gaining independence found it congenial to group, plan and work together as franco-phone countries because the leaders and administrators spoke one common language - the only one - French! The neighbouring ones which spoke English seemed distant and strangers!

Again the Jews estimated that 600,000 souls suffered slavery in Egypt for a period of 400 years spanned over by more than 10 generations

and yet despite all the odds against them they clung to their faith and their mother-tongue. It was their common language complimented by common faith which kept them unified in a common bond.

We can save and enhance unity in our Community worldwide and preserve all the benefits derived from this unity if we have the wisdom and foresight to save our common language - Gujarati - in our homes.

There is a resolution adopted by the Africa Federation, followed by a similar one of the World Federation to save the mother tongue before the loss reaches a point of no return. Let us not be too late.

Wither English?

(By Ali H. Sheriff, Arusha)



English is a strange language and the irony is that though it may be the world's widest spoken language, it lacks coherence. If you don't agree read on.

Start with **box** - it's plural is **boxes** but the plural of **Ox** is **Oxen** and not **oxes**. Similarly the plural of **mouse** is **mice** but the plural of **house** is **houses** and not **hice**.

If the plural of **man** is **men** then the plural of **pan** should be **pen** and if we speak of a **foot** and two as **feet**, why shouldn't the plural of **boot** be **beet**?

Similarly if one is **tooth** and more **teeth**, I wonder why the plural of **booth** is not **beeth**. And if I refer to one as **that** and many as **those** then why is the plural of **cat** not **coase**.

We speak of **brother** and also **brethren** but we speak of

mother but the word **mothren** does not exist.

Then again if the masculine pronouns are **he**, **his** or **him** then why shouldn't the feminine pronouns be **she**, **shis** or **shim**.

Probably the only defense for these flaws would be that other languages also have similar incoherence. Do they? Maybe readers of the Samachar can send their views.

Pattern of Maturity

Are you amongst those who participate in the Supreme Council Meetings and put up an immature stance? In this article a correspondent classifies such behaviour.

If you are a Councillor in the Supreme Council and have any of the following weaknesses in your pattern of struggling maturity, then frankly you have outlived your usefulness in the Council even if it is only after a single session of demonstration:

You raise a point in dissent and you are immediately answered by one or two Councillors from the floor and thus the Chairman or the Office-bearer concerned is saved the bother to reply.

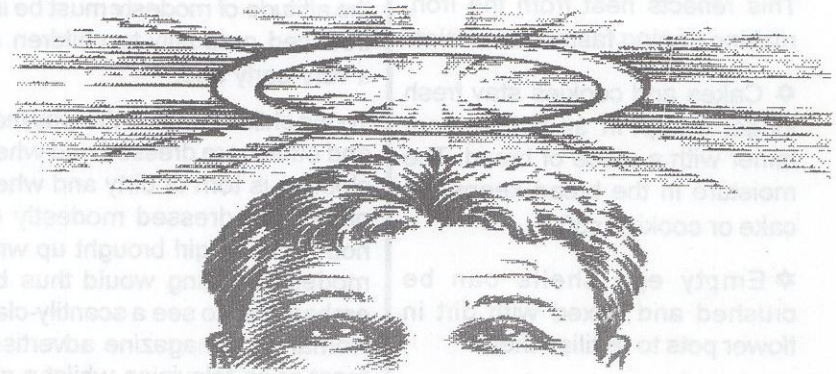
.....or the point is ignored and no answer is given and no Councillor comes to your support if you still pursue the point.

You raise a point of caution or claim a seriousness of a matter or offer vital information, as a show off, when you are not yourself sure, and then protect yourself by adding: "I may be wrong" or "I stand to be corrected."

You ask for more information on a matter which is self-explanatory or where the background of the matter is explicit as if you are in a classroom of 'repeats'.

You present "buts" and "ifs" and stick to them on any resolution or suggestion under debate when the circumstances to which the "buts" and "ifs" may apply are remote or inconsequential.

You highly commend a Resolution and in support you offer some minor improvement and



yet you vote against it because your improvement was by consensus seen as unnecessary or untimely.

You raise a complaint or grievance for discussion on an issue which has no connection with the Session of the Supreme Council but only with other forum of the Community.

Your approach to or stand on any issue is influenced by the weakness of being partisan at Jamaat's level and not motivated by the prior interest of the Council as a whole, since it is the Councillors who constitute the Council and office-bearers are only a minority part of it.

You do not see the difference in the right to ask for explanation between you as a Councillor and you as an Executive of a Company and therefore no difference is seen in the tone and language.

When you stand up to speak it is always in opposition and not in support of any motion under debate and you sharpen your imagination to come up with possible defects in the motion.

An issue was resolved or a

programme adopted by a popular majority vote where you among the few dissented. Yet in all later meetings you create the opportunity to criticise the decision by marshalling the same old arguments as a lone egoistic crusade with little or no respect for democratic principles.

An important motion is being discussed favourably by a cross-section of participants on sound arguments. You oppose it and fail or refuse to counter any arguments.

Fortunately however, for the Supreme Council, incidences of such weaknesses are insignificant and therefore this liability is magnanimously accommodated.

The worst liability which the Supreme Council prides itself over being free from is when some of the Councillors are tamed into a habitual nodding of head in approval of what the Chairman is saying or half-saying or about to say or has unsaid.

This reveals a pattern of tranquilised docility which cannot coexist with any degree of maturity.

Some household hints

☆ You can save electricity and time by placing a sheet of aluminium foil under your ironing board cover. This reflects heat from the iron, making ironing faster and easier.

☆ Cakes and cookies stay fresh longer if kept in an airtight container with a piece of bread. The moisture in the bread keeps the cake or cookies soft.

☆ Empty egg shells can be crushed and mixed with dirt in flower pots to fertilise them.

☆ Cut flowers will last longer if you change the water daily and cut each stem on a slant, half an inch each day.

☆ Vinegar makes a good final rinse for hair. Use one fourth vinegar, three-fourths water to remove shampoo completely. One half vinegar in the final rinse stage of your washing machine also removes excess detergent from your clothes.

☆ To keep bugs out of your flour, corn meal etc. put one bay leaf in each container.

☆ Sprinkling a little salt in your frying pan will keep oil from spattering. This also makes cleaning the stove easier.

☆ You can remove scratches from wood tables and doors by rubbing the scratch with a cut walnut or pecan. The oil from the nut will make the wood look like new.

☆ If your key doesn't turn easily in the lock, rub the key with a pencil point. The graphite in the pencil makes the key turn smoothly.

Baby Talk

☆ An American father told his son "son, when Lincoln was of your age, he was earning his own living." His son replied: "Well, daddy, I don't

Hijab - dignified indeed!

The Islamic Hijab is not something that is practiced at certain times and under certain circumstances, nor is it a sudden thing which is imposed upon maturity. The concept of hijab [Islamic covering] and the attitude of modesty must be introduced gradually to children at a very early age.

Young children notice the way they and others are dressed and when clothing is torn or dirty and when others are dressed modestly or not. A young girl brought up with modest dressing would thus be embarrassed to see a scantily-clad woman in a magazine advertisement or on television whilst a girl brought up in a liberal environment would take no notice.

Children brought up in an Islamic society accept modest dress as a fact of life and young girls who are raised in an environment where most women wear the hijab often demand to have a headscarf of their own to imitate the other women.

Of course, everyone does not live in an Islamic society but it is the parents' responsibility as Muslims to raise their children in an Islamic atmosphere. From an early age children should be instructed about their future roles as Muslims and they should be encouraged and educated in the Islamic mode of modest dress.

Today young girls in liberal societies are encouraged to use cosmetics and sexually-exploitive clothing which promote immoral values. These girls later become victims of tragic circumstances like adultery, rape, illegitimate children and abortion all of which can be avoided if children are raised in a morally sound environment.

When a woman dresses modestly in the right sense, she becomes dignified and is worthy of respect because she considers herself too worthy and too valuable to dress otherwise.

Raising your child to understand and practice modesty and hijab, not only in dress but in behaviour, is important. If a child's parents act immorally, for instance the mother does not wear hijab or they drink alcohol and watch promiscuous films in front of their children, how can they be expected to adopt moral attitudes? Children imitate role models and the most important role models in their lives are their parents.

On the other hand, if parents are sincere in their actions and lead pure and honourable lives, their children will tend to follow in their footsteps. This is true, however, only if their actions are sincere because children are surprisingly alert to pretensive behaviour, especially by their parents.

The concept of hijab should be introduced with pride and honour and girls should be psychologically prepared to face anti-social behaviour, mostly by dirty-minded men, who, out of their lust, wish to see girls scantily-dressed in the name that showing away one's body means staying with the times.

The Holy Prophet said, "The beauty of a woman is revealed in her chastity and in her (moral) perfection." Allah [S.W.T.] says: "Tell the believing men to lower their gaze and be modest.... And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent.."

[Qur'an, 24:30-31]

know that but I certainly know that when he was your age, he was the President of the United States."

☆ A girl having swallowed an orange seed said "Mummy I am going to grow an orange tree inside me. I'll drink plenty of water and open my mouth for fresh air and

sunlight.

☆ Teacher to student: "Why is your composition on milk only half a page long when I asked for four pages?" Student: "Sir, I wrote on condensed milk."

☆ Little girl: "My hen fell in boiling water and laid a boiled egg!"

Art in Islam

Those who travel from the West to the Middle East, the Levant and the Maghreb are confronted with fundamental differences of background, attitudes and life-styles of the people there. Nowhere is this more clearly demonstrated than in the appreciation of art and its traditional and conditional influences.

If the need for Western Man to understand and appreciate Islamic culture and civilisation now takes on mutual urgency, it is surely also desirable that Muslim people should themselves reassess and revalue their own heritage before attraction to western materialism precipitates them into social and ecological turbulence, with which we are confronted and they are already threatened.

Western art, along with other disciplines, has evolved and developed along separatist lines, each for the most part being studied in isolation. This has been partly caused by the speed of technological development, which has forced the growth of specialisation to the point of excluding all else not directly associated with its own particular aspect. Therefore, a profound separation exists between western religious and secular life and the development of artistic expression by each.

Thus, the first step for the western student or observer, seeking insight or understanding of Islamic art, is the realisation that within Islam, there is no such division or separation between temporal and spiritual matters;

that all disciplines are interdependent and interrelated; and that all things and beings emanate from the Divine. Islamic art is, in its essence, a projection into visual form of certain aspects of this Divine Unity.

This means that Islamic art, in whatever medium it is portrayed or with whatever symbols or influences that are incorporated within its expression, is for the most part abstract, and that these abstractions are two dimensional (with no attempt to portray perspective or third dimension, which is inherent in western art). The designs are repetitive and infinitely extensive, and the "pattern" revealed reflects the Unity of all Creation and the Brotherhood of Man within the divine Cosmos.

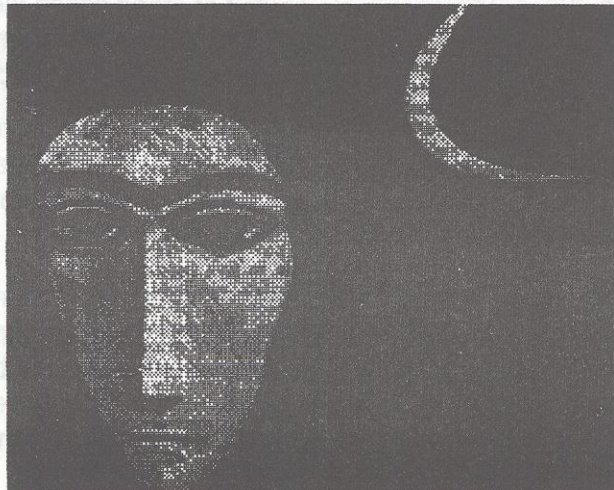
For the non-Muslim reader, it may be easier to understand this utterly divergent concept of art if he or she appreciates that the fundamental belief contained within Islam means "submission" to God, to His divine purpose and to the instructions revealed to mankind throughout history by the Prophet, culminating and com

pleted by the Revelations transmitted to the Prophet Mohammed by the Archangel Gabriel. It was these final revelations which were later ordered to be set down by his companions into the book known as the Qur'an. This holy book, together with certain collected sayings and pronouncements of the Prophet during his lifetime, called the Sunna, form the complete guide and directive for every aspect of a Muslim's life.

Because of this unrivalled and supreme importance of the written word of God to Muslims at all times, it is natural that the way in which these holy revelations are put down should develop beyond simple writing into art interpretations. The Qur'an in its original Arabic text has not changed one word or punctuation mark throughout over 1400 years of usage. Thus, calligraphy and illumination of these holy words represent the highest form of artistic expression in the hierarchy of Islamic art.

It is revealed in the Qur'an that man is born forgetful of God, and it is therefore necessary

[cont. on page 34]



Islamic art depicts spiritual experiences and realities

[from page 33]

and desirable that he should be constantly reminded of Him. Thus we find the art of calligraphy developed through every media to remind the reader of his obligations and responsibilities as a Muslim, be it of miniature refinement or massive ornamentation upon a wall or dome. Even when the calligraphy becomes so elaborate and convoluted as to make it hard to decipher, it remains a proclamation of the Word of God. A key phrase discerned by the reader will be a reminder of the complete quotation, familiar to one who knows much, if not all of the Qur'an by heart.

While some early Qur'anic manuscripts were written in a form of demotic script (a few examples are in existence in Mecca or Medina) the usual style for the early manuscripts is known as "Kufic", thought to derive from Al Kufa, a town in Iraq from which the style originates. This, as in later style, of which the principal form is known as "naskhi" (a more cursive calligraphy developed for "copying"), is capable of almost unlimited varieties of shape, compression and extension and the rhythmic flow easily conveys the sense of universal infinity.

Enhanced by arabesques, floral designs and medallions, the reader or viewer is constantly reminded of the harmony and unity of creation.

From the African coast of the Atlantic Ocean to the Indian sub-continent and the lands of Indo-China and Indonesia, indigenous art forms and styles serve to embellish the words of

the Arabic script and demonstrate the great variety of expression contained within this artistic unity.

Probably the manuscripts of the Mamluk period of Egypt (14 - 16th century C.E.) and of the Safavid Persia represent the greatest examples of the art of the Islamic calligrapher.

Just as Divine word inspires calligraphy and illumination to be the primary expression of Islamic art, so it is the Mosque or place of gathering together for worship that determines the role of architecture in its place of secondary importance.

Originally, an open area enclosed by a boundary of stones and with a shelter at one end, Mosque architecture, whatever regional materials or characteristics embellish its form, fulfils three simple and universal criteria.

The building is orientated so as to enable the maximum number of people to face towards Mecca whilst performing their devotions. This direction of prayer, called "qibla", is focused by a niche of architectural refinement called the "Mihrab", set into the appropriate wall. There will be a raised pulpit or stand called the "minbar" from which the Friday and Eid sermons are preached.

This pulpit, often most intricately carved of wood or stone, is the second characteristic piece of mosque furniture.

Thirdly, within its precincts there will be a fountain or water supply to enable all Muslims to complete the ritual ablutions required of them before offering their prayers.

An optional fourth characteristic is easily recognised by non-Muslims as being the minaret, from which the call to prayer is made five times each day.

Again, styles and materials conspire to produce an immense variety of architecture. Originally, calls to prayer were made by voice alone but because of the great areas covered by modern cities, amplification and even recordings have replaced the human cantor, whose mellifluous intonations itself an artistic expression of great skill would be otherwise drowned by the urban hubbub.

As we now recognise, there is no division between sacred and secular art in Islam and these same designs and materials could be used to embellish palaces, tombs and fortresses as well as Mosques and the genius of Byzantine and Sassanid architects (amongst others) were so deployed and had their skills projected and developed by their Muslim overlords. Again, the themes of abstract design weave and enhance the surfaces of these buildings, whose architects solved such problems as mounting a circular dome on a square and evolved the "ivan" or open-ended barrel vault of breathtaking beauty.

Archways, windows and colonnades with the skillful use of changing light and patterns as the sun moves through its course and blending with gardens, pools and fountains, all bring to Islamic architecture its magical sense of balance and intimation of that paradise which awaits the Faithful when earthly life is completed.



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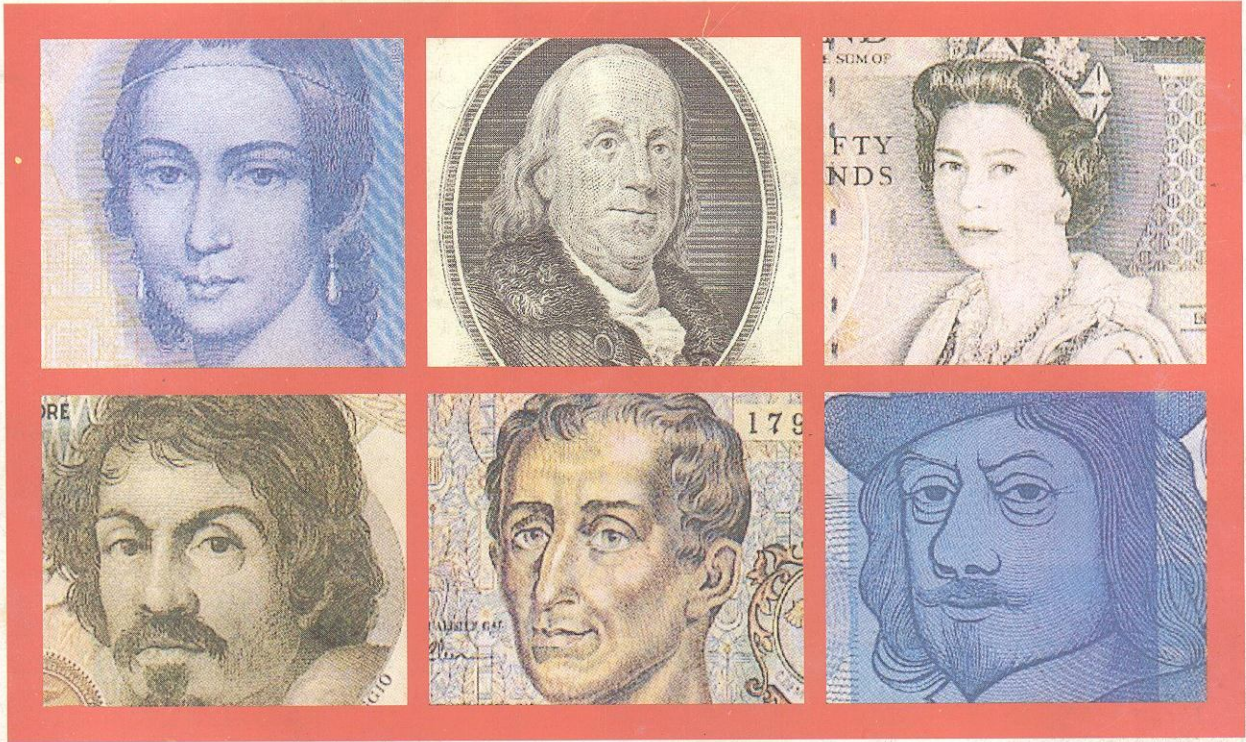
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