

federation samachar

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

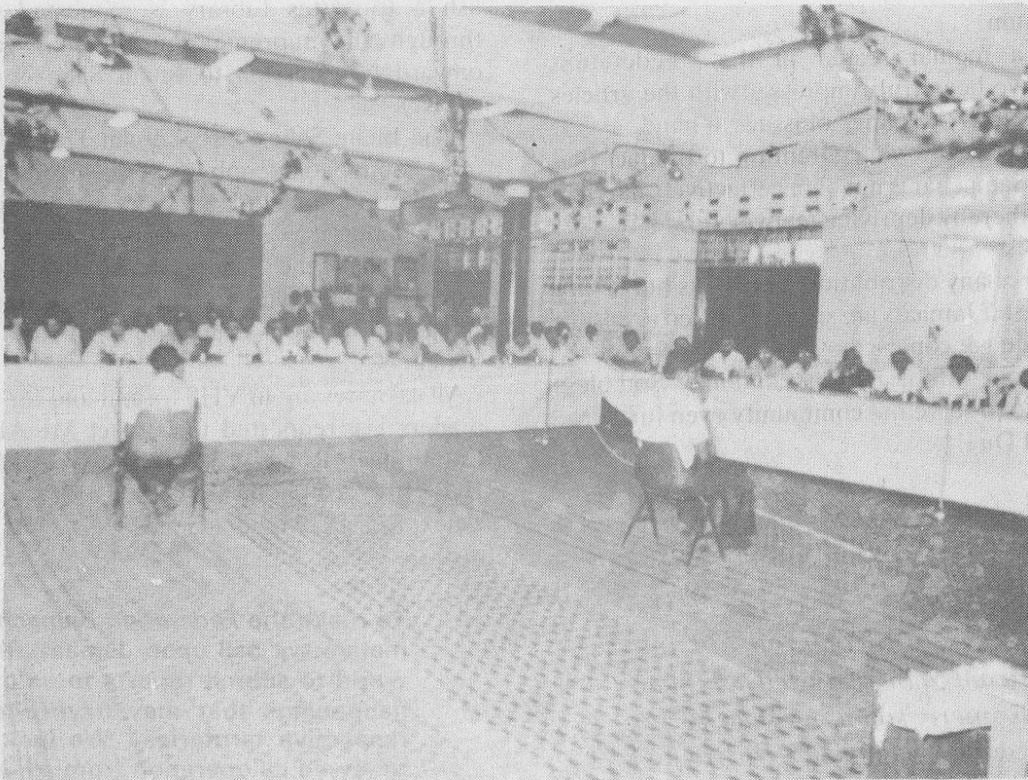
P. O. Box 6710 — Dar-es-Salaam

(For free circulation to members only)

Editors: Mohamedali Chagani, Abdulrazak Fazal, Munir Daya.

VOLUME 23/NO. 3

SHAABAN 1048/MARCH, 1988



The Council session in Progress at the Hardery Immambara, Mombasa, last year. This year, in April delegates will convene in Mwanza for the 46th meeting.

MAIL BOX

Letters should be addressed to:—
The Mail Box,
Federation Samachar,
P.O.Box 6710,
DAR ES SALAAM.

Dear brothers

Salaamun alaikum wa Rahamatullahi Wa Barakaatu.

I have managed to borrow a couple of copies of Federation Samachar of March 1986 and earlier and have enjoyed reading them.

This is to kindly request you to put me on your mailing list for past copies from the above date and also for future copies.

I shall be indeed very grateful for this favour.

With salaams and dua's

Yours sincerely,

Ahmed G. Virjee,

97 Cambridge Road,

North Harrow,

Middlesex,

U.K. HA2 7LB.

Dear

Brothers,

Assalamun Alaikum.

I have been a regular reader of the Federation Samachar and have been truly impressed with the articles there-in which cover a wide range of issues at hand.

However I wish to draw your attention to the fact that distribution of the Samachar is not being effectively handled by some Jamaats thereby depriving many potential readers from getting copies.

I am not aware of any distribution guidelines but it sure would be of interest if Jamaats are specially asked to ensure that all members do get copies.

Well done for your Editorial efforts and may God bless you with a long life to serve the community even further.

With Salaams and Dua.

M.Suleman,

NAIROBI.

People want to be appreciated not impressed. They want to be regarded as human beings, not as mere sounding boards for other people's egos. They want to be treated as ends in themselves, not as means toward the gratification of another's vanity.

JAMAATS REQUESTED TO OPEN VIDEO LIBRARIES

A limited number of Video Cassettes on TEACH YOURSELF TO UNDERSTAND THE HOLY QUR'AN have been received from Imam Sahe—bu—Zaman Trust (U.K.). Each Constituent Jamaat will receive a copy for its Library to boost their tabligh Activities.

Jamaats have been requested to establish Video/Audio Cassette Libraries which can be useful in exchanging Cassettes mainly on Majlises, Masaels and other Religious activities thus boosting Tabligh within the Community. All major Jamaats in East Africa have very successfully utilised the Video/Audio exchange Library and the Community members have benefited greatly from the exchange of Video/Audio Cassettes amongst Community members.

Those Jamaats presently having no such facilities have been requested to look seriously into the possibility of establishing such Libraries. The Imam Sahe—bu—Zaman Trust in (U.K.) have indicated their willingness to donate Video/Audio Cassettes that have been prepared on various Islamic Subjects and as such any Jamaat intending to establish a Cassettes Library is requested to communicate through the supreme council their requirements for onward transmission to Imam Sahe—bu—Zaman Trust (U.K.).

The Imam Sahe—bu—Zaman Trust of U.K. is doing a most commendable job in producing appropriate material and they have assured that there will be regular distribution of the material as and when produced.

Meanwhile the Federation Samachar has received an extensive list of video and audio majlises, lectures, marshiyas and films of Islamic Interest from brother Ahmed Virjee.

All cassettes are in VHS format and for an updated list readers are requested to contact Mr Ahmed Virjee, 97 Cambridge Road, North Harrow, Middlesex, U.K. HA27LB. Telephone —01—866 3195
Telex: 8755183 Mehdi G.

To make the Federation Samachar more informative we call upon Jamaats throughout the world to submit reports to us of any eventful happenings that may have occurred in their respective territories. We look forward to a renewed co-operation from all Jamaats in this matter.

— Editorial Board

NEWS FROM THE SHIA WORLD

NASIMCO — 6TH ANNUAL CONFERENCE, CANADA.

The 6th Annual conference of the Organisation of North American Shia Ithna-Asheri muslim communities (NASIMCO) was held at the Islamic Jaffery centre, 7350 Bayview, Thornhill—Toronto, CANADA from 16th to 18th April, 1987.

Following election of new office-bearers during the conference, the following nominees were elected to steer the organisation for the years 1986/88.

President: — Alhaj Abbas S. Alloo,

Vice President — " Sultan H.K. Jaffer

Treasurer — " Kausar Ladha

General Secretary: — Hussein H. Chagani

However, Alhaj Sultan H.K. Jaffer has since expired. The office of the Vice-President, therefore, presently remains vacant.

NAMPULA JAMAAT

The Jamaat's activities during the last Holy month of Ramadhan are reported to have been most satisfactory, due to the presence of Mulla Akberali Kassamali of Nairobi and Miss Zishan Mohamedtaki Rajwani of Dar es Salaam, who were sent to Nampula through the good offices of the Supreme Council.

The above mentioned two Mubbalighs indeed gave a new inspiration to Nampula Jamaat's Madrasa—e—Jafferyyah which was established through the efforts of Mulla Hasnani Bila; during the last Muharram. Due to lack of teachers the said Madrasa was on the brink of closure. However, thanks to Mulla Mohamed and Miss Zishan, a number of boys and girls of Nampula Jamaat, have been given adequate training and guidance to continue the classes until such time that concrete arrangements are made to solve the problem. In the meantime an African Maalim has been engaged to teach Quran to boys and girls attending class at the Madrasa.

During Mahe Ramadhan besides Masails, Quran—Khani, Majlises and Namaze—Jamaat, religious classes were being held in the morning afternoon and evenings for boys and girls separately. Special classes were conducted on wudhoo, namaaz, muthahirat, najasat, wajibate namaz, shakkiyate namaz, etc for adults at night by Mulla Mohamed, who also delivered various lectures on Hijab, Quiyamat, Nubuwwat, Imame—e—zamana etc.

The ladies had the opportunity to listen to two lectures on Hijab and Namaz by Miss Zishan Rajwani. She also organised a drama with a religious theme which will remain in their memories for ever. One positive outcome of her lecture on Hijab is that six young girls between the ages of 16 to 20 years, namely Raziya Gulamali, Rozmin Gulamali, Shamim Daya, Marziya Hassanali, Jena Jamal and Nishad Jamal, decided to wear Hijab. Each girl was presented with a Holy Quran and 10,00 maticas as a token of appreciation.

Towards the end of their visit, exams were held for boys and girls who attended religious classes and the results were quite encouraging. The Jamaat also distributed during Ramadhan, sugar, rice, cooking oil and second hand clothing to the African Mosques in the rural areas. Apparently this type of activity is going to be a regular feature by the Jamaat in their efforts to foster good relations with the local population.

SHIAS IN BUKAVU ZAIRE

The town of Bukavu is within the Region of Kivu in Zaire and many of us will be surprised to know that there is a concentration of Shia of mixed races in this place and other places in the Region such as Sange and Sakr. Our community in Bukavu is formed in a sort of association composed of mixed races of Shias. This association is under an organisation known as Comiza in short, which operates on similar lines as BAKWATA in Tanzania. However, unlike BAKWATA, Comiza was established by Presidential Decree. The president of our Shia association in Bukavu is appointed by Comiza and hence there are no annual or bi-annual elections of office bearers. For this reason our Shia brothers in this part do not have the structure of a Jamaat like other Jamaats in Africa which are affiliated to the Federation.

The late President of the said Shia association in Bukavu Marhum Abdulaziz Versi in one of his reports said that there are 13 Shia families in Bukavu of mixed races like Khojas, Europeans, Arabs and Africans. They hold majlises, niyaz, etc at the residence of one of the Shia brothers, Mr. Mohsin Nazarali. Other Shia families can be found in Sange and Sakr. At Sange there is a mosque which was built and maintained by Brother Abdulhussein Ladha, who is very active in Bilal Muslim Mission activities in Burundi. The centre at Sange is under the jurisdiction of Bukavu and the association in Bukavu is maintaining regular contact with Shia brothers in Sange.

These are interesting developments and we wish our Shia brothers and sisters in Bukavu, Sange and Sakr the best of everything in their efforts to spread Shiaism.

LEICESTER ELECTIONS

The Muslim Khoja Shia Ithna-Asheri community of Leicester, U.K. held their annual elections at the Hussein Mosque on Loughborough Road, on Friday, 3rd July, 1987 and the following brethren were elected as Managing Committee members:

Brother Hassanali S. Sabur — President

" Bashir J. Kassam — Secretary

" Barkatali Rajani — Treasurer

" Yusufali G. Sabur — Committee Member

- " Zaigum Dhanji — Committee Member
- " Abdulrasul Dhirani — Committee Member
- " Sadiq Kanji — Committee Member

LOS ANGELES, UNITED STATES OF AMERICA

At the Annual General Meeting of the Shia Ithnasheri Islamic Jamaat of Los Angeles, held on 28 March, 1987 the following office-bearers were elected for a term of two years.

- Brother Gulamabbas M. Dhala — President
- " Pyarali Hasanali — Vice President
- " Hasnanin A. Khaku — Secretary
- " Shabir R. Bata — Treasurer
- Sister Farha M. Nathani — Executive Councillor
- Brother Mehboob G. Dhala — " "

The Board of Trustees of the Jamaat is comprised of Brothers Gulamabbas Dhala, Pyarali Hasanali, Hasnanin Khaku, Dr Sajad M. Janomohamed and Dr. Mohsin M.J. Ali.

RE—OPENING OF CHAGLA DATOO MUSAFIR-KHANA, KARACHI

Musafirs to Karachi wishing to stop over in a Musafir-khana will be happy to learn that the Chagla Dattoo Khoja Musafir-khana has now been re—opened effective 1st Zilhaj, 1407 A.H.

This old established Musafir-khana is situated at Moolji Street, Kharadar, Karachi and gives priority to Khojas in transit. Those who have taken advantage of its facilities will vouch on its excellence. However, transit passengers will have to produce proof of being members of any Khoja Jamaat and will be subject to admission strictly in accordance with stipulated rules and regulations.

EARTHQUAKE IN LOS ANGELES

An earthquake measuring 6.1 on the Richester Scale, shook Los Angeles in the United States of America on

Thursday 1st October, 1987 at 9.42 a.m. It is reported that the Los Angeles Huseini Imambara suffered damaged to the walls and foundation, parts of which will require reinforcement. The cost of repairs is estimated to be around U.S.\$12,500 to U.S.15,000. Fortunately, with the Grace of Allah Subhanahu—wa—Ta'ala none of the community members suffered any personal injury. However, the house of one momin brother was damaged to some extent.

PILGRIMS BEWARE!

We have been emphatically advised by the Medical Advisory Board of the World Federetion, on Meningococcal infections in pilgrims from Mecca and their contacts. This year during Hajj there were several cases of Meningococcal Meningitis. This disease is very dangerous and potentially fatal. Early diagnosis and treatment is essential. Several people suffering from Meningits paptient should see their doctor immediately and receive Rifampacin prophylaxis.

Meningitis is now more likely to occur in future Hajjs', therefore travellers to Saudia Arabia are advised to take precaution before travelling. They are:—

1. Meningococcal Vaccination before travelling.
2. Rifampacin (if already in close contact with Meningitis cases) Dose as follows:-
Adult: 600 mg twice a day for two days — 12 hourly
Children: 10mg per kilogram body weight twice a day for two days — 12 hourly
Infants: 5mg per kilogram body weight twice a day for two days — 12 hourly

It is not recommended in pregnancy.

All the members of the contituent Jamaats are requested to take precautionary measures recommended by the Medical Board and at the same time those Hujjaj intending to go in future are also advised to take necessary innoculation.

CIVILIZATION is what you have when people do not attack or insult each other, damage each other's property, or scorn each other's ways of life. Civilization is a condition in which politeness, mutual respect, gentleness and fairness have evolved out of violence, vandalism, scorn, aggression and brutality. Technology is the nation's muscle. Civilization is its spirit.

Expenditure rises to meet income. Individual expenditure not only rises to meet income but tends to surpass it.

PARKINSON'S SECOND LAW

AROUND AFRICA

SOMJI APPOINTED SECRETARY

During the last Supreme Council Meeting in April 1987, Alhaj Mohamed Hussein Yusufali Somji was appointed as the Honorary Secretary of the Federation.

Mohamed has a wide experience of communal affairs beginning from 1974. At that time he was the Hon. Secretary of the Social Upliftment Sub-Committee of the Dar es Salaam Jamaat. During the same period, he was also the Hon. Secretary of the Ithnaasheri Union, Dar es Salaam. He was elected as the Joint Secretary of D'Salaam Jamaat and served for a full term of two years 1984/85. He has also served as a President of the Insurance Institute of Tanzania as well as many other institutes in Tanzania.

He is Pan Insurance Broker by profession and is married and graced with three children.

This appointment was necessitated in view of the fact that the incumbent Hon. Secretary Al-Haj Mohamedali A. Chagani took up a new career and has changed his residence to Arusha.

Mohamedali however has continued to assist the Secretariat of the Supreme Council and is still a member of the Board of Editors of the Federation Samachar.

ELECTION OF TRUSTEE, MOMBASA

In terms of Article 55(c) of the Constitution of the Federation, Al-Haj Gulamabbas Noormohamed of Mombasa was duly elected as a Trustee of the Federation at the Supreme Council meeting held at Mombasa during the Easter Holidays from 17th to 19th April, 1987.

This appointment was necessitated in view of the resignation of the incumbent Trustee Al-Haj Ahmed Ali Mohamed Jaffer of Mombasa due to ill-health and change of residence.

APPOINTMENT — BILAL MUSLIM MISSION OF KENYA

The Chairman of the Federation, Al-Haj Mohamed G.M. Dhirani has nominated the following to be the Office-bearers of the Bilal Muslim Mission of Kenya as stipulated in their Constitution, for a term of two (2) years effective 30.4.1987:—

1. Al-Haj Yusuf M. Kermali — Chairman
2. Al-Haj Abbas H.M. Nasser — Vice-Chairman
3. Al-Haj Sultan A. Sunderji — Hon. Secretary
4. Al-Haj Mohamedali Janmohamed — Hon. Treasurer

MEMBERS:

1. Al-Haj Razali M. Rafiq
2. Al-Haj Ali M. Jaffer
3. Al-Haj Nazir Merali
4. Al-Haj Hussein M.J. Khaki
5. Al-Haj Sultan Moloo
6. Al-Haj Shafiq Moloo
7. Al-Haj Bashir M. Peera
8. Al-Haj Mahmud J. Karim
9. Al-Haj Bashir Chandoo (Public Relations Officer).

BILAL MISSION IN 1987 NAIROBI SHOW

Following a successful participation in the Nairobi International Show in 1986, the Bilal Muslim Mission of Kenya resolved to participate in the 1987 event also.

With an aim of propagating Islam and through the experience obtained from participating in the previous year's Show, the Mission came up with a bigger stall this time.

More than 120 Islamic Books were put on display in glass counters and on shelves. Amongst the institutions whose books were on display were:

The Islamic Seminary, Karachi.

The Islamic Propagation Office, Teheran.

The Orient Distribution Services, London.

The Muhammadi Trust of United Kingdom.

The World Federation of K.S.I. Muslim Communities, London.

The Al Balagh Foundation, Teheran.

The Bilal Muslim Mission of Tanzania and Kenya.

The Tehrike Tarsile Quran, New York.

Many people visited the book section of the stall and the interest shown was quite encouraging. It appears that Islam is gaining momentum in all corners of the globe and ironically purchasers of the Islamic books were mainly non-muslims.

Other activities at the stall included registration for Islamic religious courses which attracted 1035 persons of whom 819 were not muslims.

Audio cassettes of verses from the Holy Quran recited by renowned reciters were continuously played in the Stall and this played an important part in drawing crowds.

A specially prepared model showing how pilgrimage is performed in Mecca was displayed with a Muallim in attendance to explain visitors the various aspects involved. Important places such as the 'Kaaba', the 'Haraam', 'Arafat', Muzdalifa, Mina and tents were put on a 32 square foot board to display the actual sequence of events.

This model was supported by 8 pieces of three dimension photographs of the pilgrimage which were flown from Chicago, USA being a donation from Haji Gulambhai Sajan of Canada. This section was the main crowd puller and at times the Stall used to be filled to an extent of barely leaving any room for others to enter.

To commemorate the occasion, 500 copies of the 'African companions of the Holy Prophet' and 500 cards of 'Know Quran Chapters name' were distributed free of charge to visitors. A total of 3600 copies of various other booklets were also distributed free.

There was also a display of Quranic ayats and Islamic posters as well as a Holy Quran Exhibition to educate the public on the various translations of the Holy Book by different authors.

Many Allah Subhanahu Wataalla Bless all organisers and guide them towards better tabligh work in the years to come. Ameen.

A VISIT TO TROUBLED MADAGASCAR

Particulars of this visit were inadvertently left out of the previous issue of the Samachar. Though trite, we have nevertheless published this because of the important issues at hand.

(Editors)

The Chairman of the Federation, Al-Haj Mohamed G.M. Dhirani visited Madagascar from Friday 24th April to Tuesday 28th April, 1987. He was accompanied by the Vice-Chairman Al-Haj Habib J. Mulji and the Chairman of the GUJARAT Federation, Al-Haj Umedali Gulamali (BHANABHAI).

The purpose of this visit was to meet our brothers, who were victims of mob attacks towards the Asian Community as well as to assess the loss sustained by them and how best they could be assisted to resettle.

On Friday night, the delegation met the official of the Madagascar Territorial Council, the Managing Committee of the Tananarive Jamaat and other prominent members of the Community, where the visitors were briefed on the circumstances which led to the looting of Asians shops and houses and the action so far taken by the Territorial Council.

On Saturday the Delegation, accompanied by the President of the Territorial Council, Al-Haj Razaali Hirdjee, the Hon. Secretary, Al-Haj Asgherali Hirani and the Hon. Treasurer, Al-Haj Aunali Lalji, flew to TULEAR by the Chartered flight to make an on the spot assessment of the condition of our brothers.

At night Mohamed Dhirani and Habib Mulji addressed members of Tulear Jamaat at the Imambara, invited questions, participated in group discussion and met some of our brothers personally.

It was reported that as soon as the mob started to attack Asian premises, all Asians were asked to flee the town and leave the mob alone. The magnitude of looting was such that everything in shops and houses including items such as teaspoons, cups, saucers were not left. Fans, lights and switches were pulled out and finally a number of commercial and residential premises were set on fire. Financial loss incurred by our Community members amounts to millions of Francs, in fact it runs to Billions. Some of the families were made homeless and penniless.

The details of our Community Members who were trapped in this most painful and unfortunate incident are given below: All of them lost everything in their shops and houses.

ANTSIRABE	10	Families
TULEAR.....	120	Families
FARFANGANA.....	31	Families
SAKARA.....	8	Families
TANANARIVE.....	4	Families
	<u>173</u>	<u>Families</u>

It was observed that most of the families would manage to resettle themselves from their own other resources but about 60 families would need full assistance to repair their houses, get necessary household items and furniture. They would also require capital to buy an initial stock to restart their business.

The Asian Community is also seeking assistance from the Government. Although chances of getting financial help are bleak, it is hoped that Banks may relax some of the conditions on overdraft and loans.

When the Council delegation was in Tananarive, it took an opportunity to meet, over lunch, the PAKISTAN AMBASSADOR in Nigeria, who was on a visit to Madagascar. Since most of the Ithnaasheri families are holding Pakistan Citizenship, the Ambassador was briefed on the actual position of the victims of mob attacks. He promised that although his mission was for some other purpose, he would certainly express deep concern of Pakistan Government on this issue to the President and the Prime Minister of Madagascar.

It is anticipated that to provide initial assistance to the affected families, about 200,000 U.S. Dollars would be required. The Madagascar Territorial Council is making necessary arrangements to raise the required funds from within Madagascar and France and hopes that the Supreme Council of the Africa Federation and the World Federation will also come forward to assist.

Before returning to Dar es Salaam, the Chairman, Mr. Dhirani addressed members of the Tananarive Jamaat and supervised the election of the President of the Jamaat. He also had a meeting with the Office-bearers of the Madagascar Territorial Council, in which a number of important issues were discussed.

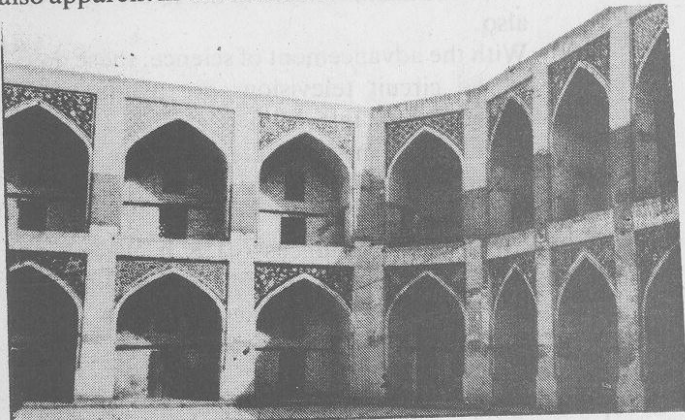
ISLAM IN SOVIET CENTRAL ASIA

(Excerpts from a special report by Lina Qattan first published in "The Middle East" of September, 1984).



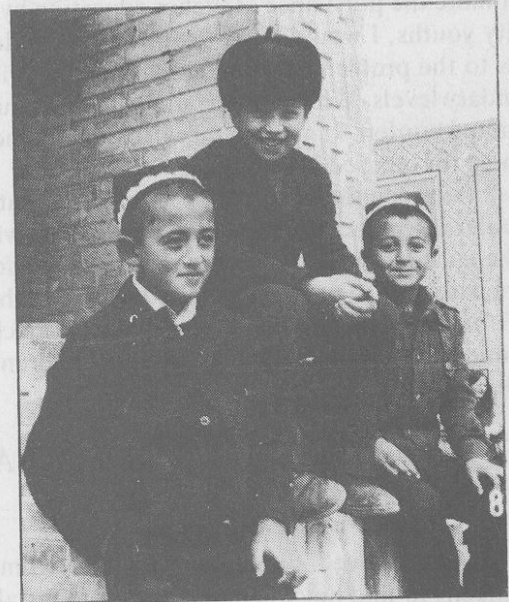
Islam came to Central Asia within a few decades of the Hijra (the flight of Prophet Muhammad (S.A.W.) from Mecca to Medina). As in the Middle East, Islam in the Soviet Union has been submitted to a double process of modernisation and secularisation for over half a century. The difference is that in the Soviet Union change has been harshly imposed from above by outsiders, in an attempt to eradicate both the religion and traditional Islamic Society rather than to accomodate it to the modern world.

The Muslim Community's reaction in the USSR is similar to that of the Middle East, Asia and Africa to the challenge posed by Europe and America. There was first a reformist movement — a process that was continued after the First World War with the arrival of "Islamic Marxism". After the Second World War, Muslim Societies worldwide experienced a swing back to fundamentalism, a tendency also apparent in the Islamic territories of the Soviet Union.



One of the few remaining medressahs, or Muslim colleges

Three levels of consciousness still exist among the Muslim Community in the Soviet Union. On the surface there is a layer of national consciousness, artificially created half



The younger generation of Soviet Muslims

a century ago to spread Russian Legemony. Underneath, there is still a tribal consciousness inherited from a pre-Islamic past. And thirdly there is a consciousness that goes beyond nationalism — the identification with the religious and culture heritage of 10 centuries of Islamic History.

This plan — Islamic consciousness stems from the feeling of belonging to a community of believers (the Umma) and to the Islamic nation. The concept of nation and religion are one, and believers consider themselves inhabitants of Dar-ul-Islam (the House of Islam) which includes Central Asia, the Caucasus and the other traditionally Islamic countries, as opposed to Dar-ul-Harb (the House of War), where Muslims are a minority.

More than any other religion, Islam is deeply rooted in Society and not just among the illiterate peasants as the

continued page 10

EDUCATION- A VIEW- POINT

During the Education Board Meeting held in Mombasa last year over Easter, the Chairman of the Mombasa Jamaat, Al-haj Sajjad Rashid gave an opening address which provides good food for thought. An extract follows:

"We cannot underscore the importance of education of our children. In present times and in future also, a society will be judged by its disposition. The sum total of the images created by individuals will be the final image of the society they belong to. It is in this context that education will play one of its intended roles.

Within the society itself, education will bring about economic upliftment, breed pragmatism in individuals, help combat social ills and the list is indeed inexhaustible. For a society like ours, education is perhaps the answer to all our major problems.

While I am confident that as a Board you are doing much to promote the pursuance of higher education by our community youths, I would implore you to also address yourselves to the problems facing our children at Primary and Secondary levels. While appreciating the magnitude of this additional burden, I am sure you will recognise the need for planning for our Society's requirements.

It is often seen that a student becomes infatuated with a particular discipline during school life and then whether he has the aptitude or not, whether there is scope for that or not, he attempts to pursue further education in that discipline. If we as a community can establish a machinery to determine the aptitudes and guide our children, we will then have accomplished a major task.

I take this opportunity to request you all to give this important matter some serious thought and to establish the mechanics as soon as it is practicable to do so."

The above observations certainly merit serious consideration and we hope those in the Education Board have taken note with a view towards practical implementation. It is time we put on our thinking caps to stop our youths from spending so much of their time in 'money prattle, 'idle talk, or 'cheap laughter',!

A wise man learns from the mistakes of others. Nobody lives long enough to make them all himself.

Ninety percent of the friction of daily life is caused by the wrong tone of voice.

IMAMBARA TVS' ACCEPTABLE

We have received numerous requests from various Momineens to find out whether it is JAEZ to instal Television Screens at the ladies Imambara or Halls for them to see the Zakir/Khatib preaching or delivering lectures on Tabligh. These questions and queries resulted after various Jamaats installed Television Screens in their Ladies Imambara/Halls.

In the wake of these enquiries we recently asked the following question to our Marja-e-Taqleed Al-Aala Ayatulla Al-Uzma Al-Haj Sayyid Abul-Qasim Al-Khui Dama Zillihul Warif.

QUESTION: "Majlises of Aimmah-e-Massoomin (A.S.) are held in Hussiniyas which we call Imambara. All these Hussainiyas have two halls separately for Gents and Ladies or if there is one hall it is partitioned so that Ladies and Gents seat separately.

When there are joint Majlises for Ladies and Gents a male Zakir recites or preaches Masail and Majlises. In such circumstances

loud-speakers have been arranged where the voice of a Zakir is heard in the Ladies Section also.

With the advancement of science, these days closed circuit televisions are available. If closed circuit television is arranged with a screen fixed in the Ladies side, the Ladies can see a Zakir/Khatib on the Television Screen.

In such circumstances (a) is it 'JAEZ' to arrange for the closed circuit Television? (b) is it 'JAEZ' for the Ladies to see the Zakir/Khatib on the Television Screen?"

In reply to the question Agha Khui gave the following Answer:—

'BISMIHI TA'ALA'

"It is JAEZ to install Television as well as it is JAEZ to watch Khatib on the Screen of Television."

OBITUARIES

INNA LILLAH WA INNA ILAIHI RAJEUN

A number of deaths have occurred in the community of people who have in one way or another given significant contribution towards communal services.

We give below a brief account of their services. While offering our heartfelt condolences to the members of their families, we request readers to offer a Sure fateha for the thawab of the Marhums.

OBITUARIES

INNA LILLAH WA INNA ILAIHI RAJEUN

Late Mulla Yusuf Chandoo — Tanga

The late Mulla Yusuf Chandoo, who passed away at Tanga on Sunday 31st May, 1987 after a long illness, will always be remembered with affection.

Born in 1913 he came to Tanga in 1935 to settle down. Ever since, he has served Tanga Jamaat in various capacities including the post of Hon. Secretary. However, his most notable contribution in Tanga was in the field of Tabligh, whereby he taught various religious subjects to students attending Madressa classes.

Marhum Mulla Yusuf Chandoo was also a zakir in his own right and his majlises are known to have been of a high standard. He applied his knowledge of Quran, Hadith and Masael to good advantage and therefore he was quite popular as a zakir—e—Hussein.

Of late due to his failing health he was not taking active part in communal affairs. But still he continued to give his guidance whenever the need arose with wisdom.

May Allah receive him with kindness and rest his soul in eternal bliss within the proximity of our Chahavda Masumeen. — Ameen.

LATE ABDULAZIZ VERSI

The death of Brother ABDULAZIZ HASSANALI VERSI of Bukavu, (Zaire) took place on Tuesday 9th June, 1987 at Bukavu, Zaire.

Brother Abdul Aziz Hassanali Versi served as President of Shia Community in Bukavu which comprised not only of our Khoja Brothers but many Lebanese who have settled in that Province. All the religious functions and communal affairs were conducted with great zeal and enthusiasm. However the most notable contribution of Brother Abdul Aziz was propagation of Shia faith in Kivu Province. He was a committed Missionary and achieved outstanding success along with Haji Abdhusein of Burundi in Bilal Mission's activity.

LATE HAJI MOHAMEDHUSEIN GULAMHUSEIN DAYA KANJI OF MOMBASA (KENYA)

The death of Murrabbi Haji Mohamedhusein Gulahu-

sein Daya Kanji occurred at Mombasa on Wednesday 16th December, 1987 at the age of 82 years.

Marhum Haji Mohamedhuseinbhai migrated from Lamu to Mombasa many years ago and established the famous firm of M/S Kassamali Gulamhusein & Brothers.

The Marhum had dedicated himself in Jamaat's activities in various spheres for many years. He had a personality of himself which distinguished him. He was President of the defunct Bostani Jamaat for many years and helped in the unification of the two Jamaats. He later was elected Chairman of the Mombasa Jamaat for 1974 and 1975.

For many years he was a Trustee of the Jamaat and played a prominent part in consolidation of the properties of the two Jamaats and successfully implemented a programme under which Jamaat's income through its properties was enhanced. He also worked for the Faize in Mombasa.

In the later part of his life he took active interest in the propagation of Tabligh through Bilal Muslim Mission of Kenya and helped in the establishment of Bilal Muslim Mission complex at Mackinon Road consisting of Nursery Primary Jaffery Schools, Boarding House and a Mosque.

He was a Councillor of the Supreme Council and attended many meetings. He was also nominated as a member of the Executive Council for two terms under the Chairmanship of the late Haji Mohamedali Meghji and later under Mulla Asgher M.M. Jaffer.

In the death of Haji Mohamedhuseinbhai the community has lost a dedicated worker and an elderly statesman whose advice was sought by many.

LATE SYED MUZAFFER HUSSAIN TAHER JARWALLI

The death of Syed Muzaffar Hussain Taher Jarwalli, a prominent scholar, occurred during his visit to Tehran on Tuesday 1st December, 1987.

He had gone to Teheran at the invitation of the Government of the Islamic Republic of Iran to attend a Conference. He was buried with full honours in Tehran.

Maulana was born in Lucknow on 13th December, 1929. He was the Secretary of the Shia College, Lucknow as well as of the Shia Council of India and a prominent Zakir.

At the invitation of the Federation he visited East Africa in the past to recite Majlises during Ashra—e—Muharram and Ashra—e—Zainabiya at D'Salaam, Nairobi and Mombasa. During the last Holy month of Ramadhan, 1407 Hijri he was at Mombasa where he gave the benefit of his Majlises to that Jamaat.

His death at the age of 58 years has created a vacuum which will be felt very much in the Shia World specially in Lucknow as well as here in East Africa where his Majlises were very popular.

LATE MIR ALI BAIG KARACHI

The late Mir Ali Baig who was the husband of MULYANI NASEEM BAIG of Karachi suddenly dead in Dar es Salaam on 12th September, 1987.

The late Mir Baig had accompanied his wife who was reciting Majlies in Dar es Salaam during Ashra-e-Muharram and after a brief visit to Mikumi National Park on the fateful evening of 12th September had to succumb to the will of Allah and died at the age of 50 years. Mir Ali Baig had been an Air Traffic Engineer with Pakistan International Airlines and had won many friends in Dar es Salaam during his brief stay here and gave us the opportunity of reading the Lucknow Marshias Nahuwas.

Although Mulyani faced this grievous situation of her husband's sudden death in a distant land we must commend the Pakistan Embassy in Dar es Salaam who made all arrangements to have the body flown to Karachi for burial the very next day. D'Salaam Jamaat equally played an important role of running around to ensure that all formalities were complied in sending the body to Karachi. Definitely at such a short and abrupt notice this could not have been possible if many individual members of the Community did not come forward to assist. To all those who assisted in one way or other we say "Jazakallah".

We must also thank profoundly the family of Fidahusein Rashid who were the Host of Mulyani to have rendered all the assistance to Mulyani in their ordeal and Mrs. Rashid to have escorted Mulyani to Karachi together with the body.

LATE MAULANA SYED AMIR HUSAIN NAQVI

With profound grief we learnt the death of Maulana Syed Amir Hussain Naqvi through the Ahlul Bayt (A.S.) Islamic League, London.

Maulana SYED AMIR HUSSAIN NAQVI was a renowned Aalim who spent the major part of his life in propagating Islam.

Maulana first came to East Africa and served Nairobi Jamaat. However he was subsequently engaged by the Council as a result he was given opportunity to serve Kampala and Tananarive Jamaats.

The Supreme Council in those days assigned Maulana a special task of appraising the situation of our Shiat Brothers throughout the World and to report the prevailing situation to the Council. The report submitted after Maulana's World tour was of immense value and greatly assisted the Council. Because of his most friendly and humble nature Maulana made many friends all over East Africa.

After leaving the Federation, Maulana took the challenge of serving Shia Jamaats in Canada and U.K. which he served with total dedication and zeal.

The greatest achievement which Maulana successfully accomplished was to publish a book on Hajj Masaels in English. This was done when no English instructions were available at that time and this was very much appreciated by Hujjaj who could understand Hajj Masaels with great ease.

The flexibility with which Maulana adjusted himself with numerous Jamaats he served throughout the World was most commendable and earned himself great admiration and respect from various organisations.

LATE AYATULLAH SAYED JAFFER EL-MARASHI

The late Ayatullah Sayed Jaffer el-Marashi expired in Najaf (Iraq) and this sad news was relayed to us by the World Federation in London.

The late Ayatullah Sayed Jaffer el-Marashi was one of the leading Marja-e-Taqlid in Iraq who spent his entire life in the service of Islam. Ayatullah travelled to Zanzibar and Mombasa in the year 1954 and was a very well known Marja amongst our elders in the Community throughout East Africa and most particularly Mogadisho.

His death has certainly left a big gap in the Fortress of Islam which will be hard to fill.

LATE AL-HAJ HABIB MOHAMED HASHAM

Marhum Al-Haj Habib Mohamed Hasham of Mogadiscio, Somalia died on 22nd Zilkad, 1407 (19th July, 1987).

The late Habibbhai was a highly respected elder in Mogadiscio whose valuable wise counsel will be very much missed for a long time to come. He has actively participated in various capacities in the activities of the local Jamaat. His guidance on various matters was instrumental in the smooth operations of their activities, programmes and projects. His selfless services to religion and society will ever be remembered.

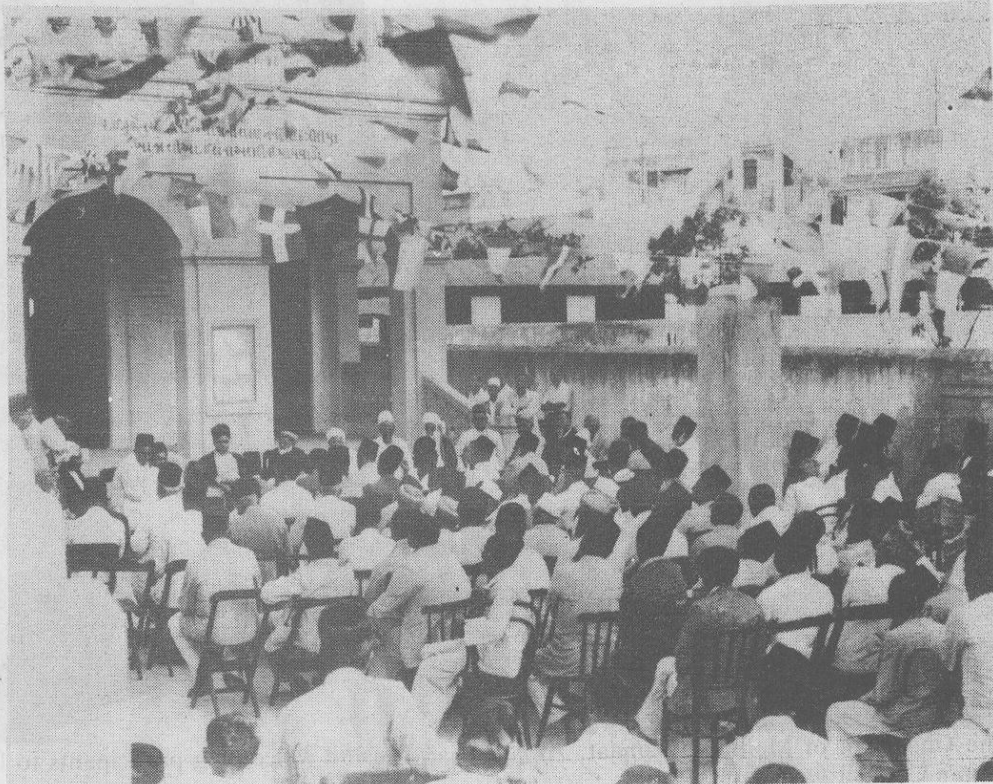
from page 7

official Soviet media have recently been maintaining. In spite of its efforts, the Government has not even been able to weaken the Muslim Community's cultural or religious identity. Even the most determined atheists circumcise their children, for example. Moreover, Soviet Muslims, particularly the intellectuals, are aware that brotherly solidarity is the best way to resist Russian pressure. Other factors now uniting the various Muslim peoples in the Soviet Union are the uniformity of the educational system and of techniques of production, as well as the development of higher education, which has given the younger generation access to their shared literary heritage.

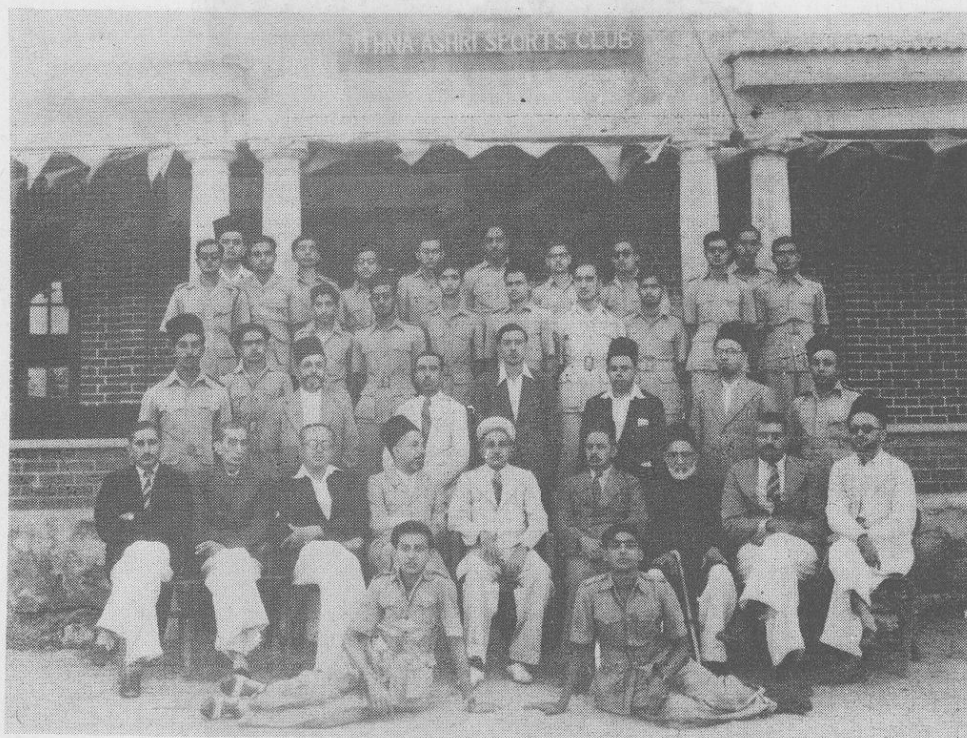
Uzbekistan is the most heavily populated Turkish nation in the USSR, with over 15 million people (if one includes the Uzbeks of Afghanistan). They are the intelligentsia of Soviet Islam and boast the historical and cultural centres of Bukhara, Tashkent and Khiva. With the best universities, the most developed economy, the most sophisticated intellectual and political institutions, Uzbekistan is also the spiritual centre of Soviet Islam.

The Muslim of the USSR will number over 70 million by the end of the century. What role will they play then? Will they become fully integrated into the Soviet system or will they remain members of the Umma of the faithful? The signs that Soviet Muslims want to express their own nationalistic favour would seem to indicate that the Kremlin will not have an easy task.

DOWN MEMORY LANE



Various elite members of the local community attended the occasion of the opening ceremony of our then new Imambara in Dar es Salaam on 11 August, 1944.



Councillors and volunteers pictured during the Council meeting held at Mombasa in 1947 under the Chair-manship of Haji Abdulhussein Nurmohamed.

PHOTO SPOTLIGHT



The Chairman of Mombasa Jamaat, Alhaj Sajjad Rashid welcoming participants to last year's Council session.



Hujjatul Islam Agha Ali Asghar Duhadi laying the foundation stone of the Mombasa Jamaat Nursery School Extension last year.

MY DEAR SON

This article by Munir Daya was first published in the May 30, 1982 issue of the Tanzania Sunday News.

My dear son,

Today you are 23 years old and I wish you a very happy birthday. Being your father and considering your age, I take it as my obligation to draw your attention towards some of life's aspects which you will now face not as a young boy but as a man on your own.

I do appreciate that you are now old enough to think and act for yourself but as I have experienced the various ups and downs that do arise during one's life cycle, I think it is my humble duty to impart to you my knowledge so that you do not tread on mistakes that I may have made and also because you will be able to handle things in a better way.

MONEY MONEY MONEY.....

My dear son, you will have noticed that people have nowadays become so enthusiastic about wealth that everybody tends to look at everybody else and everything as a means to wealth. For instance, those in influential positions normally use such positions to enrich themselves thereby betraying their responsibilities to the public at large.

My son, cupidity and avarice is the root to all evils. The greed for wealth strips us off our humanity and weakens our sense of responsibility and altruism. It destroys our ability to see men as ends in themselves rather than means to an end. It also destroys our sense of community and converts society into a market place where purchasing power is the measure of all things.

Instead humanitarianism and altruism are worthy qualities which help bring in a certain degree of equity in society. It is said that the best action is one which procures the greatest happiness for the greatest numbers.

Money is, of course, important but it is a commodity and you need therefore not put too much value on it. It may buy things that you need but it will not take the place of earning for yourself the respect of your friends and fellow workers.

Please, my son, don't be greedy lest you spoil your reputation in what, after all, is a temporary world just like the transit lounge at an airport where different passengers from different countries stay for a while enroute to their final destinations.

There is an old saying that 'if money is lost nothing is lost. If health is lost something is lost and if character is lost then everything is lost'. Adhere to this saying and you never will go wrong.

INTEGRITY

It is also important that you maintain a respectful character in life which will indeed make you a contented man. Upright character and innate honesty apply to everything in life. Always look at things with the awareness that no one can challenge your integrity. You should maintain your personality and self-confidence and never, my son, make yourself timid against elements out to ridicule your character.

Being honest, refraining from falsehood, abstaining from irreputable resorts like discotheques, not flirting

around with females and being teetotaler are all facets that help uplift one's character.

DISCO CRAZE

When I ask you to stay away from discotheques you may, my son, probably take me to be backward in thoughts. But mind you, I am not trying to push back the times and if this is what you think, I can as well ask you this question: When girls and boys sway their bodies and embrace each other to the tunes of sexy and emotional songs, what will be the after-math?

With the prevalence of such a passionate aroma, can one not expect unwanted pregnancies and blind-love short-term marriages which like eggs are only made to be broken. Liberty in action is what the western world is propagating today but has not this liberty brought with it a spate of divorces, increased psychiatrist cases, alarming suicide rates and so many illegitimate children.

Flirting has become the order of the day but can the so-called pleasures from such affairs compensate for the opportunity cost of foregone alternatives such as one's well being, respect and knowledge? And again the girl you go around with is somebody's daughter or sister and can you comprehend your female akin to be in a similar situation?

It is also absolutely necessary that you abstain from alcohol, the killer drink. The ills behind intoxication—fatal accidents, family quarrels, health problems, hangovers contributing to work inefficiency and the drain on one's pockets, to mention some—are so many that indulging in drinking is simply self-abuse. Remain sober, my son, and never will a moment come in life for you to be penitent on your sobriety.

Many youths disregard reasoning when it opposes their desires and they kick up their heels and defy convention on false pretexts, only because they wish to persist in their pleasures. Others dread to be social misfits but I would rather be a 'square peg in a round bottle' than act berserkly just because the rest of the group have got their priorities wrong.

I say all this to stress that things are wrong because they are actually harmful and not because we enjoy them. But because pleasure is associated with such incidences, you need self-discipline to help you back out. When people do what they wish and like, irrespective of consequences and moral values, they are then degenerating their faculties to those of animals.

Self-discipline is greatly associated with religion since all religions stipulate codes of conduct which in essence are similar. The many things that religion categorises as being sinful are only so because they are harmful to us. Is it not then a paradox that we commit sins to harm ourselves in this world and the hereafter?

Some people claim that even staunch advocates of moral values do not practice them but this is not true. Some people, by degenerating their phenomenal self and attain-

ing the cosmic self have succeeded to walk on water and cannot then advocates of moral values achieve something much simpler than the transition of the self?

If one is to argue that moral values are difficult to attain then all values and virtues would be dormant for this reason, and will have no pursuits. Fortunately this has not been the case and those who have endeavoured to achieve virtues and love have indeed left an indelible mark in their societies.

As consolation for committing sins, people refer to important religious principles as orthodox. Traditions, I agree, may to some extent be orthodox but religion at source is fully explainable by logic and can never be calssified as orthodox.

The more audacious, want to lead a life which they believe is an end in itself. Leaving aside the evidence that religion has given of the existence of God, a look at legal justice also exposes shortcomings. In our system of justice, a person who has killed one man gets the same death sentence as a man who may have committed genocide and does this not prove the shortcoming of human law?

And for that matter, does not the primeval phenomenon of a sunset, the reflection of which is visible in a thousand utterances of the creative mind, make one conscious of a Creatory?

And is it not surprising, my son, that girls put on short dresses (probably they know that moderate men can see better than they can think) and swing their hips to and for all in the spirit that going naked is a social advancement? And yet when girls are fully clothed they are scorned at and said to be backward by people who prefer to sell their respect and dignity in the cause of social advancement.

DEVIL'S WORKSHOP

Away from behaviour there is another important aspect in life. This is to set targets for one to achieve. This makes living fun since life compares to a soccer match in which one is always trying to score and when a goal is notched, a tremendous boost is given to one's capabilities of achieving further success. Keep targets, my son, because this will keep you from being unoccupied and indeed an idle mind is a devil's workshop!

After setting targets, you need persistence to stick to your plans. A man of modest ability can achieve much more than a brilliant person who however cannot stick to a task till it is completed.

In addition to persistence, you also need concentration which is the ability to keep one's thoughts and attention on a subject until it is mastered. Determination should also be there or else you will often have to look back ruefully on neglected opportunities, realising that you have been hopping and willing rather than willing and doing.

My son, you should also be an optimist in life. Life is too short to get yourself bothered about affairs which eventually may not even harm you. Adopt a positive approach in life and by calling a bottle half full of water rather than half empty', you will save yourself of many undue worries.

Education is another imperative factor. It is essential that you educate yourself so that you have the capacity of

earning a livelihood for you and your family. And never in life do be satisfied with your knowledge or achievements since by limiting your thinking power you will be denying yourself opportunities of furthering your status in life.

When I say that education will earn you a living, I am in no way trying to get you self-centred. When you educate yourself, you work (for the benefit of society) and thereby earn a living. A man of humanity is one who, in seeking to establish himself, finds a foothold for others and who, desiring attainment for himself, helps others to attain. Philanthropy is commendable but it must not cause the philanthropist to over-look the means for economic upheaval such as education.

SPORTS

To enable you to successfully achieve your endeavours you also need to have good health and to be in sound physical condition. Sports and physical exercises provide leisure and help to keep you fit. Yes son, get involved in sports and go for sporting glories but never let this happen at the cost of your academic education. Always let sports play second fiddle to your studies but ensure that some time is given to sports at all times.

And, my son, whatever achievements you do attain, whatever, is your status in social life or however affluent you may be, always stay humble and be polite, since by so doing, you will be proving the attributes of what true education can bring. Never get yourself weblocked in self-pride, pomposity or an inflated ego.

Finally, may I say that to guide you in your daily endeavours is your conscious. If you play heed to your conscience, a built-in alarm system which nature has endowed to all humans, you will always be aware of what is right and wrong.

Regards from mum who wishes you a happy birthday.

Your Loving Father.

SIGN ON the door of a doctor's office: "The doctor is on vacation. Stop smoking, eat sensibly, exercise, take two aspirin, and come back in a month."

FIND OUT what you want to do, then do it! It is boredom that wears a man down, not the fatigue of sustained effort he enjoys.

Cardiovascular Risk factors in Dar es Salaam

This sententious report by Dr FUAD H. SHERIFF highlights the vulnerability of our community to health hazards if the present Sedentary vogue and eating habits remain unchanged. It certainly is time that we eat to live rather than live to eat. Read on!

Editors.

Diabetes Mellitus—	8%
Impaired Glucose Tolerance—	21.2%
Hypertension—	13.9%
Hypercholesterolemia (5.2mm01/l)	34.2%
Hypertriglyceridemia (1.7mm01/l)	28.6%
Overweight—(BMI 25.0 Kg/M)	45%
Smoking	18.9%

Only 22% of the population had no risk factors and 45% had a least three.

There is strong evidence that the Asian Community in Dar es Salaam, particularly ours, has a much higher rate of cardiovascular disease and diabetes compared to the indigenous population.

Subjects & Methods

The Ithnaasheri Indian residents in the city of Dar es Salaam are generally a Muslim business community. The women are housewives. Most members are sedentary. A sample of families based on the 1985 census was drawn at random. All subjects over 14 years old in this sample were invited for study; 1233 (85% of the expected) attended. Fasting subjects were given a 75 g oral glucose load. Blood

glucose was determined during fasting and at two hours. Serum cholesterol and Triglycerides were also estimated. Height and weight were measured without shoes and coats. Blood pressure was measured in duplicate to the nearest 2mm Hg using a mercury sphygmomanometer, following at least ten mins rest. A questionnaire was also completed.

A total of 5 risk factors were analysed: Blood pressure, BMI, serum cholesterol, serum triglyceride and current smoking. The data was analysed with an IBM/PC/AT microcomputer using the statistical package for the social sciences (SPSS).

Results

85% of the study group had lived in Dar es Salaam for at least ten years. Only 4% had been in the city for one year or less. 92% had not lived outside Africa and 85% not outside Tanzania. Only 3% of the men and none of the women admitted to drinking.

86% of the women were housewives. Of the men, 43% worked in office but standing most of the time and 48% also worked in office but seated most of the time.

Mean values of the measured variables are shown by age group. For all subjects in Table 2 and for those over the age of 34 years in Table 3. BMI rose with age to peak at age 35 — 44 years. Fasting and 2HPG blood glucose levels also rose steadily and significantly with age as did serum cholesterol. For those over the age 34 years, values were above the desirable upper limit of normal (5.2 mm01/l). The increase with age also occurred for systolic and diastolic blood pressure.

continued page 20

Table 1

Age and gender distribution of the whole community and the study sample

Whole Community							Total Study Sample				Sample given glucose			
Age (years)	Men n	Men %	Women n	Women %	Total n	Total %	Men n	Men %	Women n	Women %	Men n	Men %	Women n	Women %
15-24	321	22.2	368	23.4	689	22.9	65	10.9	87	13.1	64	9.1	70	12.4
25-34	389	26.9	410	26.1	799	26.5	119	20.0	142	21.5	97	20.1	122	21.6
35-44	263	18.2	301	19.2	564	18.7	144	24.2	153	23.9	119	24.6	133	23.5
45-54	229	15.8	230	15.9	459	15.9	132	22.2	164	24.8	112	23.2	147	26.0
55-64	163	11.3	149	9.5	312	10.3	89	15.0	83	12.5	75	15.5	69	12.2
65+	80	5.5	92	5.9	172	5.7	45	7.6	28	4.2	38	9.3	23	4.1
Total	1445	100.0	1570	100.0	3015	100.0	594	100.0	662	100.0	483	100.0	565	100.0

Table 2

Mean levels of various factors by age-group

	n ¹	BMI**	Blood glucose (mmol/l)		Cholesterol (mmol/l)	Triglycerides (mmol/l)	Blood pressure (mmHg)	
			Fasting*	Two hours			Systolic	Diastolic
			Mean SD	Mean SD	Mean SD	Mean SD	Mean SD	Mean SD
15-24	152	20.7 3.5	4.2 0.7	5.2 1.3	4.2 1.0	1.4 1.3	108 12	69 9
25-34	260	23.4 4.6	4.3 0.7	5.7 1.9	4.9 1.1	1.7 1.2	113 13	73 9
35-44	302	25.3 5.0	4.6 1.1	6.2 2.3	5.3 1.3	1.8 1.6	118 12	77 12
45-54	296	26.9 5.3	5.1 1.9	6.5 2.9	5.5 1.2	1.8 1.3	126 17	81 11
55-64	172	25.8 5.3	5.2 2.1	7.1 3.6	5.9 1.1	1.7 0.9	132 20	81 11
65+	73	23.8 4.9	5.0 1.6	7.2 3.9	5.5 1.2	1.8 1.2	140 25	81 13
Total	1255	24.7 5.2	4.7 1.5	6.2 2.7	5.2 1.3	1.7 1.3	121 18	77 11

Significance of variance between age-groups: $p < 0.001$

** non-linear relationship.

1. Known diabetics had no 2HPC blood glucose.

Table 3

Statistics for selected factors for 843 subjects over 34 years old

Factor	Std		Percentile				
	Mean	dev	25th	50th	75th	90th	95th
Age (years)	49	10	41	48	55	63	69
BMI (kg/m ²)	25.8	5.2	22.4	25.5	28.9	32.5	35.5
Fasting glucose (mmol/l)	5.0	1.7	4.1	4.5	5.2	6.3	7.7
Serum triglycerides (mmol/l)	1.8	1.3	1.0	1.4	2.1	3.2	4.3
Serum cholesterol (mmol/l)	5.5	1.2	4.7	5.4	6.2	7.2	7.6
Systolic blood pressure (mmHg)	126	18	112	122	135	150	160
Diastolic blood pressure (mmHg)	80	11	70	79	88	94	99

Table 4

Prevalence rates (%) of risk factors age- and gender-adjusted to the community's 1985 census data.

Factor	Age > 34 years	Age > 34 years
Diabetes	8.0	13.9
IGT	21.2	27.5
Hypertension	11.0	20.1
Cholesterol > 5.2 mmol/l	40.0	55.8
Cholesterol > 6.5 mmol/l	11.8	18.8
Triglycerides > 1.7 mmol/l	30.6	38.2
BMI \geq 25 kg/m ²	38.8	54.7
Smoking (males only)	35.3	40.9
Family history of diabetes	27.7	27.8
Family history of hypertension	28.6	39.0

Table 5

Prevalence rates of combinations of CVD risk factors in normal subjects and subjects with abnormal glucose tolerance over the age of 34 years.

No. of factors	Normal		IGT		Diabetes		Risk ratio diabetics vs normal
	n	%	n	%	n	%	
0	53	13.0	20	10.6	5	5.5	0.62
1	139	34.1	44	23.4	16	17.6	0.52
2	102	25.0	59	31.4	20	22.0	0.88
3	79	19.4	45	23.9	31	34.1	1.76
4+	35	8.6	20	10.6	19	20.9	2.43
2 or more	216	52.9	124	66.0	70	76.9	.45

Chi-squared = 34.10, $p < 0.001$ (Df=8, 4th and 5th rows combined)
 Factors analysed: cholesterol > 5.2, triglycerides > 1.7, hypertension, smoking, BMI > 25

WHAT IS EXPECTED OF AN ALIM

By Salim Sachedina From Toronto

The most persistent issue in our community has always been the one of an "ALIM". I wonder, sometimes, if it should be an issue at all. My friends tell me that I am unjustifiably indifferent to this issue because I hardly go to mosque. They tell me that there is a large majority of members of our community who attend mosque on a regular basis, to whom having a learned preacher in their midst is most essential.

I am afraid I don't buy this argument. One can go back to one's youthful days in Dar es Salaam when the hottest news in the community would be an announcement of arrival of a new "ALIM". We would look forward to his debut, which, in most cases, would take place on the eve of a prominent day such as "WAFAT" OR "MUHARRUM" sermons.

During the ensuing few days, every Salim, Bashir and Anwar (the equivalent of Tom, Dick and Harry) would give his two cents worth of opinion about the new "ALIM". If we had a computer in those days and a desire to be scientific in deciphering public opinion, we might have, invariably, found out the following:

The "ALIM" is great	—	10%
The "ALIM" is good	—	20%
The "ALIM" is OK	—	20%
The "ALIM" is mediocre	—	20%
The "ALIM" is very bad	—	20%
Don't care one way or another	—	5%
Unable to form an opinion	—	5%

An "ALIM" is one who has "ILM" — knowledge. The purpose of having an "ALIM" in a community is to learn from him. His duty is to impart his knowledge to us and ours is to learn from him.

To learn from a teacher, one must have a genuine desire to seek knowledge because without the yearn to learn no teacher could teach us anything.

Secondly, it also follows that the students would be incapable to decide if the "ALIM" (teacher) is good or indifferent. If the majority in a community can form an opinion on the level of knowledge the "ALIM" has or doesn't, then they are more knowledgeable than the "ALIM" from whom they are supposed to learn. That being the case, the community doesn't need an "ALIM" because there are enough knowledgeable people in the community to be able to teach the rest of the members.

Mulla Nasrudin was once invited to give a sermon to inhabitants of a nearby village. He mounted the rostrum and began.

"O people, do you know what I am about to tell you?" Some rowdies, seeking to amuse themselves shouted, "NO!"

"In that case", said the Mulla with dignity, "I shall abstain from trying to instruct such an ignorant community"

The following week, having obtained an assurance from hooligans that they would not repeat their remarks, the elders of the village again prevailed upon the Mulla to address them.

"O people!" he began again, "Do you know what I am about to say to you?"

Some of the people, uncertain as to how to react, for the Mulla was gazing at them fiercely muttered, "Yes".

"In that case," retorted Nasrudin, "there is no need for me to say more". He left the hall.

On the third occasion, when a deputation had again visited him and implored him to make one further effort, he presented himself before the assembly.

"O people! Do you know what I am about to say?"

Since he seemed to demand a reply, the villagers shouted, "Some of us do, and some of us do not".

"In that case," said Nasrudin as he withdrew, "let those who know tell those who do not".

This anecdote shows, among other things, that no start can be made on completely ignorant people. Further, that those who claim to know need not and cannot be taught. Finally, that if there are some enlightened people in a community, there is no need for a new teacher.

In the hypothetical statistics in Dar es Salaam of Public opinion, presented earlier in this article, it would appear that only 5% of the members of the community really need an "ALIM" those who were unable to form an opinion on the knowledge level of the "ALIM". They are the only ones who would stand a chance of deriving knowledge from the "ALIM".

It is human nature to form opinions about people and issues when one is least qualified to do so. We do it everyday. For instance, I, having no knowledge of the study of law, form an opinion about a lawyer based on the result of my professional experience with him. Any opinion I would have of him would be purely conjecture. For instance, I might decide that he is a good lawyer because he won a case for me. That might be true but conversely, he could be a bad lawyer but that his opponent lawyer was worse than him.

I visit a doctor who has an unfriendly personality. It appears that he is uninterested in me. He doesn't go through as detailed a physical examination of me as I would want him to. I changed my doctor and this time by sheer luck, I find a doctor who has a very pleasant personality. He is constantly smiling, joking and entertaining. He appears to take his time to socialize with me. He appears to give me a thorough physical examination. I cannot help but form a better opinion about this doctor, compared to the first one. Naturally, I would say to myself that he is a better doctor than the first one. My opinion may be true but at best, it would be a pure conjecture.

It could be that the first doctor takes his role seriously as a medical practitioner and is not there to be sociable to me, or at worst, an entertainer. Further, It could be that he has

a good grasp of the science of medicine and knows where and how long to check my body to correctly diagnose my ailment and goes about it like a true professional.

The second doctor, on the other hand, could lack medical knowledge and might compensate it with his friendly and entertaining personality. His through physical examinations might have been reflections of his inexperience and/or lack of medical knowledge. The medicine which he prescribed to me, although appeared to cure me at the time, might have been the wrong medicine with perhaps gradually harmful consequence to my physical well-being over a long period of time.

We form such opinions about issues and people everyday and as I said earlier, it is human nature to do so. I suppose there is no harm in doing so as long as we do not take our opinions seriously and treat them as absolute truths.

A few years ago, a majority of the members of this community made an issue of an appointment of one "ALIM" over another. It was one of the hottest issues in the community to the extent that it forced the entire executive committee to resign. The new executive committee was duly elected (the "show" must go on!) and the wishes of the majority of the vocal community prevailed. Few years later, the same majority didn't even raise their eyebrows when the contract of the "ALIM" of their choice, the subject of their cause and issue, was not renewed. What went wrong?

Did the "ALIM" lose his knowledge in due course of time? No, not at all! As fast as opinions about people and issues are made, they are altered or reversed entirely. Matured society permits its people to form opinions freely so long as that process does not result in going on "Jehad" on every issue because it is cognizant of the fact that opinions change as fast as direction of wind.

We must be wise to come to terms with the fact that however great an "ALIM" may be and should he be in our midst for a time, he cannot help but be repetitious. It is not fair for us to expect him to come up with new, profound, intellectual and theosophical ideas day in and day out.

In fact, we should come to terms with the fact that after a certain period of time, an "ALIM", in most part of what he says, has been heard of but his presentations are slightly differently.

The message of Islam took only a couple of decades to be conveyed to the Arabs by our Prophet (S.A.W.). Then it took a further couple of centuries for the message to be expounded under tutorship of our Imams (Peace be upon them). Thereafter, the scholars and theologians helped in further expounding, writing and talking about it.

What took only two decades to convey, has taken centuries to expound and will continue to do so until the end. But the end is also illusionary. With each end comes a new beginning—it is an ongoing process.

An "ALIM" is important to the community. Without him, we could not secure our ensuing generations to follow the religion we follow. Without him, we would not be able to fully perform our rituals, so important in every religion. He is our safeguard against religious tyranny. What is being

questioned here, however, is our expectation of an "ALIM".

We have to individually deal with this issue of "ALIM" to ensure that we are not chasing the iris in the horizon. As I said earlier, no "ALIM", however knowledgeable he may be, would be appealing to us after a while.

In East Africa, we have had a tradition of "ALIMS" being sent from one Jamaat to another not always because they are needed to be circulated amongst different Jamaats in order to share their knowledge with a wider audience but rather because the Jamaats to which they were assigned were getting fed up with them. The poor "ALIMS" have no new recitations—they began to sound repetitious and uninteresting, so it is said! People want something 'new' — a new insight to old time—tested spiritual messages, they crave for new angles or approaches, new arguments to prove the same old facts. There is this insatiable need for new spiritual messages, new arguments to prove the old already proven facts. The new deeper insight to verses of Quran, which have already been deeply insighted before by thousands of "ALIMS", scholars and theologians. The new profound philosophical analysis of the Sunnah of the Prophet (S.A.W.) and Imams (Peace be upon them) which have already undergone such analysis millions of times before. We want all this to be done by the "ALIM" for us. We want to be "spoon fed". We have to get our "fix" as the drug addicts would say.

Where would this parasitical attitude of ours lead us to? I can assure you, if our Prophet (S.A.W.) had to reappear in our midst and after a certain time we will discuss him in general meetings and would demand that his contract not be extended because there was "nothing new" about what he preached.

At certain points in our lives, we have to be daring enough to make the spiritual plunge into the unknown. One can attend as many classroom sessions on learning to swim as one wishes to and never be able to swim. To learn to swim, one has to eventually plunge in the water because, unfortunately, that's the only way.

This insatiable desire to be "spoon fed" has to stop. This parasitical attitude towards our spirituality has to stop. There is a period in life assigned for learning and then there is a time when knowledge is derived not only by listening to and reading other scholars but a greater deal of it should be derived empirically — meaning acting on it, experimenting with it, being courageous enough to test one's own wings and see if one can fly.

The yearn for knowledge shall always prevail. I feel we should, in our prayers, ask the Almighty to give us the mind of a child — a free mind, willing to learn and explore new frontiers of knowledge, a mind with least inhibitions, a mind not afraid to ask honest questions!

Our view to the roles of "ALIM'S" and our expectation of them as the only source of knowledge is not only false but is also unhealthy. It negates the very purpose of our creation and our answerability for our thoughts and deeds, on an individual basis, to our Creator, the Almighty God on the prescribed Day.

Islam and Physical Care

Extracts from an article 'Islam and Physical Care' from the Message of Peace of May/June 1987 are reproduced below EDITORS.

Praise be to Allah Whose divine legislation defined the lawful and the unlawful, allowed the good things, and forbade the filthy things. Blessing and peace be upon our Master, Muhammed, who conveyed the laws and guided humanity, and upon his pure progeny and righteous companions.

The current materialistic cultures, both Eastern and Western, present the ugliest pictures of social corruption, and the cruelest stage of political despotism that man has ever experienced since the very ancient times or primitive ages.

Though the present Super Powers take pride in their attaining a record degree of technological progress, yet the materialistic cultural concepts holding the reins of power and standing behind this scientific progress, have deteriorated to the lowest possible degree of moral meanness and backwardness.

from page 15

Table 4 shows the crude prevalence rates for cardiovascular risk factors. Smoking is shown for males alone as only 2.7% of women smoked. For other factors there was no differences by sex, except for serum triglycerides which was higher in men. Diabetes and IGT prevalence rates were high at 13.9% and 27.5% respectively for those over the age of 34 years with rates of 8.0% and 21.2% for the whole population over the age of 14 years. Hypertension was uncommon under the age of 15 (1.5%) but was found in 20.1% of those 35 yrs and above. Of the diabetic subjects, 55 were previously known (5 on insulin) representing 54% of the total diabetics. Ninety-six percent of the hypertension patients were also previously diagnosed.

Many of the subjects had several risk factors (Table 5) with 45% having at least three. These were common in diabetic and IGT subjects.

Discussions

The study has shown high rates of cardiovascular risk factors in this community, consistent with anecdotal reports of high rates of myocardial infarction and strokes. Interestingly, hypertension was rarely undiagnosed but half of the diabetes were unknown prior to the study and none of the lipid disturbances had been recognised previously.

The importance of hypercholesterolemia as a risk factor for cardiovascular disease is now well established as well as the evidence that reducing elevated cholesterol levels reverses the risk. Hypertriglyceridemia is increasingly being accepted as an independent cardiovascular risk factor. Diet is an important determinant of serum lipid levels. This

What perfection can one expect from man dominated by vague ideas and materialistic concepts that drag him down to the level of animals in society, and cause him to aim at exterminating millions through political schemes and formidable military arsenals?

One may ask: Isn't Islam present and known in the world? So, why doesn't Islam play its role of Salvation?

The answer is easy and explicit: The medicine is there, but if not used by the patient, would avail him nothing whatsoever. Nay, there are even international pressures against using this healing medicine, and the patient might even be prescribed what makes him worse.

The Glorious Qur'an does away with all confusion which may befall man concerning «Why do people go astray?»

It says that they, of their own accord, have chosen the path of Satan, kept away from the path of the Beneficent,

community consumes mainly vegetable oils and in substantial amount.

The prevalence of cardiovascular risk factors in this community is high with many subjects having multiple factors. The prevalence of multiple risk factors in the present study is more than twice that reported from the Jolla Lipid Research Clinic survey in a predominantly white upper middle class community in Southern California. It has been shown that the effect of combinations of the factors is not simply additive but synergistic. Many of the people in our community therefore stand a very high risk of cardiovascular disease, more with abnormal glucose tolerance.

In conclusion, in our community, the prevalence of cardiovascular risk factors is high in those aged 16 years and above. This poses a significant health care problem and a major challenge for the future.

References

1. Diabetes and Impaired Glucose Tolerance in an Asian Community in Tanzania.
—Swai ABM; Mcharty D.G., Sherif F, Chowa L.M., Maro B., Lukmanji Z., Masch V., Maken., Albert K.G.M.M.
2. Cardiovascular risk factors and their relation to glucose tolerance in a Migrant Indian Community in Dar es Salaam, Tanzania.
—Swai A.B.M., Sheriff F., Mclarty D.G. Maken W., Alberti K.G.M.M.
3. Precarious state of health of our community in Dar es Salaam — Sheriff F, June 1986 — preliminary report.

rejected the signs of Allah, disregarded His right method and straight path, stuck to the earth, and shunned Allah's Islam. Allah, the Almighty says:

«سَأَصْرِفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ، وَإِنْ تَرَوْا
كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا، وَإِنْ يَسْأَلُوا سَبِيلَ الرَّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا، وَإِنْ تَرَوْا
سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا، ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ
(الأعراف/١١٦)

"I shall turn away from My revelation those who magnify themselves wrongfully in the earth.

And if they see every sign they will not believe in it.

And if they see the way of righteousness they do not choose it for (their) way,

And if they see the way of error they choose it for (their) way.

That is because they denied Our revelations and were heedless of them.."

Allah the Exalted has given man his body so that he may be able to implement his aims and goals in life. It is one of Allah's blessings and creations, given to man to use it to enact the decisions of his life according to Allah's plan that defines his dealings in life, and charts out his way of living; as man's body is created in such a shape to suit the natural conditions and circumstances surrounding him:

«لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ»

(التين/١)

"Surely We created man of the best stature."

Sura Al - Tin (95:4)

In order to suit the human responsibilities imposed upon him, it is a sacred duty of man to care for, and look after, the physical soundness of his body duly stressed and encouraged by the Glorious Qur'an:

«وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا...»

(النجم/٧٧)

"But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world..."

Sura Al - Qasas (28: 77)

This is for the sake of keeping man's natural system and its balance, which is to regulate nature's laws in the human body. Actually, this is to enact these laws on a harmonious balance with other laws of the natural existence around him.

The body is a portent of innovation, creation and activity. To contemplate its order, its astonishing structure and the wonders of its making, expands the horizons of knowledge, of heading for Allah the Exalted and of discovering the secrets of existence, by which man would have stronger faith and would enjoy life much better.

«فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ»

(الطارق/٥)

"So let man consider from what he is created".

Sura Al - Tariq (86: 5)

"Say (unto them O Mohammad): He it is Who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye!"

Sura Al - Mulk (67: 23)

«سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ»

(نمل/٥٢)

"We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?"

Sura Al - Sujda (41: 53)

«قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ»

(الملك/٢٣)

Physical Exercises:

Sports train the body through physical movements and exercises, and give it strength, grace, liveliness and ability, enabling it to endure hard work and difficulties. They also help him to resist illness and weakness, and achieve bigger objectives and present better offerings to life.

Sports build up a feeling of power, magnanimity and strength. They also grow the spirit of patience, bravery and self-confidence.

Islam believes in power, magnanimity and activity, and fights against irresponsibility, laziness, flabbiness and inactivity. A Tradition says:

"Beware of laziness and boredom, because if you get lazy you will not work, and if you are bored you will not give one's due".¹

Another Tradition says:

"Avoid wishes, as they take away the splendour of what you are given, make you belittle Allah's gifts in your eyes, and result in your grief over what you had fancied to yourselves."²

"Laziness and impotence merge, as things merge, resulting into poverty".³

To these spiritual goals the Qur'an calls its people, and encourages them, when bringing up their generations, to implant in them the spirit of courage and strength. Allah the Exalted says:

«وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ»

(الأنفال/١٠)

"And prepare against them what force you can..."

Sura Al-Anfal (8: 60)

To the same effect comes the Prophet's advice to the Muslims to bring up their sons physically strong. He said

"Teach your sons swimming, archery and horsemanship"

By this invitation to sports and chivalry, the Prophet widely opens the doors to all sorts of physical training and athletic exercises which help to build the body and preserve its abilities.

All Traditions and Narratives confirm and encourage sports. They even speak of the Prophet's participation in tournaments, watching them and encouraging them. Imam Ali ibn Al-Husayn (A.S.) said:

"The Messenger of Allah (S.A.) raced horses and ordered for the winners quantities of silver".¹

Imam Al-Sadiq is quoted to have said:

"The Messenger of Allah (S.A.) raced lean horses from Al-Hayfa to the mosque of Bani Zorayq, for three date-palms as prizes, giving the first three winners a cluster of dates each".²

He also said, quoting his fore-fathers, the Prophet's progeny, (A.S.):

"Archery is an arrow of Islam".³

He quoted The Prophet's explanation of the following Qur'anic Verse,

"Make ready for them all thou canst of (armed) force", to have said: "That is archery".⁴

Imam Al-Sadiq (A.S.) said:

"The idolaters raided the pastures of Al-Madina. A caller shouted: What a bad morning! The Prophet (S.A.) heard the cry, while he was attending the horses. He jumped on his horse to catch the enemy. The first of his comrades to overtake him was Abu Qatada. The Prophet's saddle-flaps were made of palm-fibres, giving no feeling of joy or contentment. They chased the enemy, but found no body. Others arrived on their horses. Abu Qatada said: O Messenger of Allah! the enemy has gone. How about a racing? The Prophet agreed. They raced, the Messenger of Allah (S.A.) was the winner. He, then, told them: I am the son of the 'Awatik' of Qureish. It is my horse, Al-Bahr (the Sea)".⁵

He is also quoted to have said:

"Teach your sons swimming and archery".⁶

Secondly: Preserving and Protecting the Human Body:

As Islam takes care of building the body, providing the necessities for its survival, and by means of its laws and legislations organizes social life and moral values, it also takes care of preserving the body and protecting it against whatever that may lead to its weakness, decay and loss of energy. It protects the body against diseases, filth and dirt, and calls for immunity and medical treatment, and tries to keep it away from fatigue, tiredness and lavish use of the allowables, or indulge in desires which sap its energies and expose it to diseases and failure. Islam prohibits man from

committing whatever brings harm to him and his abilities, such as alcoholic drinks, adultery, consuming harmful food, so that man may preserve his powers and energies by organizing his material life-food, drinks, satisfying desires, etc. Through this legislative programme Islam saves the human body from the dangers of tearing and sanitary collapse. To attain this objective, Islam ordains certain regulations, such as:

1. Call for moderation:

Islam advocates moderation, and prevents man from excess and gluttony in food, drink, sex, desires, and in making excessive use of the allowables, for when Islam allows food, drink and the other amenities and pleasures, it only aims at keeping the body healthy, preserving it, and affording it pleasure and happiness.

Islam wants to cultivate the habit of moderation and morality in the Muslim to enable him to correctly deal with different vital subjects later on in life.

A Tradition says that the Messenger of Allah (S.A.) saw Jabir ibn Abdullah Al-Ansari using too much water for performing ablution. He said to him: **"O Jabir! do not use water excessively.: Jabir asked him: "Can there be any excess in using water, O Messenger of Allah?" "Oh yes", replied the Prophet, "even if you were at a riverside!"**

Carefully contemplating this noble narrative, one is apt to realize that, by this prohibition, the Prophet's aim is the psychological and moral education based on moderate spending. That is why the Prophet (S.A.) told him: **"Oh yes, even if you were at a riverside!"**

Wasting the water, while you are at a riverside, cannot be regarded as extravagance, since there would be no actual loss, as it is plenty enough, and it would return to the river once again, but it would enhance the spirit of prodigality and heedlessness. This principle is coined by the Qur'an in its saying:

«يا بني آدم خذوا زينتكم عند كل مسجد وكلوا واشربوا ولا تسرفوا إنه لا يحب المرففين»

(الاعراف / ٣١)

"O Children of Adam! Look to your adornment at every time of worship, and eat and drink, but be not prodigal. Surely He does not love the prodigals."

Sura Al-A'raf (7: 31)

This is the line followed by the Prophet's Tradition, as he is quoted to have said:

"If you eat for a part of your stomach, you will get healthy." and "Do not kill the heart with eating and drinking too much, as the heart is like the plant which dies if watered too often,"⁷ and "I fear three calamities that may befall my people: going astray after knowing, misleading attractions, and appetites for food and sex."

"The son of Adam has but to have a meal to keep his spine upright. So, when you eat, let one-third of your stomach for food, one-third for drink, and one-third for breathing. Do not get fatty. Pigs are fattened for butchery."

2. Forbidding the Harmful:

The second step taken by Islam to protect health is prohibiting whatever brings harm to the body, and apt to cause illness, such as drinking wine, eating carrion, pork, meat of dogs, rats, and beasts of prey, as well as indulging in adultery, sodomy, masturbation, lesbianism, and the like.

Now, with the current scientific progress in preserving health and in medicine, no one is ignorant of the dangers caused by food, drink and abnormal practices on human health and physical abilities.

3. Purification and Cleanliness:

The third step on the road of the Islamic hygienic programme is cleanliness. Dirts and body excretions are the home of germs and microbes, and the source of a number of diseases and physical ailment. Therefore, Islam legislates purification and cleanliness, and imposes on the Muslims to keep away from filths which are regarded to be the origin of endangering human health. Examples of these filths are: urine, excretion, blood, semen, human and some animal corpses, etc..

To achieve cleanliness, Islam legislates purification by water to remove the remnants of filth and to be protected against their harms. It also ordains ablution and the compulsory bathing after menstruation period, childbirth, sexual intercourse, wet-dreaming, touching a corpse and recommends other baths, such as the Friday bath, according to the Holy Tradition.

Islam also calls the Muslims to clean and purify their houses, the streets, as well as their clothes, food and everything in their lives. Its stress on cleanliness is so persisting that some researchers and orientalists have called the Islamic culture: "The Culture of Purification and Cleanliness".

The main legislation in the Qur'an concerning purification is:

« يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ فُقَارًا فَمَلُّوا رُءُوسَكُمْ وَأُكْلُ الشَّيْءِ الْمَرْغُوبِ أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُسَمِّيَكُمْ عَلَيْهِمْ لَعَلَّكُمْ تَشْكُرُونَ »

(البقرة: ٢٣٦)

"O you who believe! When you rise up for prayer, wash your faces and your hands as far as the elbows, and lightly rub your heads and your feet up to the ankles. And if you are 'Junubs' purify yourselves. And if you are sick or on a journey, or one of you come from the privacy, or you have had contact with women, and you cannot find water, then betake yourselves to clean earth, and wipe your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that you may be grateful."

Sura Al - Ma'ida (5: 6)

« إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ »

(البقرة: ٢٢٢)

"... Truly Allah loves those who repent (to Him), and loves those who purify themselves."

Sura Al - Baqara (2: 222)

On the basis of the above verses, the Messenger (S.A.) explained the programme of purity, taking care of the society and the Muslim. He regulated rinsing the mouth, sniffing water, cleaning the teeth with toothpicks, washing the hair, wearing clean-clothes, clipping the nails, observing cleanliness of food and drink, etc.

Imam Al - Sadiq (A.S) is quoted to have said that the Messenger (S.A.) saw a dishevelled man with dirty clothes and in a bad condition. He said: "It is religious to enjoy and display blessings."

He also said:

"How bad is a dirty bondman!"¹

He is also quoted to have said:

"Purification is half of faith."²

"Be clean, as Islam is clean."

"Cleanliness is part of faith."³

In the Qur'an there are numerous Verses, as there are many Traditions, which are classified under such chapters as: 'Cleanliness', 'Preserving Health', and several others, all of which aim at spreading cleanliness and purity, causing man to feel free from physical and spiritual impurity and filth, and preserve the purity of the natural human instinct, and protect the body against what may befall by filth and impurities, so as to guard physical soundness, and to educate the feeling of spiritual purity and look for it. By physical cleanliness one gets used to rid oneself of any strange thing that may badly affect the order of life, whether concerning the body, behaviour or ideology.

4. Immunity and Medical Treatment:

Protection against diseases and their medical

treatment are the last steps in the Islamic health and physical education programme.

Islam regards protection and immunity against diseases as a major principle of securing human health. Consequently, the Islamic legislation fixes all the necessary principles, such as: cleanliness, moderation in eating and drinking, avoiding prodigality, coordinating all human duties in respect to man's abilities and endurance – a principle which is true in respect to all kinds of duties ordained by Allah, such as: worshipping rites and duties including fasting, praying, pilgrimage, jihad, etc.

Starting from this principle, Islam exempts the aged and those who cannot endure from fasting, pilgrimage, jihad, and other difficult duties, so as to spare their health and ward expected harm off them, in accordance with the rules of justice and wisdom defined by the following Verse:

(البقرة/٢١٨)

«لَا يَكُفُّ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...»

"Allah does not impose a duty on a soul beyond its scope"

Sura Al – Baqara (2:286)

There is a further step taken by Islam on the road of protection against diseases, a legislative step concerning quarantine regulations and keeping away from disease concentrations. A Tradition says:

"Run away from a leper as you run away from a lion."

And also:

"If you heard of a township afflicted with colera do not enter it, and if it appeared where you are do not leave the place."

The Islamic philosophy of medical treatment and prevention is based on the existence of a natural

relationship among all the interlinked things, as every incident in this world is connected to a number of causes, or perhaps, to a series of natural causes. These things – the causes and effects – which fall within a single group, interact with each other. Such general concepts are applicable to man's physical nature, and its outer connection with things, such as undernourishment and overstraining oneself, which cause physical feebleness.

Germes and alcohol cause physical sicknesses and affect the soundness of the order of the body; some medicines and herbs and certain foods help the body to keep its natural system, or assist it to attack the morbid microbes and kill them.

Thus, a Tradition says:

"For every malady there is a cure; So, if a cure gets the malady it cures it by will of Allah the Exalted".¹

The existence of this natural relationship among elements reflects full wisdom of Allah the Exalted, showing the precision of His creating this world whose function is based on interlinked rules and systems.

Had it not been for medicine and the possibility of amending a disordered body, the human life would have been subjected to confusion and quick ruin, and, actually, that would have caused a disorder in the system of creation. Glorified He be above all that, as He is the Wise, the All – knowing who exacted everything wisely and measurely!

«وَنَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي

أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ»

(النمل/٨٨)

"And you see the mountains, you think them solid, and they shall pass as the passing away of clouds; the handiwork of Allah who made all things perfectly. Surely He is Aware of what you do."

Sura Al – Naml (27:88)

Forgiveness warms the heart and cools the sting.

There are two ways to be clever. First, think of a bright remark in time to say it. Second, think of it in time not to say it.

