



Federation Samachar

Volume No. 26, No. 2 Ramadhan 1412 A.H., March 1992
A publication of the Federation of Khoja Shia Ithna Asheri Jamaats of Africa.

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Symposium Discusses Marriage

A Symposium on 'The State of Marriage in our Community' was organised by the Sociology Sub-Committee of the Africa Federation at the Dares salaam Imambara between 21 and 23 February, 1992.

The Symposium covered issues pertaining to wedlock and involved 10 speakers who spoke on different subjects. The Session was chaired by the Chairman of the Sociology Sub-committee, Alhaj Mohamed Takim who was assisted by Amirali Janmohamed and Asgher Manji. The Ladies co-ordinator was Mrs. Raziabai Janmohamed. In regular attendance on the main table were the Africa Federation Chairman, Alhaj Habib Mulji and Dar Jamaat President, Aliraza Rajani.

There was a direct video relay to the ladies who actively participated considering the spate of questions that came in from them. They however had no access to a microphone and had to put pen to paper to raise questions.

Attendance was good with an average of between 200 to 300 people being present but the ironic absence of youths, to whom the subject was most relevant, was ominous. The session was opened with recitation of Quranic

verses by Maalim Kassamali Chandoo. The Africa Federation Chairman, Alhaj Habib Mulji then spoke to the gathering on the importance of having a cordial married life and said it would be a shame for a religious community like ours to be afflicted with marital problems because we have adequate guidance on the subject from the Holy Quran and from ahadiths of our Prophets and Imams.

He said that the Symposium should have ideally involved members from other regions within the Africa Federation and called on the organisers not to close books after the session but to come up with a booklet or publicise resolutions through the *Samachar*.

The Chairman, Mohamed Takim propounded a range of unanswered questions on the subject and said marriage concerned the largest section of any society, that is, a growing adolescence.

Referring to marriage as sacrosanct, he wondered if we are making the most of our marriage and handling related issues correctly. He said the Symposium would probably instigate thought on previously unpondered questions and it is in the community's interest to contemplate, review and effect changes [continued page 23]



Lecturers pictured with the Chairman of the Africa Federation, Alhaj Habib Mulji and the Symposium Chairman, Alhaj Mohamed Takim.

MATRIMONY

From the Editors Desk

The husband clad in a scanty skin-piece is seen alert with an indispensable truncheon in his hand while the wife, meekly squatted on the ground tends a baby on her lap. This portrayal of a typical stone-age couple does not fail to impress an aura of authority around the husband.

But over centuries things have changed as regards the standard of life, its comforts and social needs and values. It is however debatable if much has changed also in the attitude of man as regards his male-chauvinism as a stone-age legacy.

This Issue of *Federation Samachar* carries a feature article on matrimony which discusses degrees of sharing in decision-making which are considered 'natural'. The topic raised is not surprising as the attention of the Community is now rightly engaged on the important issue of durability and success of matrimony.

At a symposium organised by the World Federation in October, 1991 in London, a paper titled *Stability of Matrimony in Our Community* was presented by Brother Makbul Rahim.

In December last year, the Golden Crescent Group of the Community also discussed the subject at its annual seminar held in Dar es salaam. The paper presented by Dr. Mahmood F. Hameer was titled *Marital Problems in the Community*.

Another symposium on *The State of Marriage in our Community* was organised in February, 1992 in Dar es salaam by the Sociology Committee of the Africa Federation wherein ten papers pertaining to Marriage were presented.

This sudden concern poses a question of whether the issue is old but has come out in the open now only because it can no longer be ignored or whether there has developed a mal-adjustment giving rise to more incidences of marriage disruptions than usual. The true position has to be identified to enable a productive debate with a view to containing the situation.

Secondly, women as a counter-part section appear to lack a forum for their participation in the debate to assist in analysing the issue. Such a participation has to be facilitated. We are given to understand that certain ladies' groups have discussed the subject in one way or another but if they have, their resolutions

and views have not been adequately propagated for the Community to view the other side of the coin.

We are of the opinion that if incidences of separation and divorces have increased to a level of concern, then the issue be given prominence and justice due with a view to identifying and removing any weaknesses which may have developed innocently in the concept and expectation of matrimonial relationship.

Fortunately this cannot be a big task for we already have an Islamic guidance which has proved to sustain the matrimonial fabric so well to the extent that it has earned the envy of the west. Apart from the existence of guidance, there are obligations placed on the parties concerned for the tactful and affectionate application of the guidance.

Islam well protects the 'rights' of women and a glint to the west where women are being manhandled in the name of liberty, shows how deceptive the so called progressive attitude is.

In matters of reward, blessing and mercy, women are not only equal to men before their Creator but can surpass them in 'Taqwa' and intelligence. These attributes however cannot compromise the natural counterbalancing the Creator has set between and in the inter-action of their respective roles in this life.

The intensity of feelings and emotions that is typical in women are in entire consonance with their natural roles as women and disastrous when they attempt to assume or share men's roles. Women instead feel secured more naturally through dependance than through liberty.

If men choose to exhibit less force of their manly character of dependability, it is then women who will suffer because this will create behavioural dis-orientation with the weaker side at a greater disadvantage.

The irony is that certain freedom to women can only mean that men want to be selfish by wanting to shed some of their responsibilities over women and thus have a certain type of 'independence' free of women shackles. Women must fight this!

Editors

TO :

The Editors
Federation Samachar
P O Box 6710
Dar es salaam.

Truth must be said.....regardless!

Dear brothers,

I refer to the letter 'A Point on Khums' by 'CAUTIOUS' in your last Issue and am puzzled that it should have been a reader instead of the Community's leadership, who came out to warn the Community over invalid Ijazas and improper collection of khums.

There are some good possible reasons why the leadership could have thought it better to maintain silence. The most important one can be that it is the obligation of every individual to be satisfied that one was paying khums to a right person having a valid Ijaza.

The second reason could be that such a warning could have been mis-interpreted as Supreme Council competing to collect khums and that a Council's warning would be construed as a matter of self-interest.

The third possible reason could be that the integrity, reputation and 'adaalat' of the Alims involved would have been put into question and the wrong-doing of the few could tarnish the integrity of the entire section of Alims.

Frankly, I cannot be impressed by such reasons, though understandable they may seem, if these are the true reasons. TRUTH, however bitter, must be said. The Community's devotion to payments of khums must not be allowed to be exploited by whoever they may be.

Even diverting payments of Khums from the central collection at the Council level and channelling them to projects over which the Community has no control is

not healthy. This weakens the system and harms the Community's objectives.

'Candid'

A Regular Copy Please

Dear brothers,

When I lived in Nairobi, I had read several Issues of the *Federation Samachar* and was highly impressed by the range and quality of the articles.

I shall be most grateful if you could please put my name on your mailing list which will enable me to obtain a regular copy.

With salaams and dua's

Ahmed G. Virjee
Middlesex, UK.

Your address has been forwarded to the Secretariat for inclusion on our mailing list. **Editors**

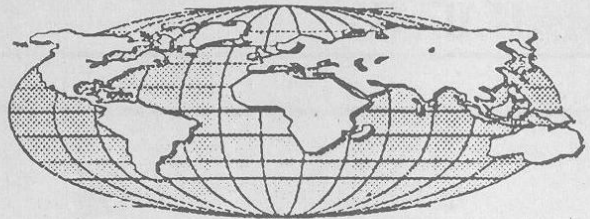
Now is the Time!

For Trz. Shs. 15,000/-, Kenya Shs. 1500/- or equivalent we offer our esteemed readers a chance to send a good word to our estimated 20,000 readers of the English and Gujarati Issues of *Federation Samachar* worldwide.

Readers who pledge a page will be allocated space for an adage of their choice with the name and service range of their company also being mentioned. Where adages are not submitted, the Editors will select one.

Pledges should be forwarded to the Secretariat or to the Editors and should indicate the number of pages pledged. Your pledges will help cover printing costs and will help us to improve on quality.

Editors.



NASIMCO President calls for change in attitude to bring changes for the better

In his address to the Triennial Conference of the World Federation held in Stanmore, UK in October last year, the President of NASIMCO Alhaj Ahmed Bhalloo emphasised on the need of Islamic education for our youths and the need to eradicate poverty of our members, especially in developing countries.

He also referred to the Somalia episode as one which cannot be ignored and called for support from all Jamaats in North America and around the world to sponsor and resettle the affected families in Canada.

The NASIMCO President said that with proper commitment, planning and funding there is an immense opportunity to settle the displaced families in Canada. Once these families are sponsored and settled under private group sponsorship, NASIMCO stands a better chance to be considered for registration under a Master Plan Agreement with Canada Immigration and be able to sponsor refugees from any part of the world.

Alhaj Ahmedbhai said that world politics are continuously changing and cited the example of the Gulf War when it was least apprehended that Saddam Hussein would be left in power to continue to torture the Iraqis in central and southern Iraq. He said that it is important to create awareness of such tyranny to the western world, the population of which is greatly unaware of Saddam's true colours in Iraq.

The NASIMCO President congratulated Mulla Asghar on his re-election and said that his Organisation was enjoying the best of relationships with the World and Africa Federations.

Revisiting the subject of youths, he said that

the needs of our youths can be better achieved by working with them within our system. He said in Toronto, Montreal, New York and other places, Jamaats have arrangements for weekly sports activities, debates, lectures and they also have youth male and female councillors in each Jamaat.

He also called for communal involvement in national affairs of country's we reside in because to change the thinking of our fellow countrymen we have to be involved in their policy making machinery. We cannot expect to change their thinking or policy at a time of crisis because we would be calling on them when we only need them and such a fragile arrangement would not be acceptable.

He said the task before us is of great magnitude and our responsibilities do not end with performing rituals only but also include an effort to bring a meaningful change in our Community worldwide.

And certainly Allah [SWT] does not change the condition of the people unless they change themselves.

Council of European Jamaats Elect Office Bearers

At the last Council of European Meeting held on 26 January, 1992 at Peterborough, UK the following office bearers were elected to serve the Council for the coming year :

Kassim Manji [London]	President
Dr. Sibtain Panjwani [Essex]	Vice President
Anwer Dhanji [London]	Hon. Secretary
Mohamed Alibhai [Milton Keynes]	Hon. Treasurer
Moiz Gulamhussein [Paris]	Councillor
Mahmood Hooda [Peterborough]	"
Mohamed Bharwani [Birmingham]	"
Hussein Walji [South London]	"
Liyakat Asaria [London]	"
Gulam Mehdi Sumar [Stockholm]	" (nominated)
Sheni Musa [Gloucester]	Asst Sec General
Mohamed Lalji	Immd. Past President

Write a Majalis !

Our Communal lingua-franca has been Gujarati and religious books in Gujarati have therefore have been widely read and are found in almost all homes.

In many places which do not have Aalims or Zakirs majalis are being read from books like 'Ahwale Kerbala' published by the Late Haji Naji, in Urdu language but Gujarati script. These books have been the stepping stones to success for budding Zakirs who later become well-known in their own right by preparing their own Majalis and reciting them in Urdu, Gujarati or English.

Today, many of our children cannot read or write Gujarati and there is therefore an urgent need for Majalis Books in English for them. The World Federation Conference held in London in October, 1991 authorised the Secretariat to publish books of Majalis in English.

Such books need to cater for different religious occasions and for different age-groups for ladies and gents. Some Zakirs are already reciting majalis in English and the Islamic Education Board has called upon all such Zakirs to edit these according to the below guidelines and send them in for publication. Zakirs are also welcome to write fresh majalis and submit these to the World Federation for compilation, editing (if necessary) and publication.

Basic Guidelines:

Language : Simple and suitable for age groups being addressed.

Style : 1] Start with Verse of the Holy Qur'an on the particular subject or theme to be discussed in the Majalis.
2] Quote Ahadith on the same subject.
3] Give stories from the Qur'an, Islamic or Muslim History on the subject.
4] Include Discussions on the subject.
5] End with Masaeb (where applicable).

Length : Not more than 30 minutes and not less than 15 minutes.

Subjects : Any subject can be covered but preferably they should cover occasions of Wiladat and Wafat of Masumeen A.S. and on Usul, Furu, Akhlaq, History etc. Examples given should be of contemporary issues which listeners can identify.

Congregation : Majalis can be addressed to children, youths, men or women. Separate books will be published for each category - - Inshallah.

Cooks cut the Mustard on Canadian Visa List

Higher taxes and recession may have put the squeeze on Canadian labour but according to the latest occupations' list, cooks get top points when applying for Canadian visas.

Blacksmiths, physiotherapists and gym therapists, power-hammer operators plus technicians who make prosthetic limbs are also on the list of 33 jobs that get a full 10 points towards immigrant visas.

According to information received from NASIMCO there is presently a good demand for services of Computer Programmers [especially system software programmers], Electrical or Electronic Engineers, Speech pathologists, Physiotherapists, radio therapy technicians and aircraft mechanics.

But there are 379 occupations worth only one point on Canada's immigration sheet and these include professional engineers.

Potential immigrants need at least 70 out of 100 points to qualify for permanent residence and applicants with approved jobs get an extra 10 points and earn the remaining points according to their age, proficiency in English or French, education and other factors.

Canada's official 5 year plan calls for 250,000 immigrants per year from 1992-96 because population is declining and ageing. Along with skilled labour, refugees and those with family connections are also given consideration. Entrepreneurs with at least \$ 100,000 but depending on their business plan can get a flexible visa that permits upto 2 years to start a project in Canada. Categories of investment are being expanded greatly because of the current recession.

The fastest category to be processed is designed for people with substantial assets. Persons with a net worth of over \$500,000 have to invest between \$150,000 - \$ 250,000 into a Government project for a period of 3 1/2 years at a low rate of interest. Investor plans are available on the market which offer bank bonds to secure such investments. An investor in this category is free to do whatever he wishes in Canada.

Meanwhile the Secretariat has received a circular from the Los Angeles Jamaat on matters pertaining to the 'Green Card' in the United States and those interested may ask for a copy.

WATFORD Elections

At the triennial general election of Anjuman E Jaafariya Muslim Community of Watford UK, the following office bearers were elected to serve the Jamaat for the next three years.

Alhaj Munawar Hussain Shah	President
Alhaj Aslam Hussain Shah	V. President
Zulafkar Ali Shah	Sec. General
Alhaj Rafiq Hussain Shah	Treasurer

Mehfile-e-Murtaza Elections held

At the Election General Meeting of Mehfil-e-Murtaza held in Karachi on 21 November, 1991, the following members were unanimously elected into office :

Anver Rajpar	President
Ibrahim Bandali	V. President
Aliraza Lakhani	Hon. Secretary
Mohamedali Walji	Hon. Treasurer
Mohamedhusein Kerawala	Mukhi
Hassan Abdulhussein	Kamadia
Hussein Alibhai	Member
Mohamedjaffer K.G.	"
Mohamedjaffer Khakoo	"
Mehboob Daterdina	"

New World Directory

A new Shia Ithna Asheri World Directory is being prepared for release in 1993. The Directory is being prepared by the Shia International of Canada with an aim of uniting our brethren around the world and also to promote international trade between members.

The proposed Directory will comprise of the actual directory plus a classifieds section and each part will have five sections, namely Africa, Asia, Europe, Middle East and North America.

All member Jamaats and organisations of the World Federation will be represented in the Directory and advertisements will be published in their respective country sections.

Shia International also publish quarterly magazines with a wide range of articles that have a bearing towards Khoja Shia Ithna-Asheris. Two Issues are already out and further particulars on subscription or advertising can be obtained from :

Munir Daya
P O Box 3
Dar es salaam.

OR directly from

Shia International
85 Ellesmere Road, Suite 219,
Scarborough, Ontario,
Canada M1R 4B9.

After 72 months and with 65 MillionZainabia Trust continues to excel

With 65 million rupees being invested in housing over a period of 72 months, the Zainabia Trust has so far assisted over 700 families or about 4000 people.

At the 6th anniversary dinner of the Trust held in Karachi on 5 February, 1992 the Chairman, Alhaj Anver Rajpar said that the Trust has adopted a theme 'in pursuit of Shelter for a better tomorrow' in spirit of the Trust's commitment to better housing.

He said that two projects, the Zainabia Garden and Plaza will be completed this year and house a further 129 families whilst the Zainabia Mansion and Manzil buildings, for which foundations were laid on the same day, he projected work to be completed by the middle of next year with 30 more families being accommodated.

The Chairman also talked of acquiring four more plots which when built upon will house 60 families and said that the Trust has a target of completing 14 projects by the end of the eighth year [two years from now], a figure which would augur well for us - the believers of Chardah Masoomens A.S.

He also noted that middle class people are often faced with housing difficulties with some having to pay exorbitant rents. He called for assistance to them through repayable loans and said that to begin with some 10 million rupees would be needed.

Alhaj Rajpar said that construction of the Junior Section of Al Murtaza School will be ready by June this year. The present Girls School will then be demolished and rebuilt to required standards at a cost of US dollars 300,000 of which a donor has already pledged half.

He said that the Zainabia Child Sponsorship Scheme operated by Mehfile-e-Murtaza continues to offer scholarships to students who cannot afford fees. He also noted that construction of the Fatemiya Girls School of Khoja Pirai Jamaat is being finalised which with the Qamar-e-Abbas School at Malir would help greatly towards education.

He also mentioned of the Abuzar Trust which provides business loans and of the Al-Mehdi Trust which will help in providing shelter and basic needs of Sadaats.

The Zainabia Trust has so far raised Rs. 65 million [appx 2.9 million US dollars] for its projects and its target for the next two years is to raise Rs. 24 million.

Medical Advisory Board treats 230 patients

The Medical Advisory Board [MAB] of the World Federation treated 230 patients from different parts of the world with the highest number of patients coming from Tanzania.

Several patients suffered from serious ailments like heart disease or cancer whilst others had disorders ranging from gynaecological to general circulation.

All patients were treated in Birmingham where arrangements for transport and accommodation were made available even to family members. The Patient Welfare and Liaison Officer, Akil Rehemtulla ensured that patients and their families were visited regularly by volunteers.

Of the total patients, 58% came from Tanzania, 10% from Pakistan, 8% from UK and 7% from Kenya. About 17% of the patients suffered from heart disease and 12% from gynaecological problems. Several cases of infertility were successfully treated and the World Federation financed the full treatment of eight patients at a cost of over Sterling 25,000.

The analysis country and disease-wise is :

Country	Number of Patients
Tanzania	134
Pakistan	23
UK	20
Kenya	17
Iran	16
United Arab Emirates	6
Burundi	3
Bahrain	2
India	2
Oman	2
Iraq	1
Canada	1
Djibouti	1
Madagascar	1
Aden	1

	230

Type of Cases	Number of Patients
Heart Disease	40
Gynaecological Problem	29
Joint Disorder	19
Cancer	16
Eye problem	15
ENT problem	15
Neurological Disorder	13
Skin problem	12
Spine problem	9
Lung Disorder	9
Kidney problem	8
Intestine problem	7
Mental Illness	4
Diabetes	4
Circulation Disorder	2
Others	28

	230

The MAB consists of Dr. Mohamed-Taki Walji [Chairman], Dr. Ahmed Hassam [Member], Akil Rehemtulla [Welfare and Liason Officer] and Munir Haji [Member].

Dr Walji was awarded a medal plus special citations from the President of the World Federation, Alhaj Mulla Asgharali M.M. Jaffer at the Triennial World Conference in Stanmore last October for his meritorious communal service through the MAB and the Haj Medical Mission.



The Chairman of the Medical Advisory Board (MAB), Dr. Mohamedtaki Walji receives the citation from Mulla Asghar at the World Conference Meeting held in October last year.

French Muslims Preserve Identity

France today has more than a thousand Mosques and prayer centres and about 100 registered Islamic associations. In Paris one can hear the daily call for prayers five times on one local radio station.

This trend is new. Until the 1960's, despite the presence of a large Islamic community, there were not more than ten mosques and a few Islamic cultural associations in all of France.

The change is a reflection of the spread of Islamic awareness following social and political transformations especially after the Iranian revolution.

The Immigrants situation

Estimates indicate the presence of about twenty million French descending from non-French origins. The total French population is 65 million. Also, two thirds of the foreigners living in France, have been there for no less than ten years and three quarters of the about two million young people from non-French descent were in fact born in France and have obtained French citizenship.

The immigrants are now wondering about their place in a society they participated to construct and are demanding their share of rights in consistence with their duties.

According to 1983 Ministry estimates, the number of immigrants and foreigners living in the country were 4,470,000 persons, distributed on the following origins : Portuguese 860,000; Algerians 815,000; Italians 450,000; Moroccans 445,000 and Spanish 412,000. The immigrants represent 1% of the total population, 11% of working population and more that 12% of the workers in the industrial sector.

These foreigners did not leave their native lands to invade the French territories but were victims of international stability and industrial development in France. Their increased number raised the issue of their legal presence in France and in 1974 the first effort to put immigration restrictions was tried. The worsening of the economic situation and increase in unemployment raised the racial tone to the point where the immigrant became a scapegoat.

Between 1981 and 1986 many laws and official decisions were made related to the problem of the immigrants but the worsening economic crisis and pressure of the opposition hinted to a disturbing atmosphere.

Roots of Muslims in France

In 732 A.D., Charles Martel was able to stop the wave of Islamic opening of France, at the city of Poitiers, in southern France. Then, the Muslims retreated to the Iberian Peninsula, which they governed until the end of the 15th century A.D. This did not however prevent the Muslims from making a foot-hold from time to time, inside France.

They took the area of Garde-Vernier, as a departure for their attacks on the northern areas. One may find traces of the Islamic presence in the places and towns, like the name *Ramatuelle* which is derived from Arabic, meaning the Mercy of God but there are no remaining traces of Mosques which were built in Saint-tropez.

In the 17th century, there used to be a mosque in Marseille, called Masjid Al - Ashriat, built by the Turks who used to work for the queen. Also, in the Ardennes area, there is a place called Mohammed. In it one can find the remains of a mosque built by one crusader in the 13th century to celebrate his release from imprisonment by the Muslims. The man's name was Piere d'Anglure, Comte de Bourl'ement.

Some writers think that the Muslim presence in France did not end after the battle of Poitiers for it was possible for many Muslims to cross the blockades and enter secretly into French provinces where they settled and mixed with the native people.

It seems, however, that the beginning of the Islamic presence in France today, can be dated back to the French occupation of many Islamic countries in Africa and the Middle East, like Algeria, Tunisia, Morocco, Mauritania, Senegal, Chad, Mali, Syria, and Lebanon.

At that time, France brought in many people to work in its factories and conscribe in its army. Many of those Muslims became citizens with time and they brought up their first and second generation of immigrants. The immigration increased after the second World War, particularly during the 1950's and 1960's.

The Islamic Community

Islam is considered the second largest religion in France, following Christianity. Muslims are spread around most of the country and rarely can one enter a city without Muslims or their manifestation.

Some estimates indicate that foreign Muslims are about two and a half million distributed as follows: Algerians 850,000; Moroccans 460,000; Tunisians 230,000; Pakistanis 150,000; African Muslims 95,000; Turkish 165,000; Muslims of Algerian descent 450,000 and Others 100,000.

The French Muslims are about half a million, many of whom converted to Islam for their thirst for spirituality in a society drowning with materialism. This Islamic spread is nothing but a part of a contemporary movement demanding the return to spirituality.

Among those converts, one can find scientists, thinkers and philosophers like Rene Guinon Roger Garaudy, Maurice Bucail and the son of the communist leader Maurice Thorez.

Recently a new terrorist organization emerged by the name of 'Charle Martel', the French leader who stopped the Muslim's advance in France. The racists took him as a symbol for their enmity to the Muslims and claimed responsibility for many terrorist operations against Muslim houses and places of worship.

The Mosques and their Role

No one can deny the importance of Mosques in the lives of Muslims. They are places of worship, teaching and learning and centers of intellectual enlightenment. In 1989, a photograph showing a large group of Muslims performing Eid prayers on the street of Bon Pasteur in Marseille was published in a number of newspapers probably to show that France has been invaded by Muslims but ironically the same picture could also be interpreted as a clear evidence that there are not enough Mosques in France.

There are many prayer centers, small and few big Mosques plus certain worship or prayer rooms to cater for a few people, that are spread around France. Besides attending the five daily prayers, Muslims use the Mosques to teach their children the Quran, Arabic and also conduct other general religious activities here.

Islamic Neighbourhood

In the mid 1980's, an Islamic neighbourhood was opened in Paris. Here one can find Islamic bookstores, Halal meat shops and restaurants which all close at the time of daily prayers and the area has a new Mosque which was formerly a clothes factory. Friday is an occasion for gathering after prayers and for some it is the day of shopping in the Islamic markets.

Identity First

The International Declaration of Human Rights [Article 28]

states that '*every person has the right to free thought and ideology....*' and points to '*.... the complete freedom of expression of his religious belief, or the thought he believes in, whether he is found in private or public, and the freedom to teach the printed principles of his religion and practice in rituals.*'

The French constitution confirms this personal freedom but some groups and individuals have dared to attack these principles. In a protest against the establishment of an Islamic theology school in a central France town, one group representative said, "... we will not let any small town in France become the Mecca of Islam".

Cultural and Social Muslim organisations are helping to counter such accusations and attacks and the Islamic community has generally shown great awareness and is united against all challenges. When Salman Rushdie wrote the 'Satanic Verses', Muslims in France condemned him for misrepresenting Islam and challenging the feelings of over one billion Muslims. In March, 1989 a huge protest was organised with effigies of the author and a copy of his book being burnt.

Hijab Protected

In October, 1990 many French public schools issued a statement banning the entrance of Muslim school girls if they wore the Hijab. Three girls challenged this statement and were expelled and controversies followed. The president of International Immigration Office, called Islam the "most fanatic of all religions" and said the assimilation of Muslims could only happen if "they quit practicing this religion".

The strong protest by Muslims prompted the authorities to withdraw this prohibitive law and the students went back to school.

The Grace of Islam

Islam has always been the religion of forgiveness and openness, and Muslims, wherever they may be, would be careful to preserve the notion of common existence of the monotheistic religions. Many Western Historians confirm the notion of Islamic coexistence, which had a great effect in the creation of a rich intellectual heritage and the founding of a vast civilisation.

There certainly is a change for the better in the behaviour of muslim youths and no wonder the French newspaper *Liberation* wrote in June, 1985 when referring to the religious awakening of the youngsters of Gevor '...the surprising return of the youths to Islam - after they were on the verge of falling - with all its subsequences in terms of change in the way of life, attitudes and leaving aside trouble making, drugs and alcohol....'.

Jamaat re-possesses Uganda properties

The Kampala Jamaat under the Presidentship of Alhaj Pyaralibhai Khimji has so far acquired eleven properties in Uganda. To this effect re-possession letters have been signed by the Minister of State for Finance in Uganda and received in January, 1992.

The eleven properties acquired include a Mosque and Imambara in Jinja, residential flats in Kampala, commercial cum residential units in Kampala, Mosque and Imambara in Mbale, Arua and Fort Portal, commercial cum residential unit at Hoima and Soroti plus the Kampala Mosque, Imambara, Religious school and clinic.

We congratulate the Jamaat and all those who assisted in successfully reclaiming the properties and pray for similar success in reclaiming the remaining properties.

Council Offers Scholarship

The Africa Federation is offering two scholarships for a three year study of Islamics in any suitable Hawza in the west.

These scholarships will also cover expenses for a study course in English and recipients may exercise an option to take any secular sandwich course that has however to be approved by the Education Board.

This offer provides a good opportunity to those who are inclined towards religious studies and aspire for a dignified position as an intellect in the field of Islamics.

Elections in Tanga

At a Special General Meeting held on 21 December, 1991 the following office-bearers were elected :

Gulamali Haji

Chairman

Federation Samachar

Shaukat Dhirani
Mohamed Chandoo
Shabbir Bhalloo
Anver Fazal
Shaukathusein Ali
Murtaza Chandoo
Aziz Alimohamed
Naushad Hassanali
Sajjad Khakoo

Vice Chairman
Hon. Secretary
Hon. Jnt. Secretary
Hon. Treasurer
Hon. Jnt. Treasurer
Member

New Commission on Higher Female Education

In pursuance of a resolution passed at the 48th session of the Supreme Council in June, 1991 in Nairobi, Kenya the Chairman of the Africa Federation, Alhaj Habibbhai Mulji has appointed the following into the Commission :

Alhaj Jaffer Ali H. Dharamsi	London
Alhaj Muslim Remtulla	Arusha
Dr. Murtadha Alidina	Dar es salaam

The adopted Resolution was :

" [a] HAVING AGREED that education for females in our Community is necessary and permissible without restrictions SAVE FOR the tenets of Sharia, NOW THIS MEETING RESOLVES that the Secretariat Does set up a FEMALE EDUCATION COMMISSION to enquire into and reconcile the need and necessity for higher education for our females within the tenets of our sharia;

[b] THAT this Commission does report to the Secretariat within four months of its appointment and

[c] FURTHER that the TERMS OF REFERENCE for the Commission be defined by the Secretariat."

Communications to the Commission may be directed to the address of the Secretariat in Dar es salaam.

'ZULFIQAR' Editor visits Dar



Mehboobali Vazir

The Editor of 'Zulfiqar', a weekly community magazine published in Karachi, Pakistan, Janab Mehboobali Vazir was in Dar es salaam in February this year. This was his first visit to Tanzania.

While in Dar es salaam, he met with office-bearers of the Africa Federation whereby views were exchanged on various issues including the importance of community magazines and the need to maintain mutual contact and cooperation between them.

Janab Mehboob also met Br. Munir Daya, the Associate Editor of *Federation Samachar* and discussed with him the Gujarati edition of the *Samachar* which is translated from the English Issue and printed in Karachi. The Gujarati edition is for the benefit of non-English speaking members of the community in Africa.

At the invitation of the Chairman of the Sociology Committee of the Federation, Janab Mehboob prolonged his stay in Dar es salaam to attend and cover a 3 day symposium on Matrimony organised by the Committee.

During his visit Janab Mehboob also visited various development projects and existing welfare and charitable facilities of the Dar es salaam Jamaat which is the largest Jamaat of the Community outside India and Pakistan. In addition to weekly issues, Zulfiqar also

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publishes souvenir issues to commemorate special occasions. The next such issue will be at the second session of the Jaffery International Business Association to be held in Mombasa, Kenya in April, 1992.

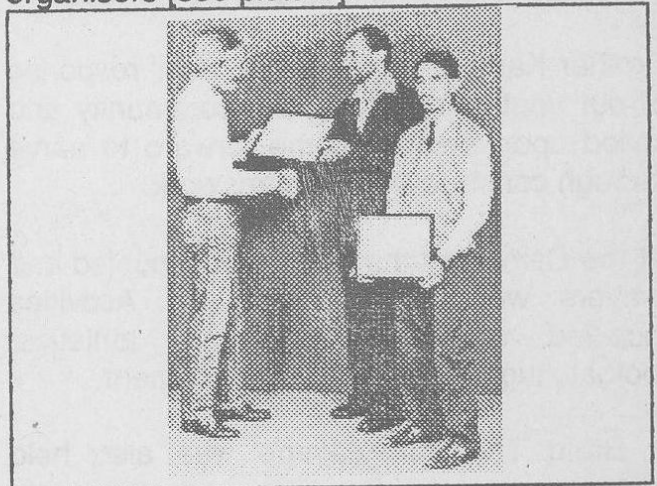
Zulfiqar operates on commercial basis and is sustained more by advertisements than subscription. It is hoped that through this new line of contact, readers of both issues will generally benefit by getting more information.

Conquering Mt. Kenya

Eleven community youths took part in a Mount Kenya expedition organised by the Nairobi District Golden Crescent Group from 13 to 15 December, 1991 under the convenorship of Brother Zulfikar Khimji who was well assisted by Pyarali Kassam.

Participants included four youths from Nairobi, five from Mombasa and two from Arusha. The whole group managed to reach up to Point Lenana which at 16355 feet is the highest non-technical point and third highest peak of Mount Kenya.

The Editor of the *Samachar*, Murrabi Mohamedali Chagani presented the two Arusha participants, Gulamabbas E. Sheriff and Salim M. Bhimji with gold medals and participation certificates awarded by the organisers [see picture].



Samachar now sells

With an increase in circulation and an improvement in the standard, coverage and size of the *Federation Samachar*, printing costs have risen and it has therefore been resolved to sell copies at TShs. 100/- or KShs. 10/- each.

Page donations are also being sought with donors being given an opportunity to send a 'good word' to an estimated readership of some 20,000 readers. Pages can be pledged for one issue or more at a rate of TShs. 20,000/- or KShs. 2,000/- per page per issue. The donors' names and business particulars will also be published. The response has been encouraging and we hope that all pages will soon be pledged for.

Sweet memories for camp youths

About 120 youths between the age of 12 to 19 years converged at a three day youth camp organised by the Golden Crescent Group at a beach house in Dares salaam.

After being officially welcomed by the Convenor, Mohamed Mulla the youths attended a lecture on General Counselling and Guidance by Brother Karmali M. Karmali who covered issues concerning morality, education and communal service by youths.

Brother Karmali regretted the poor response of our youths in serving the community and called upon them to come forward to serve through constructive voluntary work.

At the Camp, youths were kept occupied and prayers were recited regularly. Activities included volleyball, swimming, athletics, football, tug-of-war and a treasure hunt.

A Brain Trust programme was also held whereby a panel of five answered questions on different subjects. This session

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was Chaired by the Associate Editor of the *Samachar*, Munir Daya whilst the panel consisted of Dar Jamaat President, Aliraza Rajani [for Jamaat questions], Dr Mahmood Hameer [for health], Br Pyarali Champsi [for education], Br. Roshan Sumar [for sports] and Br. Roshan Versi [for religious matters].

The session proved lively with youths raising some intelligent and bold questions. There also was a 'Brain Teaser' programme steered by Zahir Somji and a 'Block Buster' competition conducted by Shakil Dharamsi.

A debate competition was held on the final day with youths speaking on two motions, namely 'Co-education should not be allowed' and 'Wealth is everything in this world'.

The Camp ended with a colourful presentation programme at which the Chairman of the Africa Federation, Alhaj Habib Mulji was the Chief Guest. The boys certainly went home with sweet memories from a thoroughly well spent weekend - - thanks to the organisers and volunteers who served diligently towards its success.

Nahjul Balaagha Software released

The Al-Mahdi Islamic Software Centre [MISC] which is an Islamic Organisation that designs and distributes Islamic software for IBM (and compatible) PC users has recently released 'Nahjul Balaagha Version 2.0'.

This latest release and other Islamic software is available at minimal cost from:

*The Education Board, World Federation,
P O Box 60, Warren House,
Wood Lane, Stanmore,
Middlesex, HA7 4JB,
UK.*

Or to :

*Al-Mahdi Islamic Software Centre[MISC],
P O Box 45844,
Nairobi, Kenya.*

[Details of computer hardware should be provided].

Council delegation visits Southern Tanzania

A Council delegation consisting of the Chairman, Alhaj Habib Mulji with the the Honorary Secretary, Habib Virani and Honorary Treasurer, Murtaza Walji visited Lindi and Mtwara/Mikindani Jamaats from 10 January, 1992 for an official visit.

On the same flight was a team of nine members of the Central Health Board [CHB] which was travelling to carry out health screening programmes for the Lindi and Mtwara/ Mikindani Jamaats.

This team included Chairman, Alhaj Alihussein Janmohamed plus technicians, doctors, a convenor, pharmacist and nurse.

Whilst the CHB undertook screening of Lindi Jamaat members, the Council Chairman, Alhaj Habib Mulji gave audience to private individuals who wished to see him. His delegation then met the management committee of Lindi Jamaat whereby general matters of mutual interest were discussed.

At night on 11 January, 1992 the Chairman addressed the Lindi Jamaat elaborating on how the Africa Federation was formed and the important role it has and continues to play. He added that the success of the Africa Federation also influenced the formation of similar Organisations such as the World Federation and NASIMCO.

The Chairman stressed on the need to write down communal history and outlined the advantages of Census and Statistical Planning, Internal Task Force and the 'Think Tank' Committee.

He also gave a retrospective account of the situation with our Somalia brethren and cautioned on the importance of safeguarding our unity. He said that this unity has not

been easy to safeguard and that the fact that we have a common faith in a single Marjah has helped to this effect.

Alhaj Habibbhai said that globally we are only 125,000 in number and instead of retarding our progress through egoistic conflicts there should be a foresight into consolidating our faith, knowledge and resources worldwide.

Finally the Chairman gave a parental advice on the need for education and character building of our children and on consciousness of personal health - - certainly precaution is better than care!

On 12 January the Council entourage along with the President of Lindi Jamaat, Gulamhussein Manji and a member, Raza Dhalla, visited Mtwara whilst the CHB undertook health screening there.

The Chairman met the Managing Committee of the Jamaat in the evening and of particular concern was the lack of a Mosque in Mtwara township with members having to travel 7 miles to a Mosque at Mikindani.

The Chairman of the Jamaat, Alhaj Roshan Ladha thanked the Chairman for his visit and said it proved his concern for even smaller Jamaats. He however did not envisage much progress in his Jamaat because members have been migrating to 'greener pastures' due to lack of adequate medical and educational facilities there. He also said that 5 Somalia families could be accomodated.

Alhaj Habibbhai also addressed the entire Jamaat on subject matters as delivered in Lindi. The entourage returned to Lindi that night and flew back to Dar on 13 January.

In Lindi, Dr. Mahmood Hameer of CHB addressed on ' Preventive Care and its Effects' while Dr. Shiraz Datoo spoke in Mtwara on 'Good Health is a Great Blessing.'

Profile - - Ahmed H.K. Daya



Alhaj Ahmed Hussein Kanji Daya [pictured] of Moshi is an accountant and insurance agent by profession with offices in Moshi and Arusha. He is married with four children and is currently the Chairman of the Education Board of the Supreme Council whose Secretariat is based in Moshi.

Murrabi Ahmedbhai's record of community service dates back to 1972 when he served as a member of various sub-committees of Moshi Jamaat. He also was a member of the Jamaat's Managing Committee from 1973 to 1977 and in 1983 was elected Chairman of Moshi Jamaat and went on to serve in this capacity until 1987.

It was during his term that Moshi Jamaat undertook its first major capital project of constructing the Jaffery Building, whose income has greatly improved the Jamaat's financial position.

Alhaj Ahmedbhai's other community services include :

- Councillor from 1977 to 1982
- Secretary of Education Board from 1983 to 1986
- Member of education Board from 1987 to 1989
- Chairman of Education Board from 1989 to date
- Nominated Councillor from 1989 to date
- Nominated Executive Councillor of World Federation from 1992 to 1995.

He is currently also the Vice Chairman and treasurer of the Jaffery Charitable Medical Services which operates under the patronage

of the Moshi Jamaat. Murrabi Ahmedbhai has been a regular member of delegations led by the Chairman of the Supreme Council on visits to various Jamaats such as Arusha, Moshi, Nairobi, Mwanza, Bukoba, Mogadishu, Madagascar, Re Union and Mauritius.

He has also been a member of GCG Moshi District since its inception and has served as its Director for two years. He was also the Group's General Secretary of the Governor's Office for two years.

Many people are not aware of the fact that Ahmedbhai is also a Zakir-e-Hussein. In the absence of the Resident Aalim he recites majlises in fluent Gujarati on thought provoking subjects.

Profile ---- Akbarali A. Karim



Alhaj Akbarali Ahmed Karim [pictured] is a recipient of the Hussein Medal which was presented to him at the 48th Session of the Supreme Council held in Nairobi in May, 1990.

Akbarbhai was born in 1927 and is a member of the Mombasa Jamaat management committee following re-election at the Jamaat's General Meeting held on 24 January, 1992.

He has been chosen by the Mombasa Jamaat for the past 31 years to be a representing councillor in the Africa Federation and has attended over 35 Council

AROUND AFRICA

sessions since the Africa Federation was founded in 1946. In 1976, he also served as the Hon. General Secretary of the Council for one term of three years.

Generally Akbarbhai has been an active social worker since his younger days. He founded the Debating Society in Mombasa in 1944 and served this and the Education section for a number of years.

Mombasa had two Jamaats before these amalgamated in 1966 and Murrabi Akbarbhai was a Chairman of this Union for two terms in the early 60s. He was also involved in drafting the constitution of the Union and served as Hon. Secretary of Kuwatul Islam Jamaat in the early 60s before the amalgamation.

Ever since, he has regularly served on the Management Committee of Mombasa Jamaat and has also been on the Education Board of the Alibhai Panju Primary School which once elected him as its Vice Chairman.

From 1946 to 1959, he edited and published 'REHBAR' a Gujarati monthly journal devoted to the cause of religious, educational and social upliftment of the community.

On the sports field he played cricket for the community club for a number of years and once even captained the second eleven.

He says he looks forward to 'NO' Retirement and we wish him a long and healthy life !

CHB Screens more Jamaats

Medical Screening Programmes have regularly been carried out by the CHB. After completing Morogoro and Tanga Jamaats the Central Health Board conducted similar exercises in Zanzibar, Lindi and Mtwara.

For the southern regions visit, the CHB team timed its visit to coincide with the visit of the Council delegation which visited to Lindi and Mtwara Jamaats from 10 - 13 January, 1992.

In Lindi, 48 (25 Males and 23 Females) members were screened in the Imambara for Cholesterol, Blood Glucose, Impaired Glucose Tolerance, Blood Pressure, Height, Weight etc. In Mtwara, 38 members (17 males and 21 females) were screened in a programme also conducted at the Imambara.

The CHB team earlier visited Zanzibar from 4 - 5 January, 1992 where 75 members (38 males and 37 females) were screened. Members were also addressed by Dr. Shiraz Datto on 'Great Health for a Great 1992.' Medical Reports of those who participated in the screening programme were sent to them in sealed addressed envelopes.

Meanwhile the fourth batch of Dietician Classes held in Daressalaam saw 13 Ladies participating. Crash courses were also held at Mombasa, Nairobi and Arusha where a total of 90 ladies participated.

The response to these classes throughout, has been most encouraging. Ladies from the participants of the fourth batch in Daressalaam organized an Exhibition cum Drama show at the Hyderi Hall on 30th November, 1991. A large variety of food was displayed, differentiating between low and high calorie diet. A drama on nutrition was also conducted.

The CHB has also issued a book on breast feeding and has been distributing health protection posters and steroid cards.

Best Student

The best student of the year 1989/90 was awarded to Siddika Alishan who was awarded with the Mohamed Rafik Somji Memorial Trophy.

Siddika was an Ordinary Level Student at Shabaan Robert Secondary School in Dar es salaam where she performed well academically and also participated in various self-reliance projects. She was a Class Monitor at the school for three years and also a School Prefect. She has also been taking part in various community activities.

Siddika passed the Tanzania O' Level Examination with a Division One pass.

OUR APOLOGIES

Because of space limitations we have not been able to carry the Down Memory Lane Page and the Logic Test. There were no winners in the last logic test but solutions and a fresh test will be featured in our next issue - Insha-allah.

Editors

DAR JAMAAT INVESTS MASSIVELY

The Dar es salaam Jamaat under President Aliraza Rajani has made large investments in property over the past few years with a primary objective of easing the housing problem faced by community members.

The approach has been three pronged. One is that of building flats, second is to provide shops or godowns and third is to provide or improve current space for social and sporting activities.

In the Kariakoo area, 7 flats were recently allocated and are occupied whilst 2 halls in the same building are still vacant. The Jamaat this year hopes to make available a further 22 flats and 10 shops in three different buildings in Kariakoo area. Six of these flats are expected to be ready this month and have been allocated.

A further seven plots have been bought and these will be developed piecemeal with a foundation stone being laid six monthly. It is projected that over 50 flats and 20 shops can be accommodated on these plots.

The Jamaat also has plans to demolish some of its old buildings and to build larger and modern premises on the same plots. On one such plot, six flats and 2 shops will be built whilst the other is expected to have 20 flats and 7 shops.

The Jamaat recently acquired a large piece of land adjacent to the Imambara, the cost of purchase of which was paid for by the Late Gulamali Jessa Family in his memory. This land and a house which stands on it will provide an additional 20% land [appx. 1200 square metres] which is truly precious considering that it is in the heart of the city. Planning on how to best use this land is

being made and the Jamaat has invited suggestions.

The building adjoining the Mehfile Abbas is also to be demolished to allow expansion of the Mehfile, the capacity of which will be more than doubled. The new structure is expected to be a 4 storey building which will include a library, lecture halls etc.

Other plots acquired include a 50 acre piece of land at Boko (some 20 kilometres out of the city) where an entire housing estate can be accommodated along with a nursery school, dispensary, play-ground and similar basic amenities. A 9 acre plot and a 2 acre plot have also been bought in the Mtoni and Kigamboni areas. A 3/4 acre land at Msasani Village has also been procured and this would have been ideal for a primary school had the Government sanctioned this.

A 33 acre piece of land at Jangwani Creek has also been obtained and though half of it is swampy, it can be reclaimed later. This land is only 2 kms from our Mosque and can be ideally converted into a sports complex. The title deed is now being processed.

At the Al-Muntazir School, after the successful completion of the 1st and 2nd phases of work, the third floor is now being built and is due for completion in July, 1992.

The Ibrahim Haji Charitable Hospital is now no longer a dispensary with an In-patient, Intensive Care Unit and paediatric wing now operating. An adjacent godown (about 175 square metres) has been acquired to enable expansion of the hospital. The hospital was recently officially opened by the country's health minister, Professor Sarungi.

And the Hospital at Temeke near the Bilal Muslim Mission Centre has been registered by the Government and will begin operating in May, 1992.

INNA LILLAHE WA INNA ILAIHE RAJEOON



Late Alhaj Asgher Virani

The newly re-elected President of Stanmore Jamaat, Alhaj Asgherbhai F. Virani suddenly passed away on 27 December, 1991 in Mashad, Iran at the age of 46. Marhum was a man of unusual mental and physical energy and spent much time in Community work.

Born in Masasi, Tanzania he acquired his education at Lindi and Mtwara and then worked as a banker in Mtwara before joining his family business in Tanzania. In August, 1983 he migrated to London.

He served London Jamaat from 1983 in various capacities and was instrumental in the purchase of the Hussaini Islamic Shia Centre in Stanmore. Under his Presidentship a crippling debt of over one million sterling pounds was also liquidated.

Of late he sacrificed almost all his time in Jamaat affairs and his demise is indeed a severe blow and an irreparable loss of a dynamic leader. The Late Asgherbhai had a warm and loving personality which made him truly amicable.

We extend sympathy and pray to Allah (S.W.T.) to rest the soul of the deceased in eternal peace. Allah (S.W.T.) has rewarded him with death and burial in the holy place for the chosen ones and we pray to Him to give contention to his wife and four children.



Late Molvi Panjatani

The Late Molvi Sheikh Assad Panjatani died recently in Dar es salaam after a long illness. Born and educated in Zanzibar, he was a voracious reader of Islamics and is said to have bequeathed his vast book collection to the Mombasa Jamaat and the Council's libraries.

Among the Jamaats which benefited from his preaching were those of Uganda, Madagascar and Mauritius. May Allah (SWT) repose the departed soul in His Mercy.

LATE MAALIM RAJAB

[photo was not available at time of print.]

Maalim Rajabali Hassanali Ebrahim formerly of

Federation Samachar

Zanzibar died of advanced age last month in Dar es salaam, where he had been residing for many years. He was one of the few Madressa teachers in the Community who taught over many years. He also taught Diniyat in schools and often had students whose fathers had also learnt under him. May Allah (SWT) grant the departed soul mercy in abundance and reward him amply for his great services.



Late Haji Akberbhai Jaffer

A Community Zakir, Haji Akberbhai Abdulla Jaffer, well known as Akber Mulla, passed away on 6 November, 1991. He collapsed whilst teaching Quran 'sabak' to his grandson.

Marhum was born in Lindi in 1918 and after completing his primary education he helped his father, Marhum Abdulla Jaffer Mawji in teaching Quran, diniyat and Urdu at Lindi Madressa.

In 1936 his family shifted to Mingoyo, some 15 miles from Lindi and after the death of his father, he became a full fledged Zakir. He also lived at Songea and Nachingwea where he used to recite duas, Quran and majlises.

In June, 1977 he shifted to Dar es salaam. Here he frequently recited duas and Quran after Namaaz and also recited majlises at the Grave-yard. May Allah (S.W.T.) rest the soul of the deceased in eternal peace and confer placitude on his akin. Amen.



Late Alhaj Amir Nasser

The Late Amir Hasham Nasser suddenly passed away in Dar es salaam on 22 December, 1992 after returning from a cricket match. He was a prominent businessman but took it easy over the last few years. After the 1983 elections, the Secretariat of the Africa Federation could not move to Dar es salaam because of inadequate accomodation but Marhum, condoning any inconveniences, came in to offer the use of his office and telephone. His office was thus used by the Council from January, 1984 to April, 1985.

May Allah rest the soul of the deceased in eternal peace. Amen.

and from the recent past, a photographic record . . .

Alhaj Anver Rajpar (second left) Chairing the Inaugural Businessmen Conference held in Stanmore in October last year. The next meeting is scheduled for Mombasa in April, 1992



Alhaj Habib Virani Chairing the Golden Crescents Annual Meeting in November, 1991. The outgoing Crescents Governor, Alhaj Safdar Jaffer and Alhaj Ali Sheriff are pictured on his side

President Mwinyi with Dar Jamaat President, Aliraza Rajani and Supreme Council Chairman, Alhaj Habib Mulji when he visited our Mosque for Milad Un Nabi last November.



Imam Al-Khoei's Religious Edicts (Fatawa)

Q. What warrants apostacy? And when is it right to label a person as an apostate?

A. Apostacy occurs when a Muslim denies the unity of God, Prophethood, or the Day of Judgement, or when he denies any of the Islamic absolute dictates, with the knowledge that such dictates are unequivocal among Muslims, like the obligatory duty of prayer, fast and the likes on which the Muslims unanimously agree. Apostacy also occurs as a result of exceeding the proper bounds of the faith (ghulu), and manifesting flagrant enmity to the guided Imams; the latter amount to blasphemy (kufr).

Q. Is a hunted animal, by means of shotgun, licit?

A. If the bullet was sharp as to penetrate the animal's body, it is lawful (halal) to eat. If it is not so and the animal dies as a result of the compression or heat produced by the bullet, the lawfulness and ceremonial cleanliness of the meat is a problematic issue (mushkil).

Q. Is it permissible to discard papers which contain Qur'anic verses or the names of Allah after they are effaced so much so that they are illegible?

A. Yes, it is permissible provided that they are completely effaced as is apparent from the text of the question.

Q. Is it permissible to burn papers containing Qur'anic verses and the name of Allah?

These questions were directed to his Eminence Grand Ayatullah As-Sayyid Abul Qasim Al-Khoei, the Supreme Religious Authority of Shia Muslims from different parts of the world.

A. Burning is not permissible. They have to be buried in a clean place or thrown in flowing water.

Q. Is it permissible to pray in an attire which bears images of animals? Is it reprehensible (makrooh) or illicit (haram)?

A. Yes, it is reprehensible to perform prayer wearing attire depicting animals.

Q. Is the daily order of prayer conditional to say prayers in retrospect (qadha) i.e. prayers which were not said on their due time?

A. The order in qadha prayer is not a condition.

Q. What is the judgement on an elderly woman who frequently suspects that she did not say her prayer properly?

A. If the said woman is suspicious in the main, she does not have to worry about suspicion (shak); neither should she continue her prayer after she had suspected an improper act or saying pertaining to the prayer.

Q. Is it permissible for a woman to be operated on with the aim of sterilizing her which in effect, renders her barren, on grounds of ill health or poverty?

A. It is not permissible to cause permanent sterility. However, there is no objection to a temporary one.

Q. Does Western civil marriage which is carried out by asking both parties if they consent to the marriage, suffice?

A. Marriage is not deemed performed unless the wording of the marriage contract is carried out. Allah knows best.

Q. A person sued an insurance company, knowing full well that he lied and that he may willfully give a fallacious oath? What should he do, especially as the case has not yet been resolved?

A. Lying is not permissible and neither is giving a false oath.

Q. Is it permissible to eat fish bought in Australian markets whose owners are not Muslims? Is it conditional that those who fish be Muslims?

Is it a must that the fish be seen alive on its way out of the water after it has been netted by non-Muslims?

A. It is not conditional that fishermen be Muslims, neither is it a must that fish seen alive when brought out. However, it should be stressed that knowledge should have been gained that it is brought out alive, albeit through not actually witnessing the process itself.

[Continued Overleaf]

[from page 19]

Q. If personal certainty of astronomical computation for the birth of the new moon can be satisfied, does it suffice to determine the first day of the month or the first day of celebrating the end of Ramadhan (Eid) for instance?

A. Certainty of the birth of the new moon in this way cannot be upheld. Not only this, one cannot be certain of the possibility of sighting the moon in this way. However, confirming the sighting by devout Muslims, has to be through unaided means i.e. ordinary eyesight.

Q. When sighting of the new moon is confirmed by a group of believers in a country, but this sighting is not corroborated by another Muslim country or countries, which of the sides should we follow?

A. No consequences are attached to non-sighting, unless it contradicts the sighting of the group who confirmed the sighting. The second, however, cannot bear witness for contradiction.

Q. Is it permissible to serve food in restaurants to non-fasting people during the month of Ramadhan, irrespective of whether or not there is a valid reason for not fasting?

A. It is permissible for those who have valid reasons for not fasting.

Q. When the three atonements (Kaffarat) during Ramadhan become due on a person, and this has become an unbearable burden, what will be the alternative? And what is the difference between an unbearable burden (haraj) and inability?

A. (Haraj) means hardship to perform the duty in a normal situation. If the person can manage to carry out all three obligations [non-ability to do so can be determined from the outset], he could implement that which is within his ability. Otherwise he should pay alms and ask his Lord for forgiveness.

Q. Please explain the types of atonement (Kaffarah) for not fasting during Ramadhan?

A. 1- Atonement for breaking the fast for one day during Ramadhan is a) freeing a slave or b) fasting two months continuously or c) feeding sixty needy persons.

2- Atonement for breaking the fast which is being carried out in lieu of fasting during Ramadhan (Qadha') : When it happens after the sun descends from noon towards sunset (Zawaal) the recompense is feeding 10 needy people, for everyone of them 'mudd' (around 750 grams of certain kinds of food). If he cannot pay, fasting 3 days is the alternative.

3- Atonement for breaking the fast carried out as a settlement of a vow (nathr) : Freeing a slave, or feeding 10 needy persons - for everyone of them (mudd), or clothing 10 needy persons. If any of these cannot be carried out, fasting for 3 days is the alternative.

4- Atonement for breaking the fast by doing something : The

penalty is all the three types discussed in number (1) above. This is an ultra precautionary measure (alal-ahwat).

Q. Can medical advice on the detrimental effects of fasting be relied upon?

A. If medical advice is a source of suspecting a detriment or fear of it happening, not fasting becomes imperative. There is no difference, however, as to whether or not he fears falling ill as a result, or the illness foreseen severity (complications), or its length. When the physician is a capable one, the patient should act according to his advice.

Q. Is it permissible for a fasting person to swallow his saliva and/or the mucus emanating from the chest (lungs)?

A. There is no harm in swallowing the saliva gathering in the mouth even if it is plentiful. As for the mucus which emanates from the chest or the head (facial cavities), if it reaches within the boundaries of the mouth, it is not permissible to swallow it as a precautionary measure (alal-ahwat). However, if it does not reach within the boundaries of the mouth there is no harm in swallowing either.

Q. What is the judgement on the practice of tasting cooking food by the cook?

A. It is permissible to do so, provided that the same should not be swallowed, or even if it swallowed inadvertently.

Q. Asthmatic persons use a device to help them alleviate breathlessness. This device (inhaler) has a tube containing liquified oxygen. When pressed it releases into the mouth, puffs of vapour. Does the use of such a device cause breaking of the fast, noting that vapours released by it can hardly be seen due to its transparency?

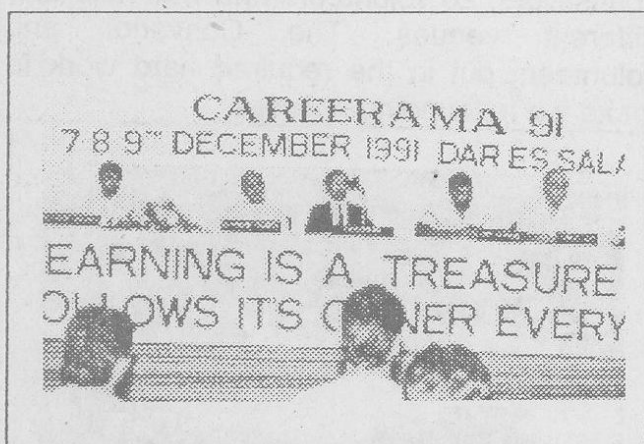
A. It is not considered as a cause for breaking the fast. Allah knows best.

[Courtesy : AL NOOR]

Careers Seminar a resounding success

The Higher Education Board of the Africa Federation organised its second Career Guidance Seminar for boys and girls in Dar es salaam from 6 December, 1992 to 9 December, 1992. The objective was primarily to raise awareness of the many options that are available to students who wish to pursue a career after completing school.

The Seminar was officially opened on 6 December at a function organised at the Dar Imambara. The Convenor Alhaj Shabbir Somji welcomed and introduced the students and the Chairman of the Higher Education Board, Alhaj Ahmed Daya then addressed the gathering. He was followed by the Hon. Treasurer of the Africa Federation, Alhaj Murtaza Walji who officially represented the Supreme Council whilst Chairman Alhaj Habib Mulji took an invited seat on the main table. Dar Jamaat President, Aliraza Rajani also made a brief address followed by the Counsellor J.K. Long who talked at length about careers. All speakers accentuated on the need for obtaining higher education and the importance of choosing one's career according to one's potential.



Opening night - - on the main table

The session was closed after introduction of the group counsellors and the organising committee which consisted of the Convenor,

Shabbir Somji, Mohamed Manji, Mustafa Pirmohamed, Firoz Bandali, Fazleabbas Dhirani and Sadiq Hasham.

The ladies section was equally involved in the opening session through a direct video relay. The female counsellors and students were introduced separately after a short introduction speech by the Ladies Convenor, Mrs. Raziabai Janmohamed. The ladies Convenor was ably assisted by the Secretary, Miss Gulshan Sherali and volunteers.

The following morning the boys group congregated across the Kigamboni creek at a private beach house. Group counsellings were conducted the whole day. Each counsellor was given three hours to address three different groups on the same subject, with each group getting one hour of lecture and question time.

The Group Counsellors [both sexes] were:

Computer Science/Technology	Jo Pereira
	Mrs. U.B. Punja
Education and Teaching	Pyarali Champsi
	Mrs. Batul Jaffer
	Mrs. A. French
	Sister Denise
	M. Raithatha
Law /Legal Consultancy	Fazal Adamjee
	Dr. M. Hameer
Paramedics	Dr. K.S. Gupta
	Dr. Hussein Datoo
	Sajjad Manji
	Dr. Waheeda
	Dr. Forna
	Mrs. Dinani
Insurance / Actuarist	Mrs. S. Bharwani
Nursing	Mohamed Somji
Typesetting/Artwork	Mrs. Susan
	Hanif Abdulrasul
Vocational & Short Course	Mrs. S Bhatt
	Mr. Kishebuka
	Mrs Okhai
Accountancy & Auditing	Mrs. Metzger
	Murtaza Nasser
	Shaukat Kermali

CAREERAMA

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Travel, Tourism & Air Ticketing

Secretarial studies

Occupational Therapy & Administrative Social work

United States studies

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Counsellors were given a free hand on the contents of their lectures but it was stressed that they bore reflection on the actual career, its importance and advantages. Some counsellors presented hand-outs and brochures whilst others made slide presentations for better understanding.

After the group counselling there was some individual counselling and a video show at night before the students called it a day. Through the individual counselling, students talked to a Professional 'Career Guidance Counsellor' one at a time.

The next day the individual counselling continued and counsellors on Country Desks gave information to students on educational careers in other countries. Details on such issues as visas, grants, degree status and the like were also covered. This girls section however only had a US Desk. The students were also involved in games and finally a brainstorming session was held at night before the official closing.

For the girls, group counselling was held on 8 December, 1992 at the Korean Cultural Centre in Dar es salaam and the individual

counselling followed the next day. The girls were also involved in games and concluded their session with a brainstorming session.

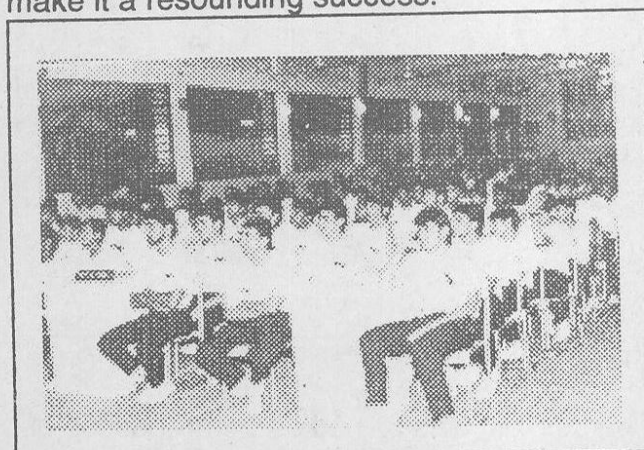
The question answer session plus the brainstorming session showed that students were keen to know of different careers and need help to go through the maze of career choices and entry requirements at Institutions of higher education.

For girls, many career options were presented, all of which can be pursued without compromising on religious requirements. Correspondence studies or girl school study are the best options and today many colleges offer female education in an Islamic environment.

It was felt that a one-off session could not achieve the required results because many of the students did have to make a career choice after some months or years. It was suggested that a Career Advisory Section be set up in all our Community Centres so that information is readily available.

Individual counselling time [about 10 minutes per student] was deemed insufficient. On the other hand it was felt that exposure to different counsellors gave the students a better insight into career options available.

The Careerama involved 140 students, 50 counsellors, 20 volunteers and was held at 3 different venues. The Convenor and volunteers put in the required hard work to make it a resounding success.



Students listen attentively on the opening night

MARRIAGE SYMPOSIUM

(from cover page)

where required to ensure a more harmonious life.

The first speaker, Maulana Seyyid Sajjad Husein spoke on 'religious requirements in a marriage and ceremonies' whilst the second speaker Alhaj Fidahusseini Hameer dwelt on 'Marriage traditions and customs'. He decried the many unislamic traditions practiced under the guise of merriment and said expenses could be greatly reduced by having simple Islamic marriages.

The following day four papers were presented. Alhaj Mohsin Alidina read out a paper presented by Mrs. Amina Kermalli based on findings of a study carried out in Dar es salaam reportedly of about 10% of the women population, to seek their opinion on various marriage traditions and practices. According to the speaker, the women generally concurred that marriage ceremonies are too many and rather cumbersome to attend - - they felt that there should only be three to four essential functions. Counselling by women leaders to families involved in marriage was suggested.

Dr. Rizwan Hameer talked on the 'modern outlook on marriages and traditions.' He based his address on an analysis conducted amongst youths in Dar es salaam which showed that opinions dissented to an extent that only generalisations could be made on the prevalent views of youths on marriage.

The next speaker, Alhaj Mohamed Somji talked on 'the waiting game' referring to the frustration and anxiety faced by girls awaiting apt messages and wondered why the issue of girls sending messages to boys is being treated as a taboo.

The Vice Chairman of the Africa Federation, Alhaj Mohamed Khalfan talked of the respective roles of the husband and wife to maintain matrimonial stability according to Islam. His message is featured on the last page of this Issue.

The next speaker Alhaj Muhsin Alidina

outlined the many reasons for marriage break-ups and said that whilst this was the primary issue, there were secondary problems such as how to help afflicted parties against depression and the need to help them regain their composure.

Dr. Fuad Sheriff then talked of marriage-related medical problems wherein he highlighted numerous problems that can have a disrupting effect on one's married life - - like the birth of new-borns, infertility, meddling by in-laws and over-demanding sexual needs of a husband are cases that require matured handling by both partners.

Dr. Karim Manji spoke of Islamic family planning methods and through a slide presentation showed different stages involved in sexual reproduction and fertility. He also talked of abortion which is 'haram' and defined at what stage efforts by women to try not to conceive is forbidden.

The final speaker was the Vice President of Dar es salaam Jamaat, Alhaj Hassanali Jaffer who talked on pre-marital behaviour of youths. He called for early marriages and said that 'Mutaah' was better than involving oneself in pre-marital sex or masturbation which are outrightly forbidden by Islam.

The Symposium raised awareness to many issues and it is hoped that views by speakers and participants will be pondered and acted upon. Sitting on the proposals will not bring changes. Probably we could start by having Jamaats to write letters to families of those about to get married advising (not imposing) on how Islamic marriages are to be conducted. Some will follow whilst others will shun such advice but eventually the maturity of those who heed will stand out.

The pulpit is certainly the best place to bring around changes, however radical they may seem. Molvis have to be advised or re-advised to dwell on the subject of 'marriage' in majlises. Constant reminders from the pulpit helped when it came to wearing the veil. So why condone this issue?

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One lie spoils a thousand truths

ON ABORTION.....

Islam outrightly forbids abortion except in exceptional cases like when the mother's life is in danger. Various anti-abortion groups exist in the west but many of these mainly address the symptoms and not the disease! They show concern for the unborn child while neglecting the reasons why a new born is unwanted.

The abortion problem stems from several shortcomings in Western and other liberal societies. Sex outside marriage is the direct cause of most unwanted pregnancies but the society there hardly considers promiscuity as an evil. The alarming rate at which the A.I.D.S. virus is spreading and killing has forced many to reorganise their lifestyles and has to some extent helped to contain the magnitude of abortions.

Drugs and alcohol lead people to irresponsible behaviour and often drive people towards illicit pleasure, irrespective of the consequences. Similarly the spate of adult movies being screened, easily [rather forcibly] drive teenagers towards sex. If abortion is looked into as an isolated problem, solutions offered can only be haphazard. Instead the real problem has to be looked into in its entirety.

In the free sex society of the West, males can walk away whilst women have to live with the mistake which both have made. In the absence of a family system, each adult male and female is on his or her own side and if a woman is pregnant, she may consider her pregnancy to be an embarrassment or a financial or physical handicap.

Women go for abortions for different reasons. It may be to hide the existence of a sexual relationship, to avoid a difficult situation of bringing up a child without a father or because they fear that if they don't have abortions they will be losers in the day-in and day-out competition for material wealth. They also fear poverty but forget that the provider is none but Allah.

Many women are fearful of the consequences for themselves and their child as neither their parents nor society is going to really support them. The social norm is hence the decisive factor. Women have either to have a baby and live in uncertainty or abort the baby and stay with the system. For this reason many Western women end up as willing partners as well as unwilling victims of the dominant socio-economic norms.

In some cases married couples also fall prey to the abortion syndrome. An unplanned pregnancy under difficult financial constraints or simply because the

parents do not have [or do not want to spare] the time for bringing up another child prompts them to abortion. God forbid, this is a mortal sin and a direct rebellion against the Creator!

The prevalent free lifestyle which accommodates irresponsible sex has pleasure associated with it and for this reason the majority of women want the freedom of abortion. In this scenario, women have a rational argument in their hands which fits into the paradigm in which this society is operating.

Pre-marital sex is commonly accepted by Western society as normal and 93 per cent of the 15 to 19 year old adults do not marry, although they are sexually active. There are also many marriage break-ups and the result is that most of the about 2 million legal and known abortions every year are carried out on unmarried or single women.

The Muslim stance should not just be a judgement based on our value system. It should be relevant and concerned and must be sympathetic to both abortionists and anti-abortionists. Both are perpetrators of crime and are also its victims.

The pro-choicers are guilty of killing innocent beings. The anti-abortionists ignore the real causes and hence fail to provide cures. Both are victims as they are ignorant or intentionally overlook the message of truth by Allah which provides a better model for governing sex behaviour and family life and of being bold when tackling a perplexity.

Yes, a reorganisation of lifestyles with increased sexual responsibility plus audacity in the event of past mistakes, is the key!

India's women suffer

Some 878 cases of dowry murders and 1479 cases of dowry suicides were registered in India in 1990.

Among other crimes against women in the year, were 9517 rape cases, 20,186 of molestation and 11,689 of kidnapping and abduction, he said. These figures exclude the umpteen number of unreported cases.

No Hand Shakes Please!

The new Prime Minister of Bangladesh Begum Khalidah Zia does not shake hands with dignitaries. The Country's Ministry of Foreign Affairs has asked diplomats abroad to inform those concerned.

Bangladesh is the second largest Muslim populated country in the world and Begum Zia was elected in the Country's first free and fair general election in its 20 year history which were held in February last year.

Women

US Slaughter

The Federal Bureau of Investigation's (FBI) in its '1990 Crime index' said 102,555 women, 80 of every 100,000 in the country were raped, 639,271 people were robbed and 1,054,863 were assaulted.

There were 23,438 murders with guns used in three of every five murders. One third of the killings were the result of arguments and more than half of those slain were killed by someone they knew. Another fifth of the robberies were committed during robberies, arson and crimes.

High Life expectancy in Japan

The life expectancy of Japanese women reached an all time high in 1990 as both men and women in Japan continued to enjoy the longest average life spans in the world.

Japanese women could on average expect to live to the age of 81.81 years, the longest average life span in the world in 1990 and the longest since records have been. The life expectancy of men was 75.06 which is also the longest in the world.

Breasts must be regularly checked

In breast cancer the earlier the disease is diagnosed the better are the results - - meaning the smaller the cancerous lump when treated, the longer is one's life span after surgery. If treated in earlier stages, patients with breast cancer live for as long as they would have done normally.

More recently another advantage has become applicable to early cases. In such cases the removal of the breast is not mandatory. Removal of a lump may suffice to ensure cure and the breast can be saved. So for improved results in survival, prevention of cosmetic disfigurement and emotional shock, early detection of this disease is important.

It is the woman herself who can feel the lump in her breast at an early stage through self examination. Women should examine their breasts at least once a month, usually after the monthly period is over and it is recommended more frequently during pregnancy and lactation. The best time to do so is after a bath, sitting in front of the mirror with the upper part of the body uncovered.

Both breasts have to be checked because by comparison unusual features can be noticed. The following points should be noted :

1. Size-wise if one breast looks similar to or larger than the other.

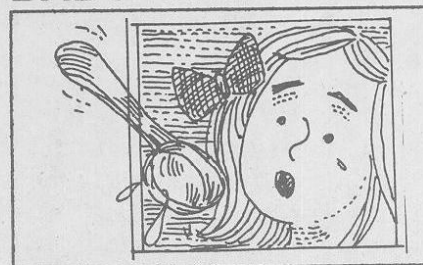
2. Shape-wise is there any change in shape or configuration.
3. Position-wise does one breast appear higher or lower than the other.
4. Skin-wise if the colour and texture of the skin has changed.
5. Mobility-wise do both breasts move equally with the arm raised straight from the side of the body upward for about 180 degrees. Normally the breasts move about 2 inches or 5cm during this exercise.
6. Normally nipples protrude out of the breast and if one or both are retracted inwards, press them and see if there is any abnormal discharge.
- 7 Check for a persistent rash in the areola.

The breast is divided into five parts by drawing a vertical and horizontal line through the nipple. The two lines will demarcate four segments. The fifth is formed by the areola nipple. Feel each part separately and also feel the armpits and above the collar bones for any lumps.

The 'Red Signals' in the case of breast disease are lumps, persistent pain and abnormal nipple discharge but eight of ten cases with any of the above symptoms turn out to be benign and non-cancerous. Therefore anything abnormality need not put one into panic but calls for immediate attention from a doctor.

NEVER ignore such symptoms and when lumps are painless there is even more reason to see a doctor because a cancerous lump is painless in the initial but crucial stage.

BABY TALK



Passing a grave-yard, a boy asked his father on what happens after one dies. After being explained about heaven and hell he asked his father if he could also die. His father was caught aghast and asked his son not to utter such words.

"But" said the son "I only want to die for a few minutes so that I can eat the chocolates Allah has for me in heaven".

Attending a Christian marriage, a girl asked her mother why the bride wore a 'white' dress. The mother explained this is the colour of happiness.

She retorted "then why is the groom wearing black ?"

That first Roza in Childhood !

A Cheat and a Challenge

[This narration will benefit those parents who intend to arrange for their children to undertake their first Roza in the month of Ramadhan . Editors]

There are two events in my life which I revere most because they revealed to me a striking insight into one's tremendous spiritual capacity and propensity to uphold a cause or sacrifice for it.

One was while performing the final rites of a wajib Hajj-e Tamattu in Mecca when I felt melted with other pilgrims (mankind) into a solid mass of brotherhood in a huge pot of spiritual ecstasy under intense heat (sense) of surrender to the Creator.

This frenzied phase of the sense of self-sacrifice was brief but the experience lives on and its effects on my life are lasting. The other event was when I resolved to amend an innocent 'cheat' in my first Roza. It blossomed into a blessed challenge for a cause in the second attempt at fasting in my childhood.

In most cases the experience of the first Roza in childhood is unique if parents plan the occasion well to produce a maximum awareness of a human capacity - even at children age - for self-denial and discipline and deriving some ecstasy in the process.

This is possible when a child is aroused towards a pursuit of a cause shared by the parents though his concept of the cause may be narrow or even misplaced. The child's experience has a lasting effect on his life.

Such an opportunity for a child comes only once -- and in childhood -- but it is often wasted by the parents. My first two attempts of Roza tested and revealed my previously unknown capacity for determination, fortitude and above all, a sense of self-sacrifice for a cause and gave me a conviction that I possess all these.

The experience made me - a mere child then - feel proudly 'responsible' and 'assertive'. I realised that I too, despite my age, had a 'will' like adults and mine to my amazement was stronger than other adults' who either avoided or faltered in a similar challenge of fasting.

Formulation of many of my decisions in facing various difficult situations in the latter days of my life must have had a good deal of bearing on this conviction and experience.

I attribute even a small matter like my 'natural' abstinence from smoking, paan-chewing, sipping black-coffee and eating between meals, as a habit, to the said experience because I gained the confidence of being able to exercise discipline and I chose to do so while others may have benefited from a similar experience of self-denial through fasting in childhood but may not have drawn upon it to exercise discipline.

I shall now draw the scenario of the episode.

When I was at last permitted to undertake my first fasting on one Sunday of that Ramadhan, my parents ardently and proudly spread the word and I became the subject of news among relatives and in the neighbourhood.

When the great day dawned, I became the centre of concern, expectation, pride and pampering from the entire family. The worst part of the pampering was when at my insistence, I was allowed to handle and fondle the sweets which I were to gobble at Iftaar. The sight of a sparkling bottle of 'Vimto' kept ready for the zero-hour was even worse. No wonder, what bothered me most during the closing hours was thirst.

continued overleaf.....

I was allowed to splash cold water on my face at the wash basin but that was my undoing. I sipped some water through deliberate carelessness and then slightly more and kept the secret to myself. And then it happened! A spiritual agony of cheating which was worse than thirst began to immediately torment me.

That evening after Iftar, the more I was feasted and feted and the more I was loaded with presents, the more distressed I became. The sudden change in my mood was misinterpreted as a result of the fasting having proved too much for my age and there was even a debate that the whole undertaking for that year was premature and a mistake.

The only way to clear my sense of guilt and bring

myself to my normal cheerfulness was to attempt another Roza successfully the following Sunday and that I did against a strong opposition in the family and therefore without the benefit of 'seheri' (Daku).

My young uncles were anything but of help. They competed among themselves in tempting me repeatedly with sweets and drinks. They had privately volunteered to get me off the fasting before my condition worsened.

What followed that evening for me was the 'Iftar' of my life. I little knew then that it was a kind of a spiritual food more than the earthly food which gratified me in that Iftar.□□

Thought for the HOLY MONTH

By Ebrahim Gulamhussein, Dar es salaam

According to the Holy Quran :

Fasting has been ordained to you as it was ordained to those before you so that you guard yourself against evil [2:183]

Ramadhan is the month of Allah and the month offers you bountiful of His blessings and mercies. It is the best of all the months and it's days and nights are the best among other days and nights.

This is the month for acceptance of good deeds, supplications and repentance. Therefore invoke to the Almighty earnestly and sincerely and recite the Holy Quran as much as you can.

Imam Jafar Sadiq (A.S.) was asked by Hisham bin Hakam about the philosophy of fasting. In reply he said:

Allah enjoined Fasting so that the rich and poor may be equal. The rich never experience hunger that they may show mercy to the poor and instead provide everything for themselves because of their wealth. Allah has prescribed the Holy month for the affluent to experience the plight of those who live in continuous poverty so as to encourage them to be considerate at all times to the less fortunate section of society.

Fasting is also good for the body and provides mental discipline and spiritual upliftment. It also induces self-discipline into those who always believed that they could never do away with certain bad habits.

Smokers are known to have curbed their ill habit after an induced abstinence during Ramadhan and similarly those having difficulty in abstaining from over-indulgence in sex are often able to initiate a control on their desires in this month.

Fasting further protects a person from many diseases including major one's like heart attacks especially because the body is given a rest from the routine digestive process it has to undergo in the remaining months of the year.

It is important that we do not squander this opportunity given to us by the Almighty to seek forgiveness and multiply our virtues. Let us perform as many good deeds as possible and discontinue with any traits of bad habits that we may have. Allah is forgiving and He has promised that sincere repentance, whereby one does not repeat one's bad habit or a sinful act, will be forgiven and this month is certainly the best time to obtain Allah's benevolence.

Donate generously, speak sensibly, indulge into regular prayers, control your temper and desires, avoid lewd talk, maintain honesty in all your transactions, treat your workers, fellow human beings and family humanly and propagate the word of Allah as much as you can.

These self-disciplinary actions amongst others, will help uplift you spiritually, physically and morally and insha'allah you will qualify for Allah's rewards during the month. **After the month, the magnitude of your faith will be determined by the extent you continue with your good deeds. □ □**

OUR CRICKET WIDOWS

By Munir Daya, Dar es salaam

Running, fielding, hitting and catching makes cricket a very tempting game indeed and this is probably why cricket has been and is the Community's most popular sport. But then playing a game and being addicted to it are two different things.

It is hard to suppress a chuckle when I hear some wives complaining that they wished their husbands took up cricket since the sport is a gentlemen's game and that made all cricketers' wives gentle- ladies.

Not that I wish to dampen anyone's enthusiasm but it's only fair to point out that having a keen cricket playing husband can present snags from the women's point of view.

In encouraging her husband to further his interest in cricket, the wife runs an alarming risk of getting him addicted to the game. Playing serious cricket means having net practices thrice a week in preparation for the weekend league matches which means his most ardent fan, his wife, will be presented with five charming and equally stinking sets of cricket clothing to wash, dry and iron each week.

THE CHILDREN MAY SCRIBBLE AWAY IN THEIR MUMMY'S RECIPE BOOK OR HURL THE DINNER PLATES AGAINST THE WALL....BUT IF THEY DO SO MUCH AS JUST TOUCH DADDY'S CRICKET BAT, ALL POCKET MONEY IS STOPPED FOR A MONTH.

The addict is so much glued to the game that if asked on his death-bed what his final wish was, he would say a game of cricket in heaven! Yes that's him, the cricket addict. His thinking is tuned to cricket to the extent that when introduced to anyone, he will say : " My name is, I play cricket. Do you? "

If the answer happens to be 'yes', the addict will trap his friend into the nearest corner and furnish him with a gripping (or made gripping) account of how his side

played in the last match and why and how they lost or won.

If the answer is negative, the cricket addict will do his bit of conversion by giving his unwitting new friend an hour's declamation on the pros of cricket and the cons of other games. And of course the importance of adequate physical exercise for maintaining one's health bears well for those who do not play at all -----
" Start cricket and you will be as fit as a fiddle."

The wife has to get used to her husband coming home late from the club and with the husband obsessed with cricket, the discipline of the children suffers. The children may scribble away in their mummy's recipe book or hurl the dinner plates against the wall but if they do so much as just touch daddy's cricket bat, all pocket money is stopped for a month.

Cricket involves a lot of running. The batsmen have to run between the wickets and fielders have to do their bit of running. The game therefore calls for good stamina since a match usually spans over a full day. The addict hence begins the day with miles of jogging and supplementary to the daily early morning runs there could be weight- lifting to an extent that his arms get numb, his legs ache and his head pounds with pressure -- all because whilst he is batting, he should be safely able to keep the cricket bat long enough to enable him play his favourite drives. As bowling involves a lot of throwing, bending, straining and stretching, the weight- lifting also assists him there, so he claims.

On the day of a match, the addict opts for a light breakfast since his school biology has taught him that digestion is a gradual process and that a heavy breakfast could bring him uncomfortable problems in the latter part of the day when the game may be at a decisive stage.

And before leaving for work, he can always spare some time on reading a few cricket tips here and there

A light touch....

and scans through the day's newspaper edition for the latest in cricket news. If expected coverages are omitted from the day's edition, he would imprecate the sports editor for not giving a balanced coverage of sporting news.

And on their wedding anniversary, if in a moment of extreme tenderness, the wife does ask her husband what gift he wanted, he would say " ..a dozen cricket balls please."

In office, the sixth sense is always on cricket. When the manager talks of the company's profit figures, the addict compares them to the percentages notched by bowlers in their last match and if the manager gives him, for record purposes, the list of workers taken out of work, the addict relates this to the number of players he got out in their last match or season.

If at all the cricket addict takes his wife out on the eve of a cricket match to a communal occasion or to a friends' gathering, he always insists on returning home early because he has a match on the next day. Yes imagine what his team-mates and moreover the spectators would say if they saw him unshaven, bed-ragged, bleary-eyed and in a thoroughly wrecked state.

Should the wife complain about them always having to return home early, he has the doctor's theory of 'early to bed and early to rise, keeps a man healthy, wealthy and wise' to keep her quiet.

Even if blessed with a wife, who -- not really understanding the game -- realises that he is seriously ill and sympathises with him when his side loses, the symptoms of 'consideration' are just not there. If there is any human feeling in him, then it is for someone who wants to play cricket but cannot!

When his side loses, it is not sympathy but isolation that the addict wants, so that he can play his last innings, which he played badly, again so that at least a mental victory can be achieved in the absence of an actual win.

When his children ask him to play with them, it is always cricket that they play. This is because daddy knows that if he wants to be the father of an acclaimed cricketer, there is no time to waste -- one gets older faster at cricket!

Federation Samachar

To add a cricket aroma around the family, the addict names his sons after great cricketers and even styles their hair in similar vogue. On hearing the death of someone in his locality, more of interest to the addict will be whether the deceased played cricket and if yes, if he had left any exceptional kit or cricket books that he could use or peruse.

The cricket bug can have a disruptive affect on a wife's night sleep. Even in his sleep, the game torments the addict. He visualises himself hitting sixes in his dreams, or are they nightmares? Only on awakening does he realise that the six he hit and the spectators he heard cheering was actually the sound of the bed side clock falling after being hit by his hand!

To the addict, life without cricket means living for nothing and if at all he did stop playing for a week, he would contract such unpleasant withdrawal symptoms as slack muscles and drooped spirits.

One suffering lady talked to her husband about the matter but it had little effect.

....IF ONLY SOMEONE WOULD TAKE CRICKET, WRAP IT IN A BLANKET AND DROP IT IN THE INDIAN OCEAN.....

"Why cricket on every weekend? Can't you spare some weekends for us at home?", she asked.

"Yes dear," he replied, his mind however firmly fixed on how to tackle the off-spin bowlers he was to face the next day.

"Sometimes I think you are more in love with cricket than you are with me," she tearfully said.

"Yes dear," he said. That was the evening she threw his cricket kit into the garbage bin!

That then is the cricket maniac-- a person more in love with cricket than with himself, leave alone his wife and children. To suffering cricket widows, if only someone would take cricket, wrap it in a blanket and drop it in the Indian ocean, they would be as happy as brides are on their wedding nights.

But there is one thing more shattering than a man who forsakes his wife to play cricket--it is a man who wishes to play cricket but is unable to do so because his wife does not let him to play the game for fear that their social life will be affected. □□

KICK OR PLAY THE BALL....

I accompanied my host to a fabulous modern stadium to watch a soccer game. The stadium was packed with spectators. However the spectacle was not the soccer I knew or appreciated in my young age.

There were players and a football with an apparent semblance of a soccer game but a soccer which should have been central in purpose was marginalised and instead the singing and clapping by the spectators was the central activity and a deception of the original objective understood in the past.

The sport was subverted to a festivity where the players more danced with the ball than dribbled it, to the rhythm of ovation of the crowd who were the actual participants of the festive function. And to the staunch and sports - committed congregation yet it still was soccer, honestly in rites and rituals and in belief and conviction.

Being a veteran of the game in my old days, it pained me to see that so many innocent innovations had seeped into soccer thereby reducing it to a side-show piece for the stadium. The taste for festivity

consolidated whilst the values of the game as an art were lost or were allowed to be lost. To the staunch fans nothing seemed amiss!

Muslims may fall into a similar trap where in their worship ('Ibadaat'), Tauheed which is central becomes marginalised and in its place peripheral rites and traditions assume more prominence in devotion and commitment.

In soccer or be it any other sport, it is the art inclusive and not the rules alone which makes the difference and yet there are some football players who even after having hung up their boots are unaware that they never played the ball. They only kicked it. The game they played was not what they thought they were playing -- soccer !

Similarly there may be a few or many of us who keep on believing whole our life that we are practising Islam but has it dawned upon us that with the lack of conviction and 'Marifat' we have only been kicking and not playing the ball. The ones who kick are never footballers --- they pretend to be ! ☐☐

....RASAM-RIVAJ IN THE NAME OF FAITH!

Almost every house built in cold countries had a fire-place with a chimney. This necessity produced a tradition (rasam-rivaj) whereby the fire-place was made attractive as guests normally would see it.

The attractiveness of the fire-place was thus regularly improved but at times to such an extent of absurdity that the ornamental aspects even marred the efficient functional aspects of the necessity itself--the fireplace!

But the tradition had to be respected, seen respected and respected well. The invention and installation of 'heaters' could have done away with the fire-place but not the tradition that was part of it. So fire-places continued to be built to perpetuate the tradition.

A tradition which was a superfluous product of a necessity out-lived the necessity itself until, fortunately, there arose another necessity which demolished the tradition after a period of time.

As houses became costly, the necessity of economics in terms of space and specifications dislodged the ornamental fire-place show-piece from the house.

However a more difficult tradition to break is one which is a product of a mental necessity. Such a tradition is a mental crutch for a handicapped mind.

When a mind is stranded with an ideology--a faith--without understanding its philosophy, it will adopt it 'conveniently and pleasurably' by either cushioning the faith with certain traditions which have semblance to the 'homely' cultural values of the ancestors or by relegating principles to the background when shuffling priorities of beliefs and convictions, or by both.

Such is a closed mind timid of opening the door of reflection and pondering for it sees itself as the enemy of whatever lies beyond it -- being ignorant of it! Light is a feared intruder where darkness is holed up!

A FINAL SAY IS HUSBAND'S

By M.A. Khalfan, Dar es salaam

It is wrong to believe that an equal sharing in decision-making between husband and wife on all issues of married life is workable, and worse, to believe that this arrangement ensures a successful matrimony. On the contrary, it is such a belief and hope which if acknowledged as a natural norm for success can be a cause for marriage break-ups when the expectations from this arrangement are seen not to be realized.

The recrimination between the couple will feature a prominent blame, not on the 'unnaturalness' of the arrangement but mainly on the husband - as a scapegoat - who through his male instinct of protectiveness often makes decisions and acts on them simultaneously and resolutely. These will be seen as his "sins" in the context of the arrangement.

This arrangement which is ardently advocated in the West is a mere re-adjustment to the deep-rooted trend of the so-called women liberalization and permissiveness as regards occupation (employment) and independence of movement. Not strangely, this unnatural trend has to be tended and kept going by similarly unnatural arrangements.

Islam provides for polygamous matrimony and man being polygamous by nature defeats any reasoning in favour of the equal 'decision sharing' arrangement. Of course there normally exists a fair degree of sharing in the decision-making, regardless of whether the wife is a housewife or not, but this arrangement is sustained naturally by admission of the reality of life, consciously or subconsciously, that the final say is the husband's unbegrudged share. And the reality of life is the product of the rules of nature.

What is alarming is that the advocacy and cultivation of the new belief is mounting false expectations in the minds of our children who are given to believe that the existing natural functional arrangement in marriage can be modernised by a supposedly improved version of what is just and right in the form of 'equal sharing to the final say!' when in fact this is not so.

Matrimony in humans represents the most important

phase in furthering the purpose for creation and this is sustained by rules (which include roles) of nature as set by the Creator. It is therefore natural laws and instincts in human behaviour in all aspects of life with natural (distinct) variations in male and female behaviours which ensure matrimonial fruition.

It is worth noting that man's instinct of protectiveness can be satisfied and does establish equilibrium in human society if there is an inter-act passive match which feels satisfied at being protected, and this sense is said to be typical in women.

It is no wonder therefore that Islam has prescribed rules, roles and responsibilities which are weightier for man and has created him appropriately 'strong' by nature in relation to women and his family. He will always be assertive - naturally!

What is however crucial to the success of a marriage is how man channels his masculine propensity. He has to prevail with affectionate tact and be seen to behave with responsibility to enjoy respect, submission and reciprocal affection from the family. This is a moral duty for which all men are accountable to the Creator. Therefore a wife can be allowed an almost 'full say' while the husband always has a 'final say'.

It may seem a strange irony and yet it again is very much natural for the wife or one of the wives to assume the role and responsibilities of the husband and have a 'final say' in the family but this comes about if the husband abdicates his authority and his wife then has to take over to ensure fruition of the matrimony.

It is like the instance of only one person having to handle the rein and ride the horse to make it trot. If 'this' husband chooses to walk along and follow, then 'naturally' it is the wife who shouts "Ha!". The rein will still be in one pair of hands and not with the pair if both decide to ride. The husband can rightly brag before his guests (and look for their admiring looks) that the entire authority in the house is his (because his wife says so!). A natural accommodation for an un-natural situation! □□