

HUVUMA DISTRIBUTORS (T) LTD.

A/c No.

Zilkaad 1417 A.H./March 1997

**Federation
Samachar**

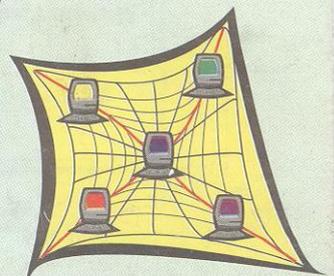
Older but Stronger...



**...Mombasa Jaffery Sports Club
marks 75th Anniversary**

Also Inside

**Tabligh spreads world-wide
through the Internet**



Heads or tails...



***.....it pays to talk to a
company that cares.***

*Rentokil offers competitive rates to undertake residential,
business and industrial pest control and hygiene services including the
installation of sanitact bins for waste disposals, 24 hour air-fresheners
and mosquito-kill dispensers, soap dispensers plus hand driers.*

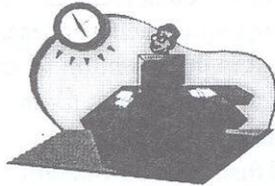
Rentokil Tanzania Ltd.

Rentokil Limited, P.O. Box 3076, Dar es Salaam.
Mobile phones: 0812 781 811, 0812 783 453, 0812 781 861 , 26005, 117009, 117010.
Tel: 26005, 32956, 27030, 30821. Fax: 667856.

FEDERATION SAMACHAR

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

Volume 30, NO. 3
Zilkaad 1417 A.H. March, 1997.



Editor: Munir Daya
Editorial Assistant: Mukhtar Damji
Advertising: Amir Lakha
Distribution: Fazleabbas Dhirani
Photography: Murtaza Jivraj

The Editors welcomes letters,
articles, comments or photographs.
Correspondence to be addressed to:

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

Typesetting and layout:

MUNIR DAYA

Printers:

COLOUR PRINT (T) LTD.

Correspondents:

AFRICA

Abbas M.H. Sheriff, Zanzibar.
Shaukat Dhirani, Tanga
Dr. Shiraz Dattoo, Tabligh, Dar es Salaam.
Rizwan Raily, Mwanza
Shabbir Husein Rajani, Mauritius
Alihusein Lilani, Songea
Amir Somji, Arusha
Shabbir Alidina, Tanga
Murtaza Janmohamed, Nakuru
Mohamedhusein Somji, Nairobi

OVERSEAS

Baqir Alloo, Toronto
Gulam Sajan, Toronto

COVER PICTURE

* Chief Guest Hon. Sajjad Rashid cuts the cake to mark the 75th Anniversary of Mombasa Jaffery Sports Club. Looking on are the Chairman of Mombasa Jamaat, Husein Walji (extreme left), Chairman of Jaffery Sports Club, Aunali Kanji (left), Chairman of the Africa Federation, Mohamed Dhirani (right) and the Chairman of the Jaffery Sports Trust Board, Mohamed Jaffer Khaki (extreme right).

From the Editor's Desk

WHITHER THE WORLD MEDIA

When perusing through my submissions for a weekly column, the Editor of a prominent Tanzanian newspaper suggested to me that 'GOD' be left out of the subject matter because the policy of his newspaper did not allow him to take sides with any Faith. I advised the Editor that the proposed columns did not, in any way, represent any Faith but referred to God as the Almighty Creator of the universe without whom life for one and all could not exist.

The Editor however felt that articles which presumed the existence of God or which directed human thought towards believing that God exists would perplex readers who are atheists. Rather than guide his readers towards the existence of God, he eyed his newspaper on purely commercial lines and unfortunately such is the situation with almost all of the press world-wide.

As journalists, Editors may have a great drive to uplift society but the irony is that very often they justify actions and blame reactions. For example on one hand they may report on the need to curb teenage pregnancies or to promote health but to please advertisers, they on the other hand carry adverts promoting cigarette brands or in the name of style, they carry pictures of scantily clad women thereby encouraging illicit thoughts. Because many Editors believe that sobriety is not marketable, many newspapers and magazines have become so brazen that they can no longer be read in front of children.

One of God's most beautiful gifts is to give some individuals the ability and opportunity to provide deliverance and to expose the hypocrites at a time when society is tossed by turmoil. Yet people with the power to use the pen abuse their responsibility for money or fame by not considering what the effect, for good or ill, of their writings are on the people who read them.

The function of the world media is to inform, entertain and educate. Editors who write to unduly please readers make a mockery of the well know adage that '*the pen is mightier than the sword*' and ultimately end up vacating their chairs having done little to guide the people towards religion. All they do during their tenure in office is to report the news and complain of the system, complain of corruption, complain of dishonesty and complain of falling standards of living. They offer many valid remedies and suggestions but what they fail to see is that without God no system can function because without God human beings fall prey to their own selfish desires and after all are not egos known to destroy many plans and intentions which appear noble at the outset?

Editors who are selfish to the spine to promote their newspapers forget the fact that they have the responsibility to cleanse society of sins. They should be perturbed about how many individuals have lost their way and should be restless in their efforts to bring about reforms in degenerating human behaviour which many accept as normal today.

Secular progress has been made in many fields but ironically moral values are going down-hill at an alarming rate. Citizens around the world have become lecherous, unpatriotic, irreligious, greedy, insensitive, hypocritical and power-hungry. Marriage is not treated as sacrosanct, casual relationships, extra-marital liaisons, incest and divorces have become common. Parents do not forgo worldly pleasures to provide the world to their children, aged parents are neglected, insulted and even abandoned. Similarly discotheques are in vogue, advertisements harp more on the body and less on products, pornography abounds, friends are not sincere and close relatives have no qualms in wresting the shares of those who have passed away.

In the past, the major influences on behaviour have been the family, the school and the place of worship. During recent decades these have been overshadowed by the influence of the media which however has been negative. With such an unhealthy atmosphere, the press needs to provide a ray of light to awaken readers. It needs to light the candle of awakening to enlighten and inspire society to follow the path of God to enable successful living in this world and the hereafter because no system can survive without His presence.

EDITOR

Discipline and philanthropy are a cornerstone of Islam says Chairman on the occasion of Idd Ul Fitr 1417 A.H.



"On this auspicious day of Idd, I extend to you all Idd Mubarak on behalf of my colleagues and myself and pray to the Almighty to accept our prayers and fastings and our repentance during the Holy month.

It is very gratifying to note that the Community has very well heeded to our messages. Extravagancy appears to have declined and generally we seem to care more about our brothers and wherever we can, we do give them a helping hand. There should not be a single member of our community who should in one way or other deprive himself to do something useful for our faith, humanity and the Makhluqat of the Almighty.

Discipline in the eyes of Islam is of paramount importance. Without it, even some of our ibadat becomes null and void. To commence fasting some minutes after the Fajar Namaz or to break the fast before Maghrib Azan would render a fasting void. Similarly in Namaz our movements in Rukuu or Sajdah are required to be in the laid down way whilst in Hajj, it is seven and neither six nor eight tawaf of Khane-Khaaba which

is required. At every step in life there is discipline of time, of action, of thoughts and of deeds.

If discipline is that important religiously, then it should be equally important in our every day life a well. To elaborate on the nature of discipline required is futile for all of you are wise and mature enough to know and set your own standards of discipline. Islam is a great religion and Shia Muslims would be great people if only discipline is observed at all levels from home to the business circle, amongst friends and strangers. Let practicality prevail over emotional turbulence. We have to live amongst various groups of people and let no one judge our religion by, God forbid, our indiscipline.

The Federation Foundation Fund was launched in Nairobi and so far it has been possible to visit Nairobi, Kampala, Mombasa and Zanzibar and a reasonable amount has been pledged. The Community has fully cooperated and has received the Council's delegation with warmth. The response so far has been encouraging and if this generosity will continue insha'allah the target set for collection of U.S. Dollars Two Million will be met.

At this juncture it must be said that members are alive to the needs of the Community and have always been generous for a good cause. The income derived from the investment of the Federation Foundation Fund will be utilised towards upliftment of education, health, welfare, social and

economical enhancement and for housing requirements of deserving cases. It is the intention to gradually visit other Jamats for enhancing this Foundation Fund and it is hoped that same co-operation will be extended by all the Jamats.

Whatever the contribution, full involvement of all members is vital, not only to make the Fund successful but for it to contain the contributions of each and every member.

The political situation in Burundi, Rwanda and Zaire is also of great concern and the Council has been constantly in touch with our brothers over there. Alhamdulillah all our Community members are safe.

A few months back an assassination attempt was made at the residence of Ayatullah Al-Ozema As-Sayyid Al-Husseini Ali Seestani on the life of his son Sayyid Muhammad Raza. Alhamdulillah he survived but a member of the staff was killed and another was seriously wounded.

Let us pray for the safety of all our Marjaas and Ulemas as well as all our brothers and sisters throughout the world.

Finally, it is but natural that on such an auspicious occasion we remember with love, all our family members who have passed away. Let us pray for their magferat and offer Sura-e-Fateha for all those departed souls.

Wa Salamun Alaykum wa Rahmtullahi wa Barakatu."

YOUR LETTERS

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

Dear brother,

There is something about a mosque.....

I recently received two copies of the *Federation Samachar* and wish to congratulate you for its admirable content. I take this opportunity to write a few words on the importance of Mosques as spiritual houses and I hope you will give it coverage in your next issue.

There is no dispute that you can find Allah (s.w.t.) everywhere but I believe that few minds are programmed without distractions and disturbances, few minds are so finely attuned to divinity and very few places have the kind of sacredness and sanctity which are crucial and conducive to prayer. This is why even if I find a part of God magically ensconced in my mind or heart, I leap, or at least without restraint, walk fast towards a mosque.

There is something about a mosque that stills the unnecessary externals of existence and sedates the snarls of a soul. There is something about a mosque that, like fresh river water, pours into the eyes, rushes up to jaded eyeballs and rinses away the residue left behind by all the ugliness seen and encountered.

There is something about a mosque that rejuvenates the blood in our veins and repairs the broken spring of our heart, charging us like nothing else.

Knock and the door shall be opened to you, we have been told endlessly. However some of us have just tapped and the doors and heavens have opened up with the mosque hurriedly becoming an earthly paradise for us. The little task of taking the first step is up to us, just that one tiny step, just to raise a hand in prayer, then in that same unfurled palm we find a banister and we find that it is a banister belonging to the stairway to heaven.

The walls of a mosque with verses of the holy Qur'an engender peace, nooks holding religious books and *duas* provide reassurance, the same people meet at the same time at the same place of worship and encourage healthy dialogue away from the hurly burly of commercial life and the sanctuary the holy place offers in our dark and happy hours, deprives us off our misery. Surely mosques, like a magnet, should draw one and all to their seen and unseen glow and should distract us from our never ending work, friends, family and everything.

Going to a mosque is like going into a miracle cooler where one comes out faith-fresh and if I have to describe the sustenance, strength, security that mosques have offered me, the English language will have to invent new words.

It is ironical that these very places which give us so much should get such scant affection and scant attendance from the people they were built for. And the Molvis who tend to them are treated so shabbily, recipients of only our disrespect.

If after death our souls do visit places then I shall come and reverentially hover over my favourite mosque rather than returning to my home where I will painfully be reminded of how much time I spent towards uplifting my standard of living in the temporary world to which I will no longer return.

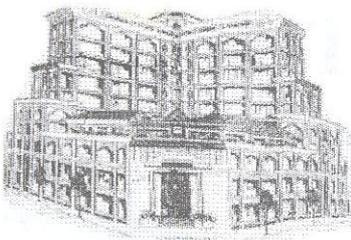
And until I live, I hope I have the blessing of being able to enter these little heavens amidst us daily. There is an old Greek saying which says "*those with whom God is angry with, God grants all their wishes and when wishes are granted, nobody stops by at a place of worship.*" However for us let there be that one wish which prevails above all, that wish which leads us to the house of God.

How ironic that those who Allah (s.w.t.) has blessed with healthy minds and healthy bodies do not feel duty-bound to actually pray, be close to divinity, use their strength and gifts to exercise goodness and assist the universe in its upward march.

And how sad that those who can enter a mosque and reach out to God on behalf of others, don't do it. They are unaware that a mosque is a place where you go not only to supplicate for yourself but also to plead for others including our religious leaders.

Come on brothers, let us remind each other on the important status that a mosque has in Islam.

**Sultan Nasser
Flora Fountain, Bombay.**



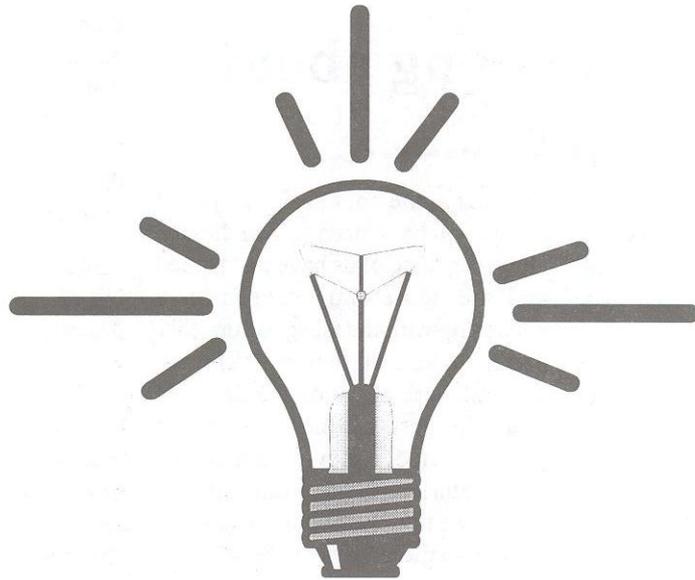
Opening soon in Dar es Salaam

The Haidery Plaza

This only and largest shopping mall in Tanzania will house 32 shops, a supermarket, a banking hall, two exhibition halls, four sit-in restaurants, a juice/nut bar, an ice-cream parlour, a 300 seater food court, 12 office Blocks and 2 Penthouses.

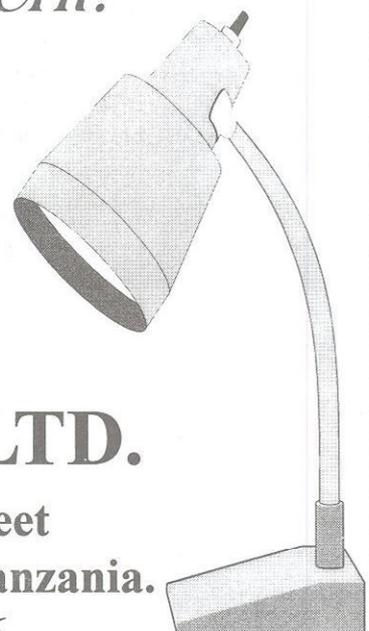
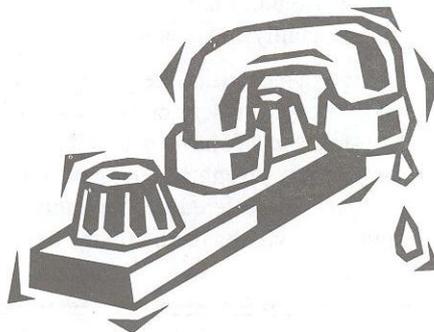
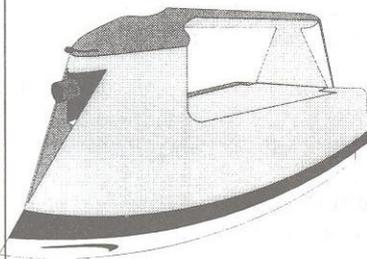
**For booking space please call Inder Bajaj on Tel: 0181 326 910,
Fax: 862940.**

**You can trust us to
brighten up your place...**



...at a truly competitive price.

*We deal with a wide range of
electrical accessories and
plumbing equipment.*



CASH SALE STORES LTD.

Morogoro Road/Mali Street
P.O. Biox 64, Dar es Salaam, tanzania.
Tel: 33081, 24271, 27136.

Dear brother,

What is the difference between *Istikhara* and astrology?

I have read with keen interest the Editorial of your *Federation Samachar* Volume 30, No 2 Rajab 1417 A.H. on the subject of Astrology.

Indeed I was impressed to know about palmistry and horoscopes which have become common practices in our society. Many women from wealthy families spend lot of money just to know about their future life and unfortunately sometimes even scholars in our community encourage such practices and despite having good knowledge on this subject they appear to be making a living out of it.

A question arises in our minds when we talk on this subject and that is--- what is the difference between an *Istikhara* which most of us strongly believe in and astrology?

May Almighty Allah (swt) keep us on the right path (amin).

Reader
P.O Box 15574
Nakuru, Kenya.

Dear brother,

Let us not change laws to suite our convenience

The *Federation Samachar* has been touching on various sensitive subjects that affect our community members world-wide and this is a good way of making readers intellectually aware of what is right and wrong.

May I now draw the attention of readers to a practice which is very common in our marriage functions. Male photographers can often be seen taking video footage of ceremonies involving the bride and other females who are attending the ceremony. Is this not prohibited and if so why are we allowing this?

Moreover it is common to hear amongst the youths of today that a boy or girl who are engaged can meet each other or can go out together because after all they have already decided to marry. Is this allowed by Islam and if so would not this complicate matters if the engagement was to break?

We have to be very careful in the way we interpret Islamic laws because at times we justify our actions by saying that some sins are small and hence forgivable by Allah (s.w.t.). Surely God is the greatest of all forgivers but when one knowingly commits a sin can he or she expect God to forgive? Surely one can not say so in certainty

and if that is the case why do we need to indulge in such sins when staying away from them requires only a few sacrifices in our ceremonies. After all are not even the best of ceremonies soon forgotten by one and all?

Let us refine our behaviours to maturity in stead of interpreting or changing laws to our convenience.

Mustafa Mohamed
Karachi, Pakistan.

The points mentioned are valid. It is prohibited for male or female photographers to undertake video shooting of mixed gatherings.

With regard to going out after engagement, apparently an engagement ceremony is not recognised by Islamic Sharia'h which defines engagement as a revokable agreement between two persons to marry each other through which the two affected persons do not become *Mahram* to each other.

If however a boy wishes to meet his fiancée after engagement, this can be done by performing *Nikah*. To safeguard the interest of both parties, can there be a condition when reciting such a *Nikah* that no sexual relations will be indulged in until the actual marriage day? We stand to be enlightened.

Editor

Dear brother,

On how to and not to spend *Khums*

The *Federation Samachar* issue of Rajab 1417 A.H./November 1996 has prompted me to make an appeal on how we should spend *Khums* money. The *Samachar* on page 16 & 17 under the title, "*Iraqi refugees continue to live in turmoil*" states the findings of the United Nations and quotes UN workers as saying that the condition of the Iraqis is worse than they have encountered anywhere in the world.

This can be verified from the *Zavvars*

Federation Samachar

returning from Ziarats at Iraq. The plight that I saw them in when I went for Ziarat in 1994 was probably far worse than the past endurance of the *Sadaats* when some of them were even buried alive in walls and their blood used in the construction work.

On page 23 of the same *Samachar* the "*Chairman Launches the Foundation Fund in Nairobi*" and in a short period is blessed with pledges of US\$ 220,000 with a further pledge of US\$

100,000. When our Philanthropists can donate so generously, why should we have an eye on *Khums* money to enable us to re-invest in communal projects? I feel the *Wajibat* of *Khums* should be discharged by helping our fellow brothers in Iraq. I hope good sense prevails when we discharge our duty of this essential *Wajibat*.

P.G. Asserwalla,
P.O. Box 80575,
Mombasa, Kenya.

YOUR LETTERS

Dear brother,

We value the *Samachar*

We are a group of Shia convert Muslims, mostly of Afro Caribbean descent. We consider our relations with the World Federation to be excellent and we regularly refer to Mullah Asghar and Muhsinbhai Jaffer of Dar al Tableegh for advice and for guidance to our programs and activities.

Recently while at the offices of the World Federation, I read a copy of the Federation Samachar. Will it be possible to place us on your mailing list to receive regular copies. As a matter of fact the magazine appears to be so valuable that we would like to receive any available back issues.

Our attention was also drawn to the tapes available on the Open Forum in Toronto with Dr. Sachedina and Mullah Asghar and also the English Majlises held during Muharram 1417 in Mombasa. Can we please have copies of these tapes for our library?

Farid Scoon
London, United Kingdom.

Dear brother,

First school was in Zanzibar

I refer to the statement made by the Chairman of the Supreme Council during the opening ceremony of the Mombasa Jaffery Academy as quoted in the *Federation Samachar* issue of Rajab 1417/November, 1996 wherein he is reported to have said "...Mombasa was the first Jamaat in Africa to start its own primary school in the 50's".

I differ on this statement and for the benefit of your readers may I say that Zanzibar was the first Jamaat to start a primary and secondary school for boys and girls in the 40's and 50's respectively.

I can strongly say this because I personally was one of the beneficiaries at Kiponda whilst my sisters studied at Dato Hemani primary school.

Zakirhussein M. Lakha
P.O. Box 19725, Dar es Salaam.

Federation Samachar

Dear brother,

The *Samachar* is for one and all

Congratulations to the *Federation Samachar* for producing a periodical with sensitivity, intellect and style for all ages. The variety of articles, the news from all around the world plus the regular columns make it an issue worth waiting for.

The 'Questions and Answers' page is enlightening and so are a number of other columns which are regularly featured and I am sure the kids too will be looking forward to your next issue where presumably (as advertised in your last issue) you will also be keeping them occupied. Surely this is a nice way to get them reading community magazines early.

The 'Datelines' from Mauritius and Toronto update us on news from far and wide and how we wish we could have similar Datelines from Pakistan, India, USA, Australia and London amongst other major Jamaats. Please give it a thought Mr. Editor though it may mean increasing the size of your Editorial team!

The page for women involves a fine effort but we would like to see more articles coming in from our ladies and girls.....they need to tell us what they think of the current infrastructure and who knows, if they are not heard when raising issues verbally they could get better results through our very own media. Write girls, you might get your message right on target!

For youths you have a page and for men you have a bounty of pages and surely the advertisers have not let you down because we can see them featuring prominently issue after issue. However are our businessmen out of Dar es salaam saving costs by not advertising or are they running highly successful businesses which stops them from advertising?

The elderly in particular miss Down Memory Lane in the few issues it is not carried. They probably would also be delighted if a page is allocated for them...perhaps to be called the 'seniors page'. What would such a page include?...we leave that for you to decide Mr. Editor.

The *Samachar* is already proving to be popular amidst the young and old and with the current world-wide circulation, you enjoy a readership like no other community paper. Keep it up, your work is being appreciated.

Anver Hussein
London, United Kingdom

Dear brother,

Can we have Somalia statistics?

During the crisis in Somalia the Africa Federation was actively involved in the resettlement of our brothers evacuated from there. Initially the *Samachar* kept us abreast of developments in resettlement but for some reason we seem to have lost track on what is the latest situation. Out of curiosity, it would be interesting to have some statistics to this effect.

Curious reader
Mombasa.

YOUR LETTERS

Dear brother,

Islamic Messianism-----are we transgressing the boundaries of decency?

Following the Open Forum in Toronto in which the controversy surrounding Professor Abdulaziz Sachedina's book ISLAMIC MESSIANISM was discussed, the *Federation Samachar* has carried several reports and rejoinders from different readers in the Khoja community. I have followed these with much interest and sadness at the state of our treatment of one among us. In all fairness, if each one of us were to examine our personal faith and conduct in totality, we would quickly come to the realization that none of us, fallible beings, can expect to receive God's favorable judgement if judged by a single deed of our life. There is not a single person on the face of this earth who can claim sinless status, with the exception of the fourteen infallible ones, the Masumeen (peace be upon them). As the Qur'an has taught us with a constant reminder: *a self-righteous attitude will lead a person to submit to the Satanic ego and not to the Divine Judge.*

It is self evident and a fact acknowledged among friends and foes, that in Dr. Sachedina we have an eminent and leading Khoja Shia Ithna-Asheri scholar who is widely respected by most of our Ulemas, the Shias, his peers and other Muslims also. In the academic world he occupies a unique and indeed a rare position as a spokesman of Islam. Dr. Sachedina has and continues to defend Islamic ideals intelligently and convincingly in Muslim and non-Muslim and in academic and community gatherings alike. He has been instrumental in influencing policy decisions in the Western world from education to medical ethics.

He is the only Muslim scholar who has been appointed as a Senior Associate in Preventive Diplomacy at the prestigious Centre for Strategic and International Studies in Washington. And, again he is the only Shia representative on the Advisory Board Panel for

teaching Islam in the British school system. He is one of the two Muslim co-ordinators of the Islamic Medical Ethics Network in the International Association of the Bioethics, representing Muslim views on biomedical technology globally. In this capacity he was called to present Muslim views on cloning in the Congressional Commission on Bioethics.

These are no small feats for a man who is known as a practicing and devout Shia. Let us not forget that in the current anti-Islamic climate in the West in general and in North America in particular, where there is a strong movement to declare the Shias as "terrorists" by non-Muslims and as "Kafirs" by some Muslims, these achievements cannot be but a sign of divine providence.

We all know in this community that Dr. Sachedina started reciting majalises at the age of 13 and has made countless positive contributions in our communities in East Africa and the West. He has written several books, of which ISLAMIC MESSIANISM is just one.

It is to his credit that Marhum Ayatollah Khui personally assigned to him to translate his introduction to the Qur'an, AL-BAYAN FI TAFSIR AL-QUR'AN, which is being published by Oxford University Press this year.

Again, it is a well known fact in the community that Dr. Sachedina is a man of impeccable character and is humble in his demeanour. He continues to make positive contributions within the Khojas, the Shias, the Muslim and humanity at large, with his knowledge, good works and deeds. In most instances his contributions and scholarship are exemplary. He combines the best of the Islamic and Western education that most people continue to benefit from, especially the Muslim and non-Muslim youths in the West.

Against this background we have allowed ourselves to sling the proverbial "mud" and "lynch" our own in the hope of degrading him, without mercy, for the matter that we have wisely and consciously chosen to put behind us. All this we have allowed in spite of the fact that his actions and contributions to Islam, both past and present, affirm nothing but his religious convictions and his humble servanthood of Islam and the holy Ahlul-Bayt.

To some self-righteous individuals in the community little does it matter when in all sincerity Dr. Sachedina maintains his fallibility as a human being and his sensitivity to the concerns of his fellow believers in the community. Despite this we have allowed ourselves to act like God in judging his intention and even condemning him to Hell. Now we are asking him to do "TAUBA" to us, in a very subtle way. Such a demand on our part is certainly very foreign to Islam. Yes, the Christians have confessions to the priests but Muslims turn to God in repentance. We repent and ask forgiveness to Allah (SWT) ONLY. Are some of us trying to usurp what rightfully belongs to Allah (SWT) only? And, who can tell that Dr. Sachedina who, despite all the insults that we have hurled at him still continues to serve our community, has not been considered by God to be among His servants?

In our prejudicial treatment of our own brother, we have perfected the art of double talk (NIFAQ). We sound gracious and innocent in public but deliver scathing and emotionally uncontrollable accusations, character defamation and engage in spreading sedition endlessly. We spend community's money and our time in printing and spreading these vile materials. The

(continued on page 10)

YOUR LETTERS

Dear Brother,

On Islamic Messianism—*video doesn't tell it all!*

I have been following in the *Federation Samachar* with keen interest the reports, letters, articles and opinions expressed on the Open Forum to discuss the book "Islamic Messianism" by Dr. AbdulAziz Sachedina. For the past three issues, I have watched the arguments being thrown for and against, often by people who were not even at the Forum itself. I was a little disturbed at some of the flaws in the narration of the proceedings which I saw written down with authority, yet based on a video clipping.

I was privileged enough to be at the Forum in late 1995. I realize that for those who were not present, their only source of information are the video cassettes. However we must realize that a Video camera is not the equivalent

to being present at the event. I noticed gross fallacy in some of the facts reported by those who chose to write summaries of the report when not even present at the event. Br. Fidhusein Hameer (Vol.29, No.3, March 1996), writes that "*Mawlana Rizvi of Toronto chose to sit with the public and contributed to the proceedings when called upon by the chair*". This is not true because being present at the Forum myself, I know that Mawlana Rizvi came into the Forum a little late and promptly took his place on the top table. On the video, there is only one panoramic shot of the whole front table and that is at the beginning. You will notice that there is an empty chair - that was reserved for Mawlana Rizvi. Notice also that Dr. Sachedina greets someone in the middle of his

speech - this was directed to Mawlana Rizvi who had just entered. Whether Mawlana Rizvi chose to sit with the public or on the front table hardly makes a difference but nevertheless the facts must be known. For three issues nobody corrected this flaw and many years from now when this issue of the *Samachar* becomes part of historical archives, the truth will be flawed. Hence I deemed it appropriate to correct this flaw in the narration of history.

By simply reading a script of the Forum and watching the forum on video does not give a precise summary of the proceedings. The video camera will only show you what the videographer is filming on. If the videographer misses

(continued on page 11)

...Islamic Messianism----are we transgressing the boundaries of decency?

(....from page 9)

zeal in promoting these derogatory materials far surpasses the zeal we put into spreading the good word of Islam. It is in defense of Islam where our energies are most needed today. The unfortunate part is that in this character assassination and spread of dissension even some of our well-known leaders are participants.

No doubt that if we were a secular society and not people bound by Islamic code of ethics, these actions of spreading sedition would be considered politically "savvy" or "smart". Such a move would be in tune with our endeavours to promote our own self righteous image and defend the community from any so-called attack. Let us not forget that because we are bound by Islamic ethical and moral codes this behaviour is unbecoming. We are all dependent on Allah's mercy for our salvations on the Day of Judgement. How, then, can we act in an unmerciful manner with each other and expect Allah's mercy on us?

It is also worthy to note our double standards that when a scholar wears

an "ABU" and is NOT a Khoja he can get away with any error of judgment, even while sitting on the mumber of the Prophet. However, when it comes to our own Khoja scholars we are readily willing to lynch. Let us look around all over the world and see how we treat our Khoja scholars and the message we are sending out to our future generations. It is no wonder then that no bright Khoja boy wants to even consider taking up Islamic Studies as a career. Can we blame them? With out actions that are contrary to our values, beliefs and interests we have discouraged any well meaning bright student to take up Islamic studies. In the meantime, as a community, we are losing out and should continue to expect mediocrity and unintelligent Islam unless we change our ways. God will not change the condition of a people until they change that which is within them.

When the entire Muslim Ummah, especially the Shias, are suffering and are under siege from all directions, we the followers of the Ahlul Bayt need to reach out to each other in a spirit of brotherhood and forgiveness and to unite together to face the enormous

challenges that face us and our children everywhere.

To our leaders, we humbly appeal, please be amongst those who set an example, in ethics, mercy and forgiveness that is worthy of emulation by the community at large, the impressionable young and the old. Let us leave a legacy, when we pass on, of a people who encouraged, nurtured and respected their scholars, both established and aspiring ones, and who created a vibrant environment for those aspiring to become Islamic scholars. Let us leave a positive legacy of having contributed to building and consolidating our communities with good and positive works. Destroying and tearing down is easy; building is very hard but it earns us more rewards and endears us to Allah (SWT).

Let us deal with each other with love and mercy. Love and forgiveness is from Allah (SWT). Hate is from Shaytan. May Allah (SWT) spare us from indulging in hatrd and may He guide us all to the right path and make us worthy of His love and mercy.

Gulamabbas Dhala
Los Angeles, USA

...On Islamic Messianism—video doesn't tell it all!

(...from page 10)

something, so do all those who watch his/her videos. Those present of course are not limited by the eye of the video camera.

Again I show Br. Hameer another problem in his narration of the event, later repeated by M. Hemani (Vol.30, No. 2, November 1996). They both state that Dr. Sachedina chose to remain silent when asked if he would stop defending the book. I vividly remember, being seated quite close to the front, that Dr. Sachedina picked up a microphone which was on his table and tested it, however it had not been turned on. In the meantime, somebody else said that his non-defense of the book was to be taken for granted. Therefore as far as a voice over the microphone is concerned, he may have remained silent. But this is not to say he was not willing to say that he would not defend the book.

We cannot rely on mere verbatims and videos to give us an accurate summary of details. They may be reliable to summarize what was verbally said but they certainly do not cover every action, which can only be reported by those physically present at the event. Feelings, emotions, actions and intended actions, tension in the crowd and other similar aspects can never be recorded on tape. Again, I felt compelled to point this out. Whether it affects our conclusions is irrelevant. The fact remains that history must be narrated correctly, flawlessly and with minimum room for personal bias.

I must say I was rather disturbed by what Br. Hameer wrote in your last issue, when he said Mulla Saheb "implicitly told Dr. Sachedina that he should show remorse and do tawba". And he later gave his own opinion that Dr. Sachedina "should show remorse in order to wipe the slate clean". My first problem is with the way Br. Hameer manipulates the words of

Mulla Asgher. Why does Br. Hameer discuss implicit issues? If Mulla wanted to demand tawba, surely he has the guts as a community leader to stand up and say exactly what he believes, explicitly without the need to be implicit!

The aim of the Forum was to be explicit about problems and resolutions, not to be implicit! I think that Br. Hameer, by reading between the lines of what Mulla said, has misinterpreted the proceedings. Mulla Saheb is a religious scholar and knows very well that something like tawba is not something to be demanded by a human. It is not for us to ask any individual to do tawba because this is a personal issue between an individual and God.

Today, in the majority of Western Universities, Islam is being taught by Christians, Jews and Bahais. Inevitably, their approach is less than cordial. I have taken classes where professors teach things like the Prophet (S.A.W) had 18 wives simultaneously or teach that the Qur'an exists in multiple versions or that the Prophet was a political opportunist. Some teachers even claim there was no Muslim persecution in Mecca before the Hijrah.

It is explicitly clear that there is a desperate shortage of Muslim, let alone Shi'a Professors of Islamic Studies. And yet when Muslim Professors like Dr. Sachedina who genuinely teach the true Islam arrive, he is shunned by members of his own community! I do not understand how so many of us can stand up and condemn members of our community who take up the challenge of becoming university professors by making preposterous statements such as "they must enter a state of suspended belief". It is up to the few Muslim professors that exist in Western Universities to set straight the misinformation being spread by non-Muslim professors teaching Islam. This is a challenging

task and noble in itself. They deserve our unrelenting support rather than incessant condemnation.

You need only to listen to a few of the lectures/majlis of Dr. Sachedina to realize that he is one of the highly learned aalims in our community. One can only admire his challenging style, rigorous preparation and highly substantiated narrations (something which many Indian and Pakistani molvis can not give).

To shun him is not a loss to him, as much as it is a loss to the rest of us all over the world. His belief in the 12th Imam should never have been and must never be the issue. How can we make such ludicrous statements against personal beliefs of a Mo'min? Dr. Sachedina has always made his belief in the 12th Imam very explicit, although personally I do not think he has to prove anything to us. As stated by Mulla Asgher and repeated by several others, Dr. Sachedina's belief is professed in the conclusion of his first book. In addition, he has recently completed the translation "*Al-Imam Al-Mahdi: The Just leader of Humanity*", personally requested by Ayatollah Ibrahim Amini. Why do we then stand up and say he does not believe?

To quote Mulla Asgher once more, "*The Forum was a demonstration of the maturity of the community in resolving a long outstanding issue*" (Samachar, Vol.29 No.3). Rather than using what Lutfullah Safi has to say on this issue, I would much rather use what the President of the World Federation has to say - The long outstanding issue has been resolved.

Wasalaam,

Tehsin M. Takim
Toronto, Canada.

IT'S CLEAR TO SEE ...

**WHY PAR-PAK'S INVISIBLE
PACKAGING™ IS THE BEST
CHOICE WHEN IT COMES TO
ALL MY PACKAGING NEEDS.**



**THE FULL RANGE OF UNIQUE
STYLIZED CONTAINERS ARE
DESIGNED TO COMPLEMENT
YOUR FOOD DISPLAY BY
PROVIDING FULL PRODUCT
VIEW.**

*Invisible Packaging™
The Choice is Clearly Yours!*

**PARK-PAK LTD.
26 Victoria Crescent
Brampton, ON L6T 1E5
Tel: 905-792-3000
Fax: 905-792-3330
Toll Free: 1-888-272-7725**

**Invisible Packaging is a
registered trademark of
Par-Pak Ltd.**



Tabligh spreads through the Internet

Welcome to the future. The Internet, now, often referred to as 'The Net', is the latest buzzword to emerge from the information industry and it is touted as a modern miracle in information technology.

It is estimated that as on 21 August, 1996, the number of Internet Users world-wide was 72.6 million. The number of countries connected to Internet as on 29 July, 1996 was 146 and the number of countries reachable by Electronic Mail (e-mail) was 167. It is further estimated that the number of users is expected to grow five-fold by the year 2000. Most of the users, however, are in the USA but the number of users in other countries is increasing day by day.

People are quick to realise the significance and importance of this development. This development can effectively be used to convey messages and counter undue propaganda. Today, almost all religions are represented on the Internet and have their own Web Sites.

Muslim individuals and Organisations have also been active in this matter and there are now hundreds of Muslim Web Sites on the Internet.

The Shia Muslims too have been staying with the times and are not under-represented. There are many Shia Web Sites both by individuals and organisations.

Most Muslims have however not paid enough attention to planning and coordinating their efforts with others

towards addressing the non-Muslim users of Internet, etc. Their efforts would otherwise already have had a tremendous effect if attention had been paid earlier to these matters.

In 1994, the Islamic Education Board (IEB) of the World Federation circulated The Islamic Computing resource Guide prepared by Basil Hashem containing a list of Islamic Software and major Network resources. The IEB also circulated Cybermuslim 2.00 - The Guide to Islamic resources on the Internet by Masoo'd Cajee.

Thanks to the initiative of Jaffer Dharamsi, the World Federation has its own Web Site on the Internet and the Islamic Education Board of the World Federation is represented on it.

At the 7th Meeting of the Executive Council held on 2 September, 1996 at Wessex, the Web manager, Jaffer Dharamsi presented a report on Internet and demonstrated its use by showing some of the materials put on the World Federation's Site.

There is also a separate Web Site devoted solely to THE HOLY QUR'AN with its own Domain Name.

The Internet provides great opportunities for Tabligh in several ways:

Electronic Mail (e-mail)

It is perhaps the quickest and cheapest way of communicating. A person can ask Masaels and receive replies, obtain religious articles from Web Sites, contribute articles and so on.

One can communicate in any language

and softwares are now being developed allowing a person to type letters in languages other than English (e.g. Farsi, Arabic, Urdu). The Ahlul-Bayt Discussion group and its affiliates like ABDG-Alim, ABDG-Youths and ABDG-An-Nisa are operating under this system.

One of the greatest benefits of these groups is that it has enabled Shia students in remote Universities to be able to stay in touch with religious matters. On Wiladats and Wafats there is usually a brief lecture posted. The other benefit is that very often the students are put in touch with Shia families and organisations in their local area, of whom they would otherwise be unaware of.

By e-mail, the IEB receives masaels, requests for literature, addresses of Muslims, Mosques, Organisations in various parts of the World and for other information, to which it responds accordingly.

Newsgroups

There are thousands of Newsgroups on the Internet. Each Newsgroup confines itself to discussing particular subjects. Anyone can write anything on any subject, can contribute articles, information and so on. Some of the Newsgroups are moderated whilst others are completely free.

Some Newsgroups are devoted to Islam only but all can write and participate in the discussions being carried out in the group.

Many a time, anti-Islamic or anti-Shia forces write against or attack Islam and/or the Shia Faith. A number of people monitor these discussions, participate and counter the propaganda against Islam in general or against the Shia Mazahab in particular.

Web Sites

The Islamic Education Board has a Web Site on the Internet. The Site provides information and articles full of knowledge covering many important Islamic subjects.

The IEB intends to put even more material on its Web Site particularly for Madressas under the section

(continued on page 15)



Home or Office...

...the way you never imagined it.

As Glazing Contractors we install a wide range of mirrors and glass which can even be supplied with Aluminium doors and windows.

We also manufacture Woodworks and Frames of all types and can change the image of your place with our Hunter Douglas products amongst which are attractive ceilings and Sunscreen Mosquito nets.

**Dar es Salaam Glass Works Ltd.
P.O. Box 253, Dar es Salaam
Tel: 36499, 38819, 20203. Fax: 20211.
Telex: 41883 GLASCO TZ.**

.....Tabligh spreads through the Internet

(....from page 13)

'Resources for the Madressas'. If Madressas, Jamats and individuals world-wide do co-operate and assist by sending in materials, much more can be made available on the internet.

The IEB Web Site is also maintained by Jaffer Dharamsi who has put in many hours into upgrading it to its present standard. In addition to what has been put on the IEB Site, Jafferbhai has also made more Islamic Religious material available on the main World Federation Sites.

Many of the Shia Web Sites now on the internet have links to yet other Shia Web Sites. One such Web Site, the 'Al-Islam' Web Site is being maintained by Salim Yusufali who is a student at Stanford University (USA). His contributions in this field are commendable and deserve special mention.

Another interesting and useful development has been that of the Shi'ite Encyclopedia initiated by a student, Vahid Majd who was studying at a University in the USA. During his studies, he collaborated with a team to correspond with Sunnis about the Shia Faith. The material was edited and put on the Internet and called the Shi'ite Encyclopedia. It is currently undergoing revision to version 2.2. On completion of his studies, Vahid Majd left for Iran, from where he is still in contact with the team which took over. A glance at the Index of the Shi'ite Encyclopedia reveals the wide variety of Islamic subject matter covered and gives some indication of the pain and trouble taken by these brothers to spread the true word.

How can we participate to contribute? Members of the Community can help on individual or collective basis by:

1. Giving publicity to these Web Sites in their Jamat Newsletters.
2. Collecting data of Internet Users in the Community and making it available to the Islamic Education Board.
3. Collecting data of Web Sites being

maintained by Shias and submitting it to the IEB for publication.

4. Appreciating in public the efforts of individuals who put so much effort in disseminating Islamic knowledge through Internet.

5. Offering voluntary services in typing the material to be put on the Internet.

6. Arranging training classes in Internet and offering scholarships to members to become experts in this field.

7. Creating a team of Shia Muslims from all backgrounds that focuses on Tabligh on the Internet. It should:

(a) Effectively counter in an organised way anti-Shia postings on the Internet. At the moment, it appears to be totally reliant on a handful of individuals.

(b) Be a point of contact for anyone receiving an e-mail from a person interested in Islam and/or Shia Islam. The team should be clear as to how to contact the individual and what to do to encourage and respond to the interest.

(c) Pro-actively write to Webmasters where anti-Shia material is carried.

(d) Have an organised presence on newsgroups of other religions and encourage interest in Islam and Shia Islam.

(e) Explore possibilities of working with other non-Muslim groups in exhorting other people to the faith.

(f) Carefully document all exchanges that take place so that materials can be used for future dialogue and also to work with projects like DILP to have documents archived on the Web Server.

The Internet is now seen as the next growth arena of high technology with enormous potential. It has a disadvantage that it allows uncensored information and photographs to be accessed by even children but authori-

ties around the world are grappling with this problem particularly because of pornographic material being exposed to children.

Other than the problem with illicit material, the Internet is the 'in' thing to-day. For example if one was to access the site of the Islamic Education Board of the World Federation (<http://www.dircon.co.uk/worldfed/wfie.html>) one comes across Islamic information like 'Topics on human reproduction -- an Islamic perspective', the IEB Picture Gallery, Circulars from the IEB Secretariat and information on the Holy Qur'an resources on the internet.

Similarly the Shi'ite Encyclopedia, The Holy Qur'an, Shiasm -- its origin and growth, Nahj-ul-Balaagha, Fiqh and Fuqaha, the contemporary rulings of Ayatullah Seestani, Questions on Jurisprudence and other subjects are now also accessible.

Recently the Ahlul Bayt DILP announced the completion of three multimedia projects, one of which was the Islamic Gallery containing various pictures and audio items. If you have the Real Audio 3.0 Player on your computer you can listen to Islamic sound clips.

Apart from the growing list of munajat, marthiya, nawha's, na'ts and du'as which include Du'a Kumayl and Du'a Iftetah, there is also a new section of Islamic lectures and it is currently also possible to listen online to the following majalis--*Wafat of Sayyida Khadija (a.s.) by Sayyid Muhammad Rizvi in Toronto, Canada on 18 January, 1997 and a Ramadhan majalis recited by Mulla Asgherali M.M. Jaffer in London in 1994.*

The Islamic Gallery can be accessed at <http://www.al-islam.org/gallery/> and for a wealth of other information on a wide range of Islamic topics you can access to <http://www-leland.stanford.edu/~yusufali/islam/encyclopedia/index.html>.

Another miracle of the Holy Prophet

The niches of mosques around the world have to face the Ka'ba in Mecca. This is impossible, no doubt, without the aid of navigational equipment. Whereas the navigator's compass was used earlier to find directions in order to get as accurate a congruency with Mecca as possible, the magnetic compass that indicates the direction of Mecca has only come into use in recent years.

However a team of scientists has been surprised at the accuracy with which the niche of the Holy Prophet's Mosque in Madina faces the centre-point of the Holy Ka'ba in Mecca. This was proved by the scientists when they carried out experiments at the Holy Prophet's Mosque.

Conducting the experiments with the use of laser beams, the scientists released a beam of light from the niche of the Mosque and found that it pointed to the direction of the Ka'ba and was in straight line precisely up to the centre-point of the Ka'ba.

What has baffled the scientists is the fact that this feat was achieved by the Holy Prophet (S.A.W.) over 1400 years ago when he built the Mosque. That was an era when modern technology was not available to locate any one particular position on earth from another.

However the Prophet was known for his many supernatural achievements and put plainly, this is yet another of the Prophet's miracles now being unearthed by scientists.

A film on Imam Husain (A.S.)

A full-fledged feature film on Imam Husain (A.S.) is being produced by Al Kufa Films. The three hour film will be in Arabic but will also be dubbed and sub-titled in other languages.

The script of the film has been approved by Sheikh Mohammed Mahdi Al Shamsuddin, head of the Islamic Shia Council in Lebanon.

From Imam to a Police Commissioner.....

Sheikh Zaid Asfi, who served 'fi sabillillah' as a resident Alim for Shia Ithna-Asheri Los Angeles Jamaat from 1984 to 1991 was recently appointed Commissioner of Police for the city of Adelanto, California. Sheik Asfi was sworn in and received his official Adelanto Police Commissioner's badge on November 12, 1996.

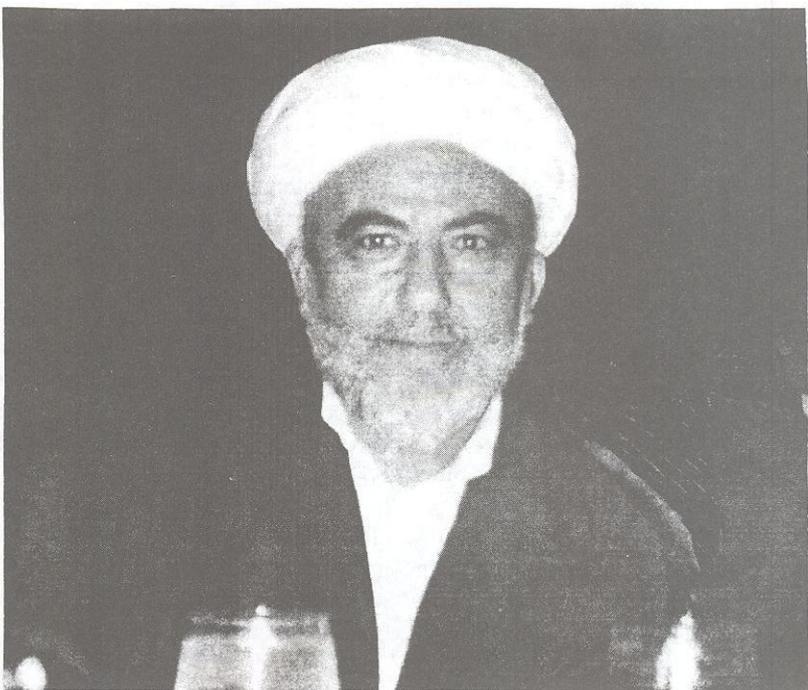
Born in Lebanon, he has lived in US for over 25 years. Sheik Asfi graduated at the Mashad University, Iran and received his Ph.D. in Islamic Studies and Theology in 1997. As a teacher in Qum he taught Fiqh and undertook translations from Arabic to English. He has written several books, including 'Islam and Christianity', 'Al Salate' and 'Man and God'.

White turbaned and in his "aba", he served the Muslim communities in Southern California in many ways. He established Al Huseini Masjid in the city of Bell and provided services as and when needed to Jafferia Society, Fatimiah Society and Zainabiah Centre amongst others. Among his many accomplishments is that he converted over 1200 Americans to Islam.

After serving the Los Angeles Jamat for seven years, he felt a calling and an urgent need for a Muslim Cemetery and moved to Adelanto to accomplish this task. There he established a 40 acre Muslim Cemetery complete with a Ali Ibn Abi Talib Mosque and a fully equipped Ghusl Khana.

On October 12, 1996 the US Department of Justice appointed Sheik Asfi to provide weekly Islamic religious services at the Federal Prison Camp in Boron, California located about 25 miles from the city of Adelanto.

Sheik Asfi is a shining example of a man with a clear mission of Islam, in his heart and deeds, who has integrated in the US melting pot whilst at the same time maintaining his distinct identity. He not only serves and forms new Muslim communities wherever he goes but also effectively propagates Islam bi haqqi Muhammadin wa alihi salaam.



Armed attack on Marja's son fails

An armed attack was made at the residence of our Marja, Sayyid Al-Seestani in Najaf Ashraf, Iraq on 24 November last year by an unidentified armed group, disguised as civilians, who entered the house on the pretext of seeking assistance and then opened fire on his son, Seyyid Muhammad Ridha.

An aid who threw himself in front of Seyyid Muhammad was shot in the back and died. Another aid was injured and the gunmen made their escape in the getaway car waiting outside.

The attackers violated the sanctity of the house by firing indiscriminately thereby killing one of the workers and injuring others. Sayyid Seestani was not at home at the time but following the attack numerous protests from world-wide were made to the United Nations and other human right organisations. Sympathies on the attack were also sent from around the world to Ayatullah Seestani.

A movie on Imam Ali (a.s.)

A documentary serial, running to about twenty episodes, has been made on the life of Imam Ali (a.s.) according to a December, 1996 KSI Newsletter from Los Angeles. The Series which is in Persian has already been aired on Tehran TV.

It is based on history and hadith books like "Tarikh Tabari", "Morooj Alzahab", "Maghtatel Altalebin", "Imam Ali ibn Abitaleb", "Sahih Muslim", "Sahih Bokhari", "Sharh Nahjul Balagha", "Alghadir" and other books. Considering the sensitivity of the coverage and the accuracy required, the making of the movie can surely be classified as a great effort by the producers.

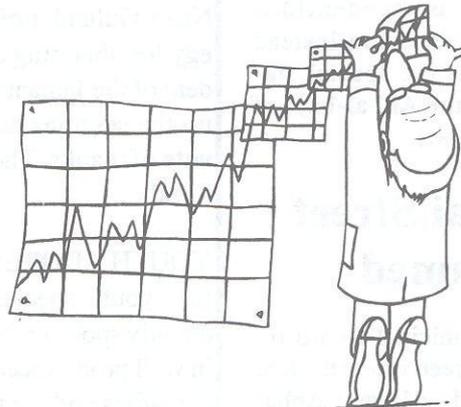
Like the earlier production of the film "Muslim bin Akil", it is hoped that the new film will in future be dubbed with English sub-titles.

Friday holiday discontinued in Pakistan

Pakistan's new Prime Minister, Nawaz Sharif has made Friday a working day and shifted the weekend to Saturday-Sunday.

Since 1977, the Islamic State had declared Friday a holiday and worked on Sundays, as do other Arab countries but apparently some Pakistani businessmen were finding the Friday holiday a major handicap to conduct international trade and business. However many feel that being an Islamic country, the weekly holiday should have remained on Friday.

BOOST profits with the Samachar's NEW Classifieds



With effect from the next issue, the *Samachar* will carry Classified adverts whereby companies will be grouped according to the type of services rendered or type of products sold.

The Classified section advertising rate will be Shs. 15,000/- (or equivalent) per insertion. The objective is to provide members with a quick guide on where to get products or services from fellow members.

For inclusion, please send the below form to:

*The Adverts-in-Charge
Federation Samachar
P.O. Box 6710
Dar es Salaam.*

Company name:.....
Business details:.....
Address:.....
Any relevant information:.....
Number of insertions:.....

Book on Prophet corrects previous misinterpretations

A book 'The Succession to Muhammad' a Study of the Early Caliphate by Wilferd Madelung, 413 pages of notes, bibliography and index has been published by the Cambridge University Press. Copyright 1997, Price \$69.95.

Dr. Wilferd takes a fresh look at the historical sources and provides a cogent reinterpretation of Islamic History that argues in favour of the succession of Imam Ali (a.s.) after the death of the Prophet (s.a.w.).

In his book, he challenges the common views held by western scholars based on tendentious sources on the issue and instead makes a case for the special status accorded to the Ahl al-bayt of the Prophet (s.a.w.).

Mumbai Street renamed

The Mumbai Municipal Board renamed Samuel Street, where the KSI Jamaat is located to Hazrat Abbas (A.S.) Street on 18 November, 1996. The renaming coincided with the 7th of Rajab which is the birthday of Hazrat Abbas (A.S.). Earlier the Dongri Junction was renamed Hazrat Imam Husein (A.S.) Chowk.

Haji Safdar Karmali was instrumental in bringing about the change of both names. It is indeed apt that where the name of Imam Husein (A.S.) is present, the name of Hazrat Abbas (A.S.) should also be there and today, ideally, the Dongri junction is called Imam Husein (A.S.) Chowk whilst the road is named Hazrat Abbas (A.S.) Street.

In a Souvenir book issued for the occasion, the President of the Mumbai KSI Jamaat, Mohibali Nasser said the change in name reflected the secular nature of the Mumbai municipality where Hindus and Muslims live in harmony with other communities.

DATELINE TORONTO

from Baqqir Alloo in Toronto

THE JIBA TORONTO CHARTER held yet another seminar on December 7, 1997 at the Bayview Centre. The subject was "BUSINESS ETHICS IN ISLAM" and the main speaker was the resident a'lim of our Jamaat Sayed Mohamed Rizvi. He dealt extensively on business ethics as propounded in the Qura'n and Ahaadis of our Ma'sumeen. He said that while the holy book is silent on many aspects of our "Ibadat" it is vocal on the subject of "Mo'amalat"... "Perhaps the longest ayat in Qura'n, in Sura 2, Ayat 282 believers are given the guidelines on contracts etc. in clear terms".

He emphasized that while wealth and sustenance cannot be achieved without efforts, the end result of the efforts required the blessing of Allah s.h.w. He added that though *rizk* is guaranteed by Allah s.h.w., the search of it is on the individual.

Nazir Gulamhusein, President of Toronto Jamaat spoke on the strategy for obtaining credit from banks and Zuheir Ebrahim, Vice-President of the Jamaat spoke of export trade financing. Raza Hirji summed up the sessions and Jiba Secretary Mahmood Ahmed proposed the vote of thanks. The seminar was presided by Jiba Chairperson, Sheni Fazal.

YOUTH ADDRESSES BEFORE MAJLIS has been revived and the first youth speaker was Raheel Mohamed Dawood who very eloquently spoke on "Irfan" quoting Al-Qura'n, Hadise Kudsi and Ahadis in well pronounced Arabic. Another youth, Rifat Mamdani addressed the ladies and gents on the role of Bibi Khadija in the propagation of Islam and brought forth new points to ponder.

THE HOLY MONTH OF RAMADHAN brought in lively activities at all our centres in Toronto. Bayview centre was the hub of activities with Darsa, dua' and Tafsir of Qura'n by Sayed Muhammad Rizvi who painstakingly explained the verses of the Qura'n and their relevance to our daily life. Chairlady Sikina Bakar Mehdi successfully organised recitation of dua' by girls in the ladies section.

A similar programme was organised at the Crescent Village Centre and there Ashik Kermali introduced a new preaching method by way of having conversations with the audience, especially the youths and children.

A record number of boys and girls also took part in Qura'n Khani and each one received special recognition on the night of 27th Ramadhan. Mulla of the crescent Village, Mohamedhusein Lakha co-ordinated the programme with the help of many volunteers. He also conducted Idd prayers at the Centre attended by a record number of worshippers.

Our Salby Centre at Brampton also hummed with activities and were fortunate to have our well known scholar and preacher Mahmood Yousuf Abdullah of Leicester, U.K. to preach there.

WF Executive Council meets in Leeds

The 8th Meeting of the Executive Council was held on 22 February, 1997 at Leeds, UK. The meeting was well attended with more than sixty Councillors and Invitees in attendance.

Among those present from overseas were Mohamedbhai Dhirani, Chairman of the Africa Federation, Asgharali Bharwani, Chairman of KSI Jamat, Dar es Salaam, Dr. Asgharali Moledina, Executive Councillor, Kampala and Nazirali Gulamhusein, President of Mehfile Zainab, Paris. From the Invitees, Mohamed Jaffer Kara of Dar es Salaam was present.

Presidential Visit to India

During the meeting, the President, Mulla Asgharali M M Jaffer reported about his visit to India in November and December 1997, accompanied by 19 persons from Africa, North America and Europe.

The places visited were Gujarat, Karnataka, Indhra Pradesh and Bihar. Delegates had an opportunity of observing work being done there by the World Federation. In all, 13 towns and villages were visited, particularly to monitor housing and education projects. To follow-up on progress made, the Chairman of the Zainabiya Child Sponsorship Scheme, Muhsin Dharamsi was expected to visit Gujarat for three weeks from 28 February, 1997.

The Africa Federation Chairman, Mohamed Dhirani suggested that while the World Federation was doing enough towards housing projects it should also consider introducing projects for economic upliftment. He gave examples of Co-operative Societies or small loans to shopkeepers with a view to enhancing their businesses. The President of the World Federation agreed with the proposal and added that in certain places in Gujarat, like Bhavangar, the local Mumineen had already established a Co-operative Society and were running it successfully. The World Federation is now considering to initiate similar projects in towns and villages.

Visit to Trollhattan

The President informed the Executive

Council, that the Secretary General, Sibtain Panjwani visited Trollhattan Jamaat in Sweden in December, 1996. He met the Managing Committee and was able to evaluate the general needs of Mumineen there.

With the increased publicity given to our Mosque in Trollhattan by the Swedish media, the attention of Muslims as well as non-Muslims is focused on our Centre and Dr. Sibtain felt that there is a need for more tableegh activities, planned and programmed by the Islamic Education Board (IEB) in conjunction with the local Jamat.

Medical Advisory Board - Warning given on Thalassaemia

While reporting on the current situation prevailing in the community, Dr. M T I Walji, the Chairman of the Medical Advisory Board (MAB), said that the community is sadly indifferent to various health dangers it faces. He said the MAB had issued several health guidelines to Jamaats for which barely any feed-backs were received.

In an interesting and enlightening submission, supported by slides, Dr. Walji then explained on *Thalassaemia* which is a genetically transmitted blood disorder. He said the result of the blood screening conducted so far within our Jamats suggested that up to 7% of members are carriers of this order. He said children from marriages between carriers can suffer from severe and painful conditions and he thus appealed to community leaders and health care workers to take this matter seriously by enlightening members of the community of this impending danger.

It was agreed that platforms like our *mimber* and communal newsletters and magazines should be used to propagate guidelines.

IEB - Tableegh through Internet

The Chairman, of the Islamic Education Board, Muhsin Jaffer presented a detailed report on Tableegh through the Internet (*carried on page 13 of this issue*). He also provided details of the information that one can access to at the World Federation and other Shia sites through Internet. He requested Jamaats to encourage members to

learn and operate through the internet.

Jaffer Dharamsi, the World Federation Web Master said that while it was satisfying to note that individuals throughout the world are taking keen interest by accessing the World Federation's Home Page, many Jamaats have still not provided information for this Page. He then gave examples to show that information on the World Federation Site is being read by Mumineen world-wide with interest.

Amendment to Clause 20.1 of the World Federation Constitution

The Council of Gujarat and Wessex, London (Hujjat), Trollhattan, Marsta, Essex and Milton Keynes Jamaats proposed that Article 20.1 of the World Federation Constitution be deleted.

Article 20.1 says that "A person who has served two full consecutive terms as a President shall not be eligible to be re-elected for the third term but may be elected thereafter."

The Chairman of the Africa Federation, Mohamed Dhirani said that the AF is bound by a mandate that the "President of the World Federation cannot serve for three consecutive terms" but said he would put the issue up at the Kampala Supreme Council Conference to be held in April, 1996.

After extensive discussions it was resolved that an Extra Ordinary Conference be convened between April and July, 1997 to consider the proposed Amendment to the Constitution.

Triennial Conference

It was agreed that the Triennial Conference be held on 16-19 October, 1997 in England and the Venue and Agenda of the Conference to be decided at the next meeting of the Executive Council.

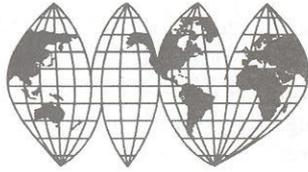
The Executive Council was also updated on the following Projects:

Babul Ilm Project, Leeds: This is a new Imambara Project.

Imam Husein Project, Leicester: This involves extension and renovation to the existing Imambara.

Saiyada Zainab Project, Birmingham: The progress report showed that a further amount of nearly Sterling Pounds 500,000 is needed for completion.

ELECTION



ROUND-UP

DUBAI

The Dubai Jamat elections were held on October 10, 1996 and Brother Husseinali Yusufali was re-elected as the President. Following is the list of the Office Bearers and Managing Committee Members appointed by the President:

- Vice President:** Mustafa Kassam
- Secretary:** Shabbir Damji
- Asst. Secretary:** Murtaza Khimjee
- Mukhi:** Abbas Manji
- Asst. Mukhi:** Hussein Virji
- Treasurer:** Bashir Somji
- Asst. Treasurer:** Mohamad Hemraj
- Committee Members:** R i a z Moloo, Mazaher Kermally, Mohamad Ramzan and Hasnain M. Rashid

LOS ANGELES

At the Annual General Meeting of the Los Angeles Shia Ithna-Asheri Islamic Jamaat held on Saturday, March 8, 1997 the following were elected to the Executive Council for a two year term:

- President:** Mohamed Iqbal Somji
- Vice Prsdnt:** Dr. Mohsin Jafferli Khakoo
- Secretary:** Yasmin Mushtaq Kermali
- Treasurer:** Shabnam Khali Dewji
- Councillors:** Farhat Curimbhoy and Imran Habib Virani.

MOSHI

The new Office Beareres for the KSI Moshi Jamaat for the year 1997 who were elected into office on 3 March 1997 are:

- Chairman:** Alireza Karim
- V/Chairman:** Ahmed H.M Daya
- Secretary:** Shafiq Kanji
- Treasurer:** Ashikali Nanji
- Manager/Mukhi:** Mahmoud H. Daya
- Committee Members:** Naushad Ladak, Feroz Kermali, Razahussein Kermali, Murtaza Lalji, Roshan Hassam, Mohamed Naqi Daya and Hasnain Merali.



MULLA ASGHER IN CUTCHI SAFO !

One would not be suprised to see Mulla Asgher wearing a turban normally adorned by the traditional ulema as he generally fits into the company.

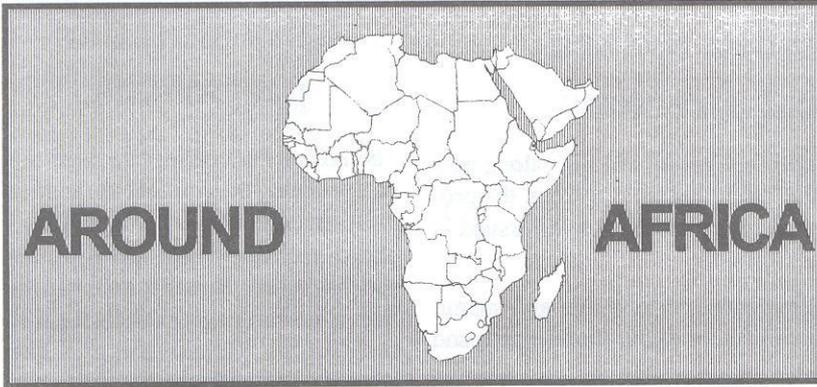
However, there was a suprise waiting for Mulla Asgher during his recent visit to India. While in Cutch, in keeping with local tradition, Mulla Asgher was crowned with a colourful *Cutchi Pugree*, known otherwise as 'Safo' or 'Dastar'. The weight of the *pugree* appears to have overwhelmed Mulla as he appears to be no less amused by the experience. Community service has also its lighter moments!!

Kitchener hosts International Tabligh Conference

The 2nd International Tabligh Conference with the theme "**Tabligh and the 21st Century: An Era of Opportunity**" was held in the city of Kitchener, Canada during the weekend of 22-23 February, 1997 (Shawwal 14-15, 1417).

The Conference, which was sponsored by the Islamic Humanitarian Service, was held at the Mehfil-e-Husain Mosque (Husainiyyah) of the Islamic Shia Ithna-Asheri Jamaat of Kitchener-Waterloo. Participants came from Kitchener, Waterloo, Cambridge, Guelph, Toronto, Montreal, Edmonton, Vancouver, Lansing (Michigan, USA), New York, Houston (Texas, USA) and from London, England.

A full report with summaries of what the speakers spoke has been received by the *Federation Samachar* at the time of going to press. Insha'allah the highlights of the session will be carried in our next issue.



Clowns, games, crowds, food and philanthropy make Mombasa Idd Carnival a grand success

The Education and Debate section of the Ithna-Asheri Young Men Union held a Grand Idd Carnival at the Jaffery Sports Club in Mombasa on 23rd February 1997. The Carnival, which began at 10.00 am and went on till 6.00 p.m. was attended by as many as 400 to 500 gents and children throughout the day.

In a divergence to the norm, the Carnival combined several events to attract adults and the young. There were around 20 fun-filled games with one stall being allocated to each game. In addition, there were clowns, face painters, muppet shows and illusionists who held shows every half hour. A merry-go-round was also set up, much to the delight of young children as they spun themselves out.

Business, as well as food stalls, were 'rented' to interested parties thereby creating a 'shopping' environment and surely the caterers for lunch and snacks were also there. Items like car accessories, cutlery, toys, stationery, juice concentrates and Islamic books were put up for sale at the business stalls while at the food stalls there was no shortage of culinaries. Ranging from traditional India delicacies such as "Khichro", 'Bher"

and the all too famous "Mix" there were sandwiches, burgers, chicken tikkas, ice cream and ice cold refreshments which provided relief from the heat.

In the evening, a grand auction covering over 75 items was held. The items which included three cars were kept on display throughout the day and bidding commenced as early as 10.00 am. Almost all items were auctioned off.

A roving announcer who moved about the milling crowds with a handy megaphone publicised ongoings and randomly sought opinions from some of those who attended. Many had encouraging things to say about the Carnival and seemed to be having fun.

Most of the games set up have probably never been held at community level. These included Break the Pyramid, Fishing, Ring the Prize, Mini Golf, Hit the Coconut, Light the candles, Pass the ring over the wire, Coin in the bucket, Pin the donkey's tail, Pick the apple, Guess the time, Guess the Weight of the cake and Guess the number of sweets.

At the end of the day it required no guesses to judge the Carnival as being highly successful.



Our new numbers....

The Africa Federation's new contact numbers are:
 Tel: (255-51) 150897
 Cellular: 0812 786 710
 Fax: (255-51) 150964/112914/112406
 E-Mail: Federation@raha.com

CHB holds Convention

The Central Health Board of the Supreme Council of the Federation of Khoja Shia Ithmaasheri Jamats of Africa organised its first Medical Convention for both ladies and gents on 22 March, 1997 at Dar es Salaam Imambara.

The Convention, which brought together doctors, practitioners, professionals, paramedics, community leaders, heads of schools, administrators and others, provided an opportunity for sharing experiences and wisdom in such areas as the medical, educational, religious and social administration fields.

Primarily the Convention focused on medical matters and adolescent issues including the dreaded HIV epidemic with its implication from a religious and social standpoint. It also discussed on how carriers can best cope to overcome difficult situations.

More details will insha'allah be carried in the next issue. **Editor**

35 million pledged for Dar Sports

The Dar Union Sports Club organised a Grand dinner for ladies and gents at the Boarding House to celebrate Idd and to generate funds for extension of sporting facilities at the Club.

The Function drew a record attendance and through auctioning of items including a car, some 35 million shillings was pledged. This includes an amount of Shs. 6 million pledged by the Africa Federation Chairman, Mohamedbhai Dhirani when he addressed the gathering at the Function.

Medical Boards work towards updating medical directory

The Central Health Board (CHB) of the Supreme Council of Africa along with the Medical Advisory Board (MAB) of the World Federation are in the process of updating the community's medical directory which was last issued in January, 1994.

All Constituent Jamats in Africa have been requested to obtain and submit details of doctors, dentists, opticians, pharmacists, nurses, physiotherapists and other health care professionals.

It is planned that the proposed update of the directory will categorise health care workers in the Community by their professions and by the town or city they reside in. Formats have been sent to all Jamats.

The Medical Directory serves a very useful purpose in the Community as it provides medical professionals and others a quick reference for contacts worldwide.

MAB/CHB have not set a deadline for this information however particulars were initially expected in by **31 January, 1997**. However those who have not submitted details are not as yet time barred and are thus requested to send in pertinent information urgently.

Zaire situation precarious

The Africa Federation has been minutely eyeing the political situation in Zaire through constant fax and telephone exchanges with the Kinshasa and Bujumbura Jamats to ascertain the fate of our brothers and their families residing in Goma, Bukavu and Kisangani, all of which are trouble-spot areas in eastern Zaire that have been besieged by civil unrest.

During the unrest, few of our members made it to Kinshasa and few escaped to Kigali and though their properties and possessions were plundered, by the grace of God (s.w.t) all are reported to be safe and sound.

The situation in Kinshasa is however not very encouraging and as a precaution the community there has joined hands with other 'minority' communities to seek ways to safeguard their members. To this effect dialogue has also ensued with foreign embassies on security measures in case of a crisis.

Kampala Jamat issues contact numbers

In order to streamline the official communication of the KSIJ, Kampala, all concerned are requested to note the following address and contact points:

Jamaat Address
KSIJ, Kampala,
P.O. Box 7636, Kampala, Uganda
Tel 256 41 230616
Fax 256 41 230515

Office bearer contacts are:

President Br. Basher Najafi
Tel 256 41 241402
Fax 256 41 241406

Vice President Prof. Syed A.H. Abidi
Off. 256 41 531530
Res. 256 41 554342
Email - Abidi@mukla.gn.ape.org

Hon. Secretary Br. Hassan Hudda
Tel. 256 41 235954

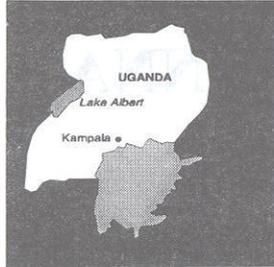
Treasurer Br. Mohamed Manji
Off. 256 41 233277
Res. 256 41 245201
Fax. 256 41 235002
Mobile - 075 760031

A token of appreciation



Bashir Sultan who lived in Songea since 1972 and has now moved to Dar es Salaam has been an active worker of the Jamaat there. For his long service the Songea Jamat honoured him with a token of appreciation.

Pictured, Amirali Versi (left) making the presentation to Bashir Sultan.



When Rafsanjani visited Kampala



The President of the Islamic Republic of Iran, Ali Akber Hashemi Rafsanjani and his entourage paid a three-day State visit to Uganda from 4-6 September, 1996 as part of his historic six-nation tour of Africa which took him to Kenya, Uganda, Sudan, Tanzania, Zimbabwe and South Africa.

On arrival, the President and his delegation which numbered over 200, of whom many were businessmen, were received by various Government dignitaries including President Museveni along with ambassadors from different countries and leaders and members of our community.

The visit to Uganda was meant to consolidate diplomatic relations between Iran and Uganda and was also intended to expand trade contacts between the two countries. Relations between Uganda and Iran grew stronger after the Uganda President paid a visit to Iran in 1992.

The Uganda President, Yoweri Museveni accentuated on the ties between the two countries and when told of misgivings expressed by the American Government on the visit by the Iranians, he said "*Uganda is not America*" thereby making it clear that he wanted no undue interference by any country into Uganda politics.

President Museveni requested Iran to mediate in the conflict between Uganda and Sudan to which President Rafsanjani agreed to personally look into.

A State dinner hosted by the Uganda President in honour of the

visiting President was well attended by prominent Government figures and diplomatic heads and a number of our community members.

At community level, President Rafsanjani led maghribaen prayers at the Mosque on 6 September, 1996 after which he briefly addressed the congregation calling for harmony amongst Muslims and between Muslims and other Ugandans.

To commemorate his historic visit, the President was then requested to unveil a marble plaque at the community's Mosque Complex following which a grand reception was held.

The reception was well attended. In addition to the President and his entourage, other guests included local dignitaries like the Uganda deputy Prime Minister, Honourable Ministers, the Chief Kadhi, Members of Parliament, Leaders of Muslim Communities of Uganda, Ambassadors and High Commissioners, invited guests and members of the Khoja Shia Ithnasheri Jamaat of Kampala.

The President of the Kampala Jamat, Shabir Najafi in his welcome address thanked Uganda President, Yoweri Museveni for inviting the Iranian delegation to Uganda.

He praised Iran's democracy and foreign policy which, he said, vied for peaceful co-existence and economic co-operation with third world countries. He also remembered Imam Khomeini whom he referred to as the greatest revolutionary in the 20th Century. He said the late Imam Khomeini was

a champion of Muslim unity and brotherhood and had shown light and guidance to Muslims worldwide.

Najafi welcomed the interest of Iran in Uganda saying that Uganda had an extremely fertile land which with Iran's experience and expertise in agriculture, could be well exploited.

He said Uganda believes in a free market economy and has thus introduced liberal policies in the field of trade and industry thereby encouraging foreign investments. He welcomed Iranian industrialists to explore feasible and suitable areas for setting up manufacturing industries in Uganda primarily in fields for which raw material are locally available. He said such ventures would be prosperous for both countries.

At Community level, he said that the Khoja Shias are essentially a trade community and would be keen to initiate trade contacts with Iranian partners.

Outlining the history of the community, he said that a Jamaat was established in 1938 for religious, cultural and social activities. He then outlined the general activities of the Jamaat accentuating on the activities of women and on how youths are taught Islamic education.

After dinner was served, a gift of appreciation was presented to the visiting President by Shabir Najafi on behalf of the KSIJ of Kampala.

The Iranian President's Uganda visit was not carried in our last issue because the report was filed in just after we went to press. Editor

Sajjad appointed Assistant Minister

Kenya President Arap Moi appointed Nominated MP, Sajjad Rashid of Mombasa to the post of Assistant Minister for Research, Technical Training and Technology on 21 January, 1997.

Sajjad described his appointment as a "a pleasant surprise", saying that he was "just relaxing at home over lunch-hour when I heard the news on the KBC news bulletin". He thanked President Moi for the appointment.

Sajjad was first nominated to Parliament in 1992, after spear-heading a successful presidential campaign in Mombasa and Coast Province which saw President Moi win by a wide margin. Thereafter he was appointed to the post of non-executive Chairman of the Kenya Ports Authority, a post which he relinquished in 1994.

Iran Ambassador visits Mauritius

The Ambassador-Designate of the Islamic Republic of Iran (who resides in Tananarive), Dr. Ali Amouei visited Mauritius for six days from 19-24 January, 1997, primarily to present his credentials to the President of the Republic of Mauritius, H.E.M. Cassam Uteem and to discuss the development of commercial ties between the Islamic Republic of Iran and Mauritius.

The President presented his credentials to the President at the State House on 21 January, 1997. During his visit, Dr. Amouei also visited the Prime Minister, Dr. Navin Ramgoolam, Hon. Deputy Prime Minister and Minister of Foreign Affairs, International and Regional Cooperation, Paul Berenger and other Ministers. He also informed the Mauritian Authorities of the intention of the Islamic Republic to join the Indian Ocean Rim.

Dr. Amouei then visited the Shia Imambara where he addressed the congregation which had assembled there after maghribain prayers. The visiting delegation was also received for dinner at the residence of Shabbir Husein Rajani, the Secretary of Ahle Bait (A.S.) Propagation Organisation (ABPO). Brother Rajani then had talks with the visiting Ambassador on how the Iran Embassy could help ABPO to consolidate its activities in Mauritius.

INNA LILLAH WA INNA ILAHI RAJIUN

Late Maulana Sabir Hussein

The Community learnt with profound shock and deep regret the untimely and sad demise of Maulana Sabir Hussein which occurred in Arusha on 15 February, 1997. Maulana had gone to Arusha to recite a Majlis when he suddenly passed away.

The Chairman of the Africa Federation, Mohamed Dhirani, on behalf of members of all constituent Jamaats, immediately sent a message of sympathy to the family of the deceased and to Nairobi Jamaat for a loss which certainly is of great magnitude.

Maulana's family has been in Africa for over fifteen years and have nurtured Africa as their second home. It is expected that his family will be well looked after until the *Iddat* period is over after which they can decide on their future.

May Allah (s.w.t.) *behakke Chaharda* Masoomen (a.s.) rest his soul amongst His chosen ones and may He grant the family solace to sustain this loss. Amen.

Imran and Rizwah are Council's best students

The Annual Africa Federation Award for the best male and female student has been awarded to **Imran Gulamhusein** of Mombasa who topped the male category and **Rizwah A. Sheikh** of Nairobi who excelled in the female group.

The selection of the best students was by no means an easy task especially because a number of students achieved excellent grades. The Secretariat of the Education Board also announced the names of the following students who achieved outstanding results but were just pipped for the final awards:

Boys

- *Akil B.H.Gulamali of Dar es salaam.
- *Rizwan S. Janmohamed of Nairobi
- *Kauserali G. Karim of Nairobi
- *Mohammed Fayyaz J.Taki of Dar es salaam.
- *Shabbar Y. Dhalla of Dar es salaam.
- *Mohamedarif Alwani of Arusha

Girls

- *Shehnaaz F.Somji of Mombasa
- *Rukaiya H.Remtulla of Dar es salaam.
- *Fatima Ali Jaffer of Nairobi
- *Mehtab P.Kassam of Nairobi
- *Fatima Panju of Nairobi

On behalf of the Africa Federation we congratulate the above winners and pray for their success in their future academic endeavours.

Older but stronger – Mombasa Jaffery Sports Club marks 75th anniversary

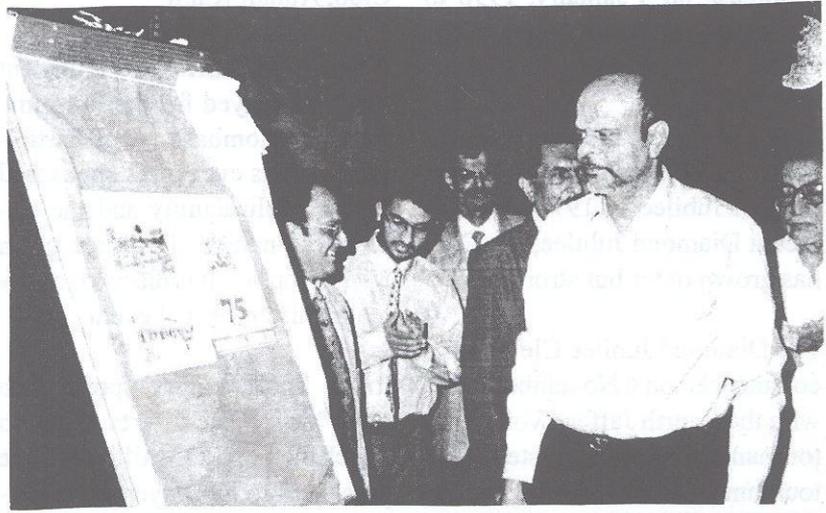
The oldest surviving sporting institution of the Khoja Shia Ithna-Asheri world-wide, the Jaffery Sports Club in Mombasa, marked its 75th anniversary in November, 1996. Prior to the Mombasa Jaffery Club, the Ithna-Asheri Sports Club was established in Zanzibar but this Club was disbanded many years ago.

The Mombasa Jaffery Sports Club was inaugurated as the Ithna-Asheri Sports Club and has been in existence on its present site since 1925. It was however formally established in 1921 on a piece of land where Mombasa's Life Insurance Corporation building stands today.

Before the establishment of the Club at its present site, cricket and football were played by members of the Jamaat at three different places. The first location was the cemetery where our forefathers started playing around 1915. The second location was the Buxton School ground behind where the Ambalal House stands today and the third place was where the Lotus House is today.

To unite the community's sportsmen, four elders namely Late Haji Habib Abdulla Janmohamed, Late Mulla Hassanali Gulamhusein Khaki, Late Haji Husein Karim Hirji and the Late Haji Abdulla Alimohamed Khalfan successfully formed the Ithna-Asheri Sports Club in 1921.

The move to the present site took place in 1925 when the then colonial Government allocated the present site to the Club. Being a



The Chief Guest, Hon. Sajjad Rashid launches the Souvenir Magazine that was produced to mark the 75th Anniversary of the Club.

very rocky area, much effort had to be put in to convert the land into a playing field. Stones removed from the playing area were used for constructing buildings, some of which exist to date in Mombasa. Two of these are the buildings owned by Haji Mohamed M. M. Jaffer on Nyeri Street and the godown which houses Moosa stores owned by the R. Valli Family.

Immediately after being allocated the new piece of land in 1925, the Club built a pavilion with a roof of aluminium sheets at a cost of KShs. 1500/-. The first solid pavilion then came up in 1930 at a cost of KShs. 10,000/- which was then a princely sum.

In 1931, the Club's first comprehensive constitution was drafted in Gujarati by Marhum Mohamedali Dhalla, then Hon. Secretary of the Club. This constitution was immediately implemented.

In 1936, the Club built its first two tennis courts at a cost of K.Shs. 3,200/=. Between 1933 and 1944,

the Club remained closed as this was the period of the Second World War. During the war, the Club's ground was part of the area used as a Cantonment.

After the war, the Club bubbled with activity again and in 1952 a third tennis court was constructed. In due course the game of volleyball was introduced followed by squash which was introduced at the Club in 1985 when the Club's first and only squash court was built.

When the Club came into existence in 1921, Late Haji Kassamali Merali became the first Chairman. A perspective glance through the 'Roll of Chairmen' reflects the high calibre of people who headed the Club since then. The oldest surviving Chairman today is Ali Mohamed Jafferbhai, who was the Chairman of the Club in 1943/1944, which is over 50 years ago.

It was nice to see that Ali Mohamed

(continued on page 26)

(.....from page 25)

Jafferbhai along with some other Past Chairmen were present at the Founders Gala Dinner held in Mombasa on 4 January, 1996 to mark the 75th Anniversary of the Club.

Ever since the Club was founded to its Silver Jubilee in 1946 and Golden Jubilee in 1971 up to its recent Diamond Jubilee, the Club has grown older but stronger.

The Diamond Jubilee Celebrations commenced on 4 November, 1996 with the Fourth Jaffery Volleyball tournament being contested. This tournament drew 15 teams and the Chief Guest at the final was Councillor Masumali Meghji who has sponsored this tournament since its inception.

In the final, Muslim Bhadala beat Memon Sports Club. The Jaffery Sports Club was eliminated in the semi-finals. All participating teams were presented with a memento commemorating the 75 years existence of the Club.

From 14 December to 21 December, 1996 the 12th Coast Open Veterans Tennis Tournament was held, being revived after a lapse of 2 years. This tournament was accepted in 1983 with the objective of honouring veteran players and also to give them a platform to compete amongst themselves

The sponsors of the tennis event were Interglobe Services Ltd. Four events were contested namely the Mens singles and doubles over 40 years and the Mens singles and doubles over 50 years.

In all, 27 players participated and the finals were played on 21 December, 1996 with the Chief Guest being Asaf Gulamhusein, the Man

aging Director of Interglobe Services Ltd. Also present were the Chairman of the Kenya Lawn Tennis Association, Jim Davies and the Chairman of the Jaffery Sports Club, Aunali Kanji.

A Six-A-Side Cricket tournament was also played for the first time with six Mombasa teams participating. This event was sponsored by the Molu Family and the trophy was named the "Late Nash Molu Trophy". It is planned to now make this an annual event.

In the finals, Jaffery Sports Club beat Mombasa Sports Club to clinch the trophy. Certificates were presented to all players who participated and the winners were presented with a beautiful trophy. The Chief Guest at the presentation was the sponsor, Abdulrazak M. Molu who is also a member of the Trust Board of Jaffery Sports Club.

Then came the veterans again. Veterans of the community were invited to participate in the Veterans Sports Festival, this being the second time for such a Festival to be organised. The inaugural Veterans Festival was held in 1995.

Two teams were drawn for the week long even which ended on 29 December, 1996. The games contested were cricket, tennis, volleyball and football with winners being presented trophies and all participants were also awarded certificates.

The Children Sports Day sponsored by Ms. Bawazir Group of Companies was held on 28 December, 1996 with more than 200 boys and girls aged between 4 years and 8 years participating.

During the course of the day, 26 events were organised with a good attendance from both, parents and

children. A surprise visitor to the Sports Day was the Chairman of the World Federation, Mulla Asger.

Winners, runners-up and those in third place were presented with medals. The Chief Guest was Yawer Kalyan of Ms. Bawazir Group of Companies.

Then came the E.D. Veterans Cricket Match which was held on 4 January, 1997 over 30 overs. Veterans cricket was first organised at Club level in 1983 when players from all over the country were invited to participate in what was then called the "Down Memory Lane Veterans Tournament".

This time the Club went one step ahead by personally inviting veterans from all over East Africa. The tournament was enjoyed by all those who participated and at the time of refreshments, some players were even given an opportunity to narrate their hey-day experiences.

To culminate the celebrations, the 75th Anniversary Founders Grand Dinner was held on 4 January, 1997 at the Jaffery Sports Club. The Chief Guest at the dinner, which attracted about 650 people, was Hon. Sajjad Rashid and also attending this function was the Chairman of Khoja Shia Ithna-Asheri Supreme Council, Mohamed Dhirani along with the Chairman of the Khoja Shia Ithna-Asheri Jamat of Mombasa, Husein Walji and the Chairman of the Trust Board, Mohamed Jaffer Khaki.

The Jaffery Sports Club Chairman, Aunali Kanji along with the Africa Federation Chairman,

(continued on page 27)

(.....from page 26)

Mohamed Dhirani and the Chief Guest, Hon. Sajjad Rashid all addressed the gathering,

In his address, Aunali Kanji said that history bore witness to the fact that successive managements of the Club upheld its aims and objectives thereby successfully and wisely steering the Club through its various phases of development over 75 years.

He said that after 75 years he wished progress would continue at a similar if not faster pace so that when the Club's membership gathers in 25 years' time to celebrate its centenary, it will be able to express similar sentiments.

To the younger members, he said that the Club's glorious history is a heritage that would pass on to them not only for safe custody but also for them to consolidate and then pass on to the generations that followed.

He said that over the years the Club has produced some brilliant sportsmen of whom the Club was proud of. He commended the selfless love and affection these sportsmen had for the Club and appreciated the many hours they toiled not only for seeking personal glories but also to uplift the name and image of the Club.

He said the Club's Diamond Jubilee would probably be remembered better from a philanthropic perspective and to this effect he announced that whilst the Club had earmarked a sum of K.Shs. 200,000/= for utilisation towards the Youths Welfare Fund of the Club, on the other hand it had also resolved to make contributions towards two charitable institutions, namely:-



The Chairman of the Africa Federation, Mohamed Dhirani receiving a memento from the Chairman of Jaffery Sports Club, Aunali Kanji.

1. The Likoni School for the blind and
2. The Shimo la Tewa Bostel Institution for Children.

He said that as duty-bound citizens of Kenya, the donations represented the Club's willingness to contribute towards the welfare of the less fortunate. He then called upon the Chief Guest, Hon. Sajjad Rashid to present the donations to the respective institutions.

Talking of recent achievements, Kanji said that one of the most important tasks handled in recent years was that of appertaining the Club's lease. He said that through the untiring efforts of Sultan Molu and Naushad Jiwa, the yearly lease was converted into a 50 year lease in June 1991. He reiterated the Club's appreciation to the two for a wonderful job done.

The Club Chairman also expressed gratitude to the efforts of Mohamed Jaffer Panju and Husein Merali in the early 1970's which saved a sizeable portion of the

Club's playing field from being confiscated. He said that had it not been for the ardent efforts of the two, the Club would not be having a sufficient area for its activities.

He then outlined some of the Club's short-term objectives foremost of which he said that aggressive efforts must be made to increase the life of its lease to 99 years.

He said the Club also requires a turf wicket if cricket standards are to be improved. To this effect he said that whilst a natural turf wicket is not possible to have, as an alternative, an astro-turf wicket would be possible and is highly recommended.

Furthermore he said the ground requires to be tended for bad patches. He also drew attention to the need for the Club to provide members with a facility to play Table Tennis, which formerly was

(continued on page 28)

(.....from page 27)

available at the Club.

In view of existent space restrictions in the building premises at the Club, he cited a possibility of building a Health Centre at the Club where table tennis facilities could be accommodated.

He said the Club also needs a tarmac road from the main entrance to the parking area and hoped able members would come out in support of this.

Finally he stressed on the need for the Club to be financially self-sufficient by charting out a plan to this effect which is visionary, fair and comprehensive and which would be expected to derive the support of benevolent members.

He said that with financial self-sufficiency at the Club, the planned development undertaken to date can be sustained, if not hastened.

As a long term projection, he expressed desire for the Community to have a modern and well equipped Complex which would cater for all the sporting needs of its members. He said if history was anything to go by, this objective is attainable.

The Chairman then reminded the congregation that in September 1996, when the President of the Islamic Republic of Iran, His Excellency Hujjatul Islam Akber Hashemi Rafsanjani, paid a visit to the Club during his state visit to Kenya, he was offered a Honorary Patronship.

He said that the Club, after seeking the General Body's approval, conferred a Honorary Patronship

posthumously on the Late Hujjatul Islam Seyyid Aqa Haider Zaidi Saheb.

He said that for want of an appropriate occasion, no formal communication was sent to the Late Maulana Saheb's family and said that the occasion that night provided a fine opportunity to send the communication formally. He then asked Mohamed Raza Daya to receive the letter from the Chief Guest.

He then presented sentimental tokens to the Chief Guest and to the Africa Federation Chairman which he said would remind them of the occasion in the years to come.

In their address, the Chief Guest and the Africa Federation Chairman congratulated the Club for its remarkable achievements and said that the Club had niched itself a place in the Community's history.

Mohamedbhai Dhirani also under

lined the importance of discipline in all aspects of life. He said that the community's reputation and success in all spheres can only be upheld if members adopt positive but self-restrained attitudes in life.

After the speeches the presentation of awards to the winners took place during which all Founder members and Past Chairmen were also honoured.

The highlight of the evening was the launching of a Souvenir magazine to mark the 75th Anniversary. This magazine which was produced by Riyaz Fazal, Mohamed M. Jafferli Kayum and Mehid Kassamali includes much of the Club's history with also a number of historic pictures.

This was followed by fire crackers and cutting of the cake by the Chief Guest after which a sumptuous dinner was served to mark the end of the celebrations.

Jaffery Sports Club Committee Members for 1996/97

The Jaffery Sports Club Managing Committee members at the time when the 75th Anniversary celebrations were held included:

Aunali Kanji (Chairman)
Shaukat M. Daya (Vice Chairman)
Murtaza Kassamali (Hon. Secretary)
Amir J. Merali (Hon. Treasurer)
Riyaz Virjee (Hon. Sports Secretary)
Mahmoud J. Karim
Rajabali Bandali
Abbas H M Nasser
Kassamali Jagani
Gulam Khaku
Husein Mohd Jaffer Khaki
Salim Bhaloo
Riyaz Fazal

The Trust Board included:

Jaffer Bhai Khaki
Abdul Razak Moloo
Amir Kassamali
Mahmoud J. Karim
Aunali Kanji (by virtue of him being Chairman of the Club)

Girls and boys have a holiday with a difference in Nairobi and Nakuru

Following the success of the Nakuru 95' Summer Camp for boys, the Camp was organised again this year at Nakuru, Kenya with youths from 12 Jamaats taking part.

With good instructors and the zealous work put in by the administrators and organisers, this year's Camp was again a resounding success.

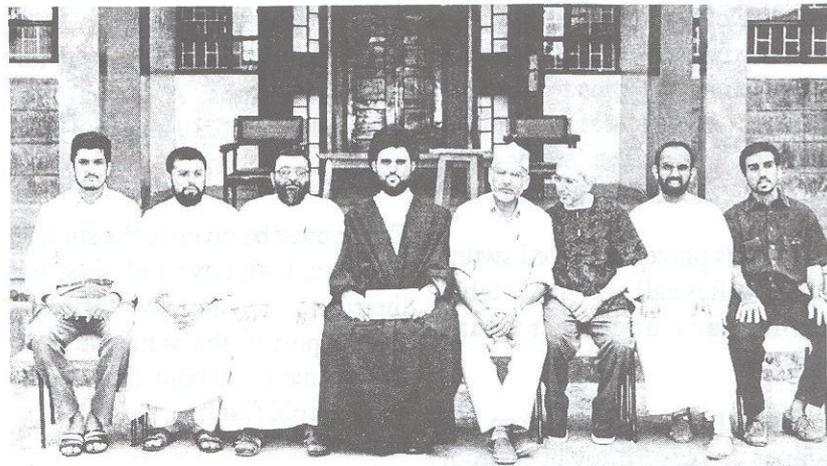
The idea of holding a Camp for youths was introduced by the Tabligh Sub Committee of the Shia Ithna Asheri Jamaat of Dar es Salaam following which the first Camp was held in 1995 at Nakuru.

Following the success and positive response received for the first Camp, the Tabligh Sub Committee decided to hold yet another Camp this year. This year, for the first time a Camp for girls was also held in Nairobi.

The Nakuru Camp drew 111 boys from Dar es Salaam, Mombasa, Nairobi, Arusha, Tanga, Tananarive, Majunga, Morogoro, Moshi, Toronto and Peterborough and Nakuru all of whom were located at the Rasul Al Akram Academy in Nakuru.

The ages of the boys ranged from 13 - 21 years old. The boys were divided into seven camps with the medium of instruction being English. Special arrangements were however made for students from Madagascar who had their sessions conducted in Gujrati.

The full time administrators were Aalim Mehboob Somji, Murtaza



Some of the Organisers and Instructors at the International Summer Camp

Jessa and Salim Sheriff, all from Dar es Salaam.

The instructors were: Syed Ali Saman Naqvi (Qum), Bwana Ally Sheriff (Arusha), Sheikh Mohammed Khalfan (Dar es Salaam), Sheikh Muslim Bhanji (Dodoma), Sheikh Mulla Mohammed (Nairobi), Sheikh Mujahid Sheriff (Nairobi), Dr. Murtaza Alidina (Qum), Dr. Mahmood Dato (London), Dr. Murtaza Rashid (Mombasa) and Maalim Mehboob Somji (Dar es Salaam).

The Nairobi Girls Camp which was held at the Rasul Al Akram Academy drew 111 girls from Dar es Salaam, Mombasa, Nairobi, Arusha, Tanga, Moshi, Nakuru and Madagascar.

The ages of the girls ranged from 14 - 21 years and the girls were divided into five Camps. The Camp Administrator was Mrs. Shariffa Hameer from Dar es Salaam. Other full time administrators were Mrs. Merzia Jessa (Dar es Salaam), Mrs Ismat Mukhtar

(Dar es Salaam), Mrs Sukaina Asharia (Dar es Salaam), Mrs Shehnaz Alidina (Nairobi), Mrs Sabira Khimji (Nairobi) and Mrs Siddiqah Sheriff (Nairobi).

The Instructors were Sister Fatma Asaria (London), Sister Maimoona Azim (London), Sister Sajida Alidina (Qum), Sister Sakina Rashid (Mombasa), Sister Naseem Walji (Nairobi), Sister Shahida Karim (DSM), Bwana Ally Sheriff (Arusha), and Sheikh Muslim Bhanji (Dodoma).

The slogan for both the Camps was "A holiday with a difference" and this is exactly what it turned out to be. A balanced programme was time-tabled to achieve four main objectives:

1. Refreshing and learning of Islamic Religious teachings.
2. Developing and sharpening of sports techniques.
3. Acquiring social skills
4. Development of individual personality.

(continued on page 30)

.....A holiday with a difference

(...from page 29)

To achieve these objectives, a broad spectrum of topics were covered during the Camp, ranging from Religious topics to Medical talks, Career guidance, Public speaking techniques, study skill, quizzes, dramas and debates.

The sports played included swimming, volleyball, football, table tennis, darts and other board games.

The youths were also taken for outings to Nakuru town, Nairobi town, Lavington Mosque project, Nakuru Safari park, Lake Bogoria, Lake Baringo, Hot water springs and the animal orphanage.

Prior to leaving the Camps, participants were asked to jot down candid opinions of their experiences and judging from the written and the verbal feedbacks of the

campers, they sure had a nice time.

The tried and tested timetable that was introduced in Nakuru in 1995 was followed again this year for both the Camps. A typical day spanned from 5:30 am to 10:30 p.m.

Credit must be given to the student campers, both boys and girls, for their determination and unflinching support to the administrators and instructors at both, the Nakuru and Nairobi Camps.

There was a high demand this year, from both boys and girls to participate in the Camps and this is even evident from the numbers accepted by the organisers. Despite the large number accepted a good number of youths had to be refused participation in the end.

The experience of dealing with

large numbers this year showed that whilst there is no problem in physically accommodating the youths in both Academies, there is the difficulty of giving individual care and attention to each Camper, which was the hallmark of the first Camp held in Nakuru in 1995.

This intended individual attention by instructors was further exasperated by the last minute cancellation of some instructors. As a result the Organisers have resolved albeit reluctantly that there will be an upper limit of participants for the 1997 Camps with exact numbers being determined by the number of instructors available.

A selection procedure is now being formulated by the organisers and applicants wishing to be considered for the 1997 Camps are thus requested to apply early and in good time.

IN ARUSHA

...FORETOLD OF HOSPITAL CELEBRATIONS

...FORECAST FOR A SPORTS COMPLEX

The Supreme Council Chairman, Mohamed Dhirani paid a two day visit to Arusha to attend the tenth Anniversary celebrations of the Jaffery Charitable Hospital and the opening ceremony of a Shia Centre. The Hospital Anniversary celebrations were held on 1 March, 1997.

After a tree planting ceremony, new equipment were officiated by the donors, namely Naushad Merali of Nairobi who donated the Scanning Machine, Mustafa Kassamali Nasser of Dubai who donated the Blood Testing Machine and the Chairman of Arusha Jamaat, Mehdi Rashid who donated the Blood Bank.

Thereafter a function was held at the Naaz Restaurant where all the 135 staff members of the hospital and dispensary were presented with gifts in appreciation of their service. This was followed by a function at night at the Imambara which was well attended.

The Chairman of the Jamaat, Mehdi Rashid in his welcome speech particularly praised the members' unity and participation of youths in communal affairs as being the reasons for the success of Arusha Jamaat in various fields.

Naushad Merali who was the Guest of honour at the celebrations expressed support to Arusha Jamaat and wished the hospital a progressive future.

The Federation Chairman, Mohamed Dhirani congratulated the Jamaat on its achievements and appreciated the services of the Medical Committee and the staff of the hospital. He emphasised that progress in a hospital can only come through dedicated and committed service and also stressed on the need for preventive care which he said would keep our members healthier.

The Chairman praised the Arusha Jamaat for being progressive by enhancing religious and social facilities for its members.

He however called upon the Jamaat to look towards building a Sports Complex which would create harmony amongst youths and make them healthier. He said such a Complex would also keep youths away from vices.

He then outlined the activities of the Federation and briefed the gathering on the progress and purpose of the Federation Foundation Fund. He said pledges had been received from Nairobi, Mombasa, Kampala and Zanzibar and that a delegation would later visit Arusha and Moshi for collections.

The Arusha Jamaat Chairman, Mehdi Rashid then advised the Chairman that Arusha Jamaat has been allocated land to develop a Sports Complex but lacked finance to develop it. The Chief Guest, Naushad Merali spontaneously offered to contribute half the cost of the proposed Complex which was received with a thunderous *nar-es-Salawat*.

New Shia Centre opened in Arusha

On 2 March, 1997 the Supreme Council Chairman, Mohamed Dhirani was invited to perform the opening ceremony of a Shia Centre Complex about 3 kms from Arusha City. However he gave this honour to the Chairman of the Shia Centre, Rashidi Mbegu.

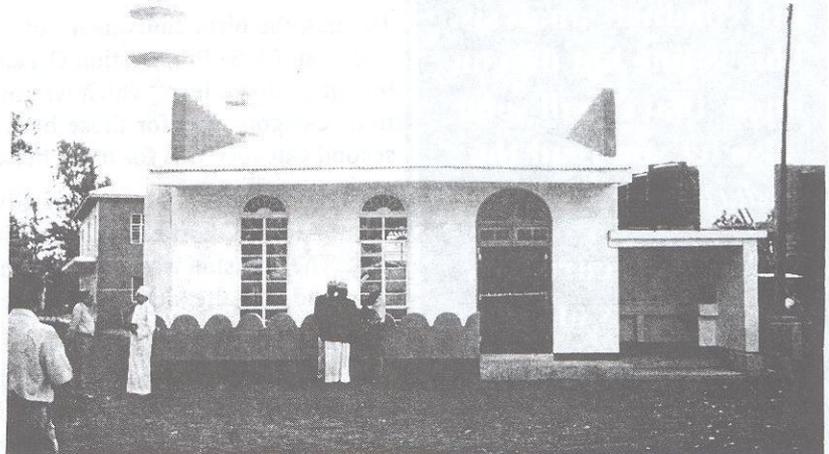
All those present then toured the Complex which in addition to Baitul Salat includes a Ghushl Khana, two classrooms for the Nursery School, two classrooms for Adult Ladies classes, a Multi-purpose Hall and teachers quarters.

Speeches were then delivered by the Chairman of the Centre, Rashidi Mbegu, the Chairman of the Federation and Sheikh Kwazi of Bilal Muslim Mission Dar es Salaam. All emphasised that the facilities at the Complex are open to all irrespective of their individual Islamic beliefs. Other Sects were also invited to use, without charge, the good Ghushl Kafan facilities at the Centre.

It was also stated that the Complex needs donor finance to complete an additional four class rooms, a well to provide water and a staircase for the upper floor.

Finally presentations were made to the Chairman of the Centre, Rashidi Mbegu, the Contractor, Mussa Pirbhai and Mohamed Raza Suleiman for services and administration work rendered to the Centre.

For the hospital celebrations, the Chairman was accompanied by



The top picture shows the new Shia Mosque whilst the below picture shows the Nursery School and Classes for Adult Education.

Aunali Khalfan, Chairman of the Central Health Board and Naushad Dhanji, on special assignment with the office-bearers team. For the opening of the Shia Centre, the Chairman was accompanied by the office-bearers of

the Bilal Muslim Mission namely Fidahusseini Hameer, Founder Member, Haider Khaki, Chairman, Pyarali Shivji, Hon Secretary and Committee members, Murtaza Jivraj and Sheikh Kwazi.

Songea Elections

The new Office Bearers for the KSI Songea Jamaat for the year 1997 were elected into office on 3 February, 1997 following the resignation of the former Chairman Hussein K.H. Rajani.

The new Managing Committee includes:

Chairman:	Mohamed Versi
V/Chairman:	Rizwan Kermally
Secretary:	Rizwan Dhalla
Asst. Secretary:	Shabbir Remtulla
Treasurer:	Sadiq Meghji
Asst. Treasurer:	Mohamed Jaffer
Mukhi:	Bashir Versi
Asst. Mukhi:	Munis Panjwani

Samachar on the Net

Internet, the mother of all networks, has turned the world into a digital village. The emerging information technology has now made it possible for the *Federation Samachar* to be accessible to anyone in any part of the world.

The *Samachar* will soon have its own Web Page on the Internet through the courtesy of Heart Beat, a company providing Internet connections in Dar es Salaam. The *Samachar* will be accessible in the 'newsroom' section of this Site.

When installed, the *Samachar's* Web Page will be accessible on <http://www.raha.com> (after accessing, the *Federation Samachar* icon can be viewed in the 'newsroom' section).

The *Samachar* now also has its own E-mail number. This is samachar@raha.com

Your computer does accounts, creates documents, prepares charts and conducts analysis. This is fine but do you know that it will soon also let you read the *Federation Samachar*.

Yes, we are currently in the process of trying to get the *Federation Samachar* on the



WORLD WIDE WEB and thereafter for internet users around the world the *Samachar* can be readily accessed.

This will enable the world to easily access the activities of the Africa Federation and will also give them direct access to the many interesting articles and columns carried in the *Samachar*.

Indeed you'll be able to read the *Samachar* on <http://www.raha.com>

E-mail: samachar@raha.com

Dateline Mauritius

Essay competition winners rewarded

To mark the birth anniversary of our First Imam, Hazrat Ali (A.S), the Ahle Bait (A.S) Propagation Organisation organised an Essay competition at National level which was open to two different age groups. The first category was for those between 12 and 15 years of age and the second category was for those between 16 and 18 years of age.

On 15 December, 1996 a Prize Giving Ceremony was organised at the Yusuf Ali Hall, Port Louis, Mauritius to reward winners of the competition. The occasion was graced by the presence of Hujjatul Islam Masroor Hasa and was attended by all those who participated in the competition with their parents.

The Programme started with recitation of verses of the Holy Qura'n followed by Qaseeda and Naat by Husain Haji Ismail (Husain Makla) of the Ahle Bait (A.S) Propagation Organisation and Brother Mohjize of Madagascar. The Function was presided by Shabbir Husein Rajani, the Secretary of the Organisation who also gave a speech on the necessity of Education in Islam. He said that the foundation of Islam is principally based on Knowledge and Education, especially Islamic Knowledge Education.

Hujjatul Islam Shaikh Masroor Hasan then delivered an exposition on the life of our Holy Prophet (S.A.W) and Hazrat Ali (A.S). He particularly stressed on the simplicity in the lifestyles of our Prophet and Imams.

Prizes were awarded to the winners of the Competition by Hujjatul Islam Shaikh Masroor Hasa in the presence of Raza Hussain Kassamally Esmail, the President of the Ahle Bait (A.S) Propagation Organisation and other members of the Managing Committee.

The Winners of the competition were:

Category 12 to 15 years: 1. Miss Zakiyya Bickhan 2. Miss Rimaa Doomun
Category 16 to 18: 1. Mr. Cader Mohammad Nahir 2. Mr. Badee-uz-Zaman Nunk
Other deserving participants were also awarded certificates and gifts.

Free Correspondence Course

The Ahle Bait (A.S) Propagation Organisation now offers a free Correspondence Course on Islamic studies to the Mauritian Public with the collaboration of the Bilal Muslim Mission of Kenya, Mombasa. The response has been very positive with the result that nearly a hundred students have applied for the course. It is worth mentioning that besides students from the Ehle Sunnat Jamat, applications have also been received from Hindus and Christians.

Four students have successfully completed the first course. On Sunday 15 December 1996 at the Yusuf Ali Hall, Port Louis, the successful students were awarded their certificates by Hujjatul Islam Shaikh Masroor Hasan.

The successful students were: 1. Mr. Fareed S Sheikh Madar; 2. Miss Bibi Kawsar Baubadoor; 3. Miss Noorzabee Auckloo and 4. Miss Bibi Asman Casmally.

Qiraat Competition in Tehran

The 13th Edition of the International Qiraat Competition was held in Tehran from 9th to 14 December 1996. The Ahle Bait (A.S) Propagation Organisation sent two participants. The Mauritian participation was made possible due to the efforts put in by His Excellency Dr Ali Amouei, the Ambassador of Iran in Tananarive.

Fareed Kanowah and Fezal Dilhossain participated from Mauritius.

Why women are more vulnerable to AIDS

Research shows that the risk of becoming infected with HIV during unprotected vaginal intercourse is as much as two times higher for women than men. Women are also more vulnerable to other sexually transmitted diseases because as compared with men, women have a bigger surface area of the genital mucosa (thin lining of the vagina and cervix) exposed during intercourse to their partner's sexual secretions.

As semen infected with HIV typically contains a higher concentration of virus than a woman's sexual secretions this makes male-to-female transmission easier than female-to-men. Younger women are reported to be at an even greater biological risk because their physiologically immature cervix and scant vaginal secretions put up less of a barrier to HIV. There is evidence that women again become more vulnerable after the menopause.

In some parts of the world, men prefer sex when herbs are inserted to dry and tighten the vagina before intercourse. These substances can damage the delicate vaginal lining and make it easier for HIV to gain entry to a woman's body.

Tearing and bleeding during intercourse, whether from 'rough sex', rape or prior genital mutilation (female circumcision) also multiplies the risk of HIV infections. Women also run a similar risk from unprotected anal intercourse which is opted for because it preserves virginity and avoids the risk of pregnancy. This form of sex often tears the delicate tissues and affords easy entry to the virus. (n.b. anal intercourse is eyed negatively by Islam).

Untreated Sexually Transmitted Disease (STD) in either partner also multiplies the risk of HIV transmission. Many STD cases in women go unrecognized because sores or related symptoms are absent or hard to see and because women, if they are monogamous, do not suspect they are at risk.

Being biologically vulnerable does not however mean 'unprotectable'. Experience from the past decade proves that both men and women can be helped to avoid HIV. Infection rates can be lowered by screening blood for transfusion, by providing frank information about how HIV can spread, by clear prevention messages urging abstinence, fidelity or in the case of short-term marriages (*mutah*), safer sex by condom promotion.

The use of sterilised equipment in health care and the use of new blades when going for a hair cut are also crucial. Similarly exposed wounds should be bandaged to avoid unlikely but possible cross-infection.

The problem for some women arises when their husbands have sexual relationships outside marriage. Because of socio-economic circumstances, women have little or no control over how and when such husbands have sex and hence remain vulnerable to being infected with HIV.

Whilst prostitution is derogatory and a major sin in Islam, sex workers in many countries have at least banded together to demand condoms from all clients or only work in brothels where Governments have instituted a "condoms-only" rule. Ironically, these women may enjoy more protection than housewives who have no way of ascertaining their husbands extra-marital sex and thus easily succumb to the request by their spouse to have sex without condoms.

Even a woman in a stable marriage relationship who is economically dependent on her partner but knows or suspects that her husband carries the virus may be compelled by circumstances not to jeopardize his support. She can probably compel her husband for safer sex or stop sexual relations but what she cannot do easily is to leave him either because of sentimental reasons pertaining to the children or because she has no means to support herself and has nowhere to go to.

At times there is again the possibility that the husband may have contracted the virus innocently.

Many young girls are brought up with little understanding of their reproductive system or the mechanics of HIV/STD transmission and prevention. It is important that girls are adequately enlightened because by being well aware of the risks involved they can take reasonable precautions rather than just sitting back and hoping for the best.

Condoms, the main safeguard against the spread of the HIV virus (though not full-proof) become a dilemma when couples want children. Couples wanting children need to know their HIV status and, if both are uninfected, should agree to remain faithful to each other and thereby refrain from unsafe extra-marital sex.

The obstacles however are that couples are often unwilling to discuss sex related issues openly and even prefer to stay away from counseling services. As a result STDs, which increases a woman's biological vulnerability to HIV, often go untreated even when symptomatic.

Women are often brought up to accept ill health and ailments particularly related to women as being their lot in life and because sexually transmitted infections carry a heavy social stigma (less so for men), women tend to avoid STD clinics for fear of being recognised.

Very often the health workers to whom women do have access, in primary health or maternal and child health clinics, are also unsympathetic, judgemental and unprepared to diagnose and treat STDs.

Women should remember that they all have only one life to live and it is a folly to sacrifice this precious gift from God out of undue fear in circumstances where more often than not they are not even to blame. *Lets face it, its either protection or death!*

New drug helps prevent heart attacks

A new line of drugs, known as *Statins*, holds out promise for reduced deaths due to cardio-vascular diseases. In trials conducted in several parts of the world, the drugs have shown potential in preventing heart attacks and increasing the life span of people suffering from heart diseases.

Cardiologists are excited about the development because the drugs now seem to be emerging as 'life saving' for heart patients with high cholesterol levels. Some pharmaceutical companies are reported to have already applied for the process patenting of the drug so that they can begin selling it.

The drugs have been found useful in preventing heart attacks in high-risk people and also preventing further blockage in arteries following a bypass surgery or angioplasty.

A Professor of Cardiology at the All India Institute of Medical Sciences, Dr. K. Srinath Reddy, says the drugs are more likely to be useful in people who have had a heart attack or have undergone bypass surgery.

In one trial, known as 4S, conducted in four countries, 4444 patients with heart ailments were monitored for 5.4 years. Compared to those in the placebo group, patients put on these drugs showed a 30 per cent reduction in risk of death from all causes and a 42 per cent risk reduction in death from coronary artery disease.

Cardiologists have found that the drug not only reduces risk of heart attacks but is also useful against diabetes and strokes. The drug has been found to reduce LDL cholesterol,

the harmful component, by 30 per cent in patients.

Cardiologists say this is the first time that a drug has been able to reduce cholesterol so dramatically. The relation of coronary artery disease to cholesterol, though discussed much earlier, has been proved recently through a 25 year study.

The study, conducted in seven countries across the world, has proved that as cholesterol levels increase, the risks of coronary heart disease increases proportionately.

Another study, known as the CARE study conducted in the United States, has also tested the efficacy of these drugs. The study put 1,000 patients on these drugs.

At the end of five years, the study

concluded that the drugs had prevented 11 deaths due to heart attacks, 26 heart attacks, 25 coronary bypass surgeries, 37 angioplasties and 13 strokes.

Experts are however still debating its widespread use in context of the cost-effectiveness of the drugs. Analysts suggest that this therapy should be advocated in select high-risk patients who have either had a bypass surgery or an angioplasty or have suffered a heart attack.

Another view voiced by cardiologists is that the drugs save costs otherwise involved in a bypass surgery or an angioplasty. They say that the drug may prove more cost effective in the long term by reducing the need for surgeries for coronary artery disease. One dose of the drug is said to cost Rs 10 in India.

Cancer deaths linked to spouse's smoking

Non-smoking women married to smokers have a 20 percent higher lung cancer death rate than woman married to men who have never smoked, according to a recent study conducted by the American Cancer Society and Emory University.

Findings of the study which suggested that exposure to second hand smoke can contribute to lung cancer deaths were published in the January, 1997 of a Cancer Journal. According to this journal, researchers analysed data from 114,286 female and 19,549 male never-smokers who had married to smokers and compared it with the data from 77,000 female and 77,000 male never-smokers whose spouse did not smoke.

The findings revealed that Lung Cancer death rates, adjusted for other factors such as age, race, diet and occupation are 20 percent higher among women whose husbands smoke compared with those married to non smokers.

In 1992, the US Environmental Protection Agency (EPA) also revealed similar findings and declared that second hand smoke is a human carcinogen.

Dear Children,

Asalam un alaikum.

Welcome to the first Children Page of the *Federation Samachar*. We have introduced this page to provide a forum for our young boys and girls to air their thoughts.

Do you have thoughts which you wish to share with other members of the community, do you have ideas for the betterment of our community, do you have a favourite dua which helps you in a time of difficulty or do you have a puzzle, poem or story for this page?

If so, send us your inputs (stories should be short and preferably with a moral message) and we promise to carry them in our next issue. We have started with one page but if you children feel that you ought to be given more space, then all you need to do is to keep sending us your articles and we may then consider to give you an additional page or two.

In this issue we have one puzzle (The Jingler) and two questions for you to answer. Solve the puzzle and send us your answers to the questions and we have a prize of TShs. 10,000/- for the best two answers. Send in your entries on the form below and address it to:

Figure Out
Federation Samachar
P.O. Box 6710
Dar es Salaam.

Name.....
Age.....
School.....
Address.....
Comment (if any).....



PRIZE QUESTIONS



What are the ten habits that you like most to see in parents?

What are the ten habits that you would not like to see in any parent?

The Jingler

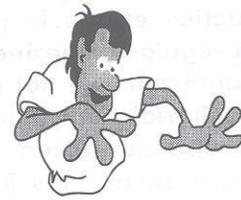
Four Islamic months can be made from the following set of jumbled letters. Re-arrange the letters to make a month and letters which are in brackets will make up the final play word for which a clue is given.

AAZLKID _____ () () BNHSAA _____ () _____ ()

HMURMRAA () _____ () _____ () _____ JAABR _____ () _____

Month which is also Allah's name _____

Jokes



Submitted by Zuhayr Daya

Husein: What do you call a monkey who has bananas in both his ears?

Riyaz: Anything! Because he can't hear you.

Miqdad came rushing to his dad and asked him if it is true that *an apple keeps the doctor away?*

"That's what they say" said his dad.

Miqdad then told his father, "In that case can I have an apple because I have broken the doctor's window".

Parents drive kids crazy too.

When kids run around the house and make noise their parents say "sit down and be quite"

When the kids finally sit down and be quite the parents then say to them: "What's the matter don't you feel well?"

Kumail: "My father can beat your father".

Hasnain: "Big deal. Even my mother can beat my father".

Look before you leap

One day a fox fell into a well and wondered how he could get out. At last a goat came along and feeling thirsty he asked the fox if the water was good.

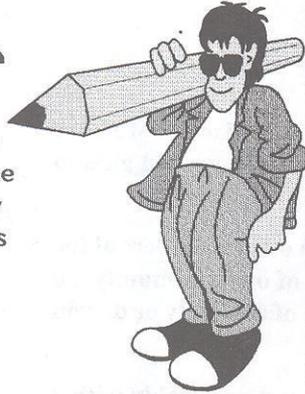
The fox saw his chance and pretending that he was swimming, replied, "Yes come down my friend, the water is so nice that I cannot drink enough of it and there is plenty of it for both of us."

So the goat jumped in and the sly fox, making use of the goat's horns, quickly sprang out.

When he was safely out, he coolly remarked to the poor goat, "Had you half as much brains as the length of your beard, you would have *looked before you leaped.*"

THANK YOU..

.....for sharing in our production efforts. To produce a regular magazine like the *Samachar* we not only need editorial contributions but also advertisers to sponsor costs. Lets join hands to spread the 'good word'.



Fidahusseini and Company Limited

P.O. Box 816, DAR ES SALAAM

Tel: 22976 / 28229 / 35201 / 63595

Telex: 41617 A/B FIDCO TZ

Commodity importers and exporters.

'Life is a dream and death an awakening'

Universal Industries Limited

P.O. Box 6773, DAR ES SALAAM

Tel: 864354 / 865439 / 28029

Dealers in second-hand clothing.

'Fear of God makes one secure'

Monason Limited

P.O. Box 208, DAR ES SALAAM

Tel: 33911 / 29082. Fax: 46733. Tlx.: 88015

TRAVEL AGENTS → TOUR OPERATORS →

BUREAU DE CHANGE

'Tolerance is anger suppressed by reason'

Dar es Salaam Printers Limited

P.O. Box 845, DAR ES SALAAM

Tel: 21836 / 21989 / 31616

Quality Printers and Stationers.

'To whom a little will not content, nothing will'



Kas Medics Limited

P.O. Box 7856, Tel: 28978, Fax: 39439

DAR ES SALAAM

Pharmaceuticals and Surgical Distributors

'A happy family is but an earlier heaven'

Assad Associates

P.O. Box 21500, DAR ES SALAAM

Tel: 115688/20521

Accountants and Auditors

'A wise man always acts but does not react'

Al Shaaf Bargain Centre Limited

P.O. Box 1931, DAR ES SALAAM

Tel: 31492 / 3 / 4. Fax: 46340.

Dealers in Fridges, Air-conditioners, kitchenware, computer games etc.

'Strength comes from an indomitable will'

TOFFY's Gift Shop Limited

P.O. Box 6672, DAR ES SALAAM

Tel: 30620

Dar's largest Gift and Toys selection.

'Truth is silent when money speaks'

M.A. Hassam and Company

P.O. Box 20719, DAR ES SALAAM

Tel: 37352 / 37353 / 39834 / 34071

Fax: 46175

Accountants and Auditors.

'The best action is to loving for God's sake'

Impex Company Limited

P.O. Box 1654, DAR ES SALAAM

Tel: 22119 Fax: 31044

Insurance Consultants.

'Prayer needs no speech'

Sumar Varma & Associates

P.O. Box 486, DAR ES SALAAM

Tel: 28776 / 2877 Telex: 41475 SUMAR

Chartered Architects and Planners.

'There is no treasure like knowledge'

S.A. Jaffer and Company

P.O. Box 3598, DAR ES SALAAM

Tel: 27950

Accountants and Auditors.

'God's infinite mercy is open to

even the biggest sinner'

MGM Enterprises Limited

P.O. Box 1101, Tel: 21559,

DAR ES SALAAM

Suppliers of Bicycles for all ages plus cooking oil, sundries, plastic wares etc.

'Nothing great is got without enthusiasm'

ADVERTISERS

Olympia Autoparts Limited
P.O. Box 22777, DAR ES SALAAM
Tel: 35180 / 20515

Suppliers of Isuzu, TX, TXD, CVR
and NKR parts

Happiness comes from what you can give
rather than what you can get'

Fayaz Auto Spares [T] Limited
P.O. Box 73, Tel: 46938,
DAR ES SALAAM
We are a major force in Volkswagen and
Landrover 109/110 Parts
'Children should be seen and not heard'

Sanitary Appliances and Hardware
P.O. Box 1557, DAR ES SALAAM
Tel: 23191 / 20252. Fax: 46197.

Suppliers of Aluminium windows and doors. We
also supply locks and other sanitary fittings.

'Preconceived notions lock out wisdom'

**Geo-Micro and Photo Equipment
Ltd.**

P.O. Box 1456, Tel: 32900, 32808.

Fax: 39264, DAR ES SALAAM
for Public Address systems, video cameras,
cameras, car sirens & lighting systems.
'Nothing is impossible to a willing heart'

Medical Eye Centre

Tel: 22218 City Centre, DAR ES SALAAM
68619 Oyster Bay, DAR ES SALAAM
Opticians of Repute

'One who hurries is bound to trip'

Al-Ghadeer Furniture Ltd.
P.O. Box 20319, DAR ES SALAAM
We have an exquisite selection of
furniture sets to suit your needs.
'Little and often fills the purse'

Rashid Versi & Company Limited
P.O. Box 1030, LINDI. Tel: 0525 -2169
Dealers in building materials, hardware
and motor spares.

'To be Forewarned is to be forearmed'

TUK TUK Limited
P.O. Box 561, Tel: 21604,
DAR ES SALAAM
Specialised in full range of
Motorcycle spares
Absence makes a partner more desirable'

Fourteen Stars
P.O. Box 1017, Tel: 37941,
DAR ES SALAAM.
Dealers in imported sundries, hardware,
textiles, electronic items, general
merchandise and sole importers of
JAFF's BASMATI RICE.
'Truth is an unfailing remedy'

Union Magazine Ltd.
P.O. Box 1062, Dar es Salaam.
Tel: 20710, 23254, 29129, 32992, 25590.
Dealers in Hardware, Electrical
& Building materials
'Work keeps us from boredom, vice and need'

A.P. Hirji & Company Limited
P.O. Box 680, Tel: 27520, 29825. Fax: 46031.
DAR ES SALAAM.
Importers, Exporters, Printers & Stationers
'Water is a boon in the desert but a
drowning man curses it'

Sea Express Services Ltd.
P.O. Box 5829, Dar es Salaam.
P.O. Box 4096, Zanzibar.
Tel: 44076, 44220, Dar es Salaam.
Travel with us to Zanzibar in comfort

MOTORCARE [T] Limited
P.O. Box 3244, Tel: 30526/24674,
Fax: 36975, DAR ES SALAAM.
Dealers in Landrover, Isuzu and Suzuki

TRANS AUTOPARTS CO. LTD.
P.O. Box 20714, Dar es Salaam.
Tel: 33592, 46306. Fax: 46731, 46610, 46138.
Engine rebuilders and Manufacturers of
Automotive and Industrial parts.



Lets not wait to end our girls' 'Waiting game'

by Ismat Mukhtar

We have amidst us a very pressing social problem and are dutybound to help alleviate its intensity. I am not an expert on this matter but neither am I blind to an extent that I cannot see many girls of our community suffering in silence in what one may call the 'Waiting Game'.

As a matured community we need to be pragmatic in our actions so that we solve problems that are at hand. One problem that needs to be encountered is that of the plight of spinsters who look forward to marriage but yet because of a number of reasons fail to get suitable partners during their marriageable age.

We all have a dream, a dream of a marriage, the marriage of our daughters who share our dream shyly and secretly but who at the same time harbour apprehension that their dream could easily be shattered for lack of suitable partners.

And as our daughters grow older and still older, our dreams turn into anxiety and then worry and then despair and ultimately we are besieged with anguish of the type that steals away our sleep at night.

Our daughters too share the agony but again silently and secretly. They wait and wait and still keep on waiting for a suitable partner. In the meantime that time which waits for no one passes and so does the marriageable age.

What causes this problem? Is it our custom, culture or tradition that we wait for a boy to propose to a girl? It is partly cultural and traditional and although not unislamic, it is only natural. Natural because man is created to be a protector and a guardian over

women and thus it is he who normally chooses who is going to be his girl. With such a philosophy it is made to appear illogical for a girl to choose her guardian but then the question ensues -- Why not?

A man and woman are like pieces of a jigsaw puzzle. They fit into each other and become one. Although they are not equal partners they are complementary to each other. Agreed but let us now face reality. What is the present situation?

Our Community has grown in number and has spread far and wide apart. The ratio of girls and boys between the ages of 15 to 30 far exceeds that of children and old people and this is causing serious social problems especially with regard to marriage.

Years ago when there were no TV Stations and videos, we used to visit friends, relatives and neighbours and through such social mingling would notice and find partners for marriage. But one paradox of modern technology is that it has deprived us from this mutual match-making.

There are good intending ladies and gents in the community who despite criticisms have continued to solve this waiting torture by getting the right boy for a girl. May Allah (SWT) bless them in their endeavours.

But our society and its customs do not allow the girls to take the initiative because we say the girl is a flower, so she has to be picked. However with this attitude we leave the girls with no choice and very often they have to make do

with whatever boy they get.

Let us not forget the classic example of Ummul Momineen Bibi Khadija who proposed to our Holy Prophet (SAW). She saw the sublime qualities of the Holy Prophet (SAW) and realised that her qualities would complement his and thus she took the initiative and *the choice was hers*. She was in no want of proposals and how graciously the Holy Prophet (SAW) accepted the proposal and how invaluable she proved to the cause of Islam.

But for a girl to take the initiative in our society is a social taboo. She will be looked down upon with disdain and disrespect and will be accused of sinning or joked about. The result is that she waits, sometimes even outgrowing her prime age of marriage and then becoming of middle age.

We now have to ask ourselves this question. Why are some of our girls allowed to remain spinsters?

*Is it lack of initiative on our part?
Is it the indifference? or
Is it our self satisfaction?*

Although match-making is a noble exercise which should be centralised and institutionalised in every Jamat, we should try not to leave the destiny of our daughters to the match-makers because they are only there to handle a crisis situation. As parents, we owe it to our daughters not to let their marital issues end up in a state of crisis.

Let us remember that every daughter in the community is our daughter

(continued on page 39)

Roles of men and women --why Islam is right

by Professor Q.M.M. Kamanpuri, Ph.D, Dar es Salaam

We are all aware that human activities vary a great deal with regard to many issues. From an Islamic viewpoint however, there is a certain specified range of variability that is considered to be 'Mubah' or 'Normal'.

The classification scheme of duties and rights for men and women, designed by the social scientists has evidenced error in concept and direction. The most serious defect in the classification scheme relates to the choice of parameters and the areas of interest. The problem has been troublesome for Muslims also partially because of the wide variety of disciplines involved in the understanding of Islamic laws e.g. anatomy, physiology, embryology and psychology.

It has been greatly realised now, that Science and Islam are inseparable components of truth. From

an Islamic viewpoint, whether we study physics, chemistry, astronomy or theology, we are dealing with the same problem culminating in the knowledge of ourselves. Both Islam and Science educate us to live harmoniously with the divine Laws working in the universe and within ourselves. Scientists and theologians have however yet to learn that a scientific fact is as sacred as a religious truth and natural laws are as important as moral principles. The true religion, Islam, demands this allegiance.

In an analytical study of sociology, it should be first realised that humans are biological organisms. Thus the terms 'Duty' and 'Right' should be interpreted with reference to the biological structures of the two sexes. i.e. in order to assign social duties, the biological 'make up' of man and woman should be the primary criterion.

This is an Islamic viewpoint. i.e. we should formulate social laws in its total biological context. In Islamic Shariat, normative patterns appear in full agreement of biological demands of the two sexes.

Western Sociologists have contributed substantially in the sociological issues concerning women's rights and duties but they have laboured to replace the old patriarchal myths with new feminist myths. The area of their research is enormous as it encompasses sex roles, cultural stereotypes, labour force, income differentials and many other issues of significant importance but despite their collective efforts, no single theory exists in the west that does not exhibit behavioural deficiencies. The common errors in gender studies have evolved due to the

(continued on page 40)

....The Waiting Game -- it is to be accepted that girls can send messages to boys

(...from page 38)



and that every normal marriageable daughter has the right to the realisation of her natural and noble dream of a blissful married life and motherhood in the same way as the one who gave birth to her.

Whilst we can and should continue to look into our immediate families with the intention of pairing boys and girls who are suitable to each other we should remember that we can't impose because the ultimate choice is that of the girl and boy. Good upbringing however often leads to a situation where children seek the guidance of their parents when seeking partners.

The important thing is that if the initiative does come from the girl's side, let us not look at her with disdain and disrespect because in no way is this unislamic.

Let us also not close our eyes to the plight of young widows and divorcees who too have a right to decent and respectable living. Let us try to listen to the whispers, for my community is too proud to shout. May Allah (SWT) guide us to the right path and may the waiting for marriage in our community be reduced to a minimum.

(.....from page 39)

negligence of biological consideration of the two sexes.

There is a popular notion in the west and its allied communities that there should be no difference between men and women in their functions, activities and roles in society. This move has generated a unisex society in which efforts are being made to destroy differences between man and woman. The unisex cloths, shoes, hair style, common clubs, and swimming pools - are the manifestation of this conviction. In fact it is often difficult to identify one's sex when talking to these unisex models.

Apparently by the superficial features of the unisex theory, it seems that women have got more privileges in Western society in terms of material benefits and social status. There is also a widespread propaganda that Islam has deprived women from enjoying their natural rights and normal benefits which they very well enjoy in the contemporary world. There are accusations that women have no respect, no freedom and no life in Muslim society. Many ignorant Muslim women have also become the victim of this propaganda and feel that they are being mistreated by imposing on them Islamic legislative restrictions.

This is a very delicate and sensitive issue and a little error of presentation can create serious misunderstanding. In such a short article it is not possible to show at length how the west is disgracing, humiliating and exploiting women. But as a case in point may I refer to the 'Time' Magazine issue which reports in its special issue on 'Women' that **25,000 women commit suicide every year in Switzerland only and at one time the best selling book in Europe was "How to commit**

.....Men and women

.....*God has created men and women to play their natural roles*

suicide". This all shows how unsatisfied women in the west are despite all the so called rights endowed to them. Moreover the number of criminal cases in which women die are also increasing at an enormous rate.

Islam regards women as important members of society and considers no difference between gender in terms of human virtues. The Qur'an declares that the only difference that is recognised by Islam between man and woman is Taqwa.

"O you men, surely, we have created you of a male and a female, and made you tribes and families that you may know each other, surely the most honorable among you in the sight of Allah is the one who is the most God-fearing" (49:13).

By this the Qur'an has emphasised clearly that in Islam, both men and women are equal in their human rights and both have equal opportunities to achieve the highest honour and respect. Similarly in another verse, the Qur'an reveals that both men and women are equally capable of acquiring good attributes. In this regard a woman can achieve a higher position than man if she utilises her energies in the right direction. The Qur'an admires both, men and women in equal terms if they possess good qualities.

"Men and women who have surrendered (unto Allah), believing men and believing women, enduring men and enduring women, truthful men and truthful women, obedient men and obedient women, humble men and humble women, men and women who guard their private parts, men and women who remember God much, for them God has prepared forgiveness and mighty reward"

(33:35).

There are many other verses of the Qur'an and hadiths which clearly show that there is no difference between men and women as far as the human values are concerned. The Qur'an has rejected the fabricated stories added in some religious scriptures which shows the first woman was in some ways inferior to the first man and she was responsible for the expulsion of Adam.

The Qur'an teaches us that Allah (S.W.T.) has created humans in a similar pattern on which he has formulated the Shariat laws. Or He Has formulated the Shariat laws in accordance to the biological make-up of humans. This is a universal truth, acknowledged and recognised by all scientists. For instance, we all know that all different kinds of animals have some definite kind of food which they eat for their survival and do not eat other than that. The carnivorous animals such as lions, cats, dogs and bears feeding on flesh will never eat plants and fruits. The herbivorous animals such as cows, rabbits and elephants will instantly reject meat as they only eat plants. Why? The Scientists have good biological reasons for this attitude. They say that this is merely because of their body structure. Allah Tala has created each and every organism for a particular task. i.e. Allah (S.W.T.) has created different animals for different purposes. The anatomical and physiological make-up of these animals are in accordance to the purpose of their creation.

Thus the body structure, the living habits, the nature of foods and

(continued on page 41)

(.....from page 40)

the biological mechanism of living organisms speak for themselves, the purpose they have been created for i.e. every creature is born with a special assignment which is manifested by its body. The Darwin's phrase of "*The survival of the fittest*" is based on this law which he misinterpreted to fit into his irrational theory of evolution.

Thus in order to take full advantage of a living being's potential, it is necessary to understand its body structure and internal body mechanism. Islam has taken this biological law as the fundamental criterion of formulating the social laws. All Islamic legislation regarding the rights and duties of man and women are based on biological laws. The unisex theory of the west is rejected by Islam on scientific ground. Islam condemns it because it has no scientific footing and biological clues to support its central thesis.

In Islamic Shariat, laws have been formulated with full consideration of anatomical, physiological and psychological features of men and women. The Western Scientists do not deny the prominent biological differences between men and women. In fact, many biological differences between men and women which were not known to us have been revealed by these scientists through their scientific research. We are taking the advantage of their discoveries to disprove their hypothetical theory of unisex. We believe that every scientific truth discovered further ratifies Islamic truths. We know that biologists consider man and woman two different living species of the same class. The supporters of unisex can only change the physical appearance of man and woman by unisex cloths and hair style. But how can they change

....every scientific truth discovered further ratifies Islamic truths

the height, weight, voice and facial expressions of the two sexes which are remarkably different. Moreover can they change the construction of brain, the nervous system and internal body systems which are very different in males and females?

Both Islam and biology can justify why certain duties should be performed by women only and not by men or man alone and not by woman. By breaking the Shariat laws or biological laws, the natural beauty and the efficiency of work is affected. Let me just take one difference which unisex theorists have failed to overcome i.e. human reproduction. No supporter of unisex can deny that reproduction is entirely a woman's function after she conceives up to the time of the birth of the child. If man and woman should have equal rights and equal duties then why should only woman suffer in the reproduction process which always occurs after a mutual sharing of joy and pleasure?

A house wife exposes herself to a wide range of risks each times she is impregnated by her husband. In fact by claiming equal rights and equal duties, the West has deprived woman from her natural entitlements which she very much deserves. The reason that why Islam has restricted the woman's role in social affairs is not to deprive her from her normal benefits but to compensate her for sufferings which she alone bears.

When man is not sharing equally the duties of motherhood with the woman, then why should women shoulder equally the burden of fatherhood. Thus equal rights or duties actually exploit the simple innocent women.

Allah (S.W.T.) has equipped both

man and woman with special qualities. e.g. women have unique characteristics of showing maternal affection needed in the upbringing of children and warm feelings of emotion necessary for keeping a husband inspired. Similarly men are endowed with talents to explore ways of satisfying woman's desires. These natural tendencies are meant to prevail over all artificial classifications of duties and rights towards each other.

There is also a widespread propaganda against hijab. It is said that hijab is a literal show of woman's imprisonment. I have no space to give here the recorded statistics of cases where women have been tortured, abused and killed because of freely mingling with the opposite sex in the name of freedom but such cases have and will continue to occur world-wide if girls remain unguided.

We know that there is a natural attraction between man and woman which has been created by Allah (S.W.T.) for a special purpose. The natural attraction and affinity for each other plays a key role in the formation of the family. This natural attraction created by Allah (S.W.T.) takes its natural course and exerts a positive influence on each other if the Shariah laws are maintained.

However these natural forces which work as a binding force between husband and wife can be misused by *Nafs* to develop unauthorized relations between man and woman. This is why the Islamic hijab provides a biological shield that regulates human behaviour within bounds. Thereby it covers the physical body of the woman and unveils her spiritual personality.

Painting can be frustrating.....



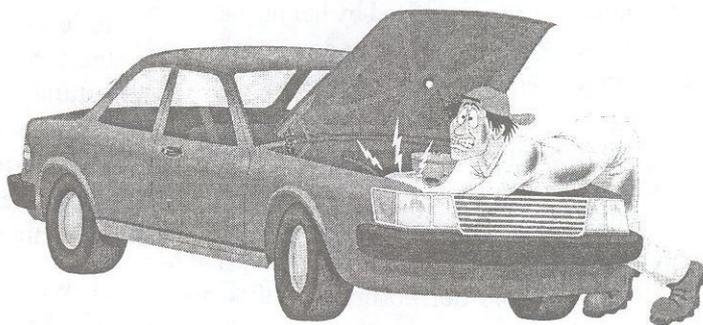
... unless you use the right paint.



Goldstar Paints

**P.O. Box 4509, Dar es Salaam. Tel: 46708/33589. Fax: 46709.
Telex: 81085 GOLSTA.**

**Good cars that save you a lot of
trouble by way of repairs.....**



**...only come from reputable dealers.and surely we have a
name that spells experience, reliability and choice.**

Africarriers Limited

**17 Pugu Road (opposite Fahari Bottlers), P.O. Box 5998, Dar es Salaam, Tanzania.
Tel: 864620/ 860300/ 860301/2. Telex: 41963 AFCARI TZ, Telefax: 862931/862940.**



YOUR QUESTIONS ANSWERED

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

Question: Is there any limit to the age of *Na-mahram*? We had a lady of 70 years who died and her face was kept open and every man was asked to come and see her face. Someone objected but he was told that after 70 years it is allowed.

Answer: If a man is of such an advanced age that he has lost all sexual desires, a woman may go before him with an open face. But nobody can fix any age limit for this change. It depends on health and other similar factors.

With regard to the above, it was improper for the *Na-Mahrams* to go to see the face of that dead woman. Only *Mahram* males should have been allowed there, no matter what her age.

Question: Should a Muslim woman allow her vaginal examination by a male doctor?

Answer: According to Islam, a man is not allowed to look at the body or hair of a *Ghair Mahram* woman, whether it is with lusty intention or not. Likewise, a woman is not allowed to look at the body of a *Ghair Mahram* man.

This is the basic rule. Now coming to your question. If it is necessary for a

male doctor, for the purpose of treatment of a *Ghair-Mahram* woman, to look at her or to touch her, then it is allowed. But if the treatment can be done by just looking at her, he should not touch her; and if it can be done by just touching her without looking, he should not look at her.

If there is no lady doctor and diagnosis is not possible without vaginal examination, the male doctor should at first try to use a mirror and look into the mirror. If this is not possible, then looking at the private parts is allowed.

Question: I have read in '*Kitabu cha Saumu*' that *Uchwari* (witchcraft) is *Gunahe Kabira*. Some time back a magician published the following for persons with certain stars or names starting with letter 'M' or names with certain number of letters; he says that for good luck,

- (a) he recommends Olive oil or palm oil;
- (b) he recommends rose of jasmine perfume;
- (c) he recommends yellow or near yellow clothes.

Further, in times of trouble or illness or when meeting important people, he says, one should keep in one's pocket, in a cotton wool, a garlic boiled in coconut oil and should sleep with it under a pillow and he or she should keep his or her head tilted towards the east even when sleeping.

Furthermore he recommends traveling to the west and north and avoiding east and south as far as possible.

I have tried these and they seem to work. To my knowledge none of the proposals constitute any haram thing. Is this *Uchwari* and thus *haram*? Should I stop this practice? To my knowledge our religion actually encourages white and yellow clothes and also perfumes. I pray daily and take deep interest in Islam.

Answer: Now coming to your question about Magic you better stop following such things. Of course, it is Sunnat to use perfume. But it will bring *thawab* (reward) only if it is used because the Prophet or Imam told you to do so. If you use it because a magician told you to do so, then it brings you no *thawab* and you will be guilty of following a Magician.

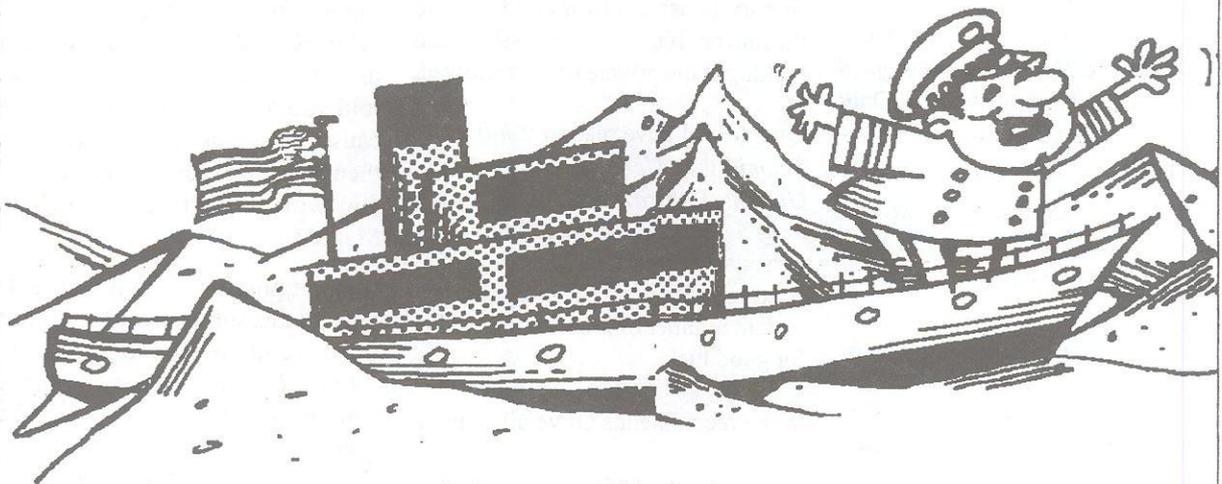
It is not possible to write more details on this subject at present. Suffice it to quote Hadhrat Ali (a.s.): "*Anybody who listens to a man, is worshipping him. Now, if that speaker tells the words of God then this listener is worshipping God; and if the speaker is telling the words of Satan, then the listener is worshipping Satan.*"

CURRENT ADVERTISING RATES IN THE FEDERATION SAMACHAR ARE:

Back page (in colour with colour separation work)	TShs.	220,000/=
Back page (in colour without separation)	TShs.	150,000/=
Inside cover (in colour with separation)	TShs.	200,000/=
Inside cover (in colour without separation)	TShs.	130,000/=
Inside cover (in black and white)	TShs.	120,000/=
Full page (in colour with separation)	TShs.	200,000/=
Full page (in colour without separation)	TShs.	120,000/=
Full page (black and white)	TShs.	100,000/=
Half page (black and white)	TShs.	60,000/=
Quarter page	TShs.	30,000/=
Small box inserts	TShs.	15,000/=

Currency conversion rates are: US\$= 600; Pnd. Sterling= 1000; Can\$= 500 and Kenya Shilling=10

*You don't need to
rock the boat
when looking
for stationery*



*We have a complete range
to cater for all your
stationery needs.*

Masumin Printways & Stationers Limited

Jamhuri Street, P.O. Box 20073

Tel: 37027 / 36344, CABLE: PRINTWAYS

Telex: 41914, Dar es Salaam, Tanzania.



YOUR QUESTIONS ANSWERED

In accordance with the rulings (fatawa) of Ayatullah al-'Uzma al-Sayyid 'Ali al-Husayni al-Seestani.

The translator Hamid Mavani has mentioned that he had to either remain faithful to the original text or be idiomatic. He opted for the former at the expense of smooth and flowing sentences and as a result the readers will find that some sentences are stilted and unidiomatic.

Question: Is it permissible to excavate the grave of a deceased if it does not entail disrespect for the deceased?

Answer: It is not permissible except for special purposes that have been explained in the books of *fiqh*, such as cases of dire necessity.

Question: If one year elapses on bank shares, is it obligatory to pay *khums* on them? If it is obligatory, then is it based on the actual value or purchase price?

Answer: It is obligatory to pay *khums* on the actual value

Question: A person builds a house by borrowing money, repaying the state bank in instalments. He decides to settle (with *al-hakim al-shar'i*) on the *khums* of the house, knowing that this house is not part of his necessary (annual) provision (*ma'unah*). Is there any *khums* on these instalments that he has paid to the bank?

Answer: On the supposition of the question, *khums* will be applied on the house at the end of the year on the total present value (of the house) if he has paid all his loans; however, if he has paid only part of it, then it is applied to that proportion.

Question: Some banks distribute cards free of charge or for a defined price such that:

1. It is possible to withdraw any amount from the bank without interest except for service charges for the bank machine.

2. If he (user) delays repayment by a month, then he is charged interest for late payment.

What is the ruling for this in the event where repayment is delayed or otherwise?

Answer: There is no objection to withdrawing the amount with the intention of "unknown owner" (*majhul al-malik*), and not as a loan; it can be corrected by obtaining permission as mentioned in the next question. The person's knowing that the bank will demand repayment of the principal and interest does not impair this, and when the bank requests it (repayment), it should be made to it.

Question: Do you give the followers (*muqallids*) a general authorisation to dispose of and deal with "unknown owner's" property and other transactions in it, by taking possession of the money from government or jointly-owned (private and government) banks without having to refer to *al-hakim al-shar'i* or his representative to rectify it, for the ease and facility for the believers? May Allah (s.w.t.) support and honour you.

Answer: Yes, we have allowed the believers --- may they succeed in attaining the Exalted Allah's pleasure -- to accept, through legal means from government or jointly-owned institutions, by taking possession of it (property) on behalf of those commissioned among the poor with the intention of performing acts of charity upon them (the poor). Then, they (the believers) can own it for themselves. This applies

to salaries and the like. As for interest and the like, they are allowed to own half of it along the lines outlined, on the condition that they give in charity (*sadaqah*) the other half to the religiously-devout poor.

Question: You mentioned in a previous dialogue that masturbation is forbidden. Are the male and female alike in this ruling?

Answer: Yes. As it is forbidden for the man to titillate his genitalia until he ejaculates, so too it is not permissible for the woman to titillate her genitalia to orgasm. (FM, p.431)

Question: Certain illnesses require that the doctor may request the patient's semen for examination and discharging it by the *shar'i* way is difficult because it must be discharged in the present of the doctor.

Answer: If the patient is in dire need to do so, then he is allowed.

Question: If a person desires to test his ability to have children and the doctor asks him to discharge the semen to examine it?

Answer: As long as he is not obliged to do that, it is not permissible for him to masturbate.

Question: A man cannot impregnate and asks the doctor to determine the reason for his sterility through an examination of his sperm. The emission (of such semen) is obtained by the use of an instrument attached to his genitals and, by its movements, causes a discharge. Is this to be considered as masturbation and thus forbidden or is it allowed for the purpose of the examination? And does it matter whether the patient is in difficulty or is acting out of necessity?

Answer: Yes, it is considered as masturbation. It is not allowed unless the examination requires it. It is equally so for reliance upon that except under the previous two situations (difficulty and necessity), assuming, as does your question that some definitive result can be determined from it. God knows best.

A Vision by Munir Chagpar, Nairobi

Through the cracks of my wooden cabin, in the midst of nature, peeping sunlight rays informed me that a new day had arrived. I roused, moved to the door and swung it wide open. I sauntered to the edge of the creaking wooden verandah. The glamorous sight, that caught my eyes, had never ceased to stupefy me. I could see the glistening green leaves flapping against one another in the morning breeze, in an effort to seize any stray attempt to reach the forest floor. The twinkling dew drops on the blades of grass and on the tips of leaves, added a spark of beauty to the natural epitome. The soft and wet barks' of trees carrying their 'open arms' were securely held in the soil and were swiftly swaying their branches in the wind. Peace and tranquility encapsulated all that existed. The birds were twittering, apparently welcoming the morning sun. The greenery was astonishing; comprising one colour, yet

it had a vast number of shades, gorgeously painted against the contrasting light blue sky. The air had a fresh morning flavour that was sweet and it possessed a pleasant



smell, apparently that of wild flowers. I took a long deep relaxing breath which cooled and refreshed my lungs. It gave me the strength to face the new day and the energy to carry on till dusk.

There was something in my eye, so I rubbed it off. When I opened my eyes, I could not believe what

I saw. The sight was traumatizing as I found myself in the midst of a concrete jungle.

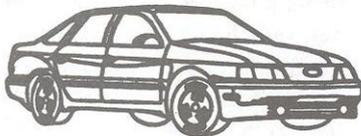
*There was no silence,
Hustle, bustle, roar, clamour and
Unending commotion,
no green leaves but
Buildings and windows reflecting
Blazing sunlight into my eyes.
Where are the trees - I don't want
Tall, firm, steady sky scrapers
Defying the wind.*

*No fresh, sweet smelling air,
But filthy, impure and
contaminated air.
No sound of nature but the noise
of engines,
No bird tweets but street chants,
No peace, no tranquility,*

*No rivers flowing but despicable sewage,
No animal gallops but human trots,
No greenery but an ugly blend of
colours.*

*Are we all mortals in defiance of
God's creation?
Do infants have to accept this fate?
Or will they have to fight against a
World in which they have no hope?
No, we may be just in time to aid them.
Will we?*

md motors



**Specialising in Saloons,
4X4 and Pickups,
Sales Service Respart
Body Shop
Valeting Accessories**

**Our Address: P.O. Box 434, Dar es Salaam-Tanzania
Our Tel: 28917, 38582 Fax: 255-51-48281, Tlx: 41180 WTB TZ.**



Walji's Travel Bureau Ltd..

**Air travel, Charter bookings, Airport transfers, Car & Micro bus hire, Safari operators
and Hotel/Lodge reservations**

**P.O. Box 434, Dar es Salaam, Tanzania,
Tel: 30107, 26138, 25628, 22076/7, Tlx: 41180, Fax: 46261**



Associated with:

**Walji's Bureau de Change
for all your Forex transactions**



Wayside Wisdom

by Munir Daya, Dar es Salaam

Evil eyes and wrong thoughts

There is a tendency amongst many of our community members to feel unduly depressed either because of lacking ambitions in life or living a routine life without excitement. Depression is a normal feeling which all encounter at one time or another and whilst there are a number of ways to help reduce depression, the subject matter in this write-up is on how many of us misinterpret depression by assuming that we have come under some 'evil' eye as a result of which misfortunes or *lack-a-daisical* attitudes creep into us.

I have been given to understand that the negative effects of coming under an 'evil' eye are well supported by religion but to be honest the details given to me to this effect have not been explicit enough to convince me. However I stand to be enlightened. In religion there are many things that we learn of gradually and the safest approach in circumstances where one does not know is to accept the theory in question rather than denying it abruptly and then realising later that one had erred. Thereafter further guidance on the subject can be sought.

Hence just because I do not know much on the subject of the 'evil' eye, I can't say that I do not believe in it. However the point I wish to make is that very often we interpret plain depression as being of somebody's making when as a matter of fact it is just the result of our unhealthy thinking.

We human beings have an ugly tendency to take almost all the natural gifts given to us by God for granted, foremost being a healthy mind. Those of us who have uncluttered and robust minds, instead of flooding it with fine thoughts, smother it with all that is mediocre, inane and detrimental to its development. The human mind is sacred. Yet we crowd it with all that is superficial and that is why our negative emotions often hurt us more than our diseases.

We owe our compassion to the few who suffer from ailments like madness, schizophrenia, alzheimer's disease, hallucinations and nightmares because these ailments often result through no fault of theirs. However what is painful is when we draw mental torment to ourselves by sulking, criticising, condemning and complaining of different problems and situations in life and then rationalise that we feel the way we do because life has given us a raw deal.

In most cases the loss of self-esteem is the root cause of mental worries. When the self is infused with a feeling of worthiness and wholesomeness, there is no room for remorse or regret. Loss of self-esteem leads to insecurity, irrational thinking, declining enthusiasm, division of focus and ultimately leads to unhealthy obsessions which completely ruin a

person.

Some years ago an ice-packaging plant burned down despite having all the materials inside capable of extinguishing the fire only that the materials were frozen. Similarly we human beings have all the materials inside us capable of putting out fires in our lives but this is frozen by fear, doubt, anger, anxiety and indecision and as a result there are millions of emotionally scarred people walking the streets, many of whom even live in beautiful homes and drive exquisite cars.

Emotional stress like the first stage of leprosy, is not contagious but like the last stage of leprosy, it is lethal, possessing the blade to tear apart the person's sanity and functional capabilities. When water is frozen, its molecules expand and water frozen in pipes has the power to burst steel pipes wide open. Similarly frozen emotions are perilous because they take on a power out of proportion to their original nature to destroy us mentally and physically.

Most emotionally induced illnesses do not come as the result of one large emotion. They are the result of the monotonous drip, drip, drip of seemingly unimportant emotions—the everyday run of anxiety, fear, disappointment and longing. Anti-depressants and medications may offer temporary relief but ultimately we need to react to negative situations with a positive behaviour. Positive behaviour filters thoughts that enter our mind and teaches us patience, love, tolerance and contentment. It enlightens us that without valleys there would be no hills as without the scramble from the depths of failure there would be no joy of success. After all "*As a man thinketh in his heart, so is he.*"

My trip to Iran...

by Mohamed Mohsin Pirbhai, Mwanza

My aim of writing this report is to encourage my fellow brothers and sisters to attend the *Mazhab Shinasi* courses held once every year in Iran, so that they can have a clear picture of Islamic Ideology, Laws, Personality & *Seerate Masumeen*. Such courses enable us to acquire knowledge from different *Alims* and educated people.

The *Mazhab Shinasi* course teaches us how to co-operate and mutually live with people of different ages and from different parts of the world.

I was in Iran for about 5 weeks last year for this course which was held in Qum by the Zahra (a.s.) Academy. The course was for both boys and girls. We first flew to Tehran from Nairobi and then went to Qum by bus. On our way to Qum, we visited the shrine of Imam Khomeini. In Qum, all the boys stayed at Al Mufeed University, which is a huge and beautiful university. The girls were at the residence of Sheikh Shabbir Maisami who is the Vice Chairman of Zahra Academy.

Before our studies began, an opening ceremony was held where we met many maulanas and scholars. Whilst studying we also went around Qum, visited the *Haram* of Bibi Masuma-e-Qum, went to Masjide-e-Jamkaran, attended the majlis to commemorate the Shahadat of our 8th Imam at Hazrat Abbas (a.s.)'s Centre in Qum, went swimming and also shopped.

Every morning we had to wake up early for namaz and thereafter we had to follow the daily routine which was given to us in the form of explicit guide-lines.

On Thursdays we would go and visit libraries, museums and Ulemas and thereafter in the afternoon were allowed to go shopping and to the *Haram*. On Fridays we would go to different towns and villages.

On Tuesday nights we would go to Masjid-e-Jamkaran for Namaz-e-maghribain and also for Dua-e-tawassul.

We were also invited to attend the 9th International Conference on Islamic

Unity, which was held in the Imam Khomeini Complex in Tehran. There we met many eminent personalities and President Rafsanjani also delivered a speech.



Mohsin with Agha Sayyid Jawad Gulpaygani in Tehran

Each week we were given self-assessment sheets which we had to fill and hand over to the Director of the Academy. Homework was also given regularly.

At first, we found the Irani food unpalatable but then we got used to it. Each morning we had turns for preparing breakfast in groups and the same group then also had to serve lunch and dinner. This taught us how to work with each other.

At the end of our studies we were given tests on four subjects namely Islamic Ideology, Islamic Personality, Islamic Laws and *Seerate Masumeen*. Certificates were awarded at an official closing ceremony.

Before returning to Nairobi, we went to Mashhad for the *Ziarat* of our 8th Imam (a.s.). Mashhad is a very beautiful city and we stayed there for three days. We then returned to Tehran for our flight to Nairobi.

I really enjoyed my short six weeks stay in the Islamic Republic of Iran. The Iranians are quite friendly and they love visitors, especially from Africa. I also learnt a bit of Farsi from them in the *Haram* and while shopping.

I pray to Almighty Allah to give strength to the staff of Zahra Academy to organize a lot more courses for our benefit, Ameen.

Merali survives Ethiopian Airlines crash

The former Nairobi Jamaat Vice Chairman, Mohamed Merali (38) was one of the few survivors of the hijacked Ethiopian Airlines Flight ET 961 which in November last year crashed into the sea near the North-Western Coast of the Comoros Island, only a few metres away from the beach.

After the pilot announced that there was no fuel in the aircraft and that they would crash into the ocean, the distraught passengers put on their life jackets as a last measure to defy death. When recapitulating on the incident, Merali is quoted to have prayed to Imam e Zamana (A.S.) and God in those final minutes of the tragedy which took the lives of many of his fellow passengers.

The abrupt impact with the Ocean broke the Boeing 767 into two and most survivors could only recollect the loud bang at the time of impact before they found themselves in water and swam their way to safety. In the case of Merali, he unbuckled his seat belt immediately after the crash and an outward pressure pulled him into the sea.

After emerging he could not see the beach clearly because a part of the plane obstructed his view. He removed his shoes, deflated his life jacket and swam desperately to the nearest wing of the aircraft where he saw two survivors. Shivering vigorously, he reached the aircraft and rescue boats who first helped survivors in the water then took him to safety. A close shave indeed but a reminder to us all that death is always just round the corner! May Allah (s.w.t.) protect and guide us all.

Why Islam abhors yet allows TALAQ

by Mohamedhussein Kermalli, Dar es Salaam

Of all things allowed in Islam (as halal) TALAQ is the most abhorrent act in the sight of Allah (s.w.t.) and His Prophet Seyyidina Muhammad (s.a.w.).

Talaq (Divorce), whether rare or common, depending upon the socio-religious attitudes and the geographical location of a society, is, after all, a part of life. Islam recognises this reality and allows it, although under certain restricted, restrained and strictly controlled conditions. This is because basically Islam dislikes divorce and discourages it as a socially and morally undesirable act, harmful to both husband and wife, their families and society at large. Since without divorce there would be difficulties for both husband and wife who would have to suffer permanently under circumstances when a separation between them becomes necessary and beneficial to both of them, Islam thus allows it as a social necessity, regulated by the Shariah Law.

To understand *Talaq* in Islam in its proper perspective, it is important first to know the social status of a woman who, in most cases, is the main sufferer of the trauma, in a matrimonial dispute that ends in divorce. It is also important to know the Islamic concept of marriage which unites a man and woman under the contract of wedlock - *NIKAH*. When the basis of this contract of marriage breaks down completely and is beyond reconciliation this ultimately results in *Talaq*.

THE STATUS AND RIGHTS OF WOMEN IN ISLAM

A look at the status and rights of

women in Islam takes us to the pre-Islamic age of Ignorance when Arabs hated their daughters and considered them as a disgrace to the family.

The Holy Qur'an gives a graphic account of a typical reaction of a man whose wife gives birth to a daughter. It says: "*And when he is informed of a daughter (being born), his face turns black and is filled with anger.*" "*He hides himself from people because of the bad news. (He wonders) whether he should keep her in disgrace or bury her alive in the earth. See! how evil is what they (men) judge.*" (Surah 16:58/59).

The barbaric treatment of women was not limited to Arabia alone. A brief historic glance to the Dark and Middle Ages shows a similar picture of crime, oppression, deprivation, torture and extreme abuse of women. This attitude needed a revolutionary change. That change was brought about by Islam which radically changed the situation.

Islam declares that men and women are the two off-shoots of the same root and that root is humanity. Islam treats men and women as equal in their basic human rights. It gives a woman a right to her personal life, welfare and basic needs; a right to exercise her own will and make her own decisions; a right to receive education and reach the highest level of attainment; a right to own property; a right to keep her own earnings derived from her personal labour exclusively for herself (husband or father has no say in it); a right to complain against her

husband for mistreatment; a right to fight for her own rights when deprived; a right to defend herself against injustice and to speak out against oppression and a right to seek and obtain divorce in certain specified circumstances and for valid reasons. (Surah 4, Commentary by Allamah Tabatabai).

Islam treats women as an integral part of society and as equal partners in the human family. A man and a woman are like two founding members of a private company in which they hold equal shares. The company is divided into departments, each managed and controlled by one shareholder. Both members share jointly in the planning and performance of their departments. The knowledge, prudence and opinion of each in his/her area of responsibility and their importance and influence in their respective areas is necessary for the successful running of the company. Therefore without them managing the affairs of their respective departments efficiently and working in close cooperation, the company would surely run into problems and collapse.

MARRIAGE UNDER ISLAMIC LAW AND THE ROLE OF A MUSLIM WIFE

Islam stresses on unity between men and women, calling upon them to build the human family on the foundation of morality and compassion. The Islamic concept of marriage aims at achieving precisely this goal.

(continued on page 50)

(...from page 49)

Marriage in Islam is defined as a social, spiritual and sexual union between a man and a woman who solemnly enter into a contract of wedlock (*AQD/NIKAH*) on religious terms to unite and live together as husband and wife under agreed terms and conditions, *MAHER* being one of them along with any other condition that they may wish to make at the time of the *NIKAH*.

This union immediately becomes firmly rooted and deep, laying the foundation of a new home based on the principles of Islamic family life. The Holy Qur'an and the *hadith* of our *Aemmah* (A.S.) exhort *Nikah* as a sacrosanct contractual relationship that binds husband and wife to a spiritual bond of love and compassion.

When the divine principles governing it are followed, marriage becomes a Blessing and Grace of Allah (s.w.t.) as it provides a cohesive force that holds the couple together for a life time in a state of happiness and bliss (*Surah 24:32: 7:189: 16:72: 30:21*). But when these principles are ignored, problems arise and rock the marriage. It should always be remembered that mutual love, justice, tolerance, goodwill and fair treatment are the essence of the Islamic concept of marriage.

In Islamic family life, a wife plays the most important role of providing comfort and love to her husband and is a source of happiness to him. In fact, she acts as a fulcrum around whom family life revolves. She guards her chastity, protects her husband's rights, interests, secrets and property. Both husband and wife play their different roles and united, they form a social entity in society and a basis of morality and compassion.

The Holy Prophet always advised husbands, "*The best of you is he who is best to his wife.*" Speaking at the final farewell pilgrimage (*Hajjatul Wida*), his last public address in Makkah, the Prophet again reminded people, "*O Men! your wives have rights over you and you have rights over them. I advise and urge you that you be good to your wives because they are the divine trust conveyed to you through the divine law.*"

The Prophet obviously referred to the reciprocal duties and responsibilities of husband and wife laid down in the *Shariah* Law and warned husbands in particular to be conscientious of the divine trust placed in their hands. This *Hadith* underlines the importance that Islam gives to matrimonial unity and harmony.

BREAK DOWN OF FAMILY LIFE AND ITS DRAWBACKS

Against this background of an Islamic auspicious family life and a happy home, however, when we see a break-down and ultimate destruction of the magnificent family organisation by *TALAQ* owing to matrimonial disputes, the picture turns extremely sad and gloomy.

The fall-out in the form of torn family fabric gives a pathetic sight. Therefore it is not surprising that the Qur'an and the *Hadith* of the Prophet while allowing *TALAQ* also strongly abhor it. In fact, it is a sin against Allah (s.w.t.) for a husband to divorce his wife without genuine and valid reasons. In discouraging divorce, the Qur'an says "... if you dislike them (your wives), it may be that you dislike a thing while Allah (s.w.t.) has placed a lot of good in it ..." (4:19).

Therefore husbands are required to ponder, reconsider and resist any

suggestion of divorcing their wives hastily. In spite of this and several other deterrents placed against *Talaq*, unfortunately the number of matrimonial disputes handled by the Conciliatory Committees in our Community world-wide are increasing day by day and creating many broken homes and hearts, bitterness and enmity among the families.

Concern has been raised by leaders of our Community over this matter and the issue has been discussed at several meetings of the Supreme Council of the Federation of K.S.I. Jamaats of Africa. Hujjatul Islam, Maulana Seyyid Saeed Akhtar Rizvi, our prominent alim, was invited as a religious adviser to the Supreme Council meeting held in Arusha during April, 1994 to answer questions from members on this subject.

In the second and final part of this article to appear in the next issue of *Federation Samachar*, we shall publish Maulana's answers to the questions raised at the meeting. We shall also publish clarifications made by the Chairman of the World Federation, Mulla Asgherali M.M. Jaffer on several other points relating to the subject raised at the Nairobi meeting of the Supreme Council in April, 1996. Moreover, we shall also discuss various Shar'i and statutory aspects of the subject at length for the benefit of our people.

The purpose behind this article is to inform and educate our people about the reciprocal rights and responsibilities towards our spouses as laid down in our *Shariah* so that we can bring about changes in our attitudes and thinking so as to improve and adapt our family life to be more in line with Islamic principles and practices and thereby reduce matrimonial disputes which result in *Talaq*.



Fiqh---offering solutions to new problems

The fast changing societies all over the world and modern scientific and technological progress has given rise to many questions in the fields of values, rules and regulations and religious laws. Most of these questions are related to *fiqh* and *fiqaha*. As a result, the onus of finding appropriate answers to these questions is on the *faqih*s and *mujtahids*.

Some of these questions are related to the personal life of Muslims, some to social relations and some to the Islamic Governmental System and problems relating to it. No doubt the *mujtahid* has to find answers to these questions.

Some of the great *Maraj'e* (Supreme Religious Authorities) have set up Councils consisting of top *mujtahids* who are well aware of today's problems. The main task of these Councils is to find out *fiqh* solutions to the new and current problems affecting Muslims.

One such Council has been established by *Ayatullahil Udhma*, Syed Ali Khamene'i. The Council mainly handles those problems which have not been discussed by *fiqh* in the past or the issues which are new and which due to their subject matter, could not be discussed by previous Ulama.

Naturally, finding a solution to such problems requires concerted

efforts by the *fiqhis* especially because rulings cannot be compared with discussions of old *fiqhi* issues.

First of all, a topic for discussion is selected. The topic can be suggested by *Ayatullahil Udhma* himself or referred by other *Ulama* or Governmental Authorities.

Members of the Council select someone from among themselves to carry out the research work necessary on the topic. In carrying out the research, the person selected by the Council consults experts of that particular field and/or invites him to explain details at the meeting of Members of the Council.

He then submits a draft of his research which is circulated to all members of the Council. The Council members discuss the findings of the research in one or more sessions. If the researcher agrees with the criticism or proposals of other members, he will make necessary corrections and prepare the final draft.

The research takes a considerable time. Sometimes, the researcher comes across new problems. Sometimes, he has to respond to criticisms and evaluate proposals put forward by other members. He may also come across other problems whilst studying an issue. Hence, no time limits can be fixed for him to submit his proposals.

The Council evaluates his findings on submission. If the researcher defends his findings successfully, it is approved otherwise he has to revise his findings.

Members of the Council understand the *fiqhi* principles involved and are well aware of the problems facing the Muslim society.

Ayatullahid Udhma attends and participates in the meetings of the Council. He then gives his fatwa on the issue.

Some of the issues researched by and discussed by the Council established by *Ayatullahi Udhma* Syed Ali Khamene'i are:

Slaughtering of Animals by Machine

Postmortem

Ghusl of dead body with machine

Ghina (profane singing)

Iddah of a woman without a womb

Women reciting Qur'an in presence of men

Diman of money Notes which lose their value due to inflation

Indirect losses inflicted upon a victim by Hospital charges...

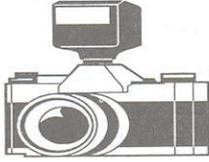
Unemployment during hospitalisation

Limitations of Islamic Rulers in pardoning the punishment of thieves

Owner's use of his own property when it inflicts loss on others

Jurisdiction of Islamic Government when personal and public affairs overlap

Amount of *diyah* that a culprit should pay to the victim



DOWN MEMORY LANE



ALIMS SEMINAR --- 1973

A Seminar of Alims from Africa was held on 10 June, 1973 in Dar es Salaam at the Ebrahim Haji Dispensary Hall under the Chairmanship of Al-Haj Ali Mohammed Jaffer Sheriff, the Chairman of the Tablighi Committee of the Council.

Seminar participants opined that it is the duty of all concerned (parents, Jamats and teachers) to impart religious knowledge to the young generation in a convincing and logical way so as to establish their religious beliefs and deeds on a sound foundation. It was also observed that Majlises should convey the message of religion to all, young and old, males and females alike. The importance of a modern approach and simple language in Majlises was also emphasised.

On 11 June, 1973 the Alims and members of the Tablighi Committee visited the Mission's head office at Temeke. They were greatly impressed by the activities and achievements of the Mission. Among the visitors were Mualana Syed Amir Husain Naqvi (Majunga, Malagasy), Maulana Ali Mohammed Jaffer Dewji (DSM), Maulana Sheikh Ali Husain (Kigoma), Maulana Syed Murtaza Husain Rizvi (Arusha), Maulana Syed Sajjad Husain (Bukoba), Maulana Sheikh Ghulam Rasool Najafi (Mwanza), Maulana Sheikh Riyasat Husain (Singida), Maulana Sheikh Mohammad Qasim (Mombasa), Maulana Mirza Mohammad Mahdi (Lindi), Haji Ali Mohamed Jaffer Sheriff (Arusha), Haji Mohamedali Sherif Jiwa (Moshi), Haji Hassanali P. Visram (Arusha), Haji Gulamabbas Amersi (DSM), and office bearers of the Mission.

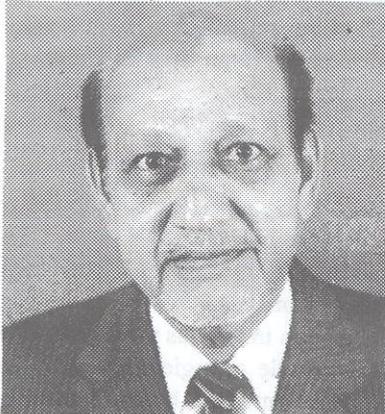
Pictured above: FIRST ROW (from left): Sd. Ansar Husein (Dodoma), Mlv. Alimohamed (Dar es Salaam), Sh. Gulam Rasul (Mwanza), Sh. Alihusein (Kigoma), Sd. Amir Husein (Majunga), A.M. Jaffer (Chairman, Religious Board), Sd. Murtaza Husein (Arusha), Sd. Sibte Mohamed (Tanga) and Sd. Agha Mahdi (Bilal Mission); **SECOND ROW (from left):** Sh. Riyasat Husein (Singida), Sh. Mirza Mohamed (Lindi), Sd. Akhter Rizvi (Bilal Mission), Sh. Mohamed Kassim (Mombasa), Sd. Sajjad (Bukoba), H. Peerbhai (Member, Religious Board) and A.H. Sheriff (Secretary, Religious Board);

THIRD ROW (from left): M. Sheriff (Member, religious Board), R. Somji (Secretary, Dar Jamaat), M. Dhirani (Chairman, Dar Jamaat), Ahmed H. Sheriff (Member, Religious Board) and....(could not trace the name of the last person).

The Community in perspectiveand ahead!

By Habib Mulji, Dar es Salaam

Alhaj Habib Mulji was the Chairman of the Africa Federation for the two, three year terms preceding the current term held by Mohamedbhai Dhirani. This write-up was a paper presented by him at a Seminar of the Ahlul Bait (A.S.) World Assembly held in Tehran in 1994.



The general devotion and discipline of the Khoja Shia Ithna-Asheri Community as seen in their practice of religious faith and functioning of their hierarchical Organisations are the effect of their difficult history of origin. Perhaps not all are aware that the Community is very small world-wide. It has about 115,000 persons and is also fairly new in origin. It came into a distinct existence with its own identity about 100 years ago. The distribution of the population is today estimated as 40,000 (India) 40,000 (Pakistan) 20,000 (Africa) 15,000 (Europe, Canada and the U.S.A).

The ancestors of the Khoja Shia Ithna-Asheris sprouted from the Khoja Community now known as Agakhanis by periodical secessions over the period 1880-1910. The Khojas were originally Hindus mainly of Lohana caste who were converted into a "form of Islam" which had also accommodated some features of Hinduism in its 15th Century presentation by an Ismaili Missionary from Iran. Centuries later - about 1255 (A.H.)/1839 (A.D.) the Agakhan of Mahlat in Iran who belonged to the Nizaris moved to India and took control over the Khoja Community.

The followers of the Agakhan in the sub-continent of India (then including

Pakistan) and in East Africa were then encouraged to offer Namaz, keep Roza and make pilgrimages to Mecca/Medina and to go for Ziyarat to Najaf and Karbala. The followers also observed azadari and majaalis of Imam Husain (A.S.) and other Shuhadaa.

SECESSION BEGINS

However some families separated from the main Khoja Community in India and East Africa when there appeared some restrictions like performing Namaz, Roza, Majaalis and Azadari. The few families who as a tiny minority generally observed Namaz, Roza and Azadari with great devotion and who mustered the courage to come out and face the consequences of the secession were the forefathers of the present Khoja Shia Ithna-Asheri Community.

For sprouting out they even faced and tolerated a social, burial and trade boycott which was religiously waged by the main Khoja Community.

BOYCOTT IN EAST AFRICA

During the boycott in East Africa, the period was not as settled, stable and secured socially, culturally and trade-wise as we know of today. The tales of wilderness, loneliness, disease, poverty and superstition still abounded then.

The great majority of the settlers from India were Khojas. Those who were not employed doing labour work were self-employed. The majority of the self-employed were small shopkeepers or traders apart from few artisans. Few others were importers, exporters and money lenders.

The trends of trade were erratic and subject to the whims of communal influences, communal contacts, credits

and patronage of the rich people in the Community of Khojas. In the commercially concentrated centres like Zanzibar, Bagamoyo, Lamu, Kilwa and Mombasa, competition was severe. Even toiling long hours would see one barely survive in business unless one was linked to the overseas trade or interior mainland trade. A sudden small loss spelt disaster. A death of the head of the family or a misfortune like a disappearance or sinking of a cargo laden dhow or a fire accident involving one's shop and goods meant bankruptcy overnight for some traders and some of their creditors too.

Those on the verge of bankruptcy, if not driven to bankruptcy, would abscond from creditors in humiliation or resign to a harsh employment or venture deeper into the interior of the mainland or resort to hawking in streets, in the beginning avoiding the familiar streets or, worse still, would retreat back home to India.

It was against this background that a social and trade boycott was waged with a fanatic religious fervor against the forefathers of the Khoja Shia Ithna-Asheri Community who had seceded from the main Khoja Community.

BY FORCE OF CONVICTION

Anyone with a good worldly sense and taste having ventured all the way across the vast Indian Ocean from India would not want to expose his worldly means and gains, his status and relations to the effect and the ravages of a boycott. There were cases of the families being torn apart and members of a same family turning into "unknown" to each other. Threats to life and property were also experienced.

(Continued on page 54)

(.....from page 53)

As a result there were those who were deterred and those who delayed the move and those who succumbed and turned back and yet there were a few who faced and survived the boycott by the sheer force of conviction in their cause and their trust in Allah (s.w.t.).

Those who emigrated from India to settle in East Africa thus underwent a great deal of hardship for the purpose of betterment of their conditions. And yet these were the few families who chose willingly to risk or sacrifice the very material gains if that became necessary to profess and practice their faith. This is the history of the origin of the Community.

SPRINGING UP OF ORGANISED JAMAATS

This legacy of devotion of the Community to the faith and *azadari*, despite the historical challenge, gave rise to tradition which is being followed even now. The tradition is for families, however few - in fact as few as even three at any centre of settlement or migration, to organise themselves into a Constitutional Jamat for the purpose of creating for themselves a Husainiya (Imambara), Mosque and a Madrassa as a first priority.

A vivid recent example is that of Morogoro town in Tanzania where a few families who went to live there organised themselves into a Jamat and in 1992 built themselves a modern Mosque/Imambara complex at a cost of equivalent of US \$ 110,000 from donations mobilised in the Community.

An example is of the few families in Nakuru, a small town in Kenya, who having also recently organised themselves into a Jamaat, purchased a large piece of land to build themselves a Mosque/Imambara Complex from donations raised in Africa.

Traditionally, once a Jamat is established it expands its services to also include services like educational, medical, social welfare and housing fields in addition to normal religious activities.

GROWING AND SPREADING

The oldest Jamats in Africa were

established in 1880s like the ones in Zanzibar, Bagamoyo and Lamu on the coast of East Africa and those in Madagascar. In a century, the Community has grown and today we are about 20,000 in 41 towns (Jamats) spread over 10 countries in Africa covering Tanzania, Kenya, Uganda, Madagascar, re-Union Island, Mozambique, Mauritius, Rwanda, Burundi and Zaire.

Most of the Jamats also possess Musafirkhana (guest-houses), Bewa (widow) Khana and some operate schools, dispensaries (health clinics) and hospitals open to the public at large.

CENTRALISED WAQF

The members of the Community in Africa have yet another old tradition of donating properties as Waqf to Jamats and donating large amounts of money to enable Jamats to own properties for regular income to the Jamaats instead of creating private trusts outside the Jamaat in the hands of a family or few individual persons.

As a result of this tradition all Jamaats especially large ones, have large assets. The total value of the religious premises and Waqf properties owned by the Community in Africa runs into millions and more investments continue annually in large amounts to cater for growth and expansion.

ORGANISED UNITY

It will be seen that being a new tiny minority among the Asian settlers in Africa and being well aware of its general weakness, the legacy of remaining steadfast to the faith and devotion to Ahlul Bayt promoted the need to remain united in order to create a sense of belonging and security in the Community. Therefore there was always a strong sense of loyalty to Jamats and a high degree of discipline in adhering to democratic principles.

The Constitution of every Jamat made provisions for leadership posts to be filled by elections and the Jamats to be run democratically within the Sharia. The Constitution also made provisions for the properties to be held by Trustees who were elected for a cer-

tain term. The Constitution further provided for the elected leaders and Trustees to be accountable to the Community for their actions and utilisation of funds.

1946 - HISTORIC LANDMARK

Such a tradition and trend in the handling of the affairs of the Community in Africa influenced by factors explained above, made it possible for the Africa Jamats to be the first in the global Community to unite further at Africa level in the form of the Federation of Khoja Shia Ithna-Asheri Jamats of Africa. It was established in 1946.

Some 30 years later, those families which had migrated to Europe, USA and Canada from Africa formed their own regional federations embracing the Jamats in various towns and then the example of regional federations was also emulated by the Jamats in Gujarat and Kutch (India). This gave rise to the need for all the regional federations to be, in turn, united under a World Federation of the Community with its Secretariat based in UK.

The Africa Federation had until 1991 one more member, the Jamat of Mogadishu in Somalia. However the entire Community of 1200 persons who had taken refuge in the mosque for safety during the civil war between the tribal factions had to be rescued by a large ship chartered from Kenya. This ship had to be given naval protection by Italian Frigates when it was off shore at Mogadishu.

RESCUED FROM SOMALIA

The Africa Federation subsequently arranged for the re-settlement of the displaced and dispossessed refugees. This was undertaken by its Settlement Welfare Board.

Like the individual Jamaats in Africa, the Africa Federation too provides to the member Jamats financial grants, loan services and guidance in all necessary spheres like Tabligh, Islamic teachings, preachings, Madrassas, social welfare, medical, education, housing, etc. and operates various committees, Councils and Boards to cater for

(Continued on page 55)

(....from page 54)

the spheres concerned.

The Africa Federation also operates Tabligh Missions under the name of Bilal Muslim Mission in some countries including Tanzania and Kenya to spread the message and teachings of Islam according to the Shia faith and provides special facilities to new converts from the African population. The said Missions in Tanzania and Kenya also operate health clinics which are open to all and the Mission in Tanzania has its own printing unit which prints and publishes religious books in English and Kiswahili in large numbers.

ACCOUNTABILITY

The traditional loyalty, trust and discipline in the Community as regards leadership and Organisations made it also possible for the Community to enjoy another tradition. This is the tradition of collection of khums dues to be centralised and channelled through the Regional Federations and its accountability at Community level instead of individual level.

It is therefore the elected Chairman of the Africa Federation, as also in the case of NASIMCO in North America and the World Federation in Europe, it is their elected Chairman who apply for and are granted Ijaza for khums collection and administration in the Community. The Ijazas are granted in their personal names but these are by virtue of their leadership post in the Community.

This tradition serves to make the Community more united.

NEW CHALLENGES TO OVERCOME

All praise is due to Allah (s.w.t.) for the Community in Africa to have survived in its history of over one century as a viable community in terms of unity and brotherhood and as a worthy Community in terms of its steadfastness to faith and spiritual priorities.

The challenges ahead are even greater against the background of the fast changing world order imposed upon

the majority of human race by the few who hold material and military powers at the global level.

The Community emigrated from India like other communities and settled in East Africa and Madagascar because of the hospitable nature of the indigenous people who welcomed them as brothers of the same single human race.

In perspective, the earliest significant settlement in East Africa appears to have begun in 1800. The immigrant communities having adopted the African countries as their only home have since played their role well in contributing towards the country's economic development thereby developing a strong sense of national belonging and loyalty.

Such examples of emigration through such hospitality were not quite evident in other Muslim countries.

WORLD ECONOMIC ORDER

The existing world economic order regulated by the West has the effect of making poor countries poorer and the rich richer. African countries are the largest victims. The decline in the national economic conditions and standard of living is aggravated further by a steady rise in population.

The competition to eke out a living becomes more and more severe for the people, the majority of whom are at a disadvantage because of lack of education which often compels them to undertake low-incomed agricultural occupations.

Frustrations hence ensue which find their way in political expressions with a racial connotation which is understandable.

NEED FOR MORE PROFESSIONALS

The nationals who are of Asian origin and in small minority, which include our Community, should appreciate the need to leave out suitable and adequate room for the entrepreneurs of African race to share their

experience and expertise and to promote, encourage and support their participation in commercial and industrial enterprises.

The Community will therefore want to give greater importance and urgency to creating professionals in the Community so as to be seen less as competitors but more as worthier nationals in the service of the nation.

Currently the Community has little over 300 professionals, meaning one professional in 13 families. This needs to be greatly improved upon and to this effect each family should produce at least one professional member over a period of time.

The challenge from Western interests and media which tend to corrupt our Islamic and traditional values and divert the minds of our youths from Islam cannot be ignored. Neither can we ignore the subservience by some Muslim regimes to Western interests at the expense of their own welfare and ethics.

METHOD OF PREACHING

The present generation, especially the youths, question the wisdom of the old traditional method of preaching which has the effect of keeping the followers of different faiths in Islam apart and hostile to one another thereby weakening the Muslim umma instead of bringing them together in toleration of their respective "aqaid" and thereby uniting them against those who are hostile to Islam and the Muslims.

One way to counter this is for the community to be able to produce and or engage abled Islamic Scholars whose preachings can match the present intellect level and capacity of youths and create in them the sense of awareness of the true threats and dangers against Islam and Muslims. Such scholars should also be expected to preach teachings of Al-Qur'an on how to pragmatically counter threats.

May Allah (s.w.t.) grant us all Tawfik.

CROWN

FINANCE & LEASING LTD.

Look
out for
our
opening
in April,
1997



AT PPF HOUSE,
Ground Floor, Samora Avenue,
P.O. Box 1509, Dar es Salaam.

We will be at your service for:

- * Acceptance of short and long term deposits;*
- * Various types of Savings Schemes (including hard currencies);*
- * Leasing of vehicles, plant and machinery, equipment etc.;*
- * Financing of import/export trade;*
- * Purchase and sale of foreign currencies and traveller cheques;*
- * Opening of letters of credit;*
- * Issuance of performance bonds, guarantees etc.;*
- * Any other financial services you may require.*

Associates: *Crown Bureau de Change - Nairobi and Dar es salaam.*

Directors: *Anver Rajpar, Moonaver Dhanani, Abdul Najeer, Mushtak Fazal and Munir Bharwani.*

Pakistan Court rules "...its Islamic for a woman to choose her spouse"

A Lahore high court made a ruling in March, 1997 that a marriage not arranged by parents is valid and in keeping with the teachings of Islam.

For nearly one year Saima Waheed, a young bride who chose the man she wanted to marry, lived in a shelter for women while her parents tried to have her marriage declared invalid.

Her parents argued that the tenets of Islam required parental permission before a woman could marry but the court ruled that Waheed's decision to marry the man of her choice was in line with Islamic teachings.

Support for the ruling also came from Iran's spiritual leader Ayatollah Ali Khamenei who blasted as unIslamic the practice of forcing girls to marry against their will thereby deliberately misinterpreting the tenets of Islam.

The tradition of arranged marriages has enabled parents to make the most unsuitable matches for their daughters. A truly Islamic Judiciary is the only hope for women in societies where they are made to face artificial obstacles.

An example of this is to be found in neighbouring Afghanistan where the Taliban have imposed many harsh conditions on women, none of which find sanction in the Holy Qur'an.

"I feel as if I am reborn," said Waheed, following the verdict. "This verdict proves that the rights granted to women in Islam and our constitution are genuine."

In Pakistan, arranged marriages are the norm, rather than the exception. But Waheed, chose her own life partner, something her parents refused to accept, explained Asma Jehangir, a Human Rights activist and Waheed's lawyer.

Waheed's husband, Arshad Ahmed spent four months in jail after their marriage while the court decided whether the couple was legally married.

Waheed's parents refused to comment, but it is reported that during the months the case was contested in Court, some religious groups tried to rally support against the young couple. During Court appearances some groups reportedly hurled insults and

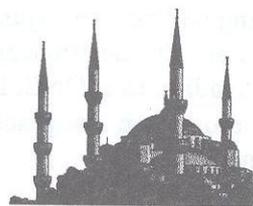
threats at Asma Jehangir.

Late in 1996, a group of young thugs even broke into Jehangir's house and warned her to drop the Waheed case. She however refused saying that, "the apprehension expressed by religious groups that this would lead to the lowering of moral and family values is absolutely wrong."

In another recent case, a highly respected Imam in Trivandrum, India allowed women to pray in a local mosque. Protests to this effect were dismissed on grounds that the Qur'an does not bar women from offering prayers in Mosques.

Islam allows a girl to make a final decision on whom she would like to marry. However at the same time the upbringing in a truly Islamic family is such that children do take the advise of their parents when intending to marry because parents are matured and why should they not want their offspring to get the best choice? Children would only be expected to disagree when parents set unreasonable yard-sticks for their childrens' spouses. Editor

**Be it the leaning *Tower of Pisa* in *Italy*,
the *Mosques* of *Turkey*,
the splendour of *beaches* in *East Africa* or
to the *jungles* of *Africa* where wildlife abound....**



**...we can get you there with all the reliability,
punctuality and service you need.**

Takims Holiday Tours & Safaris Ltd.

P.O. Box 20350, Dar es Salaam. Tel: 37384 & 23394. Fax: 46130; Tlx: 41351 TAKIMCO.

Can we steer our ship to its destination?

Sometimes we walk through life but we never reflect on the signs of Allah (S.W.T.). Ever since I was struggling with Islam, I was always confused about something, namely freedom. I wasn't sure why all these laws in Islam were necessary and they seemed like they were not taking us anywhere.

I used to like watching the sea and I noticed that when you throw a piece of wood or leaf, it would float, while something very heavy would sink. I used [to] wonder, why we shouldn't let go and be free like the leaf, wood and other light objects. I begged and prayed to Allah (S.W.T.) hard to let me see what was constantly confusing me. I said, *"My Lord, it is not that I doubt your wisdom, but it is that I believe there is something that I am not seeing, please allow me to understand."*

I was throwing pebbles at the time and I noticed that when a pebble went to the side of a leaf the water rippled and the leaf moved accordingly. When I threw the pebble in a different direction, the water rippled and the leaf again moved according to the movement of the water. It had no direction or choice in where to float! Something then sparked inside me and I felt this growth in understanding on something which had long confused me.

Then I noticed the ship from afar and noticed that it SAILED through the sea. It knew where it was going and did not travel

according to the movement of the water but it was able to choose its direction and destination. The ship had a body, definition and a design required for it to SAIL.

I went home and took out the Qur'an and checked to see if Allah (S.W.T.) says anything about the ship. And then I saw the following verses:

"And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains." (42:32).

"Seest thou not that the ships sail through the Ocean by the grace of Allah? - that He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks." (31:31)

The Ocean being a body of water represents life for all living things are made of water. The ships represent our Ummah under the structure of the Islamic State, designed in such a way to help us move. Sailing is not just moving, you have to know where you are going and how to adjust the sails. Also, the destination the ship is heading to is ONE, it can't go to more than one place simultaneously.

Right now OUR ship is filled with excess cargo that is making the ship sink. We have racism, bigotry, oppression, tyrants etc. on board the ship, each of which is making the ship sink. We also have secularists who are looking at the WESTERNS floating and

are tearing down the necessary sails and gears for the ship and so the ship is not only sinking but also has no direction.

Some on the ship want to jump off and float like the WEST. Some want to destroy the ship. So everyone floats and some demand they keep their heavy cargo or else! Some are looking at the people floating, saying something like, *"You are going to hell, you wait and see."*

Yet, some are fighting, on who should be the Sailor of the ship. Others are crying why the ship is not moving and why God is not sailing the ship. I can go on and on on the status of the ship. But, until the ship is returned to the perfect design of the Islamic body that Allah (S.W.T.) perfected it in, then and only then will the ship start to sail through the Ocean.

Do not grieve, point fingers, whine or try to destroy the ship further but instead find out what you can do to reduce its weight, by removing any unnecessary baggage from your stuff. Fix the sail, comfort those grieving, help those on board and maybe before long it we will feel the movement of a ship sailing through the Ocean once again.

May Allah (S.W.T.) guide us, and help us to understand His signs and make us active in the journey to bring the ship on the straight path of ISLAM. AMEEN!

**Give your money
a flying start.....**



**..... by entrusting us to
handle it in the best
possible way.**

MC\$OMS Bureau de Change

P.O Box 4504, Dar es salaam.
Tel: 113428. Fax: 113069.

**Thomas
Cook**
Travellers Cheques

MasterCard



CROWN

BUREAU DE CHANGE

NOW ALSO OPERATING IN NAIROBI