

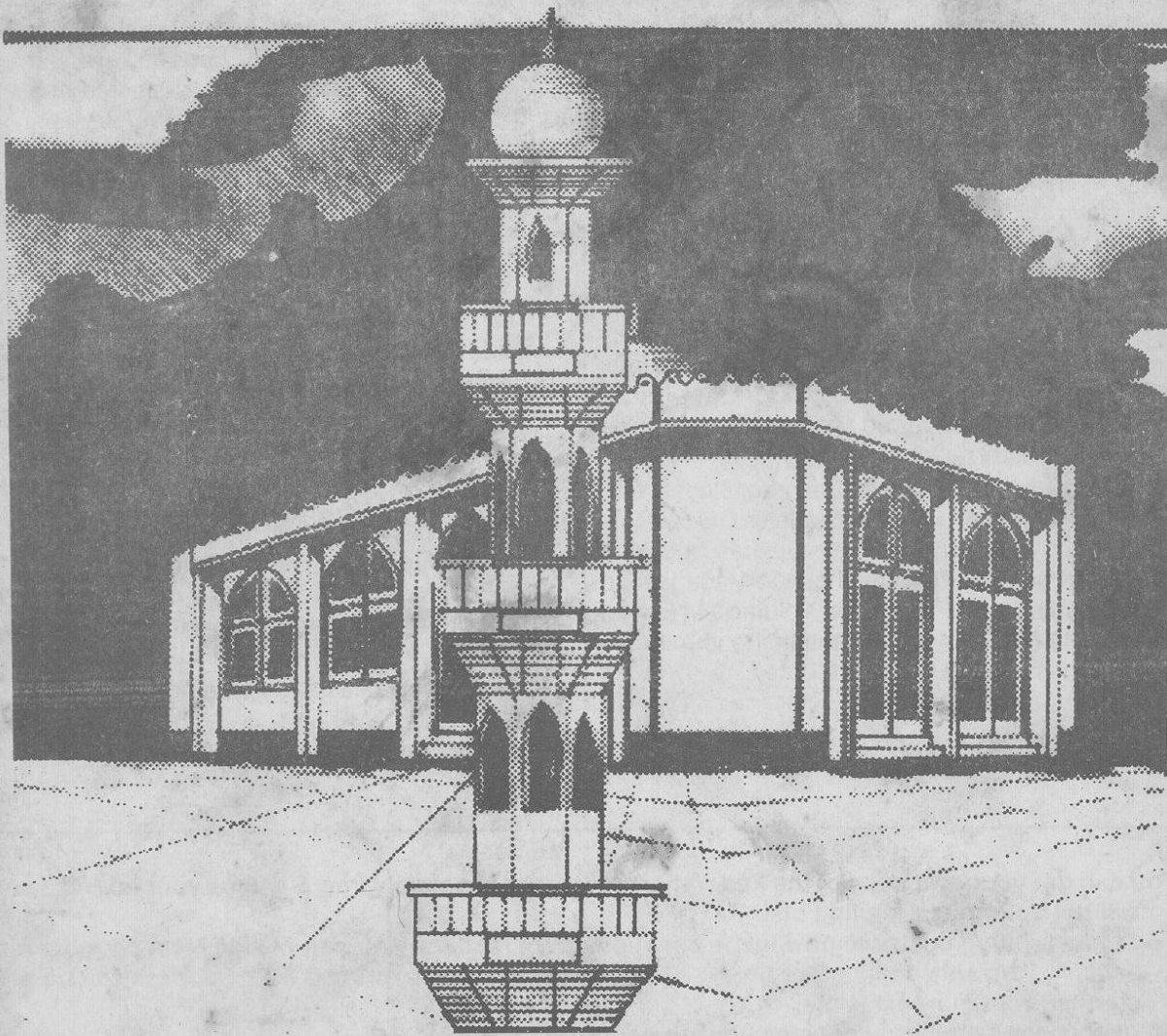
VOLUME 24/No. 3

SHAVAAL 1410
MAY 1990

federation samachar

A Publication of the Federation of Khoja Shia Ithna-Asheri Jamaats of Africa
P.O. Box 6710 - Dar es Salaam

Editors: Mohamedali Chagani, Shaukat Jaffer, Munir Daya



THE PROPOSED MOROGORO MOSQUE COMPLEX (STORY INSIDE)

FROM THE EDITORS.....

Bismillahir-Rahmanir-Rahim

PUBLICATIONS:

Since commencement of the new term of the Editorial Board of the Federation Samachar in March, 1989, we have published four issues of the quarterly journal. This includes a special issue in tribute to the late Vice Chairman of the Federation, Alhaj Mohamed Raffik Somji.

Readers must have noticed that our issue of January, 1990 (Jamadil-Akhar 1410) Volume 24/No.2, was dedicated to Haji Naji, the great missionary and pioneer of the Gujarati monthly magazine "Rahe Najat". We hope to have given justice to this noble person whose services to the true faith have been immortal.

Bearing in mind the important role the Federation Samachar plays in keeping open the line of communication between Jamaats and other institutions in the Shia world and having now streamlined our printing procedures, our efforts will be to ensure regular publication and timely distribution to all our readers. There previously have been hitches in maintaining the quality of the journal especially with regard to printing but our recent issues have generally been well received and Inshallah future issues will be even better.

Arrangements have meanwhile been concluded with our brothers in Karachi, Pakistan to publish a Gujarati text of the Federation Samachar for our Gujarati speaking community members, particularly those in Madagascar, Mauritius, Mogadishu, etc. Our issue, Volume 24/No. 1 of September, 1989 (Safar 1410) was the first one to be so translated and has already been distributed.

NEWS FROM JAMAATS:

Limited submission of material by Jamaats about their activities remains to be our stumbling-block and apart from a few Jamaats whose reports regularly appear in our issues, other Jamaats have so far not accorded us their cooperation in this respect. The Federation Samachar should essentially contain reports about activities and programmes carried out by constituent Jamaats but if Jamaats restrict the flow of information, there is little the Editors can do to enable coverage.

In order to rectify this situation we have proposed to have representatives of the Federation Samachar in each Jamaat who will do this job. These representatives in addition to sending us reports, are expected to also assist us in soliciting donations in order to defray printing and other pertaining costs.

COMMENTS/CRITICISMS FROM READERS:

The development of a journal like ours very much depends on its readers. Your constructive comments and criticisms will greatly help us to improve the general presentation of our publication. Rather than the submission of general remarks, we would prefer specific suggestions which are clear and concise. A request to our readers to this effect normally appears in all issues of the Federation Samachar but the response so far has not been encouraging. However we are not complacent and efforts towards improvement will continue and we shall endeavour to present readers with interesting news and articles.

Wishing you all a happy reading.

EDITORS

FEDERATION SAMACHAR

YES!

You can get your own copy of the Federation Samachar absolutely free. Send us your address and we will put you on our Mailing List.

To defray printing costs we now invite donations from readers. You can pledge for a page (minimum 5000/= Tanzania shillings or 500/= Kenya Shillings) and a running list of donors will be printed starting from our next issue.

All pledges and mailing requests should be addressed to:-

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

MAILBAG

Letters should be addressed to:-

**THE EDITORS,
FEDERATION SAMACHAR,
P. O. BOX 6710,
DAR ES SALAAM.**

Editorial contributions may be telexed in on Number 81029 RNTKIL or Faxed on Number 20896 in Dar es Salaam. Deadline for submission of material for the next issue is 30 June, 1990.

Dear Brothers,

ASSALAMUN ALAIKUM,

I have had the pleasure of going through the last two issues of "Federation Samachar" and would like to commend you for publishing these, especially the tribute to Marhum Raffik Somji.

I however feel constrained to place on record my reservations appertaining the setting and the printing of both the issues. And, while I do recognize the various restraints, I do feel that a marked improvement could be brought about.

You will no doubt appreciate that the "Samachar" is the official newsletter of the Supreme Council and enjoys worldwide circulation and therefore a certain standard needs to be set and maintained.

I do sincerely believe that professional help sought for the purpose of handling the set up would make an immense difference.

With kind regards,
Yours sincerely,

**ASAF M. GULAMHUSEIN,
MOMBASA.**

We thank you for your comments which are however very much generalised. Your views are apparently referring to the lay-out and printing but shortcomings need to be explicitly identified. Further views are welcome.

Editors.

Dear Brothers,

ASSALAMUN ALAIKUM,

We are in receipt of the "Federation Samachar" and I take this opportunity to commend you all for the excellent work done in preparing this Magazine which is full of interesting news. May Allah (S.W.T.) shower his divine mercy on you all for your efforts. Ameen.

In order to make the "Samachar" more interesting, I have the following suggestions for your kind consideration.

- (i) The date of release must be fixed so that news items are not outdated;
- (ii) There should be a page to cover activities of our womenfolk, who are equally participating in community affairs;
- (iii) A penfriend column can be introduced which will encourage correspondence amongst our youths;
- (iv) Introduce a competition, whereby Federation Samachar can declare the "BEST JAMAAT OF THE YEAR", taking into consideration the activities of different Jamaats reported to you during that year.

Lastly I pray to Allah (S.W.T.) for your good health and strength so that you may continue this noble task.

With Salaams and Duas.
Your brother in Islam,

**MOHAMED WALIMOHAMED,
P.O. BOX 880,
MWANZA.**

We thank you for your suggestions and whilst not all can presently be applied, we will consider introducing the penfriend column. Having competitions amongst Jamaats is not always uncomplicated, especially when the criteria of judgement is based on broad guidelines. Nevertheless we invite readers to give further opinions to this effect.

As for news on women activities, these have been published in the past when relevant but in recent years very few news items in this respect have been forthcoming.

Editors.



"IT'S A PEOPLES FEDERATION" - SAYS CHAIRMAN ALHAJ HABIB MULJI IN EID MESSAGE.

I begin in the Name of Allah, the Most Merciful, The Most Beneficent.

In the words of Imam Zainul Abedeen (A.S.), may I express profound gratitude to Allah (S.W.T.) for the blessing of life to witness yet another Holy Month. This Holy Month, like a good friend, kept us company and availed us of the benefits of both worlds and upon completing its cycle has bid farewell to us.

As we tearfully bid farewell to the Holy Month, we supplicate to the Almighty to convert our few acts of worship into many acts and to shower His blessings and favours upon this Community perpetually.

I am very happy to extend felicitations of Eid on behalf of my colleagues and myself on this joyous occasion. During our first year in office, we have enjoyed the confidence of the Jamaats and of men and women in the Community at large. For this, I bow my head in humble gratitude to The Almighty. My prayers to Him are that He strengthens the bonds of our unity further.

Customarily Eid Messages have Counseled the Community on any particular subject but in my message I shall break with this tradition and instead seek suggestions and counsel from the Community in the interest of advancement of this Community.

Just as the Community is anxious to learn and adopt suggestions from its elected leaders and functionaries, likewise, my colleagues and I ought to be and are keen to get an insight into the thinking of the Community.

This is your Federation. Jamaats exist because of you and it is through Jamaats that the Federation exists. Every one has the betterment, advancement and progress of the Community at heart. This Community is neither wanting in competent and able persons nor is it a Community of an indifferent people. It is the sincerity of thought and purpose of members that inspires the functionaries to new heights.

Our Community is endeavouring to advance itself in the spiritual, social, economic and educational spheres of life and By the Grace of The Almighty we have achieved quite a measure of success. But, as the path of progress is unending, to find the shortest and simplest path that would please The Almighty and His Prophet (S.A.W.W.) is not the responsibility of the functionaries alone.

Our Community today faces a number of aggravating issues. For any Community - whether ours or others' - bent on progress, it is usual to be beleaguered by predicaments and to endeavour to seek solutions.

In the course of these endeavours, various ideas, suggestions and guidelines are needed. But these must not be confined to leaders only; rather, members of the Community need to also contribute so that leaders and functionaries are encouraged to turn towards new directions and to increase the pace of action.

In the Holy Quran, the Almighty, in verse 38 of the Chapter on Al-Shura (The Counsel), praising the Believers says, "They obey the commands of their Lord and conduct their affairs with counsel among themselves."

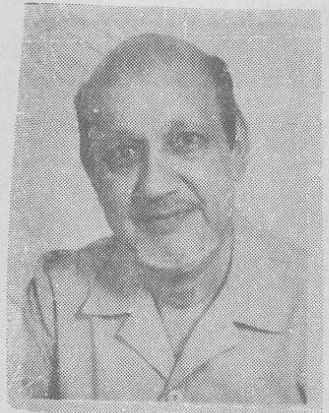
A THINK TANK has now been established with the hope that members of the Community will contribute their thoughts for the benefit of the fraternity because thinking and pondering is the sign of a dynamic Community and is also a form of worship. To make this scheme successful and beneficial you should come forward with your ideas and suggestions and uphold a precept that the advancement of the Community is as much your responsibility as it is that of the elected leaders.

Finally, we pray to the Almighty to grant health and long life to our Guide and Mentor, our Grand Mujtahid, Ayatullah Al-Udhama, Seyyid Abulqasim Al-Khui, under whose guidance this Community moves from strength to strength.

As we celebrate Eid, let us not forget our brothers and sisters who were with us during the last Eid, but are now parted from us. Among them are the Leader of Islam, Ayatullah Al-Udhama, Seyyid Ruhullah Khomeini (Rahmatullahi Alaihi) and the Vice Chairman of the Federation, Mohamed-Rafiq Somji. We beseech The Merciful and Munificent Allah to grant all departed souls lofty abodes in Paradise. For the benefit of their souls let us offer The Fatiha.

Shavaal 1, 1410 A.H.

April 27, 1990 A.C.





LOOKING AT THE OTHER SIDE.....

AN EID MESSAGE FROM THE PRESIDENT OF THE WORLD FEDERATION OF K.S.I. MUSLIM COMMUNITIES, ALHAJ ASGHARALI M. M. JAFFER

In the name of Allah, the Beneficent, the Merciful.



The month of Ramadhan has passed. It was a month of spiritual rejuvenation. And the thin crescent of Shavaal has heralded the advent of Eid-ul-fitr, a day of fulfillment and rejoicing

Imam Ali (A.S.) says In Nahjul Balagha: 'Surely, it is a day of

joy for those whose fasts have been accepted and whose acts of worship have been blessed. Any day that passes in obedience to Allah is indeed a day of Eid.'

But among all the flourish of joy, fanfare and ostentatious display of delight, let us not forget thousands of Muslims to whom Eid-ul-Fitr is just another day. There in the distant countries, I can see an old mother, expectantly peeping out of a small window, waiting for her son to return. I can see a bride who wakes up every morning to find that her husband is not by her side. I can see the small innocent faces of children questioningly looking at their mothers, to find out when father would return home, beaming with a loving smile, his hands full of small gifts.

They will not return. They are behind bars, in detention or in jails, suffering for their firm commitment to Islam. Come with me on the other side of the corridor, and you see the blindfolds, the shackles, the whips and the blood streaming from the bare backs of young and old Muslims.

Let us not forget the poor in remote villages and towns whose children will not have a new shirt or a pair of

shoes to wear on this auspicious day. For their breakfasts on Eid day, there will be crumbs of dry bread with perhaps no tea.

Eid calls for a soul searching moment. Let us pause and think. Allah has ordained upon us to pay FITRA on this day so the needy may partly share our wealth and be assured of our care. A Muslim who rises on a new day without any care or concern for his fellow Muslims is not among them.

Fitra is a calculated poor-rate which may not suffice to feed all hungry mouths. More than that, there is a need for a generous contribution towards the relief of poverty; and this contribution has to continue as long as Allah, the Sustainer, in His ultimate Mercy continues to bless us with abundance.

And again, money will not answer all the questions. A voice of protest, however feeble, must be raised to express our distress and disgust at the tyrant rulers of many countries who continue to torture the pious Muslims in the dark dungeons. They have been deprived of their freedom. This is the peril of the purpose; for which they have displayed their valour. We have to be brave enough to join the chorus of protest.

It is these thoughts of care and concern that I wish to share with you as I extend my best wishes to you all on this joyous occasion of Eid-ul-Fitr.

I pray that may Allah accept all our deeds and sacrifices. - Ameen.

Wassalamu Alaikum Warahmatullahi Wabarakatu.

NEWS FROM THE SHIA WORLD

ELECTION ROUND-UP

The following have been elected recently to serve the Community in different Jamaats worldwide:

LONDON:

KHOJA SHIA ITHNA-ASHERI MUSLIM COMMUNITY EXECUTIVE & MANAGING COMMITTEES FROM 1989 TO 1991

President: Mohamed Reza Kanji (Tehranwala)
Secretary: Anwer Ramzan Dhanji
Treasurer: Akber Hassanali Padhani

HUJJAT MANAGING COMMITTEE

Vice President: Asgarali Fazal Virani
Asst. Secretary: Kamruddin Fidahusein Khaki
Asst. Treasurer: Abdul Nurmohamed
Mukhi: Azadali Jafferli Kassam
Asst. Mukhi: Mohamed Hussein Manek
Committee Members: Makbul M. K. Jaffer, Kassim Habib Manji

HYDERI MANAGING COMMITTEE

Vice President: Hussein N. A. Walji
Asst. Secretary: Sultan Ghadiali
Asst. Treasurer: Murtaza Bharwani
Mukhi: Dr. Fidahusein Hassanali
Asst. Mukhi: Asgharali M. Gova (Zanzibarwala)
Committee Members: Azad Gulamali Bandali, Mahmud Walji
Trustees: Mohamed Jaffer Habib Hassan (Walji), Akbarali G. Sabur, Abdulrasul M. Najfi, Barkatali A. Bhimji
Auditors: Deitch Cooper

KARACHI:

MEHFILE MURTAZA OFFICE BEARERS

President: Anverali M. Rajpar
Vice President: Ibrahim Hassanali
Hon. Secretary: Ali Raza Lakhani
Hon. Treasurer: Mohamed Ali Valji
Mukhi: Sikander Ali Mooraj
Kamadia: Hassan Abdul Hussein
Committee Members: Husseinali M. Alibhai,

Mohamedjaffer K.G.
Mohamed Jaffer Khaku
Mohamed Hussein Kerawala

MONTREAL:

EXECUTIVE COMMITTEE IN OFFICE UNTIL 31 MARCH, 1991 OF THE SHIANE HAIDERY INTERNATIONAL ASSOCIATION INCORPORATED:-

President: Husain Mukhtar Syed
Vice President: Murtaza Panju
Secretary: Hamid Mavani
Treasurer: Wazir Hassan
Committee Members: Haider Bhimani, Munawar Chattoo, Afzal Jeraj

TORONTO:

There are slight changes in the format of the Toronto Jamaat Managing Committee. Two committee members, Mehboob Mawji and Mohamedraza Huda have resigned and have been replaced by Hassan Dhirani and Mohamedali Rashid.

The office bearers now are:-

President: Gulamabbas Sajan
Vice President: Kauser Ladha
Secretary: Mustafa Nasser
Treasurer: Mohamed Alibhai
Mukhi: Ebrahim Kassam

Councillors:

Youth Activities: Mohamed Somani
Youth Special Projects: Zahra Fazal
Literary Section: Hassan Dhirani
Marriage/Reconciliation: Zarinbai Bharwani
Burial & Visiting the Sick: Mohamedali Rashid
Employment/Immigration & Welfare: Baker Mehdi

FORT WAYNE, U.S.A:

President: Shabbir Karim
Secretary: Monirah Behnampour
Treasurer: Shahrokh Behnampour

ZAKIRA TRAINING IN PAKISTAN

The Bilal Trust of Pakistan, a charitable, religious and educational Trust based in Karachi, Pakistan, introduced Zakira Training Courses in early 1981 to meet the growing demand for zakiras not only locally but also from our religious institutions in Europe, the Americas and Africa. The establishment of the Zakira Training Course was a thoughtful and timely move to streamline the haphazard system of training zakiras for tabligh purposes.

The first batch enrolled in August, 1981 and consisted of 25 graduates and those with education upto Inter level. This was initially a one year crash course but was later extended to 18 months. The subjects taught included Fiqh, Tafseer, Arabic, Hadith, Islamic History, Akhlaqiyat and such other subjects which the organisers felt were needed by a zakira to enable her to carry out tabligh work and to help her in the preparation of majlises. There were only four drop-outs during the final examination which was conducted in written and oral urdu.

The second batch, which commenced in March, 1984 involved 32 graduates or Inter level students plus some knowledgeable zakiras wishing to brush up their method of zakiri. In addition to the subjects mentioned above, English (spoken) was included to enable the zakiras to converse with ease in Europe, Americas, etc. Examinations were held in August, 1986 when 27 zakiras appeared for the final test.

By February, 1987 when entries for the third batch were invited, the Zakira Training Course programme had already attracted a lot of attention and had become quite popular. For the first time applications from overseas were received but since the organisers had no hostels to accomodate them, the Trustees were reluctant to accept overseas applicants. However, 53 young ladies were enrolled, mostly graduates, out of which only 25 appeared for the final examination. The drop-outs are attributed to marriages during the period of the course. In a way it was gratifying to note that our youths preferred to get married to ladies with a religious background. This development encouraged the Trustees and they introduced male Professors to teach subjects like Fiqh, Arabic, Majlis preparation, etc.

Mrs. Shamim Rizvi, who had been the Principal since the inception of the courses, decided to open a new centre in Gulshan-e-Iqbal area. On her departure Mrs. Sabiha took over as Principal and Mrs. Pardhan joined the institution to assist Mrs. Sabiha in the administration. The popularity of the course has necessitated opening of other centres in Karachi and accordingly three centres were established namely (i) the Bilal Centre, (ii) Najafi Hall Centre at Soldier Bazaar area and (iii) Anchoi Centre to serve North Nazimabad and Federal B areas.

The fourth batch of entrants began their course in November, 1989 with students being divided as follows:-

(1) Bilal Centre	-	60
(2) Najafi Hall Centre	-	30
(3) Anchoi Centre	-	25

The Trustees need financial support in order to meet the running expenses as well as cost of furniture for the Centres. Students with means pay Rs. 75/- per month by way of fees but this is barely sufficient to meet their administrative expenses as there are many applications from those who cannot afford to pay the fees and hence are enrolled free or at a reduced fee. This has created a financial constraint on the budget and any financial assistance by Momineen to the Trust for this noble cause is therefore welcome and will be much appreciated.

SAMUH LAGAN IN IRAN

We have been getting news of "Samuh Lagans" from India and now we have news that "Samuh Lagans" have also been held in Iran.

It has been reported in "Teheran Times" of 21 October, 1989, that 500 young couples were conjugated in marital bliss at SAYYAREH FUNCTION HALL in Teheran on the eve of the auspicious Birth Anniversary of Prophet Mohammad (S.A.W.) and the 6th Imam of his household, Imam Jaffer Sadiq (A.S.).

Some 3000 guests, among them a group of the Country's Government Officials, attended the ceremony which was sponsored by the "Ansarolhusein Charity Institute". Besides Iranians, the 1000 brides and bridegrooms included Muslims from other countries, such as Iraq, Lebanon, Kuwait, Syria and Malaysia. The newlyweds consisted of refugees as well as migrants.

The expenditure of the ceremony as well as basic household necessities for each couple were contributed by philanthropists in cooperation with the Ministry of Commerce and the Teheran Governor General's Office.

MAHUVA (INDIA) HOLDS MADRESSA TEACHERS' SEMINAR

A Madressa Teachers' Seminar/Workshop, under the auspices of the World Federation, was organised by the Council of Gujrat Jamaats at Mahuva, India from 24 December, 1989 to 28 December, 1989. The Seminar/Workshop held in "Sani-e-Zehra Hall" was attended by 95 participants (60 males and 35 females) consisting mainly of teachers of Madressas maintained by the local Jamaats, the Rehmat Trust or the Masoomeen Trust.

The Seminar/Workshop proceedings commenced with the recitation of verses from the Holy Quran at 10

A.M. on Sunday 24 December 1989, followed by a welcome address by the President of the Council of Gujrat Jamaats, Alhaj Umedbhai G. Merchant (Bhanabhai). Bhanabhai thanked the visiting speakers who had travelled from far away places to share their knowledge and experience with the participants.

The Seminar Chairman and Workshop Coordinator, Alhaj Muhammad A. Kassamali then introduced all the speakers and Alhaj Muhsin A. M. Jaffer, the Chairman of the Islamic Education Board of the World Federation explained the purpose of the Seminar. The message of the Chairman of the K. S. I. Supreme Council, Alhaj Habib Mulji, was conveyed by Alhaj Mohamedraza Jagani of Mombasa.

Subjects and Speakers at the Seminar/Workshop were as follows:-

1. Guidelines of teaching Islamic History and Akhlaqiyat. By Alhaj Muhsin A. M. Jaffer (London).
2. Methodology covering subjects of qualities of good teachers, Teaching Methods and Skills, Effective Class Management, Course & Lesson Plan, Teaching Aids and Assessing Learning. By Alhaj Mohamedraza Jagani (Mombasa).
3. Aims and Objects of Religious Education and Guidelines on Teaching of Fiqh. By Alhaj Hasnain M. Kassamali, 'Bilal' (Edmonton).
4. Madressa Administration, Child Psychology and Discipline. By Mrs. Raziabai Janmohamed (Dar es Salaam).
5. Teaching of Akhlaq. By Mrs. Batulbanu Dhalla (Dar es Salaam).
6. Teaching of the Holy Quran. By Mrs. Sabira Z. Khimji (Nairobi).
7. Teaching Methods and Skills. By Mr. Yasin Noorani (Ahmedabad).

A session on modern methods of imparting religious knowledge through games was also held. Some games were demonstrated and participants were invited to produce their own games.

The Khoja Shia Ithna-asheri Jamaat of Mahuva held a reception in honour of the speakers during which the untiring efforts and dedicated services of Alhaj Aliraza M. Nanji of Nairobi towards religious education and his vital role in the organisation of the Seminar/Workshop, were appropriately acknowledged and appreciated. During the closing session on 28 December, 1989 all participants were presented with certificates and bags.

KERA - KUTCH --- INDIA

The Khoja Shia Ithna-asheri Jamaat of Kera, Kutch in India inaugurated a replica of the Rauza of Hazrat Imam Husain (A.S.) in Kera last October which was embellished in gold and silver.

The ceremony was solemnly performed by Hujjatul Islam Seyyed Muhammad Moosawy who had travelled from Bombay, accompanied by Alhaj Roshanalibhai D. Nasser also of Bombay. Other guests came from neighbouring Jamaats.

After the actual ceremony, the Resident Alim delivered a sermon that highlighted the Fazaal of Ahlul Beit.

This was followed by an impressive discourse from Hujjatul Islam Seyyed Muhammad Moosawy who in spite of being pressed for time to return to Bombay after the ceremony, dwelt at length on the importance and obligation of understanding and observing the Islamic fundamentals and ethics, especially HIJAB - so as to become true and practising believers.

KUTCH FEDERATION

Over the last several years, the rigorous weather of KUTCH compelled many families to migrate to other parts of India, Pakistan and Western Countries. The spirit of adventure and enterprise inherent in the people of KUTCH has produced many successful businessmen and renowned leaders in the Khoja Shia Ithna Asheri world.

Today, there are hardly seven hundred Momineen in KUTCH. The principal Jamaats are Nagalpur (Anjar), Bhuj, Kera, Mundra and Mandvi. They have now united to form the Federation of Khoja Shia Ithna Asheri Jamaats of KUTCH. If you visit KUTCH today, you will find that imposing structures, beautiful religious complexes, schools, boarding houses, hospitals, vast green farmlands side by side with expanse of arid lands, stand undisturbed as living testimony to the great men who once lived there.

In Nagalpur stands the oldest Mosque together with an Imambada, a Madressa and a quarter for Aalim's residence. Though the Jamaat has dwindled to a few families, these religious places are very well looked after. It is possible to meet some of the elderly members whose conversation is reminiscent of the good old days - remembering the relatives and families who left for Africa, and enquiring about their welfare. Nagalpur Jamaat has a vast burial ground which has become victim of gradual encroachment by the neighbouring farmers. It is necessary to protect our boundaries by constructing a surrounding wall. Anjar, a prosperous neighbouring town, is where Momineen go to earn their living.

BHUJ: This historic city is the capital of KUTCH. The Jamaat

Here is quite active. It manages tuition classes, Madressah and sewing classes for girls. There is a beautiful Mosque and an Imambada which needs extension.

Because of its situation and status, Bhuj boasts good schools, polytechnics and colleges. During a visit in November 1989, the World Federation President, Alhaj

Mulla Asgherali Jaffer met with the elders of BHUJ Jamaat who reiterated the need of education and requested him to consider starting a boarding house in BHUJ. After a thorough discussion and search, a piece of land was chosen and bought by the World Federation for this noble purpose. The cost of building is estimated to be approximately six lac Rupees. The World Federation hopes that when the boarding house of BHUJ is ready, it will provide for nearly 40 to 50 boarders from all over GUJARAT.

KERA: Apart from the Mosque, Imambada and Madressah, Kera Jamaat has built two DARGAHS as tribute to Hazrat Imam Husain (A.S.) and Hazrat Abbas (A.S.). The Jamaat here is perhaps the largest in KUTCH, and traditionally most active.

Known as Kashmir of KUTCH because of its green farmlands and picturesque landscape, KERA also has good schools and colleges. The idea of having a boarding house in BHUJ has also been floated with an emphasis on improving education facilities.

MUNDRA: A place of highly successful Khoja Shia Ithna Asheri entrepreneurs, MUNDRA has a glow of ancient history. Today, after a steady migration, MUNDRA has a Mosque and Imambada. The most outstanding monument here is the boarding house which late last year had 15 students from all over Gujarat. The rooms are well groomed and clean, with all facilities being provided.

MANDVI: A town which is blessed with a natural harbour lies practically deserted because of the newly developed KANDLA port. Our Jamaat here has a recently renovated beautiful Mosque and an Imambada, but the Jamaat is left with four families only. The President of the Federation of Khoja Shia Ithna Asheri Jamaats of KUTCH, Haji Hassanali Jaffer lives here.

A boundary wall has been built around the Kabrastan, so as to protect it from encroachment. Masoomeen Trust had contributed initially to the cost.

The World Federation is aspiring to maintain constant relations with Jamaats in Kutch through its recently formed Federation. Haji Aunalibhai Salehmohamed has been a constant visitor to KUTCH, and has ardently served the World Federation. Alhaj Mulla Asgherali M. M. Jaffer formally requested Aunalibhai to be his liaising officer for KUTCH.

STANMORE MOSQUE OFFICIALLY OPENED

The Husaini Islamic Centre in Stanmore was officially opened on 2 December, 1989 by Hujjatul Islam Syed Fadhil Milani, representative of Ayatullah al-Udhama, Syed Abul Qasim El-Khui in London. Guests from as far as Africa, USA and Canada participated in this occasion.

Haji Mustafa Chandoo, the then President of London Jamaat, was full of profuse thanks for all who helped to make this project a success. In a brief speech, he paid tribute to the members of London Jamaat for having patiently waited for this day. He recalled how Momineens had braved the unkind weather during Muharram, Holy Ramadhan and other religious occasions by tolerating makeshift arrangements in the congested outhouse or under the marquee.

In his appreciation for the great work in the UK by the Khoja Shia Ithna-asheri Community, Hujjatul Islam Syed Fadhil Milani said that he had received for them a special message of goodwill and blessings from Ayatullah al-Udhama, Syed Abul Qasim El-Khui in Najaf. Replying to the question of outstanding debt mentioned by Haji Ahmed Dungersi, the then Hon. Secretary of London Jamaat, Syed Milani observed that he would approach our Marja' with a view to providing a relief from the burden of the bank loan incurred by the Jamaat.

Messages of congratulations and goodwill were received from all over the world.

LONDON A WORLD DIRECTORY AT LAST!

The Jaffery World Directory published by the London Jamaat with the World Federation has been printed. The Directory which lists the names and addresses of our Community members all over the world has been published with an underlying purpose of uniting the World Khoja Community under one banner and to promote international trade amongst members.

The Directory has been divided into several geographical sections starting from Canada, North America, U.K., rest of Europe, East Africa, Middle East, India, Pakistan and the Far East.

Copies are available from the KSIMC, Husaini Islamic Centre, Stanmore, Middlesex at a cost of £10 excluding postage and packing.

Did you know.....

The Sultan of Brunei, Hassanal Bolkiah and King Fahd of Saudi Arabia top the list of the 23 wealthiest persons or family groups in the world, as listed in "Fortune Magazine's" list of billionaires.

The estimated wealth of Sultan of Brunei is said to be 25 billion dollars while that of King Fahd 20 billion dollars. Sheikh Jaber Al Sabah of Kuwait is no. 11 on the list with an estimated wealth of 5 billion dollars.

TORONTO JAMAAT AUGMENTS ACTIVITIES

Reflective notes by our Associate Editor, Munir Daya who recently met the Jamaat's President, Gulam Sajan in Toronto.

When one arrives at the Pearson's Airport in Toronto and on the subsequent highway drive to one's abode, the high-tech present day advancement in technology can be vividly observed. As one sees a millitude of cars transversing over highways and flyovers and the high rise and modernly designed buildings plus shopping Malls dotted all over the place, one would wonder whether our religion and its simple tenets actually exist in the place.

A visit to the Mosque however answers all. Our Jamaat in Toronto today has almost 750 paying members which include about 650 families and 100 individuals. A broad count would bring the paying members to about 2500, almost all of whom are Khoja Shia Ithna-asharis. According to the Jamaat's President, Gulam Sajan, there are a further 500 to 1000 non members who also use the Community's mosque and its facilities such as the Ghusalkhana

Most of the Community's population are engaged in employment with only a few being self-employed. Youths are more inclined towards obtaining academic qualifications especially with the existent stiff competition for jobs and also because most of them do not have family businesses to go back to in case of unemployment. This is contrary to the set-up that exists in East Africa.

The Jamaat there is involved in a range of activities. Three different Madressas teach diniyat and the holy Quran every Sunday to students between the age of 5 to 16. A total of 550 pupils attend the Madressa sessions each week.

Youth Programmes including outings are often organised with subjects of general interest and pertaining to the Community being discussed. Brain storming sessions are also held whereby actions for the consolidation and development of our Community are proposed and charted out, if found viable.

The Ladies section holds its own functions and President Gulam Sajan indicated that his Committee was planning to introduce literary sessions and debates on Islamic issues on a fortnightly basis if the response is good. He said this

would encourage members to attend the mosque more often and would get them more involved in the development of the Community.

The Jamaat has procured a plot which can accommodate 500 graves and it is hoped that the present mandatory charges by Funeral Homes (about 700 Canadian dollars) will be discontinued if Government legislation to this effect is passed. Burial costs per person are presently about 2000 Canadian dollars which is indeed costly. The Jamaat is working on a type of insurance scheme whereby yearly payments are made by members with the Jamaat eventually paying all costs at the actual time of death.

The Toronto Jamaat has received and keeps on receiving many enquiries from overseas on Immigration laws and has therefore set up a seperate committee to analyse Government legislation on imigration and it is planned to issue a manual for overseas distribution.

The areas to be particularly dwelt into will be sponsorship laws, position of individuals applying on their own merit and the status of entrepreneurs and refugees.

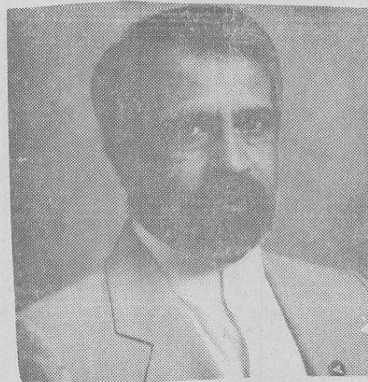
To cater for the increasing population, there are also contingent plans for building a new mosque in the Brampton or Mississauga area west of Toronto or to alternatively procure a building for the same purpose.

In sports, a number of players play traditional volleyball with a few also playing ballhockey, tennis and table-tennis. Swimming is also organised for the ladies with adequate privacy and the lifeguard also being a woman.

The Jamaat library was not operating at the time I was taking notes but President Gulam Sajan was hopeful that it would soon be opened with a number of Arabic books already earmarked for the shelves.

Plans were then also underway to improve the interior decoration of the mosque with more calligraphy on the walls and with some Quran ayaats being displayed in nine different scripts.

Certainly, activities in Toronto are on the upsurge notwithstanding the fact that the Canadian economy has slumped. But again, is there any connection between a country's economy and religion?



GULAM SAJAN

AROUND AFRICA



ARUSHA

The Chairman, Alhaj Habib Mulji flew to Kilimanjaro Region on Friday, 16 February, 1990 with an unprecedented number of delegates for an official visit to Arusha and Moshi Jamaats.

This entourage included the Vice Chairman Mohamed Khalfan, Hon. Secretary Habib Virani, Hon. Treasurer Mur-taza Walji and two Tanzanian Trustees of Africa Federation, Bros. Mohamed Hassam and Gulamabbas Janmohamed. It was further fortified by the inclusion of Br. Ali H. Sheriff, the Councillor of Arusha and Br. Ahmed Daya, the Councillor and Chairman of Education Board from Moshi who participated in all official engagements with the Council's Office Bearers.

The Chairman attributed the large turnout of members to the cordial relations existing between the Council and Arusha Jamaat and the Jamaat's unflinching loyalty towards the Federation. For this reason, it was his cherished desire that the 49th Session of Supreme Council be held in Arusha in 1991.

During the stay of one and a half days, many consultations were made and the Chairman had to speak on many occasions, in all of which he never failed to repeat and advise on matters pertaining to the welfare of the Community. Looking at the wonderful results produced by Br. Mohamed Raza Sultanali, the President of Arusha Jamaat who is renowned for more action than words, at the commitment of the members towards the unity and betterment of their Jamaat and at the dedication of those young volunteers in looking after the projects entrusted to them by the elders of the Community, one would feel that the spirit of Marhum Ebrahim Hussein Sheriff is still lingering to inspire them to be as active and dynamic as he was some two and a half decades ago when he performed wonders, in a short span of time, for the Africa Federation.

The Chairman was extremely satisfied with the achievement of Arusha Jamaat through their Madressa, Ithna-Asheri Charitable Dispensary and Mini Hospital, "Haji Najji" Publication Unit, Religious Video Library, Al-Muntazir Boys' Scout, Jaffery flats and the proposed Nursery School which is taking shape at the outskirts of the town.

The Chairman commended the youths for sacrificing their time for communal affairs and wished other youths to emulate their example which may save them from social evils that are being inculcated through indulgence into too much leisure.

MOSHI

Not very far away from the shadows of Mount Kilimanjaro stands the unique mosque of Moshi with its beautiful Minarets and a conspicuous design of Islamic architecture.

Near this mosque, after arriving by car from Arusha, the Chairman, Alhaj Habib Mulji and his colleagues were received by the Acting President, Haji Asghar Dhanji and the Managing Committee of Moshi Jamaat.

The customary routine followed and during his several addresses to the office bearers as well as the whole Jamaat, the Chairman said that all the services in the field of education, medicine, economical upliftment and welfare would be automatic only if our unity is guarded.

He commended their services through the Charitable Dispensary and Jaffery flats and assured them that the Council is ever eager to assist financially or otherwise in any Tabligh activities of Jamaats.

As some elder members of the Jamaat could not attend the functions due to invalidity or age, the Chairman preferred to see them and went to their residences to visit Murabbi Mohamedali Shariff, the past Chairman of the Federation, Murabbi Haji Jaffer Dhanji, Murabbi Dostmohamed Moledina and Murabbi Husein Kanji Daya.

The Chairman and his colleagues were cordially received and were wished success in all their attempts during the term of their office.

CHAIRMAN'S BRIEF STOPOVER AT NAIROBI

Before his departure to Mogadiscio and during his one day stop-over at Nairobi, the Chairman, Alhaj Mulji was engaged in some important functions.

After Magrebaen, he had the pleasure of addressing the male members of Nairobi Jamaat and beside highlighting the important factors of the Community, he paid high tribute to Haidery Madressa of Nairobi which produced the first common syllabus of Madressa which is now adopted globally. He also visited Bilal Muslim Mission, Madrasatul Rasulul Akram which is under construction and also saw a plot where a huge multi-purpose Sports Complex is to be built.

He was also Chief Guest at the residence of Alhaj Ashikali Rashid, the President of Nairobi Jamaat who had hosted a grand reception where Alhaj Mulji had the opportunity of meeting a cross section of important members of Nairobi Jamaat.

DELEGATION TO MOGADISHU

From Nairobi the Chairman led a powerful delegation to Mogadishu which included Ali H. Sheriff, the Councillor of Arusha, Ahmed Daya, the Chairman of Education Board and Councillor of Moshi, Murabbi Fidahusein Hameer, the Chairman Bilal Muslim Mission Tanzania, Aliraza Rajani, the President Dar es Salaam Jamaat, Ramzanali Mulla Nanji, the Trustee of the Federation from Nairobi, Manzoor Kanani of Nairobi and Hassan A. Jaffer of Mombasa, both the Executive Councillors of World Federation and Councillors of Africa Federation.

With such human force at his disposal, the Chairman, Alhaj Habib Mulji could have moved the mountains and hence it was a foregone conclusion that the mission would be successful. And so it was!

Our Mogadishu brethren were moved by the concern shown by the Council and with the affection of the visitors. They reciprocated with a beautiful poetry enacted by Asgharali Haji Hassanali Sopariwalla expressing praises and their gratitude for coming to their assistance when they needed it most.

Several useful matters were successfully accomplished and the delegation also visited our K.G. Primary and Secondary School and Al-Muntazir Health and Education Centre. Separate meetings were held with the Education Board, Faiz and Welfare Sub-Committee, Sahebuzzaman Volunteer Group and Al-Muntazir Welfare Society. The delegation also met as many brothers as possible to make on-the-spot assessments of the Community's social, religious, economical, medical and

educational needs.

The Community there comprises of about 1,200 persons. Of the male members, about 25% are employees. The majority of those who are self-employed are small shop-keepers whose routine earnings for day to day livelihood depend upon the country's economic stability.

The Jamaat there requested for medical manpower assistance and three weeks following the visit, a team comprising of Dr. Rafik Rajani (Nairobi), Dr. Fuad Sheriff (Dar es Salaam) and Alhaj Aliraza Nanji (Nairobi) visited Mogadishu. During its stay from 14th to 18th March, 1990, the team examined 20 special cases, screened some 410 members, met the Jamaat's Medical Committee, visited hospitals and medical centres.

Of the special 20 cases, 5 were recommended for further evaluation and treatment outside Somalia. Four are young patients between the age of 12 to 18.

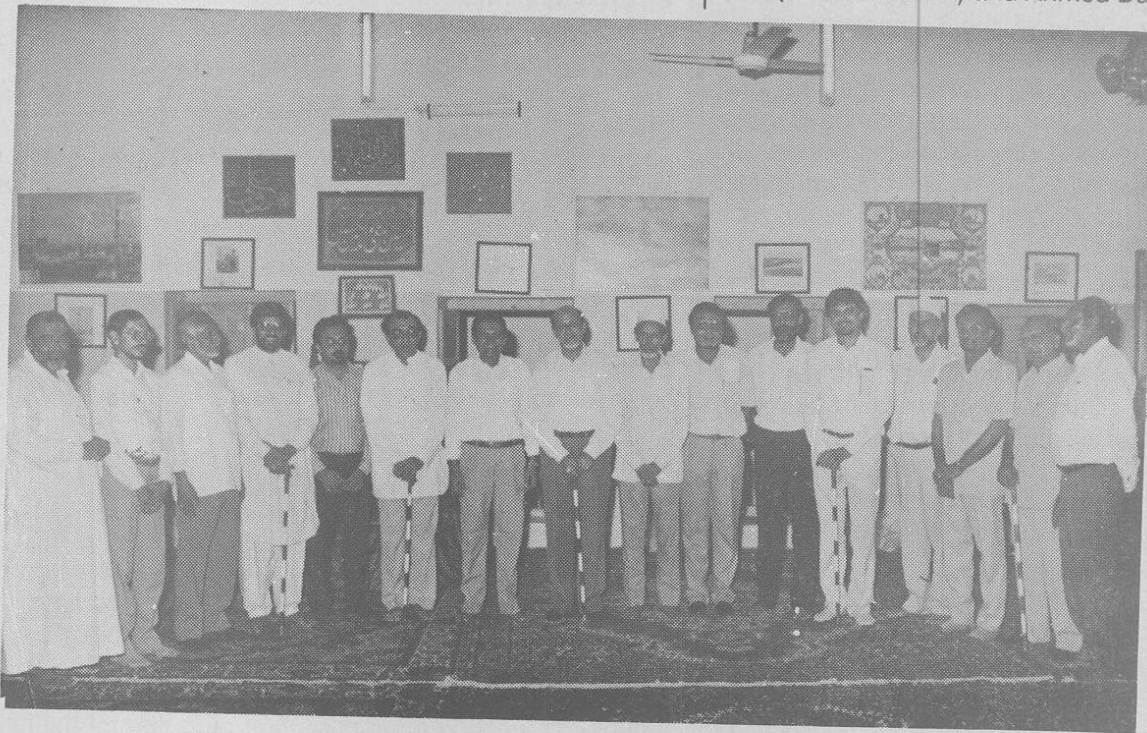
Of the 410 screened, about 115 were with prior complaints but 75 were also considered in need of medical attention for diabetes, mellitus, anaemia or obesity. 24 were psychiatric complaints (depression, anxiety, etc.). The report is to be studied in consultation with the Mogadishu Jamaat and an ad-hoc working committee.

The immediate visit of the medical team was made possible by the personal efforts of Brother Manzoorali Kanani of Nairobi and the ready co-operation from Mulla Nanji family of Nairobi and the Dar es Salaam Jamaat.

Brothers Manzoorali Kanani, Ashikali Rashid, Ramzanali Mulla Nanji (all of Nairobi), Mukhtar Haji Hussein Muraj (of Somalia), Ali H. Sheriff and Mohamed Raza Remtulla (both of Arusha) and Ahmed Daya (of Moshi) met as

an ad-hoc working committee in Moshi on 24th March, 1990 to discuss follow-ups after the visit. Br. Hassan A.M. Jaffer of Mombasa was unable to join the team for health reasons.

The team after consultation with the Chairman of the Federation has advised the Mogadishu Jamaat on the immediate interim actions to be taken by the Jamaat on medi-



The visiting delegation with the hosts, after the presentation ceremony

cal and other aspects of the needs of the members.

Further advice to the Mogadishu Jamaat will follow which will include religious, educational and social aspects of their needs

The Chairman, Habib Mulji, expressed his extreme gratitude to members of the Delegation that accompanied him, members of the Ad-hoc working committee, medical team, Mogadishu Jamaat and its Faize Panjatani and all those who, one way or the other, assisted him in making his goodwill mission to Mogadishu Jamaat such a success.

The Jamaat there acknowledged the delegation's visit with well-worded citations to welcome and bid farewell to the team. These follow on page numbers 14 and 15.



The visitors with members of the Education Board

COUNCIL DELEGATION VISITS DODOMA

The Council Delegation led by the Chairman Alhaj Habib J. Mulji accompanied by the Vice Chairman, Mohamed Khalfan, Hon. Secretary, Habib Virani and the Hon. Treasurer, Murtaza Walji visited Dodoma on an official visit in January this year.

The new Managing Committee of the Jamaat had then been in office for only three months and the visit of the Council delegation certainly helped to catalyse their enthusiasm in consolidating activities there.

The Chairman, Alhaj Habib Mulji commended them for undertaking expansion work at the mosque which included the adding of a "Ghusalkhana". Under the expansion programme, the kitchen is also to be renovated and the "Musafirkhana" will be upgraded.

An ambitious project is also underway at a huge plot located in a prime area of the town which is to be developed partly as a graveyard and partly for the construction of a mosque, madressa and a recreation area whilst some land will be spared for future housing. Chairman Mulji pledged the Council's support both morally and financially to this effect.

During an address made to a packed gathering at the Imambara, the Chairman spoke on various issues and particularly emphasised on the necessity of unity, higher education and the availability of sports amenities to our youths which would keep them away from social evils.

MOSQUE COMPLEX FOR MOROGORO

In order to cater for the needs of the growing membership of our Jamaat in Morogoro, our brothers have decided to build a complex consisting of a Mosque, Imambara, Madressa, Musafirkhana and Resident Aalim's residence (see cover picture). The entire project is estimated to cost around Shs.50 million and work will be done in two phases.

The Supreme Council has pledged full support for the project and during the Foundation Laying Ceremony held in January this year, the Chairman Habib Mulji made a zealous appeal for funds which was spontaneously responded to by some brethren. Addressing nearly 300 participants, the Chairman also acclaimed Alhaj Mohamedalibhai Kara of Cash Sales Stores, Dar es Salaam and Alhaj Ebrahim Manji Haji, the Morogoro Jamaat President, for being instrumental to the project.

We trust our brethren, as always, will maintain their philanthropic spirit and donations can be channeled through the Supreme Council Secretariat which will subsequently disburse the funds to Morogoro Jamaat as per existent arrangements.

Not often do we hear of Mosques being built for our Community in Africa and this is a fine opportunity for donors to earn 'thawab-e-jaria' (continuous rewards).

The 'Samachar' will keep readers abreast with developments in Morogoro.

THINK TANK INVITES YOUR THOUGHTS

The Think Tank Committee (TTC) plans to make periodical 'Releases', through the Secretariat, of any pressing issues affecting the Community and has invited members worldwide to offer their views, suggestions and any pertinent information that could help obtain solutions to any

આફ્રિકા ફેડરેશનના ચેરમેન અલ્હાજ હબીબ જાફરઅલી મુલજી તથા આફ્રિકા ખાતેની
આપણી બિરાદરીના બીજા નામાંકિત આગેવાનો જ્યારે મગદીશાની મુલાકાતે
આવ્યા હતા, તે સમયે તેમના માનમાં લખાયેલી કંડિકાઓ

...આવકાર વેળાની પંક્તિઓ...

પધારો-સિંધાવો, આ બે બોલ છે, અંતર તણા સૂરથી,
કરીએ આદર ને સત્કાર, આ બે કોલ છે, માનવતાણા પૂરથી;
શુભેચ્છા ને મુલાકાતોના આ બે ગુણ છે, કાર્યતાણા કર્મથી,
સુખદુઃખમાં આધાર ને ઢારસ આ બે પુણ્ય છે, ઉત્તમતાણા ધર્મથી.

1૮ ને રાહ જોવાતી હતી, કઈ કઈ ઈન્તેઝારીમાં,
અંતે એ શુભ ઘડી આવી છે, આશા ને ઉમંગમાં;
હૃદયના ભાવોના એ ઊંડાણમાં જરા ડૂબી જુઓ;
પોખરો તો જણાશે, કેવા છે ભાવો હર્ષભર્યા અમારામાં.

અમારી ને તમારી મુલાકાતોનો આ શુભ મેળો,
દિવાવશે ઉચ્ચતમ ને અનેરો આ ખૂબ ફેરો;
સફળ થાશે ને ફળ લાવશે આ આબેહૂબ વેરો,
અનેરા રંગે રંગાશે ને જગે ગવાશે આ તમ ફેરો.

હકે હક્કનિયતના હિમાયતીઓ છે ક્રોમના સુકાનીઓ,
દૂર દૂરથી સંભળાતા ને આજે છે ખુદ હાજર હુઝુર નેકનામીઓ;
જો જો તો સહી શું સફળતા થાય છે ! આ છે હમદર્દીઓ,
સામાજિક સેવાઓમાં આગળ પડતા આ છે આગેવાનીઓ.

અંતમાં દોઆ છે—

સફળ થાય આ મુબારક સફર અમ કેરી છે આ દોઆ,
ઝગમગે ને દીપે વિશ્વે સુકાર્યોતાણા આપના ઝમમગતા દીવા;
ફળીફૂલી આબાદ થાય આ ક્રોમ હર હંમેશ ને સદા,
આપ આગેવાનીઓની થાય પૂરી ‘અસગર’ સહિત દોઆ.

—અસગરઅલી હાજી હસનઅલી સોપારીવાળા
પી.ઓ. બોક્ષ ૧૧૧૩, મગદીશા-સોમાલિયા.

(બુધવાર, તા. ૨૫મી માહે ૨૪૫, હિ.સ. ૧૪૧૦
૨૧મી ફેબ્રુઆરી, ૧૯૯૦)

આફ્રિકા ફેડરેશનના ચેરમેન અલહાજ હબીબ જાફરઅલી મુલજી તથા આફ્રિકા ખાતેની
આપણી બિરાદરીના બીજા નામાંકિત આગેવાનો જ્યારે મગદીશાની મુલાકાતે
આવ્યા હતા, તે સમયે તેમના માનમાં લખાયેલી ક્રંડિકાઓ

...વિદાય વેળાની પંક્તિઓ...

હતી એ ઘડી ઉદ્ધાસ ને આનંદ સહિત આવકારની,
વીતી રહી છે પળ પળ હવે જુદાઈ સહિત વિદાયની;
કોને ખબર આ સુવાર્ણ અવસર ફરી ક્યારે આવશે ?
જિંદગીનો શો ભરોસો ? કોણ રહેશે અને કોણ જાશે ?

મળ્યા, ઊઠ્યા ને બેઠા, તમ સહિત કંઈક અનેકવાર,
આપ-તે કીધી વિચારોની, તમ સહિત કંઈક સ્થાનવાર;
જણાવ્યું ને જાણ્યું અનોખું, તમ સહિત કંઈક શુભવિચાર,
હળવા થયા તમ સહિત, જવાબદારીઓથી કંઈક મુક્તવાર.

હવે રહી છે વાત, અંતને વિશ્વાસ થકી છે સફળની,
જેમ હજારો નિરાશાઓમાં એક આશા રહી છે અમરની;
પરંતુ છે ભરોસો અચનલ હયાત તે ગયબતના વલીથી,
તમ સંગાથે જ થાશે, પૂરી ખાત્રી છે સૃષ્ટિના એ જાનશીથી.

નથી શબ્દો કે નથી વાક્યો, શું ગુણ ગાઉ આપના કર્તવ્યની,
ધર્યો માર્ગ ને ત્રણણ કીધો પથ, શુભ ઉચ્ચારોના મંતવ્યથી;
ખરેખર હોય છે આગેવાન આવા, સમાજ સંતોષાય છે જેના કર્મથી,
પામે છે આશિષ ને ભંડાર, કુદરત તાણી કઈ કઈ ને અમતોથી.

અંતમાં દોઆ છે—

પામો સુખ ને રહો આબાદ, સાલેહીનોના વસીલાથી,
થાય દીનો - દુનિયા ફળીભૂત, શોહદાઓના સદકાથી;
મઝહબ તારું અમૃત જ્ઞાન પી, ઓલમાઓના ઈત્મથી,
લાંબું બક્ષે આયુષ્ય 'અસગર' સહિત ખિઝર ને ઈલ્યાસના પાવનથી.

—અસગરઅલી હાજી હસનઅલી સોપારીવાળા

પી.ઓ. બોક્ષ ૧૧૧૩, મગદીશા-સોમાલિયા.

(બુધવાર, તા. ૨૮મી માહે ૨૪૭, હિ.સ. ૧૪૧૦

૨૪મી ફેબ્રુઆરી, ૧૯૯૦)

impediment.

The names or identities of those responding to the TTC Releases will be kept confidential if the respondent so requests. To set the ball rolling, the first and second releases from the TTC, which dwell on the issues of Matrimony and Zakiri are published hereunder.

MATRIMONY IN THE COMMUNITY

"I have a dream a dream of marriage a marriage of my daughter who shares my dream shyly and secretly. She is afraid to make the dream wholly her own: if it is shattered (for she has seen others' shattered) she may be too despaired to want to collect and mend the pieces all on her own."

"As my daughter grows older and still older, my dream turns into anxiety and then worry and then despair and later anguish - the type that steals away my sleep at night. But I am not alone in my pretence of sleep. She too shares my agony - silently and secretly - with added dimensions."

"AND YET how little I did to let people in the Community know and help me in my beautiful, rightful, natural and noble dream which is there in almost every family in the Community!"

Why should it be taboo for the parents to even hint about such dreams? Is it cultural inhibition in the form of 'LAAJ'? Does it have a place in the Islamic teachings or does it have any relevance to Islamic values?

Let us remember that every daughter in the Community is my daughter and I share her dream. Let us remember too that every marriageable daughter has the right to the realization of her natural and noble dream of a blissful conjugal life and motherhood - in the same way as the one who gave birth to her.

Is this a burning issue for the Community? Is there really a cultural inhibition? Is it unhealthy? Has the Community as a whole role to play? What can be feasible and acceptable solutions?

Do you have any suggestion? Or proposal? Or a contribution of ideas for a solution? And we know that you have! Please do a service to your own Community by letting us know for the Community as a whole in general - in confidence if you so wish.

HUSAINIYA AND ZA'KIRI

Further to the preliminary Issue on Marriage, the THINK TANK Committee also invites contemplation on the above Subject.

Editors.

Husainiya (Imambara) and Za'kiri are the dynamism in the perpetuation and propagation of the Shia faith of Islam in all ages PROVIDED their "effectiveness" is sustained

and ensured in every age through adaptation to suit the age.

HOW?

- Husainiya serves as a University
- Za'kiri serves as lectures
- Islam, through the Shia faith, as the course
- The Youths as students with parents as voluntary "repeats".
- Like in any university the students (the Youths) are made to learn and understand by methods of instructions and approaches to the subjects which are appealing - hence EFFECTIVENESS OF STYLE AND PRESENTATION, which is very important and must be sustained in every age!

WHY?

In each age and generation, the thinking and reasoning level of the Youths is developed and therefore the methods and the approaches have to be improved in their appeal to match the level - and this sustains the *effectiveness*

THE IMPORTANCE OF THE ISSUE:

It concerns the discharge of the parent's and the Community's obligations towards the Youths

AND

the spiritual well being in this World and the salvation of all in the next.

NOW THE QUESTION:

- Do we the parents and also the Youths attend the Majalis regularly and in large numbers as we should?
- Do we receive or gain the required knowledge of all aspects of usool and furu of Islam through the majalis?
- Are the subjects of the majalis various and comprehensive (as opposed to selective, narrow and repetitive) and their treatment and delivery appealing to match to thinking and reasoning level of the present time?

If the answers to all or any of the questions are "NO"

THEN

- a) What are the reasons?
- b) How can the situation be improved or remedied?
- c) Have all or any of the following any obligations to fulfil or a role to play collectively, respectively or severally on the issue?
 - i) The Preachers
 - ii) The Jamaat's leadership
 - iii) The Community as a whole
 - iv) The Africa Federation
 - v) The Parents
 - vi) The Youths
- d) Or what else can be said?

The choice is yours if you feel concerned! Do you have

any proposals? Suggestions or contribution of ideas? Kindly do a service to your own community on this very important issue by talking to any of the following TTC Members or by writing to The Hon. Secretary, P.O. Box 6710, Dar es Salaam.

Alhajj Gulamabbas M. Janmohamed Telephone 31685
Alhajj Mohamed Y. Somji Telephone 67253
Alhajj Mohamed Hassam Telephone 37549
Mohamed Panju Telephone 29938

MARRIAGE - WOMEN SHOULD BE MORE ASSERTIVE!

This article has been reproduced from 'Coastweek', a Kenyan weekly and partly dwells on the subject of Marriage as put up by the THINK TANK COMMITTEE.

Editors.

O ye believe! It is not lawful for you forcibly to inherit the women against their will (Quran 4:19)

Islam has given women independence in choosing their future husbands according to the Islamic principles. A woman is obliged to God to choose a good, suitable partner for herself.

In an effort to protect her cherished status, its necessary for women to marry with the permission of her father.

So marry them with their family's permission and give their marriage portion decently so that they live a protected life. (4.25).

The permission of the father is restricted only to the character of the prospective husband. He may only do so if he knows of and can prove some basic impediment in the character of the suitor. It is not allowed to refuse permission on merely financial or material basis.

One of the problem in our society is that a girl may know a man who can be a good husband, but her father due to such reason as wealth, employment or other things prevents the marriage. Such actions are unislamic.

Islam has given the women complete freedom in choosing a spouse save for the conditions which do not intend to restrict her freedom but, on contrary, are conclusive to maintain it.

There is no such thing as "forced marriage or arranged marriage" in Islam.

The Prophet has said: *A virgin or a widow shall not be married without her consent.* Islam has not decreed that a woman should sit in hope to wait for proposals of marriage.

On her own initiative, she may suggest marriage. This would normally be done through her parents.

This is because parents know more about other families and can gather information about the quality and behaviour of the new partner.

For an example of this right, one has to look at the marriage of the Prophet. It was Bibi Khadija who through her friend Nafisa approached the Prophet Mohammed with the suggestion of marriage.

What about Propeht Shuaib who proposed a marriage to Nabii Mussa to marry one of his daughter? This was after having learnt the strength and boldness of Mussa who helped his two daughters to get water from the well.

As parents, when you see a good man in the society and you have a good girl at home, its your responsibility to provide the necessary means for their marriage.

It is advisable for the two persons who are to marry to see each other in the company of other people before marriage. This is to help them to make a choice. Islam per mits, that *before proposing marriage to any woman, one should have a look at her.*

However, Islam is against the idea of friendship before marriage with an aim of knowing each other. This will result in children being born illegitimately.

When the friendship fails then the woman's respect, honour and dignity become questionable in the society.

The Prophet has given a clear guidance on what qualities of women we should look for. He said:-

A woman may be married for four things: for her wealth, nobility, beauty and character (religion). So look for who has a good character

A religious wife will always be a good character and will make the home to be a pleasant place for the family.

She will be able to upbring the children in a good manner and ensure that there are no misunderstandings and quarrels at home.

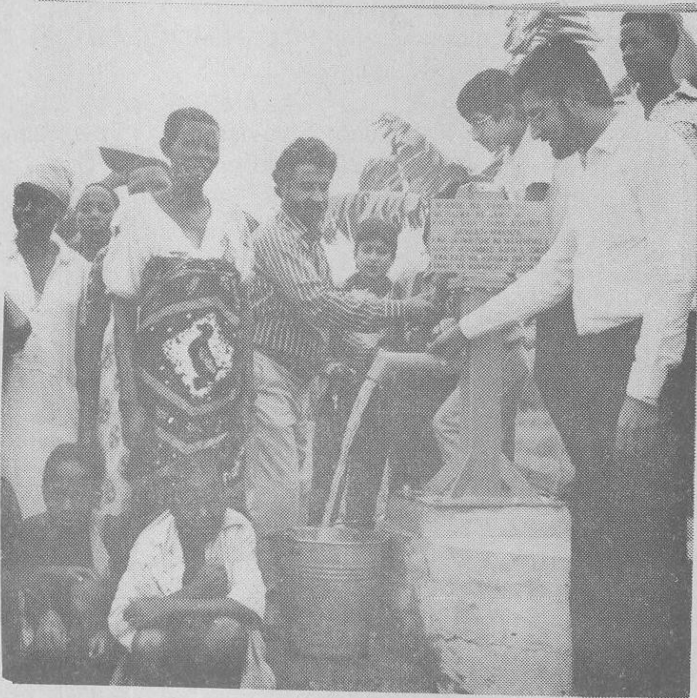
MWANZA

SHALLOW WELLS HANDED OVER

During December, 1989, members of Mwanza Jamaat under the leadership of their Chairman Alhaj Rafik Dhalla, visited Ihushi village on two occasions for the purpose of handing over shallow wells donated to the village. These visits to the village, which is about 35 km. from Mwanza town, were much appreciated by the residents.

The first shallow well was donated in commemoration of the 1400th Birth Anniversary of Imam Hussein (A.S.). This project was supposed to have been undertaken a long time ago but was delayed for various reasons but they say it is 'better late than never'. The second well was in recognition of services to the Community by the late Vice Chairman of the Federation, Marhum Mohamed Rafik Somji.

The handing over ceremony was witnessed by Maalim Sajjad Bishon of Mombasa, who addressed the gathering explaining the significance of Imam Hussein's sacrifices. Also present was Alhaj Roshan A. Fazal of Dar es Salaam.



Mwanza Chairman Alhaj Raffik Dhalla filling the first bucket of water after inaugurating a well.

EDUCATION MEET A SUCCESS

The Triennial Meeting of the Khoja Shia Ithnaasheri Tanganyika Education Council was held on 1 May 1990 at the Late Haji Mohammad Jaffer Boarding House over a full day and a ten-agenda business was deliberated upon without being pressed for time.

Two items of immediate importance could not be transacted as the requisite quorum of fourteen was defeated by the absence of three Dar es Salaam based Councillors.

The Meeting was imbued with a lively debate, incisive criticism and provocative remarks albeit with good humour and sincerity of purpose.

The attending Councillors represented Dar es Salaam, Mwanza, Lindi, Kigoma, Dodoma, Tanga and those missing were from Dar es Salaam, Arusha, Moshi, Bukoba, Singida, Mtwara. The two deferred issues included the election of five Trustees and the Amendment of the Constitution.

The invitee list was a "who is who" galaxy. The most prominent was Hujjatul Islam Seyyid Muhammad Ali

Lavasani, accompanied by Maalim Ahmad Issa Hasham. Hujjatul Islam's presence was a blessing in that not only did the Council receive counsel on Shariah rulings, especially on the use of Boarding House, but also reimbursement of a third of the outstanding grant from Al-Muntazir Islamic Seminary when the Seyyid offered to defray the debt owed. The Meeting also enjoyed full presence and participation of The Chairman of the Supreme Council and The Hon. Treasurer, The President of Dar es Salaam Jamaat, The Chairman of Bilal Muslim Mission, The Chairman of Council Tabligh Committee, The Chairman of Al-Muntazir Board of Governors, the Chairman of Higher Education Board Committee of Dar es Salaam Jamaat, the President of Ithnaashery Union and Chairman of Union Sports Club plus the Principals of Al-Muntazir and Husaini Madrassah.

One item that provoked a lengthy debate and exercised the minds of participants was the proposal made by Sajjad Jusab and Muhsin Alidina to create a Central Education Authority. The working paper which contained the germ of the idea was not entirely adopted but the Education Council has been asked to gather views from other Jamaats and the Supreme Council before presenting a final proposal at a later date. The idea hinges on two main pivots : Central research and planning and the co-ordination of scattered efforts with the pooling of resources.

In perspective, the experiment of holding the Education Council at a time separate from the annual Supreme Council Session Meeting, though not a total success, had, nonetheless, resounding success in terms of participation, debate and organization.

The new President, Br. Lyakatali G. Chandoo, nominee of Dar es Salaam Jamaat, was elected and handed over the office by the outgoing President, Alhaj Muhsin Nathani. The Office-bearers: the Deputy President, the Hon. Secretary, the Hon. Treasurer and the Auditors will be elected at the first meeting to be called soon by the President.

The Education Council has invited opinions, suggestions and ideas on its activities which intrinsically pertain to education, both secular and spiritual.

COUNCILLORS TO MEET IN NAIROBI

The next Annual Session of the Supreme Council is scheduled to be held from 31 May to 3 June, 1990 in Nairobi to coincide with the Madaraka Day holiday in Kenya.

Meetings have normally been organised during the Easter holidays but this was not possible this year because Easter coincided with the holy month of Ramadhan.

The selection of Nairobi as a venue was confirmed in

Dar es Salaam last year wherein the Chairman's request to Nairobi Jamaat to host the Meeting was 'autocratically' accepted by their Chairman, Alhaj Ashiq Rashid!

Preparations for the Meeting are reported to be well underway and Councillors can look forward to a hospitable reception in Nairobi.

BAGAMOYO MOSQUE MARKS CENTENARY

The Mosque in Bagamoyo, a coastal town about 45 miles from Dar es Salaam and once the capital of Tanzania (then Tanganyika) marked its centenary towards the end of last year.

During a commemoration gathering organised in Bagamoyo in November last year, the Chairman of the Federation, Alhaj Habib Mulji signified the importance of mosques which he said have a pulchritude that helps to raise the status of one's inner soul thereby enabling one to attain a peace of mind.

The Sheikh of Bagamoyo, Ndugu Ahmed Maqsood paid a glowing tribute to the past Khoja residents for investing in the mosque for which they should still be enjoying the reward of 'Thawab-e-Jaria'. The Sheikh briefly portrayed the history of the mosque which he said once also offered shelter to the wounded soldiers of the First World War who were tended and fed therein.

The President of the Dar es Salaam Jamaat, Alhaj Aliraza Rajani also briefly outlined the history of the mosque and acclaimed our ancestors for building such a magnificent structure a hundred years ago.

(Readers who have any historical photographs associated with the Bagamoyo mosque are invited to send these to us for publication. We assure return within two weeks after negatives are made.

Editors.)

AALIMS URGED TO SAY 'WELCOME' AND 'KARIBU'!

The Supreme Council has called upon Jamaats to urge their Resident Aalims to learn Kiswahili and English so as to enable them to propagate our faith outside our Community, in places such as hospitals and schools.

The Council has accepted to bear reasonable costs for their learning and is also willing to offer further incentives to Aalims who thereafter propagate our faith outside the Community.

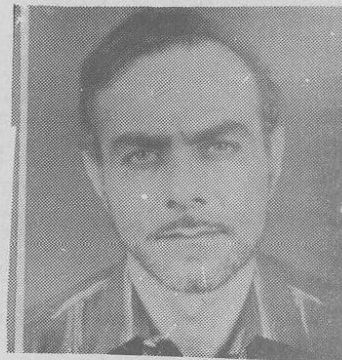
The time to be assigned for learning the languages will however not encroach on the time set by Jamaats for normal or contractual assignments.

ELECTION ROUND-UP

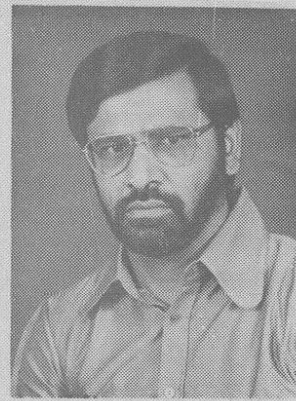
At the time of going to press, the following Jamaats had submitted results of recent elections held to install office bearers for the years 1990/91

ARUSHA JAMAAT:

Br. Mohamedraza Sultanali-	Chairman
Br. Mohamed Wali-	Vice Chairman
Br. Inayat Manji-	Hon. Secretary
Br. Sajjad Hemani-	Hon. Treasurer
Br. Mohamed Thawer-	Manager (Mukhi)
Br. Mehdi Rashid	Committee Member
Br. Tahseel Sheriff-	Committee Member
Br. Gulamhussein Mukhtar-	Committee Member
Br. Gulamhussein Saleh-	Committee Member



CHAIRMAN MOHAMEDRAZA SULTANALI



VICE CHAIRMAN
MOHAMED WALLI



HON. TREASURER
SAJJAD HEMANI

KISANGANI JAMAAT:

Br. Huseinali Walimohamed-	President
Br. Habib Yousof-	Hon. Secretary
Br. Anis Mohamed Rawji-	Hon. Treasurer
Br. Shabir Remtula-	Committee Member
Br. Akber Dhirani-	Committee Member

MOMBASA JAMAAT:

Br. Sajjad Rashid-	Chairman
Br. Yusuf Kermali-	Vice Chairman
Br. Mohamed Hemani-	Hon. Secretary
Br. Murtaza Rashid-	Asst. Secretary
Br. Mohamedali Janmohamed-	Hon. Treasurer
Br. Akber Karim-	Committee Member
Br. Akberali Peermohamed-	Committee Member
Br. Anir Kassamali-	Committee Member
Br. Shokat Hussein A.P.-	Committee Member
Br. Aunali Moledina-	Committee Member
Br. Naushad Jiwa-	Committee Member
Br. Salim Khaku-	Committee Member
Br. Aliraza Karim -	Committee Member
Br. Nazir Merali-	Committee Member

DODOMA JAMAAT:

Br. Firoz Ebrahim-	Chairman
Br. Mehboob Gulamali-	Hon. Secretary
Br. Zahir S. Hussein-	Hon. Treasurer
Br. Hussein Jaffer Lalji-	Committee Member
Br. Mustafa A. Hasham-	Committee Member

SOCIOLOGY SUB-COMMITTEE:

Following the restructuring of the Sociology Sub-Committee, the undermentioned members now form its membership.

Br. Mohamed A. Nathani-	Chairman
Br. Khurshid Somji-	Member
Br. Amirali Janmohamed-	Member
Br. Asger Manji-	Member
Br. Jaffer Dharsee-	Member

Submission of materials for this sub-committee remains to be as was reported in our issue of September, 1989, Volume 24/No.1, except for the late Mohamed Rafik Somji who has now been replaced by Brother Mohamed A. Nathani as Chairman.

PROPOSED MEDICAL ADVISORY BOARD:

Health care is becoming increasingly important in view of the spread of various diseases in the world today. Our community at Jamaat levels has taken appropriate steps towards this end by establishing health centres and some Jamaats are having or envisaging further expansion programmes to uplift medical facilities. This is a welcome development and must be encouraged.

Realising the significant role health services play in our

daily lives, the Supreme Council Secretariat is seriously considering the formation of a Medical Advisory Board, to coordinate and monitor the operations of medical services rendered by our Jamaats through their Dispensaries.

Accordingly an Ad-hoc Committee has been appointed to peruse into the intricacies involved and to determine the feasibility of operating such a Board.

The Members of this Ad-hoc Committee are:-

Chairman:	Shaukat A. Jaffer
Members :	Dr. Fuad H. Sheriff
	Shaukatali Nayani
	Liyaquatali G. Chandoo
	Hussein W. Dattoo

TABLIGH COMMITTEE:

The following have been elected into office for the Tabligh Section of the Supreme Council.

Alhaj Raza G. Kara	Chairman
Dr. Shiraz Dattoo	Member
Alhaj Yusuf G. M. Kermali	Member
Alhaj Muhsin M. Alidina	Member
Dr. Karim Manji-	Member
Alhaj Shabbir Dattoo-	Member

RELIGIOUS ADVISORY (RPA) COMMITTEE FORMED

After consultation with the Bilal Muslim Mission of Tanzania and Kenya and also with the office bearers of the Federation, the Chairman, Alhaj Habib J. Mulji has appointed an Advisory Committee under the Secretariat comprising of:-

Alhaj Ali Mohamed Jaffer	- Mombasa
Alhaj Abdillahi Nassir	- Mombasa
Dr. Ahmed Khatib	- Mombasa

The Committee will advise the Secretariat and Bilal Muslim Mission in Tanzania and Kenya on the suitability of substance and style and effective presentation of various publications mainly in Kiswahili intended for tabligh and/or in response to dis-information published on the Shia faith of Islam and their timings.

Jamaats are requested to publicise the formation of this Committee and its purpose especially to the writers, publishers and sponsors of religious literatures in Kiswahili.

The new Committee will be pleased to advise writers, publishers and sponsors on their manuscripts before they are sent in for print.

Similarly, anyone coming across any publication aiming at mis-informing the public on our faith of Islam

would be serving a good cause by forwarding it to the Committee.

The address of the Committee is:-

Alhaj Ali M. Jaffer,
R.P.A. Committee,
P.O. Box 80265,
Mombasa.

RAZA KARA -- A Profile

The Chairman of the newly formed Tabligh Committee, Mohamedraza Gulamhussein Kara has been a dexterous social worker in different spheres ranging from sports, philanthropic to religious Associations.

Born on 30 April, 1941 and now married with three children, Alhaj Raza Kara completed his O'Level examinations in Dar es Salaam and studied Stores and Material Management. He holds a Mins. P. & s., M.A.S.M.C., A.M.I.M.H. qualification and is presently the Managing Director of Teena Garments Manufactureres and Jaffery Industries Limited in Dar es salaam.

Since the age of 29 he has been serving in different capacities, an outline of which succinctly follows:

(a) DSM CRICKET ASSOCIATION

As Hon. Secretary of the Association from 1970 – 1974. Vice Chairman of the Association in 1975 and Chairman from 1976 to 1979.

(b) TANZANIA CRICKET ASSOCIATION

Assistant Hon. Secretary of Tanzania Cricket Association in 1978. Chairman of the Tanzania Cricket Association in 1979. Team Manager of the Tanzania National Cricket Team in Kenya (1976), in Zambia (1977) in Dar es Salaam (1978).

(c) ITHNAASHERY UNION

Continuous service from 1970 to 1976. Held the posts of Hon. Gen. Secretary to the Literary Section, Secretary of the Nursery School and Vice Chairman for two consecutive terms, Assistant Sports Secretary of the Union Sports Club and Chairman of Union Sports Club for the years 1985 and 1986. Played regularly cricket and volleyball for Union.



RAZA KARA

Chaired the Cricket Selection Committee of Union Sports Club for 1982/83 and 1983/84 Season. Elected Sportsman of the year for Africa by the Supreme Council for 1976 and awarded Sportsman of the year trophy for 1976 by Union Sports Club.

(d) SHIA ITHNAASHERY JAMAAT – DSM

Began the career as Secretary to the Musaferkhana Sub-Committee for the years 1973 – 1975. Elected Hon. Jt. Secretary of the Jamaat for 1976/77 – 1977/78. Hon. Secretary of the Jamaat for 1979/80 – 1981/83. Councillor of the Supreme Council for 1979 – 81/82 – 1984.

(e) DSM MERCHANTS CHAMBER

Its Hon. Secretary from 1988 to date.

(f) HUMAN WELFARE TRUST

Its Vice Chairman from 1987 to date.

We have been advised that he has already chaired a number of meetings in his new capacity with many objectives being earmarked. With him and his vigorous Committee, the Tabligh section is expected to produce emphatic results and we wish them success in their endeavours.

14TH CENTENARY ANNIVERSARY OF GHADIRE KHUM CELEBRATIONS COMMITTEE FORMED

An Ad-hoc Sub-Committee to study and recommend how best to celebrate the 1400th Anniversary of Ghadire Khum has been formed in Mombasa and the Chairman, Alhaj Habib J. Mulji, has appointed the following members:-

- (1) Mr. Aarifhussein K. Abdullah, - Chairman
P. O. Box 99178,
Phone:314458 (Office),
312026 (Residence),
Mombasa.
- (2) Mr. Fazleabbas M. Dato, - Member
Mombasa.
- (3) Dr. Murtaza M. Rashid,- Member
Mombasa.

The World Ahlul Bayt (A.S.) Islamic League of London has the following suggestions for the proposed commemoration which falls on 18 Zilhajj, 1410.

- (a) To arrange public meetings and celebrations.
- (b) To convene Conference, Seminars to elucidate on the event of 'El-Ghadeer'.

- (c) To arrange cultural, poetic (literary) competitions.
- (d) To publish, reprint or translate books written on 'El-Ghadeer'.
- (e) To arrange interviews and dialogue among the Muslim Scholars on the subject of 'El-Ghadeer' and upon its importance as a unifying factor for the Muslims.
- (f) To issue special magazines or periodicals related to the occasion.
- (g) To issue commemorative stamps.
- (h) To prepare wall-charts, stickers, etc.
- (i) To prepare audio/visual cassettes of El-Ghadeer.
- (j) To arrange for lectures by Ulama, and lectures to speak on the subject throughout the world.
- (k) To print articles and dissertations on El-Ghadeer in periodicals and magazines.
- (l) To avail some time on Radio and Television for speaking on El-Ghadeer!

Jamaats, scholars, thinkers and members are invited to forward their suggestions and ideas to the above Committee to enable them to form their recommendations to the Secretariat after which the final programme will be announced.

Meanwhile on the recommendation of the Ad-hoc Committee based in Mombasa, Kenya, the Secretariat has set the following items on the programme for celebration at the Jamaats' level during the period May - July 1990.

1. (a) Organise and implement long term projects to mark the celebration e.g. digging of wells, construction, renovation or extension of Madrasah, Mosque, Imambada, Musafarkhana etc.

(b) Provide material support to the propagation of Islam

2. The celebrations reach the climax during the week 6th to 14th July, 1990 which be designated "Ghadeer Week". During this period:-

(a) To decorate Mosques, Imambadas, Madrasahs with buntings and lighting to portray the festive spirit.

(b) The celebrations should commence at the sermon of the Juma'ah Prayers on 6 July, 1990 - the sermon to focus on Ghadeer.

(c) To organise qasida recitals in Urdu, Gujrati, English or Kiswahili.

(d) To print and distribute SPECIAL SUPPLEMENTS of Jamaat newsletters or periodicals to include special features on Ghadeer celebrations.

(e) To organise a forum (public or at community level) where invitees deliver prepared lectures on different aspects of Ghadeer.

(f) To organise quiz, debates, dramas, in commemoration of the event. In dramas care should be taken so that there is no direct characterisation of any of our Aimmah a.s.).

(g) To organise charitable deeds e.g. visit the hospi-

tals and distribute basic necessities, etc.

(h) On the day of Ghadeer i.e. 11th July, 1990 (subject to Moon sighting) to conduct A'amal for the occasion as recommended in Ahaddith - about half an hour before the Zuhr prayer and to organise "Iftar" for all Mu'mineen.

It is hoped that Jamaats will put in optimum efforts towards this cause.

AL-GHADEER PUBLICATIONS.....

The Bilal Muslim Mission of Tanzania is in the process of re-printing a number of befitting titles for the occasion of AL-Ghadeer. These include:

FADHAAIL ZA SEYYIDNA ALI (A.S.)	(Kiswahili)
AHLUL KISAA	(Kiswahili)
EPISTLE OF IMAM ALI (A.S.)	
TO MALIKE ASHTER	(English)

Copies will soon be put on sale at subsidized prices that will prevail until Zilhaj, 1410 - July, 1990.

Any Jamaat, Institution or person willing to assist in distributing or arranging re-sale of the books may communicate with any of the following:-

Bilal Muslim Mission (T)	Bilal Muslim Mission (K)
P.O. Box 20033	P.O. Box 82508 P.O. Box 10396,
Dar es Salaam	Mombasa Nairobi

INVITATION TO MARK EL-GHADEER IN LONDON.

In London, Alhaj Mustafa Gokal, a Member of the Preparatory Committee has offered interested members of the Community in Africa to attend a three-day El-Ghadeer Seminar to be held at Ramada Hotel, Earls Court, London from 12 to 14 July, 1990.

Eminent scholars from Egypt, Morocco, Tunisia, Lebanon, Syria, Iran, Iraq, Malaysia, Pakistan, India and other countries are expected to participate in this Seminar.

There will be Poetry Sessions during the Seminar in which Poets from Iran, Iraq, Pakistan and India will participate. There will also be a Book Exhibition and a Sound and Light Programme.

Those members wishing to attend these programmes or are expected to be in London during this period may register their names and addresses with the Secretariat by 10th of June, 1990.

The Preparatory Committee will provide lunch and dinner during the Seminar. The cost of travel and stay in London will have to be borne by the participants.

DAR ES SALAAM JAMAAT BOOSTS PUBLIC RELATIONS

In a move to promote public relations and communications with outside Communities, the Dar es Salaam Jamaat has been undertaking various social welfare programmes in the past two years thereby achieving a higher profile for our Community.

The Jamaat has participated in various inter faith activities and a number of Government backed undertakings with a primary objective of offering humanitarian services but thereby also demonstrating the non-bigoted attitude of our Community.

Amongst the services rendered was the sending of two indigenous Tanzanians to the United Kingdom for heart treatment with full costs being borne and the distribution of 120 tonnes (12 truck loads) of food stuff to flood victims in the Rufiji area of Tanzania.

For the Rufiji flood victims, thirty members of the Jamaat actually stayed in the flood hit areas for four days and subsequently 40 bales of second hand clothing were donated to the Prime Minister's Office in Dar es Salaam for the same cause.

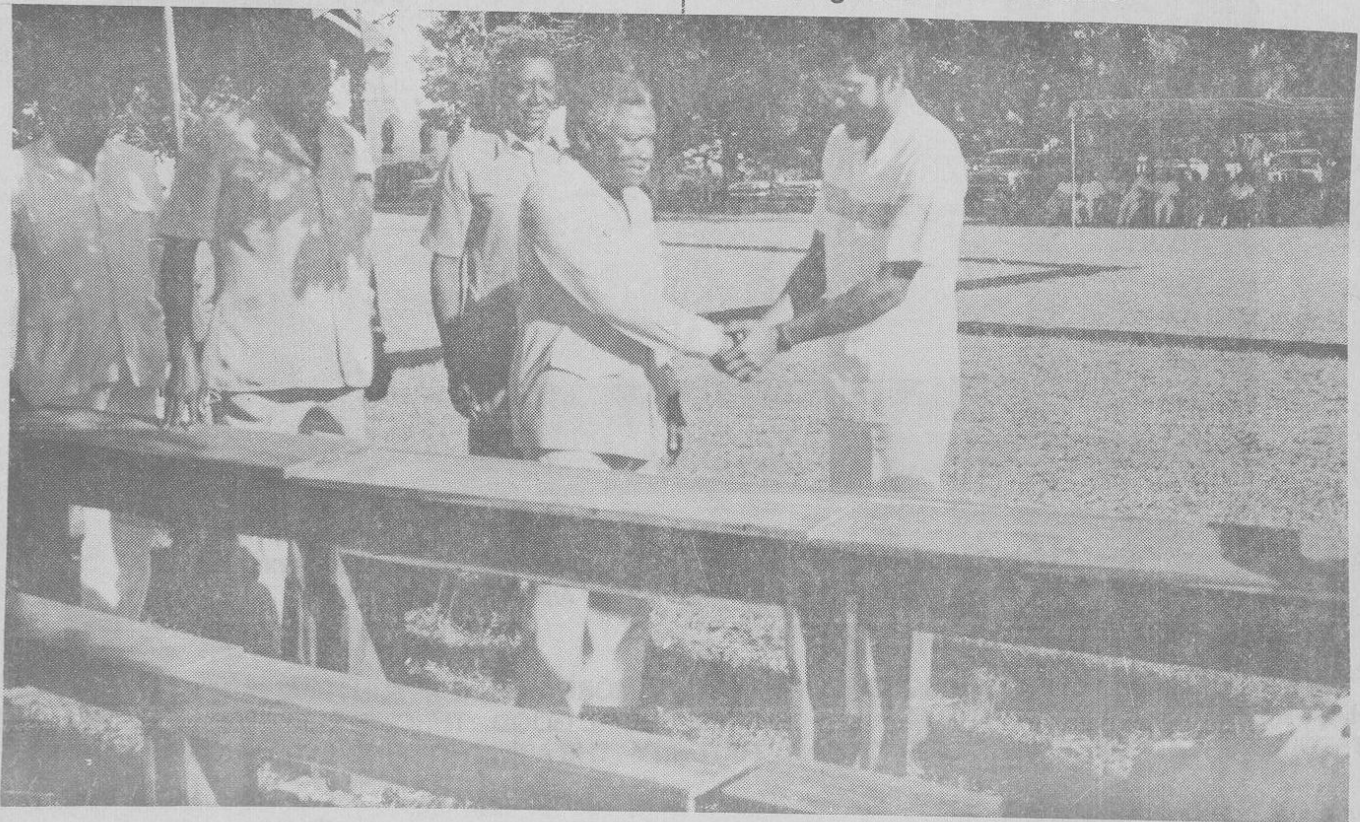
The Jamaat has also made periodic contributions of items like mattresses and bedsheets to the main Govern-

ment Hospital, the Muhimbili Medical Centre and to other similar Centres.

There was also a contribution of one million shillings to a Mosque project in the Chagga district which has a predominantly Christian population with the pledge being forwarded through the Tanzanian President, Alhaj Ali Hassan Mwinyi during the first phase opening ceremony of the mosque. Likewise, donations and assistance have also been forwarded to Sunni mosques and madressas albeit on a small scale.

Then there was the 'Desk Campaign' spearheaded by President Mwinyi who appealed for desk donations because primary schools in Dar es Salaam have either damaged desks or no desks at all. The Dar es Salaam Jamaat pledged 400 desks to the Government of which 100 were handed over to the Dar es Salaam Regional Commissioner in January this year whilst 200 were handed over to President Mwinyi by Jamaat President Aliraza Rajani at the State House in Dar es Salaam in February. The remaining 100 desks will soon be handed over.

The Jamaat along with the Council recently launched a fund raising campaign to assist flood victims in Lindi and other Southern areas of Tanzania. At the time of going to press we have been advised that about 14 million shillings have been generated for this cause.



Dar es Salaam Jamaat President, Aliraza Rajani handing over desks to the Tanzania President, Alhaj Ali Hassan Mwinyi

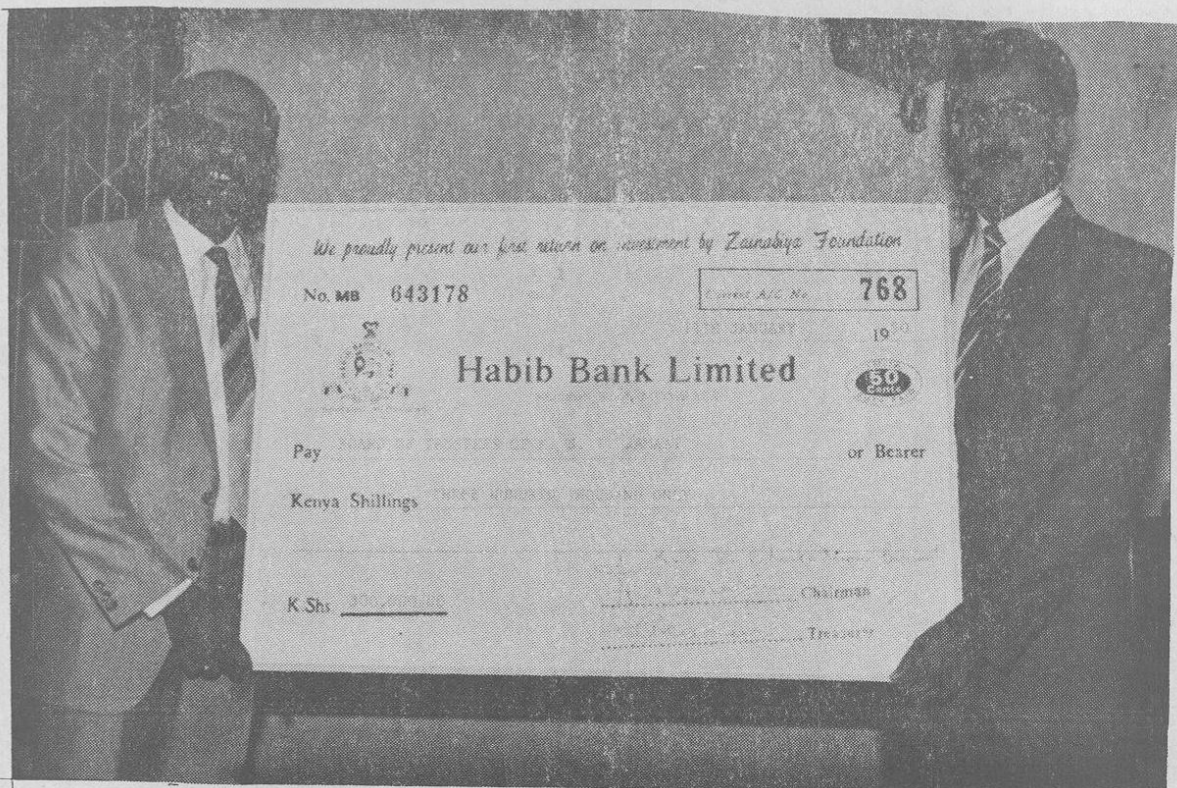
EDUCATION INVESTMENT REAPS REWARDS IN MOMBASA

The Mombasa Jamat in 1987 launched a Zainabiya Foundation Fund whereby Kenya shillings. 850,000.00 was collected from individual members with an objective of reinvestment to generate income to meet recurring expenditure. The amount was invested in the Jaffery Academy project with an assured return of 30% of profits from the Nursery and the Academy Schools.

The Education Board utilised this amount as deposit to the Contractors and paid-off the balance amount of Shillings 1,850,000.00 from the fees surplus in the next two years.

Alhaj Sajjad Rashid, Chairman of the Mombasa Jamat, when receiving the first giant cheque of return of Shillings 300,000.00 from the Chairman of the Education Board of Mombasa, Alhaj Aunali Moledina, remarked: "By investing in Education, which is an Islamic obligation, the Jamat has not only fulfilled an educational need of the Community but has realised returns in a two-fold manner. Firstly, it will be Sawabe Jaria for each of the donors. And secondly, it will be a financial return for the Community. Education is obligatory in Islam and the more you invest in education, the more sawab you shall reap."

Hopefully now, Inshallah, every year, the Mombasa Jamat will receive a handsome return and be financially self-sufficient.



Alhaj Sajjad Rashid receives the giant 'return from investments' cheque of Kenya shillings 300,000/= from Alhaj Aunali Moledina.

"NO MATTER WHAT YOUR AGE OR JOB IN LIFE, YOU ARE MORE MATURE IF YOU HAVE FOUND A "CAUSE" IN WHICH TO INVEST YOUR TIME AND MONEY FOR SOME SOCIAL GOOD. THROUGH IT YOU CAN ACHIEVE AN OUTSTANDING CHARACTERISTIC OF EMOTIONAL MATURITY- THE ABILITY TO FIND SATISFACTION IN GIVING."

DR. WILLIAM MANNINGER-
READER'S DIGEST - JUNE 1986

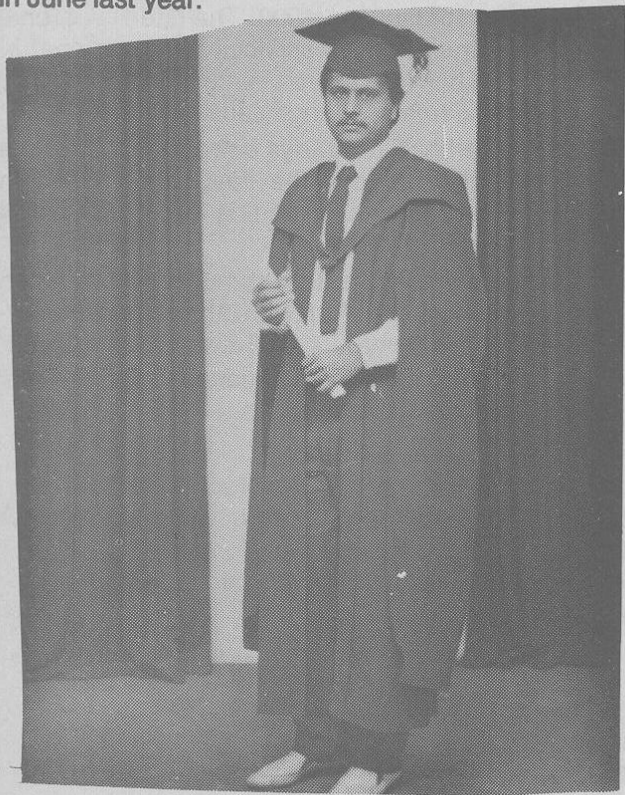
ONE DENTIST MORE MUNIR HABIB

Brother Munir Ashraf Habib was conferred with the Doctor of Dental Surgery Degree at the last Graduation Ceremony held at the University of Dar es Salaam. Born on 22 July, 1963 Munir completed his foremost education upto the advanced Level stage in 1983 and then joined the Dar es Salaam University where he studied dentistry from 1984 until he qualified last year.

Munir was awarded a prize from the University and the Muhimbili Medical Centre in Dar es Salaam for being the best final year Doctor of Dental Surgery (DDS) student amongst the final group of students. The Muhimbili Centre also awarded him the best disciplined and practical expertise award for the final year. He furthermore received prizes for being the best undergraduate student in oral surgery and preventive dentistry in the final year examinations.

To achieve his degree, Munir had to undertake research in preventive and Community dentistry in Morogoro, a central Tanzanian town. In the University he was the representative for the dental students class during the entire span of his course.

Munir is also fond of sports of which he has indulged in football, cricket, hockey, table tennis, badminton and swimming. He is now working as a Dental Intern in the Kilimanjaro Christian Missionary Centre which he joined in June last year.



MUNIR HABIB

ON MADRESSA TEACHING AND PREACHING.....

An Extract of a recent Interview accorded to the Vice Chairman of the Federation, Alhaj Mohamed A. Khalfan by 'Knowledge' magazine, a publication from the Husseni Madressa in Dar es Salaam.

"Introduce a new regular period of "talking with the students" of higher classes. Talk to them of such things as are happening around us in this world about which they are not aware on why and what for these occurrences are made to happen. This will make them ponder to an extent of safeguarding against the enemy.

When they ask questions, which they will, make them feel or realise that there are certain things happening around us which are the result of covert hostility. Raise a sense of concern and anxiety, about the worldly events happening almost everyday against Muslims and Islam. Some events are open to understand but other events look innocent and normal but have clandestine motives.

Discuss with them the dangers and opposition faced by Islam in the past and on the present and impending ones. This will raise their concern and love for Islam and the Muslim Umma and will gradually grow into the Islamic spirit of vigilance and struggle as the students grow up. Once the passion to defend and assist Islam is lit it will not be put out by the continuous barrage of propaganda which the students will come across in their life as they grow.

I maintain and have pointed out in one of my Seminar papers on the substance and style of preaching that no preaching on Islam is complete and effective without discussing past campaigns launched by enemies against Islam and ongoing moves to smear our faith. Such preachings would then accentuate the importance and responsibility of every Muslim to assist and defend Islam."

— *** —

- Gain knowledge: it adorns you, if you are rich, and feeds you, if poor.
- The man the most secure in his knowledge is he whose convictions are not weakened by doubt.
- The knowledge the most useful is what one puts into practice.
- Choose the best part of each science, as the bee sips the most delicate part of the flower.
- Pursue knowledge, that you may be worthy of an honourable and respected position.
- Seek knowledge, make yourself known by it; practice it - you will so become a learned man

'HAZRAT ALI (A.S)'

OBITUARIES

INNA LILLAHA WA INNA ILAIHI RAJEUN

We convey our heartfelt condolences to the bereaved families of momineen who have passed away since the publication of our last issue. While acknowledging their contributions towards community services, we pray to Allah to forgive their shortcomings and receive them with kindness, placing their souls in the vicinity of our Chaharda Masoomeen.

Ameen

LATE HAJI HASSANALI ABDULRASUL FAZAL, TANGA

The sad demise of Alhaj Hassanbhai Abdulrasul Fazal in Tanga on 16 November, 1989, has deprived the community of a devoted social worker. He was a prominent member of the Tanga Jamaat who spent most of his life in this Tanzanian coastal town, where he had established a small business of clearing and forwarding under the name of Asthana Brothers.

Born in Tanga in July, 1929, Marhum Hassanbhai was ever ready to offer a helping hand to any individual who needed help. He would in fact go out of his way and approach newly settled families for any assistance that they may require within his reach. He loved to do any work for the benefit of the community without having to wait for the request and approach from members. His firm also provided ever-ready services to the Jamaat, including Secretarial services. His devotion to the community at large and his sincerity and love for fellow human beings have left behind fond memories.

Marhum Hassanbhai has served Tanga Jamaat in various capacities and was its Chairman for five consecutive years. His selfless services, frank advice and guidance as well as invaluable services rendered to community members during his lifetime will always be cherished.

May Allah grant courage and patience to family members to bear this tragic loss.

HAJI HAIDERBHAI F. MEGHJI

The Tanga Jamaat was afflicted with the death of yet another social worker, Alhaj Haiderbhai F. Meghji who passed away on 15 January, 1990. The late Haiderbhai has given sincere and useful services to the Jamaat in various fields and has also served in the capacity of Hon. Secretary and Chairman of Tanga Jamaat.

The late Haiderbhai will always be reminisced for the founding and establishment of the Ithna-Asheri Scouts in the region and his services as the first Scout Master will long be cherished.

The erection of the Kabrastan boundary wall was also pioneered by Marhum and alongwith other invaluable services rendered to the Community will always be endeared.

May Allah grant courage and patience to the family of the deceased to bear this tragic loss.

Readers are welcome to forward pictures for Down Memory Lane. The criteria of selection should be that photographs must be historic and should have a leaning towards some communal occasion.

We look forward to receiving photographs from even out of Tanzania.

Brother Murtaza R. Jivraj has assured us that original photographs will be returned within a maximum of 10 days after negatives are taken.

Photos may be sent to him on

P.O. Box 1456
DAR ES SALAAM
TEL:- OFF:- 23433
RES:- 34885.

DOWN MEMORY LANE



THE BUKOBA JAMAAT IN 1932

THE CHAIRMAN DELEGATES

In the spirit of working closely together for the common objective of service to the community and in order to ensure effective supervision and follow-up of various activities and operations of the Supreme Council, the Chairman, Alhaj Habib Mulji thought it prudent to share duties and responsibilities with his fellow office-bearers by delegating portfolios as shown hereunder.

The Chairman, Alhaj Habib Mulji,

Tel. 22374/29819 (Res.) 63968/63737 (Office)

- (1) Foreign dignitaries.
- (2) Moon sighting.
- (3) Mulyanis and zakirs.
- (4) The World Federation.
- (5) Khums.
- (6) Movement of Aalims.
- (7) Immigration.

The Vice Chairman, Alhaj Mohamed Khalfan,

Tel. 27507 (Res.) 35475/30244 (Office)

- (1) Federation Samachar.
- (2) Tabligh.
- (3) Hawza.
- (4) Sociology.
- (5) Housing Scheme.

Hon. Secretary, Alhaj Habib Virani,
Tel. 21022 (Res.) 31221/22640 (Office)

- (1) Sports Council.
- (2) General correspondence.
- (3) Circulars.
- (4) Minutes.
- (5) Office-bearers meetings.
- (6) Secretariat and staff.
- (7) Jaffery World Directory.
- (8) Hajj Programmes.
- (9) Think Tank.
- (10) Health.
- (11) Flag Day.
- (12) Video Tapes.

Hon. Treasurer, Alhaj Murtaza Walji,
Tel. 26171 (Res.) 33885/30152 (Office)

- (1) Finance.
- (2) Welfare assistance and loans.
- (3) Education Board.
- (4) Accounts.
- (5) Trustees.
- (6) Secondary Education.

The above arrangements will help to ease the pressure of work at the Secretariat. However, all correspondence will continue to be addressed to the Hon. Secretary and the Secretariat will function as usual. In the event of urgency, direct enquiries may be made to the respective office-bearers for guidance.

THEY SAW "LIGHT" -- A MORAL LESSON!

The village had a nice cluster of huts which were erected of poles and leaves and covered with thatched roofs. For adequate light, almost all the huts had lamps which each produced a tongue of flame from a wick fed with oil.

The family in each hut saw themselves as a Community and saw the lamp as their guide, for it provided the needful light for them.

There was however one family or one community which for want of a brighter and still brighter light in their hut, went on lengthening the wick of their lamp and flooded it continuously with more oil to produce a longer and still longer tongue of flame from the lamp.

The lamp having been so fed and feasted, behaved as would, that is, it produced a brighter light but in so doing it threw sparks in all directions with every small gust of wind.

This could not go on for long without a crisis and the hut was once suddenly razed down to the ground through a fire.

The members of the unfortunate family were given a temporary refuge in some of the neighbours' huts which had even brighter light! The family saw "light" for the first time!

"MAKVISI -DAR"

MOMBASA 'CAREERAMA' IS WITTINGLY SUCCESSFUL

The Education Board of the Supreme Council, in collaboration with the World Federation, organised a Career Guidance Seminar in Mombasa from 24 December to 28 December, 1989. The idea behind this programme was to discuss modern educational trends and related issues in order to create an awareness amongst the youths of the community about the current opportunities in education with special regard to the choice of a professional career.

The programme also included individual career counselling to youths of both sexes. The Career Desk of the World Federation lent able support and a team of experts led by Brother Jaffer H. Dharamsi was sent to Mombasa from London to participate in the programme. An Ad-hoc Committee under the Chairmanship of Brother Aunali F. Moledina was entrusted with the task of making all the necessary arrangements in Mombasa.

The Plenary Inaugural Session of the Seminar was held on the evening of Sunday, 24 December, 1989 at the Mombasa Women's Association Hall. It was attended by a good number of our community brothers and would-be seminar participants, as well as the Chairman of the Federation, the Chairman of Mombasa Jamaat and other dignitaries on the main table. Speakers at this inaugural session concentrated mainly on the need for obtaining higher education, the advantages of higher education, career choice and the route to higher education in the United Kingdom.

The Seminar proper started on Wednesday, 27 December, 1989 at the Pandya Memorial Hospital Auditorium. Various speakers presented papers on different subjects during these sessions. Mr. Alan Brennan, the Professional Career Advisor from the Hampshire Career Advisory Services, gave further education entry requirements for different professions and expounded on associated subjects. This was followed by question and answer sessions. Attendance by youths was fairly good and some of the boys attended all the sessions while others chose to attend only those in which they had an interest. The minimum attendance at any session was 45 and the maximum 65.

Topics covered during the Seminar and their speakers were as follows:-

1. Banking- Brian Francis, Manager, Banque Indosuez, Mombasa.
2. Dentistry- Sibtain Panjwani, Practising Dentist, Essex.
3. Accountancy Hasnain Alidina, Manager, Price Waterhouse, Mombasa.
4. Techno Vocations- Abdulla Mdigo, Lecturer, Mombasa Polytechnic and Mr. Wanyanga, Lecturer, MITC, Mombasa.
5. Computers - Mike Eldon, Executive, Software Computers, Nairobi.
6. Islamic Studies- H.E. Sheikh Mahdavi, Ambassador of Iran.
7. Business Administration- Abdulaziz Dewji, Toronto.
8. Pharmacy- Raju Batavia, Practising. Pharmacist, Mombasa.

9. Law- Mahmoud Savani, Practising Lawyer, Nairobi.
10. Engineering- Jaffer Dharamsi, Avionics Engineer, Portsmouth.
11. Optics- Aliraza Karim, Mombasa.
12. Advertising- Alan Brennan, Careers Advisor, Portsmouth.

The Seminar for girls was organised by the Zainabiya Society of Mombasa at the Bilal Hall on 27 December, 1989. Over 100 girls and some 20 adults from our community participated. Mrs. Helen Brennan spoke on the need for career guidance and tried to identify some careers that ladies of our community could take up without compromising our religion. The talk was followed by a lively question and answer session.

The Career Advisory Desk for individual counselling for boys was held over a period of three days and 55 youths from all over East Africa were individually interviewed and counselled. The interviews, which lasted between 30 and 90 minutes, were conducted by Mr. Alan Brennan. Individual counselling for girls was carried out by Mrs. Helen Brennan over a two-day period and a total of 13 young ladies from Mombasa, Nairobi, Dar es Salaam and Nakuru were interviewed and given guidance. The girls were between the ages of 13 and 18 years and each interview lasted between 20 and 45 minutes.

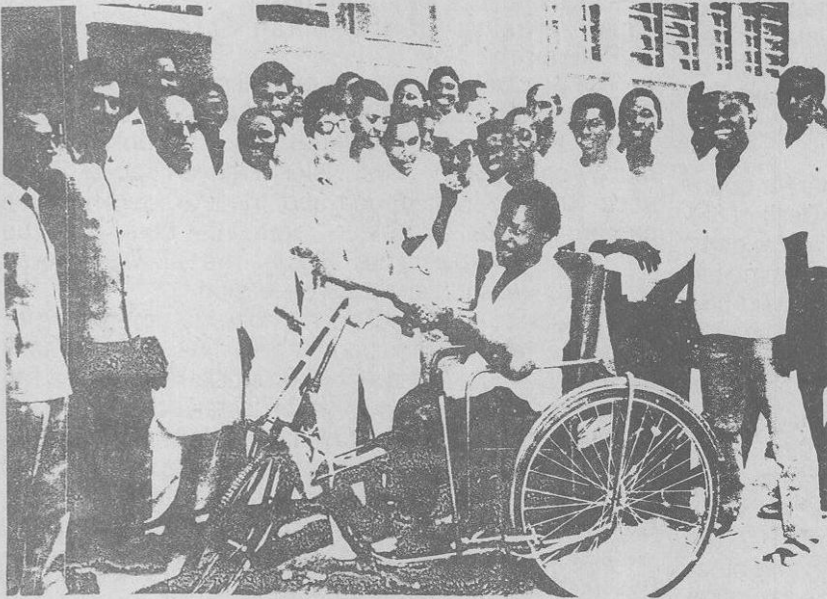
The question answer sessions as well as individual counselling sessions have proved that the students in our community, prior to this Seminar, had had no guidance whatsoever to help them through the maze of career choices and entry requirements at institutions of higher education. It has also come to light that the standard of both written and spoken English among our boys is rather poor. On the other hand the girls that were interviewed had much better grades than boys of a similar age group.

It is therefore recommended that leaders of the Community in Tanzania must monitor the students' proficiency in English. Failure to do so might necessitate the students having to do a one year course in English before they are accepted for higher education abroad. Having seen at firsthand the high standard of education that the girls of our community have, it is further recommended that we must seriously examine the choices that are available to them for higher education. Courses for careers that can be pursued without compromising our religion must be identified, preferably short courses or those that can be done by correspondence.

The Careerama Programme was no doubt a resounding success. However, it is imperative that there be a regular follow-up and a Career Advisory Section be set up in all the Community centres in East Africa. These and other recommendations by the team of advisors from U.K., hopefully, will receive serious consideration by the Supreme Council Education Board for implementation.

(We wish to acknowledge our sincere thanks to Brother Jaffer Dharamsi of the Career Desk of the World Federation for his comprehensive report on the Careerama from which material for the above article has been extracted. Editors.)

PHOTO SPOTLIGHT



The Hon. Secretary of the Supreme Council, Alhaj Habib Virani handed over a wheelchair to a Dar es Salaam cripple, Abbas Abdullah, on behalf of the Bilal Muslim Mission of Tanzania at the Bilal Centre in Tandika on the outskirts of Dar es Salaam.

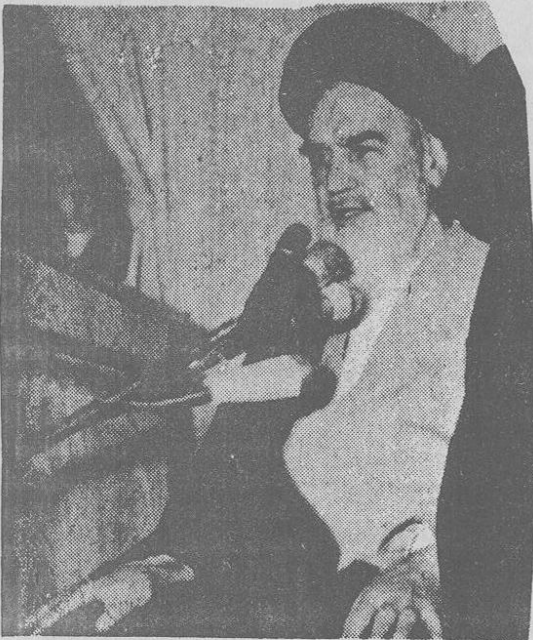
Abdullah was previously using callipers which caused him a lot of inconvenience because an appropriate fitting size could just not be obtained.

Seen during the presentation from left to right are Alhaj Ahmed H. R. Alidina, Alhaj Murtaza Jivraj, Alhaj Fidahussein Hameer (Chairman of Bilal Muslim Mission in Tanzania), Alhaj Habib Virani and Abbas Abdullah.



The Hussein Madressa of Mwanza Jamaat organised a grand programme to mark Idd-e-Mubahila. This included a Drama and a Fancy Dress Competition (picture above) which was won by Master Amirali M. Ahmed whilst Master Shane Abbas Kara was the runner-up.

ABOUT QUR'AN



We continue to serialise the late Ayatullah Khomeini's Sagacious views on various subjects.

Editors.

When you have recognized the greatness of the Book of Allah and its grandeur, and have found that all the avenues leading to understanding it are open, there still remains a discipline which you must acquire before you are blessed with its benefit. It is a discipline which requires you to word off all the hinderances. We call them the blinds between the Book of Allah and the one who intends to derive benefit from it. They are quite a few. We will discuss some of them only.

The biggest blind which must be raised is that of self-esteem. This veil causes the student to believe that he knows enough already, and that there is no further benefit to derive. Such is one of the strongest and the most original intrigues of Satan that he always adorns high qualities of perfection in Man, which in reality do not exist. Satan makes man complascent, to an extent that he values nothing except that which he already has attained. For example, a person proficient in TAJWEED is led to believe that he knows everything of Quran; this acts as a shutter between him and its true benefit. Similarly, men of letters look at the outer sheel and leave the kernel, thinking that having appreciated the literary value of Quran, they have full knowledge about it. And then there are people who carry out usual work of commentary, dealing with the types of recitations, literary interpretations, the

time and circumstances of revelation; whether a particular verse was revealed in Makka or in Medina, the total number of letters in Quran and so on. People engaged in various other sciences satisfy themselves with connotations, scholastic debates, tying themselves down with the opaque veil of philosophical discussions.

A man who wishes to truly benefit from the word of God must pierce through all these veils and view the Quran beyond.

Another is the veil of incorrect opinions and false precepts. This is caused by the blind following which prevents us from reaching the true teachings of Quran. When we believe what we heard from our parents or from certain ignorant preachers without investigating its truth, we tend to go behind a curtain which stands between us and the verses of Quran.

Among the veils is a belief that no one can comprehend Quran independently by pondering over its contents. People are misled into believing that to do that would be similar to interpreting the Quran according to ones own whims, and that one must solely rely on what the commentators have written and understood. This way men were prevented from understanding the ethical, gnostic lessons, even lessons of faith, which are normally not covered by the commentators.

And the veil of sins and the dirt which gathers thereby over the human soul also make men incapable of comprehending truth.

The love of this world and all temporal things act as the thickest and dirtiest veil between us and the divine Book. All our attention is focused on this world, making us heedless of things sublime. We forget Allah, the Quran and its contents. The light within us is extinguished.

Let me conclude with a verse from Quran which might awaken us from our slumber, provided that we ponder:

*"Surely; there has come to you
from Allah a light and
Book of clear signs
Whoever seeks His good pleasure,
Allah guides him to the ways
of peace and safety — and by
His Permission, leads them from
darkness unto the light.
And guides them to a Straight Path."*

(al-Maedah V. 17/18)

THE FIFTH SPORTS FESTIVAL

An analysis by Munir Daya from a video viewing of the Festival

The Fifth Khoja Shia Ithnaasheri Sports Festival was held in Mombasa from December 22 to 27, 1989 with teams from various countries including Tanzania, Kenya, Zaire, the United Kingdom and Toronto participating for glories.

The proceedings on the opening day begun with Master Fayaz Kermalli reciting, and then subsequently translating into English, verses from the Holy Quran. The occasion, overseen by Hasnain Karim, then saw the Chairman of Jaffery Sports Club, Mombasa, Asaf Gulamhussein welcoming participants to the Festival which Mombasa was hosting for the second time. They previously hosted the event in 1986.

The Federation Chairman, Alhaj Habib Mulji then addressed the youths, saying that they were the backbone of the Community and should lead lives in accordance with Islamic tenets. He also called upon participants to maintain a high level of sportsmanship as the primary objective of the Festival is to foster brotherhood.

The Iranian Ambassador to Kenya, Sheikh Mahdavi praised the good organisation of the Federation and called on participants to play as brothers with an absolute control of their temperament on the field.

Alhaj Habib Mulji then officially declared the championship open by putting on a set of lights enclosed in a frame housing the Federation emblem.

Six events were contested for, namely cricket, squash, tennis, volleyball, badminton and football. The pertinent arrangements for the games were finely made and all games were played with no serious flaws.

Squash:-

The changing pendulum of fortunes now seems to be drifting the Stanmore way. Stanmore who won the event for the first time in the last Festival retained the Late Mohamedali Meghji Trophy this year by once again stopping Dar es Salaam, who clinched the runners-up position.

Dar es Salaam won the initial three Festival titles and will have to pull up their socks at the next festival to stop Stanmore from tallying their record.

The individual title was won by Riaz Ramji from the United Kingdom who beat Zuheir Jaffer of Mombasa in the final.

Tennis:-

This event for the Late A. Nurmohamed Trophy was won for the third consecutive time by Nairobi whilst the United Kingdom team emerged runners-up.

In the finals of the individual event, Murtaza Kassamali of Mombasa beat Jaffer Nathoo, also of Mombasa.

A flaw reported in this event was that in one semi-final a player who qualified and subsequently fell sick, was replaced by another player. This is not permissible under any by-law and it is believed that adequate remedial measures will be taken to avoid this happening in future tournaments.

Volleyball:-

As always this game attracted the highest number of contestants and was eventually won by Songea who dethroned Dar es Salaam, the holders of the Late Abdulrasul Nasser Virji trophy by beating them in the finals. Songea previously also won the event in 1986.

In the individual event, Gulamabbas Khimji of Tanga was awarded the Best Player trophy for the first semi-final whilst Jaffer of Kigoma was given the same award for the second semi-final.

The Volleyball player of the tournament title was awarded to Arif Khimji of Songea.

Badminton:-

The badminton title for the Mulla Asgher Trophy was retained by Mombasa who also won the event in the previous Festival when the game was first introduced. The runners-up were Dar es Salaam.

The individual event had a group for players below the age of 18. This was won by Shakir Dhirani of Mwanza who beat Amir Ahmed also of Mwanza in the finals.

In the main event, Riaz Bhanji of Mombasa emerged victor after beating Shiraz Rasool of Dar es Salaam in the final.

Football:-

This trophy for the Late Abdulrasul Lakha Trophy was retained by Dar es Salaam who beat Mombasa in the finals whilst the best footballer of the tournament title was awarded to Murtaza Gulamhussein.

Two players, Gulamabbas Mohamedhussein and Rizwan Jetha were awarded the best player titles for the first and second semi-final matches.

Cricket:-

This event was this time contested by six teams with Karachi and Essex not fielding teams. The teams were divided into two groups with Mombasa emerging winners of Group A after beating Dar es Salaam and Kinshasa.

The other group with Nairobi, Stanmore and Arusha

was won by Nairobi.

In the semi-finals, Dar es Salaam beat Nairobi whilst Mombasa beat Arusha. In the finals, the Dar es Salaam squad avenged their earlier defeat to Mombasa thereby retaining the Late Ibrahim Sheriff Dewji Trophy.

Individual awards went to Hasnain Alidina of Mombasa (Best Fielder), Mohamedraza Karim also of Mombasa (Best Bowler), Abbas Merali of Nairobi (Best Batsman) and Sajjad Lakha of Dar es Salaam (Best Allrounder).

The best disciplined team award was given to the Arusha squad.

The climax of the Festival was marked by the traditional Reception at which the Master of Ceremonies was Maasumali Meghji. The occasion commenced with a recitation from the Holy Quran by Shafiq Walji and amongst those who spoke on the rostrum that night were the Chief Guest, Alhaj Habib Mulji who is also the Chairman of the Federation, Asaf Gulamhussein, the Chairman of Jaffery Sports Club Mombasa (also acting in the capacity of Sports Council Chairman), Alhaj Sajjad Rashid, the Chairman of Mombasa Jamaat, Amirali Gulamhussein, the Vice Chairman of Jaffery Sports Club, Mombasa and Ahmed Daya, the Chairman of the Education Board.

We featured a major part of Alhaj Habib Mulji's speech which particularly reflected towards the youths of our community, in the last issue of the *Federation Samachar*.

Referring to the big amount of money spent in organising the Festival, he said that money spent cannot be compared to business investments which are made to generate more money. He said the money spent on the Sports Festival was being invested in people particularly youths and not on goods for trade.

He said results of such an investment would be slow but sure because it is the mind, spirit and youths psychology which will be enhanced.

Alhaj Mulji said that the final night should be a time for stocktaking with previous results being analysed and any deficiencies being corrected.

Alhaj Asaf Gulamhussein drew attention to the increasing magnanimity of the Festival and warned that a time would come when the scope of activities would be beyond the managing capacity of any constituent Jamaat. He called on people to ponder on this issue and to suggest remedies.

The Chief Guest, Alhaj Habib Mulji then presented trophies to the winners and also awarded a special trophy to Akhil Dharamsi of Dar es Salaam who was declared the best student of 1989 by the Council's Education Board.

The colourful event, which had an attendance of about 800 people, ended with the traditional serving of delicious food and refreshing soft drinks.

There was disappointment on why Dar es Salaam did not get the trophy for winning the most number of games

but such controversies often arise in sports especially when the subject of conflict is interpreted in different ways by the contestants.

The Sports Council should resolve and include in its by-laws what the future standing to this effect will be.

Certainly it was a lively championship with intensive competition amongst the participants and along with the other contestants, first-timers Nachingwea will surely vouch on this.

Lets now look forward to the Sixth Festival and begin preparations for the same.

OUR CRICKETERS FOR MINI WORLD CUP

Five Tanzanian cricketers have been selected to represent the East African squad in Holland for the mini world cup to be played in June this year. Of these, three are from our Community, namely Sajjad Lakha, Hasnain Tejani and Gulamraza Shariff.

The Tanzanian players will team up with players from Malawi, Zambia and Uganda to form the East and Central African team which is amongst 18 other teams that will participate in the event which is also a qualifying tournament for the eventual Prudential World Cup.

Sajjad Lakha and Hasnain Tejani have been playing consistently well for Union Sports Club in Dar es Salaam whilst Gulamraza Shariff has maintained his prolific form in Arusha with the Kilimeru cricket team. All three players are members of the Tanzania national team which won the East and Central African Quadrangular cricket tournament in Dar es Salaam last year.

Some other players from our Community will also be playing in the Holland event especially from Kenya, which is fielding a separate side but the 'Samachar' could not obtain an explicit list of all players by the time we went to press.

Forgiveness

- Forgiveness is the crown of great qualities.
- Accept his excuse who seeks your forgiveness.
- It is better not to commit a sin than to ask forgiveness for one
- The most wicked man is he who finds no excuse for anyone, nor ever pardons.
- Best deeds of a great man is to forgive and forget.

HAZRAT ALI (A.S.)

RAMADHAN

THE MONTH GONE BY

By Maqbool A. Jaffer

The Holy Month of Ramadhan is generally referred to as the month of repentance. Repentance is the best way to the Grace of Allah. This month for the Muslims means the triumph of the spiritual and the pure in their nature over all the gross wrongful desires which are the inevitable components of our human make-up.

The month of Ramadhan brings Allah's Blessings, Mercy and Forgiveness. It teaches Muslims to be equal amongst themselves and to be strong but not oppress the weak. The rich should not trample the poor and the poor should not curse the rich.

Ramadhan is the glorious month. It contains a night which is better than a thousand months. This is the Night of Power, "Lailatul Qadr". The Holy Qur'an descended on this night. The Qur'an distinguishes between good and evil and shows the path of eternal peace and bliss to all mankind. During the night of "Lailatul Qadr" Allah commands the Angels and Gabriel to descend on to the Earth and bless the believers. The believers must therefore recite Qur'an, acknowledge their sins and truly repent and ask for His Forgiveness and Mercy.

Ramadhan is the month of endurance. The reward is Paradise. It is a month whose beginning is mercy, whose middle is forgiveness, and whose end is freedom from hell.

This month is very dear to every Muslim. Every Muslim is expected to read the Holy Qur'an and try to understand its meaning thereby gaining an insight into the divine secrets enshrined therein. It brings peace and illumination to the mind, imparts purity to the soul and removes many a veil between man and Allah.

FASTING

It was reserved for Islam to prescribe a perfect formula for spiritual purification for every one of its followers, not withstanding the state or society he may belong to and which can be followed without interfering with its normal everyday life. Fasting does not hinder a Muslim in his vocations or daily engagements.

A fast is like the living body. It has a body and a soul. Abstention from food, water etc. is the body of the fast, whilst "piety" is its soul. Without striving to refine one's character during fasting, the fast becomes like a body without a soul. Fasting is not complete unless one's thoughts, emotions and actions become pure, clean and free from blemish.

Fasting has three main significances:-

MORAL: Fasting reminds man of the Omnipotent. Everything is derived from Him and will return to Him. Fasting strengthens the faith and willpower of a Muslim.

SOCIAL: Statistics have proved that during Ramadhan crime rates have fallen in Islamic countries. Fasting advocates one to help the poor and needy thereby breaking the "class" barriers and also reducing the gap between the rich and the poor.

HEALTH: Fats in the body bring many diseases. During fasting fats are utilised to produce energy and therefore fat levels in the body are reduced and health is improved.

When a man fasts and prays in the prescribed manner in this Holy month, he can truly say, "Say indeed my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds", - Holy Qur'an Chapter 6, Verse 162.

And now that the Glorious month has departed, let us look back to the lessons it has taught us and let us pray to Allah that the things we practised - recitations of the Holy Qur'an, saying prayers regularly, fasting, alms giving, feeding of the poor, displaying of good manners, exercising of self restraint etc. - should be with us for every day of our life.

"When you remember Me, I will remember you, Be grateful to Me, and reject not Faith." Holy Qur'an, Chapter 2, Verse 152.

"If you are grateful I will add more (favours to you); But if you show ingratitude, truly My punishment is terrible." Holy Qur'an, Chapter 1, Verse 7.

Death

While you live you die.

Each breath of a man is a step nearer death.

Death awaits every living creature, and every thing must end.

You are the game that Death hunts. If you stand still, it will seize you; if you flee, it will overtake you.

It is astonishing that any one, and even while seeing his like die, should forget death.

One expecting death gives himself up to good deeds.

Whoever is not serviceable to his kind is to be counted among the dead.

'HAZRAT ALI. (A.S)'

MATAM-E-BAHRANI, ZANZIBAR

During the reign of Sultan Bargash and prior to the arrival of the Khoja Shias, Shias of Zanzibar felt the necessity of having a place of worship, where they could perform 'azadari' and recite majlises. The need for a place of worship became rather urgent as more and more Shias from Bahrain, Muscat and Iran elected to stay in Zanzibar permanently after the dhow season, as they could easily find jobs in the Sultan's private army or engage in small businesses.

Mr. Mohamed Nauman was a popular personality in the Sultan's retinue and Major Mohamed Ahmed Khan was an equally important person in the court of Sultan Bargash. These two gentlemen approached the Sultan with a request to provide them a suitable place to hold majlises and perform 'azadari'. The Sultan treated this humble request with utmost respect and allocated a big house just behind his Palace and the graveyard. Thus this house on the road leading to Hurumzi Street became the first Matam-e-Bahrani where it remained for over a decade prior to being moved to Kiponda Street, the current Matam-e-Bahrani in Zanzibar. The old building has been turned into a Girls' or a Boys' Primary School.

All the non-Khoja Shias in Zanzibar during those days performed their religious ceremonies at the Matam-e-Bahrani. The majority of the Shias were in the Sultan's Private Army under the command of Major Mohamed Ahmed Khan. Because of the Shias' honesty and loyalty to the Sultanate of Zanzibar and the influence of Major Mohamed Ahmed Khan as well as Mr. Mohamed Nauman, the Sultan of Zanzibar was inclined to accord great respect to the Shias, more so because all of them spoke fluent Arabic, the language of the Royal Court. Major Mohamed Ahmed Khan was often addressed by Sultan Bargash as 'Kalbe Ali Khan', meaning a muhib or devotee of Hazrat Ali (A.S.), in recognition of his honesty and devotion to the religion. The Sultan would always welcome Major Mohamed with the greeting 'Kalbe Ali Khan' whenever he would call at the Royal Court where he enjoyed a special treatment.

Matam-e-Bahrani, as it is called till today, was named by Major Mohamed Ahmed Khan who himself was a Bah-rani. This place of worship moved to the present site in the early 1900 during the reign of the late Syed Khalifa bin Haroubi. Sultan Syed Khalifa also had a special respect for the Shias of Zanzibar and Matam-e-Bahrani. In fact the Sultan had made 'nazar' during those days that if he was gifted with a boy he would spread Persian carpet in the entire Matam-e-Bahrani. His wish was fulfilled when his wife, Bibi Matuka, gave birth to a baby boy who was given the name Abdulla. As promised, Sultan Syed Khalifa spread Persian carpet in the entire Matam-e-Bahrani and held nyaz every year regularly. The son of the Sultan, Abdulla, became the Sultan of Zanzibar in the 1960s.

The current Matam-e-Bahrani building was bought by a rich Arab from Muscat, Sheikh Saleh bin Ali. The building was divided into two portions. The ground floor was reserved for Matam-e-Bahrani while the upper floor was occupied by the donor and his family. There were then about 150 Shias in Zanzibar including women and children.

The existing Shias of Matam-e-Bahrani are the original Shias from Bahrain, Muscat and Iran, who inter-married with the locals in Zanzibar. After the death of Major Mohamed Ahmed Khan, the custody of Matam-e-Bahrani was entrusted to Syed Abbas. It was later passed on to his son Syed Kazim, who continues to preach during Muharram. Following the rich tradition inherited from his late father, Syed Kazim looks after Matam-e-Bahrani with equal zeal and devotion.

The late Major Mohamed Ahmed Khan had also established a burial place for the Shias in Zanzibar, known as the Chunga Khan, where the first Shias are buried; one portion of this Kabrastan is reserved for Sadaats only.

(As narrated to Br. Bashir Peera by Alhaj Syed Kazim Syed Abbas, the current custodian of Matam-e-Bahrani.)

Politeness

Polite manners are the best patrimony that fathers can bequeath to their children.

There is no adornment like politeness.

Everything must be according to reason, and reason itself must be polite.

No nobleness of birth will raise one whose own incivility lowers him.

Be respectful alike to your teacher and to those you teach.

Be courteous with your enemy, and sincere with your friend. You will so uphold brotherliness, and preserve generosity.

Be of so agreeable behaviour, that you will be mourned when you die, and sighed for when absent.

'HAZRAT ALI. (A.S)'

RULINGS ON HAJJ

The following questions were asked to Aayatullah Al-Uzma As-Seyyid Abulqassim Al-Musawi Al-Khui pertaining to doubts arising during the Hajj. His answers clarify on the issues at hand.

Q: 1. Does KAFFARA become applicable if one travels, in the state of EHRAM, in an open car or bus which has a side frame with fixed glass windows which exceed the height of a person sitting on a seat but without any shade overhead?

If the answer is YES, is it also applicable when travelling in such a bus or car (open overhead) after sunset?

A: In His name, the Almighty. Yes in the stipulated condition, Kaffara becomes compulsory (wajib) even if it be at night.

Q: 2. NAMAZ can be prayed either QASR or ITMAAM IN THE WHOLE OF MEDINA AND MAKKAH if we stay for less than 10 days.

The question is:

Is it preferable to pray QASR or ITMAAM in HARAM? Is it preferable to pray QASR or ITMAAM, say at a hotel in MAKKAH or MEDINA?

A: Throughout old Makkah and Medina the traveller (musafir) has a choice to pray qasr or tamaam Namaaz and it is better to pray in the Haram.

Q: 3. If one gets separated en-route to MINA in HAJJ-E-TAMATTU with his wife, and on arriving at MINA after hitting JAMARA-E-AQABA, ON THE ASSUMPTION THAT HISWIFE MUST HAVE HIT JAMARA-E-AQABA, he did QURBANI for his wife but later learnt that in fact his wife did not hit the JAMARA-E-AQABA.

In such a case is the QURBANI done for his wife valid and in order?

His wife later hit JAMARA-E-AQABA at night, after the QURBANI on her behalf was performed by her husband. Was her act in order and valid?

A: If out of ignorance or due to forgetting the qurbani is performed before the throwing of stones (ramy) then the qurbani is correct. But throwing stones (ramy) at night is not correct, and it must be performed the day after. If one does not perform it till he departs from Mina and returns to his homeland then it is AHWAT to perform qadha of the ramy the following year by oneself or through a naib.

Q: 4. If a lady could not hit the JAMARAAT during the daytime because of the rush which for her was intolerable, which of the following would be in order:

(a) Somebody hit the JAMARAAT for her on NIABAT? or

(b) She should go and hit the JAMARAAT herself at night following that day?

A: In this situation, she should appoint a naib and not delay it to the night.

Q: 5. Is it in order to hit stones at JAMARA-E-AQABA on the back side which has been plastered or is it a condition that the stones must hit the front wall which is original stone wall?

A: Ramy should be on the stone wall not on the adjacent walls.

Q: 6. Out of ignorance of MASAEL if somebody has done QURBANI without verifying if the animal of QURBANI had any defect, is the QURBANI valid and in order?

A: His Hajj is correct but it is necessary he should compensate for it the following year, i.e. either himself or his naib should perform the qurbani at Mina on Eid day.

Q: 7. To distribute one-third part of the QURBANI to the poor in MINA is not practicable because we have no way of finding a MUSTAHAQ in MINA. What should one do in such a case?

A: One is responsible (dhamin) of its price to poor ones.

Q: 8. In HAJJ-E-TAMMATU if a person, out of the ignorance of MASAEL, did TAQSIIR or HALAQ in MAKKAH instead of in MINA, is this act in order? If the answer is NO, what is the remedy?

A: In this situation if one can, he should return to Mina and perform Halaq or Taqsiir. If he cannot, then perform Halaq or Taqsiir at his place and despatch his hair to Mina if it be feasible.

Q: 9. Is it a condition in HAJJ-E-TAMATTU that one must stay until ZAWAAL on the 12th of Dhil-Haj in MINA or can he leave MINA before ZAWAAL after completing the act of hitting the JAMARAAT?

A: One should stay till Zawaal in Mina.

Q:10. Most of the chickens available in Saudi Arabia are imported from non-Muslim countries with labels "HALAL MEAT". Since we buy from Muslims, is it allowed to eat such meat?

A: If we know it has been slaughtered in a non-Islamic country and the seller has not investigated about its having been slaughtered in the Islamic way then it is not permissible to eat it.