

BE UNITED AND VIRTUOUS

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FEDERATION
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NEWS ORGAN
OF
THE FEDERATION OF
THE KHOJA SHIA
ITHNAASHERI
JAMAATS OF
AFRICA

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SHAVAAL 1394

EDITORIAL BOARD

P. O. Box 20033

DAR ES SALAAM

NEW VICE - CHAIRMAN OF THE FEDERATION

AL-HAJ HUSEIN NASSER VALJI was unanimously elected as the Vice-Chairman of the Federation for the present term ending in December, 1976, at the meeting of the conference held at Arusha in April, 1974.



Before his election he was nominated to this post in June, 1973, when on the death of the Chairman, Haji Mohamedali Meghji, the Vice-Chairman Al-haj Mulla Asgherali M. M. Jaffer assumed the vacant chair.

Haji Husseinbhai is polite and very gentle. He has a wide experience in Jamaat's affairs and during the period of six years when he was the President of the Dar es Salaam Jamaat, with the co-operation of the members he accomplished many tasks. His patience and judgement in any crises will be of immense value to the Council.

He is presently the member of the Board of Trustee of the Dar es Salaam Jamaat.



A WORD OR MORE

During the second quarter (April to June) of 1974 two most important meetings were held in Tanzania pertaining to our communal affairs. The first one was the conference of the Federation of the Shia Ithnaasheri Jamaats of Africa held during April at Arusha with the meetings of its subsidiary bodies. The second meeting was of the Golden Crescent Group at Dar es Salaam in June for the youths.

In both the meetings it was evident that participants were enthusiastic to discuss the affairs of our community and try to develop the resources available.

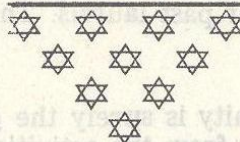
The Arusha conference of the Federation under the Chairmanship of Al-haj Mulla Asgher M. M. Jaffer chalked out many ambitious plans for the upliftment of the community and also passed resolutions for religious activities.

On the other part in the seminar arranged by the Golden Crescent Group eminent speakers spoke on wide subjects like women's role in our society, education and the social work.

Those who participated in the conference and the seminar could not have helped but note with admiration the interest taken by our members for the upliftment of our community and also should have observed the high calibre of discussions and debates that followed every matter.

We only hope and wish to encourage these social workers, limited as they are, to carry on with the same zeal the communal work and ignore any prejudices levelled against them.

MOHAMED DHIRANI.



WHY I LOVE MY COMMUNITY

— By Hassan A. M. Jaffer

(The following paper by Mr. Hassan Ali Mohamed Jaffer was read by him at the Seminar under the title of "Whither my Community", arranged by the Education and Debate Section of the Ithnaasheri Young Men's Union, Mombasa held on 5th December, 1971 at Mr. G. N. Lakha's Farm. Editors).

Never in my life have I felt more appreciative of my community as a group of people to live, as I do just now.

The community which I have always loved and to which I proudly belong, seems more amiable with an air of freedom and abandon.

We have freedom of thought, freedom of expression, and freedom of action, in keeping with the highest tenets of democracy or 'dog-ocracy' as some one may like to sum it up. We also have freedom, when the going gets tough, which is not infrequent, to practice BUDDHA like mute numbness in thought, expression and action. The silence, like that of three wise monkeys — 'see nothing', 'hear nothing', 'say nothing' — is often haunting, surpassed in its tragedy perhaps by death only.

The community with its typical approach on life — the lack of it — with a right religious heritage that is conveniently relegated to ritualistic pursuits only is devoid of any ethnic cultural background, because we have neither assimilated the Islamic way of life nor fully divorced the remnants of ancestral Hinduism. We grope through the maze of the realities of life in a state of mental torment. In an age of intellectual and technological advancement, when mankind is planning for the advent of the 21st century, we find ourselves wonderful misfits at a time when the wind of change has long since plucked the dried up plumage.

People think of what next after the Concorde. Why should we? We can conveniently sit back and gloat over the achievements of the long march. The long march in China has given Mao Tse Tung the third great power of our time. Our long march given us KHOON KHAR WALKING CLUB. Wait and see, I am told. Have you heard the story of the Tortoise and the Hare? "Pole Pole" does it. By the time realisation comes about, we shall have disintegrated in our graves. The community, propelled by the momentum of outdated customs and conflicting traditions, ritualistic outlook devoid of any religious origin or logical appreciations that keeps all and sundries gravitating to its over loosening fold.

Today, we are not what we were, say 30 years ago. The truth is that lost position, lost wealth and lost spirit of enterprise and adventure provide perfect circumstances for us to live happily and contentedly. Without any goal to aim for or any principle to sacrifice for, we can relax and in an air of utter self conceit, ruminate over past laurels. Those were the days that they were, if at all they were, that shall never be again.

To be able to belong to this community is surely the greatest blessing that one can have and I think with pity of those who keep away from the activities of the community and gloat over their isolation. They refuse to participate in the thick and thin of the day to day battles of the community. Yet, masquarding under the guise of this arrogance — a form of complex — lies genuine concern for their kith and kin — the community to which they unavoidably belong.

Living in a world of make believe, they pride in their aloofness and in manifestation of dis-concern or almost contempt for their community. In spite of this frame of mind, they do, however, make themselves conspicuous by their presence at various communal feasts. Good old 'pilau' still has some attraction. Not content with their presence at such feasts, they virtually fall over each other to catch, and more often, to deliver, the biggest scoop of the day — in gossip that is — and a running commentary on the ills of the community and what should be done to remedy the malaise. That is what others should do — something in which, they, like the almameter, dare not soil their clean pair of hands.

Noteworthy also is their presence, of all the places, at funerals and after funeral services. Lucky are the dead, for in death all pride in receiving a communal burial. Although the wall divid-ing the two cemeteries in Mombasa, nicknamed 'Great wall of China' has long since been ceremo-niously obliterated, old prejudices die hard. The dead continue to be laid to rest in former "Masjid" and "Bostani" cemeteries. The reason assigned being deceased preferred resting places in the proximity of their relatives. In life time, few find time to enquire of our relatives but in death, relationship acquires new dimensions. Sanity prevails at last.

As an individual, the freedom enjoyed in this community is not to be found anywhere. I am free not to enrol as a member of the Jamath and thus save useful Shs. 3/- in monthly subscriptions. I am free not to respond to any call of the community, to attend any general meeting, accept any responsibility or serve on any committee or take up any voluntary work. I am free not to contri-bute anything in donations to the various funds. I am also free not to attend the Mosque for regular prayers or any Majlis. I am also free not to attend the annual Idd prayers, although I make the point to attend in order to proclaim my faith.

And yet, in spite of all this freedom, I can sit back and publicly criticise the fully elected leaders of the community for their short-sightedness, irresponsibility, incompetence and what not. I am free to ridicule the whole community and draw glaring comparisons with other communities not knowing if ever I were to belong elsewhere, I would be skinned alive for my audacity. For all this freedom and much more, I still belong to the community and that is why I never miss a feast. Not that I relish free pilau but as a result of my presence and those of my family members num-bering an odd half a score, we add to the dignity of the occasion. But for my presence, and of numerous others like me, whom would the poor donor feed? My participation with my family no doubt helps me save Shs. 20/- in my grocery bill, the saving should stand me in good stead for a weekend spree or a visit to Drive-In Cinema.

As a member of the community I also claim my right of service from all Agencies of the Jamath. Faize section when I am sick or bankrupt. Education Board will look after the intellectual development of my new calendars every year, and the Sports Club will provide them with free sporting facilities. The Union will provide me volunteers to serve at feasts and respond to my commands of extra helpings and accept my abuses and threats quietly. The debate section will arrange monthly entertainment programmes. What more, when I die, the community will give me a grand funeral and contribute funds to look after the welfare of my family should the need arise. Besides, I also claim special privilege of constant and continuous service from that august institu-tion of the community, otherwise known as the Mulla. Poor Mulla. How much is he used and abused and how calmly he endures it all?

When a child is born, and they are often these days, twins at times — a summon goes out for the Mulla to recite traditional "Azaan" and "Ikamat" into the ears of the newly born. Poor child. The Mulla is used to cry his soul out over the mosque loud speaker system sending a shrill of horror in the neighbourhood during the early hours of the morning. And here he is, compelled to whisper gently into the tender ears, lest he renders the infant deaf for the rest of its life.

It is not that the wretched father cannot recite Azaan. To make sure of a good foundation and a sound beginning, he thought it best to acquire the services of an expert and that also free of charge. How often has he marvelled the mastery and command over Arabic language of our Mullas and their painstaking efforts in maintaining the highest standard of elocution, "Tajwid" or "Makhraj" as we call it. The wizened grizzly bear has often seen Mullas giving an acrobatical twists of the tongue to pronounce in melodious tunes what is otherwise supposed to be simple Arabic recitation. He has often been impressed by the art of elocution and diction practiced over the mike when simple Azaan has so many times filtered out in sing song Persian, Cutchi, Gujarati or Urdu rendering. After all we are of Indian origin and the taste is understandable. He has also heard the story of the two "Qaris" debating finer points of "Tajwid" or "Makhraj" when their discourse was interrupted by two over fed cats. "M e e a u" blurted out the Siamese Pussy, "Stupid cat" commented one Qari. "Right" replied the other Qari. "There is an ALIF and MADDA on that and the right pronunciation should have been M E E E A O O O". Lucky cats.

Remove the mike from the Mosque and God help us. The long que of the Muezzin will simply evaporate like dew after sunrise. I pity the Imam as he will be left with a virtual monopoly in his mosque.

The Mulla is again called for to recite "dua" for Aquiqah and for "Khatna". He is required to arrange marriages, perform Nikah and bless the groom and the bride. In olden days, parents were required to present gifts for the solemnization of marriages. Not so now, Mulla does it free of charge. The Groom forgets to kiss his hands and the volunteers overlooks him in the distribution Sherbet. Even an ounce of "halwa" is not spared for the poor soul. Yet Mulla endures it all cheerfully.

Marriage over, when husband and wife quarrel, as they often do — who has not? The wife in a fit of rage storms out of her house. "Whither thee O madam" begs the henpecked husband, "To Mulla" "What for?" "Talaq".

So another round of musical chairs begin. The Mulla is called upon to preside over the feuding couple. Not content with that, their respective parents also join in and the whole show becomes a full rehearsal for a debate in the U.N. General Assembly!

When I am ill — I seldom am. I make others sick (as I am doing just now) — a call again goes out for Mulla to recite prayers at my bedside that would either expedite my recovery or at least hasten my end. When doctors have given up hope and the family is resigned to the inevitable, it is the turn of Mulla to perform miracles.

In death also, Mulla is not spared the agony. He has to arrange abolition (ghusal) supervise funeral and after service.

I am a Khoja, I have freedom, unique in this community that can never be found anywhere and I claim right of service from everyone in my community from "cradle to grave". Kennedy has said "ask not what your country can give — Ask what you can give your country". My motto is "Ask not what I can give my community — ask what can my community give me". Is that not sufficient reason why I love my community?

THE NEW ADMINISTRATIVE SET UP OF THE COUNCIL'S SECRETARIAT

The new Chairman of the Federation who assumed responsibility on the sad demise of Marhum Haji Mohamedalibhai Meghji made the following announcement on the Ziyarat of Marhum Haji Saheb.

"A Council of Ministers at the Secretariat comprised of the following members has been established".

Tabligh Section : Haji Ali M. J. Sheriff, Haji H. M. Nasser, Haji Mulla Abdulrasul H. G. Khaki.

Education Assistance : Haji Abdulhussein G. N. Lakha, Mr. Akberali Haji Peermohamed.

Relief to Poverty : Haji Mohamedhussein G. Daya, Haji Hassan A. M. Jaffer.

Federation Samachar : Haji Akberali A. Karim.

Secretariat : Haji Jafferali M. Merali — Hon. Treasurer — Haji Bashir H. Peera — Secretary-General.

The above Council has been empowered by the Chairman of the Federation to carry out the duties assigned to them. The said Council is operative forthwith.

It is sincerely hoped that the new set-up will contribute greatly towards easing the burden upon the office-bearers alone; and will enrich the Secretariat with a new and fresh approach towards diverse activities of the Council".

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COUNCIL'S SECRETARIAT TO MOVE TO NAIROBI

The recent Supreme Council's annual meeting held at Arusha, Tanzania duly endorsed the move of the Chairman of the Federation to move the seat of the Secretariat to Nairobi, the capital of Kenya as soon as the necessary arrangements have been finalised to house the Secretariat and the Council's staff. The move will consolidate the working of the Secretariat and will make consultation more easy since the Chairman of the Federation resides in Nairobi.

The meeting provided a supplementary budget of Shs. 4,000/- per month to meet the additional emoluments and other incidental expenses connected with the transfer of the Secretariat.

* * *

SECRETARIAT'S THANKS

The Secretariat wishes to record its deep appreciation of the assistance afforded by our Tanga Jamat to the Secretary-General during the sad demise of the Chairman of the Federation Murabbi Haji Mohamedalibhai. The Tanga Jamat President on hearing the sad news kept two telephones at the disposal of the Secretary-General to formally announce the sad demise to all Jamats in Africa and elsewhere.

The President of the Tanga Jamat and its officials made immediate arrangements for his return to Mombasa accompanied by its Vice-President Mr. Habib Mulla Hassanali G. Khaki and Murabbi Haji Gulamali Haji Ali Chandoo.

The Council is extremely grateful to Haji Hassanalibhai A. Fazal, the President of the Jamat and his colleagues for the valued assistance and guidance.

BALL PEN

Do you give any thought to the way you hold your pen as you write? If you don't you should, because according to some experts the way you hold your pen is a good indication of your character.

The determined man, for example, holds his pen firmly and presses hard on the paper. He presses hard and firm in his business deals, too. The determined man's opposite, the shy, unsure chap hides his writing with the other hand as he scribbles away, a trait so common in schoolboys. People who hold the pen between the forefinger and second finger are "doodlers", they usually doodle their way through everything in a half-hearted way. Those who hold the pen at an angle of about 40 degrees between the forefinger and thumb are the people we usually admire. These are the steady, sensible characters.

But, whichever way we hold it, the pen we are most likely to use today is a ball-point, the most popular pen in the long history of writing. And the man we can think for this revolutionary writing aid is Lazlo Biro, a Budapest-born, one-time civil engineer. Biro, who has previously marketed some minor inventions, got the idea for his famous pen over a cup of coffee in 1936.

Ballpoints sales have soared over the years to reach their present day, astronomical figures. About 12 years ago something like 19½ million ballpoints pens of all makes were produced in Britain. Today the sales are said to be well above 50 million a year. Customers can now buy almost any colour of ink they want and there are many thicknesses of "point" from which they can choose.

One of the greatest changes has been in the attitude of education authorities to the ballpoint pen. At one time they frowned on the ballpoint because they thought it would destroy a child's writing style. Today pupils are often instructed in using the pen to its greatest advantage.

Before the introduction of the ballpoints, dip-pens were widely used. That this type of pen is still popular is shown by the fact that more than 400 thousand pen-nibs, mostly for export, are made in Britain every week.

This history of the pen is long and dates back to the ancient Egyptians who, in 2,000 B.C., produced the first one. This pen made from a length of reed tapered to a fine point was used for writing on papyrus.

In those days few people indeed revealed their character by the way they held a pen, which is not surprising. The vast majority just couldn't write !

OUTSTANDING DEBT OF THE FEDERATION

It may of be interest to our Jamats that the Council has the following debt to collect by way of loans as at 31st December, 1973 :—

1. Ithna-Asheri Relief Fund	Shs.	268,918/50
2. Business Loans	Shs.	261,188/90
3. Education Loans	Shs.	712,273/95
TOTAL	Shs.	<u>1,242,381/35</u>

The Jamats who have recommended the applications are morally bound to assist the Secretariat in recovering the above loans.

THE CHAIRMAN OF THE FEDERATION RE-CONSTITUTES THE EXECUTIVE COUNCIL

The Chairman of the Federation Al-Haj Mulla Asgharali M. M. Jaffer has reconstituted the Executive Council and has appointed the following Councillors to be on the Executive Council pursuant to Article 33 (ii) :—

- | | | |
|---------------------------------------|---|---------------|
| 1. Haji Mohamed G. M. Dhirani | — | Dar es Salaam |
| 2. Mr. Bashir A. S. Versi | — | Dar es Salaam |
| 3. Haji Ahmed H. Sheriff | — | Mombasa |
| 4. Haji Mohamedhussein Gulamhussein | — | Mombasa |
| 5. Haji Hassan Ali Mohamed Jaffer | — | Mombasa |
| 6. Haji Mohamedhussein M. D. Kermalli | — | Arusha |

The Executive Council is the top policy making Council which advises the Chairman of the Federation on various complicated matters.

* * *

THE NOMINATED COUNCILLORS OF THE SUPREME COUNCIL

The Chairman of the Federation Al-Haj Mulla Asgharali M. M. Jaffer in exercise of powers conferred upon him by virtue of Article 17(5) of the Federation's Constitution has been pleased to nominate the following Councillors on the Supreme Council :—

- | | | |
|--------------------------------|---|---------------|
| 1. Mr. Kassam Kermalli Sheriff | — | Moshi |
| 2. Mr. Aziz M. Kanani | — | Moshi |
| 3. Mr. Mohamed G. M. Dhirani | — | Dar es Salaam |
| 4. Mr. Ali Mohamed Jaffer | — | Arusha |
| 5. Mr. Hassan A. M. Jaffer | — | Mombasa |
| 6. Mr. Bashir A. S. Versi | — | Dar es Salaam |

* * *

THE CHAIRMAN OF THE EDUCATION BOARD

Haji Mohamed G. M. Dhirani was unanimously elected as the Chairman of the Education Board for a term of three years at the recent meeting of the Supreme Council.

Mr. Dhirani is the former President of the Dar es Salaam Jamat and has actively served on the Executive and Supreme Councils.

There are sixteen members elected on the Board drawn from various towns in Tanzania and Kenya.

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THE TRUSTEES OF THE FEDERATION

The following were unanimously elected as the Trustees of the Federation during the 12th Constitutional Conference :—

- | | | |
|----------------------------------|---|---------------|
| 1. Haji Mohamedraza A. Kanji | — | Mombasa |
| 2. Mr. Akberali Haji Peermohamed | — | Mombasa |
| 3. Haji Hussein Nasser Walji | — | Dar es Salaam |
| 4. Haji Mohamed H. M. Walji | — | Dar es Salaam |

THE MAN BEHIND A MASK

(A Frank Profile of Mr. SATCHU G. ABDULRASUL of Dar es Saalaam, Tanzania)

By : ABBAS S. ALOO

Beyond mere gratification of public curiosity, there lies people's right to be made acquainted about the achievements and character of those who serve them in public life. This leads us to the introduction of Mr. Satchu G. Abdulrasul.

Many admired him for his keenness, courage and stubbornness. He epitomized what it takes to be a reformer or a minor prophet. Through the long and continued services as a Councillor at no time he held any post. For he always chose to challenge the conventional or what was traditional. He is not equipped for compromise. He would rather shun away than give in. To many he was a symbol of a rebel without a cause.

Often it was feared that he might become a leader of a rebel group within the Council. It was noted that he resisted any such attempt. Whenever he spoke his main theme was the need for communal unity and in developing his argument he did little to disturb the unity of the community. He never did anything to acquire a nuisance value. He remained loyal to the Federation. In doing so won respect among all section of the community.

He does not conceal himself behind any personality. Human weakness and failures are there. Rarely in his speeches and writings personal touch or confessions have been there. He has preferred to be man behind a mask. It is not due to shyness, but lack of concealment of his character and mind that attributed to the individual behind a mask. Behind the composed exterior is a character that is singularly varied and rich in human feelings. The Satchu of public life is not lacking in human feelings. The Satchu behind a mask often feels too much. To survive the kicks of life a man must be a tough hide, but Satchu is not so well protected. He is basically an artist and an idealist. He has the artist's sensitivity and idealist's dreams.

Throughout his public life he has ridden himself under a light rein. He has fought his temper down and has established control. It has become a conviction with him that it is wrong to allow the weakness of temper to escape and is bad taste to display one's feelings.

Years have now mellowed him. Grey whiskers adds dignity to finely cut features and an intelligent face. His eyes still get charged with fire when a pet subject of 'misconceived Azadari' or 'hypocritical religious' is broached. He wants instant reformation and no compromise.

Open, a warm and luminous face Satchu was born in Dar es Salaam on 17-9-1920 in the prominent and pioneer Satchu Peera family. His all education was in Dar es Salaam. After schooling remained attached to family aerated water bolting business of Abdulrasul & Sons. During 1966 branched off from family business and joined Tanzania Fishnet Mfrs. Ltd. as Project Manager and became its General Manager in 1968 he conducted an experimental enterprise as Industrial Consultant. Towards the end of 1970 he has joined NATEX as Planning Manager.

The father of Satchu Peera, that is great, great grandfather of our present Mr. Satchu was born in Kilwa/Southern coast town of Tanzania. Kilwa was then an important sea-port and a town which fell on the safari route to the south. He was an import merchant of various commodities such as grey cloth, cuttery, etc. In 1851 the family decided to fulfill the obligation of going to Hajj. They went to Zanzibar first to leave their only male child in the custody of an aunt. Having fulfilled the Hajj Pilgrimage they were returning to Africa. The vessel met a storm and the family were capsized with the ship, leaving in Zanzibar an orphan child, the Satchu Peera. The family business had to be wound up. Satchu Peera grew-up in Zanzibar. The child at the age of 18 went to Mjimema (now a fishing village across the ferry Dar es Salaam). The first thing he did on reaching the place

was to build a mosque for the indigenous muslim community. The mosque in bank of ruins still stands as witness.

He started a duka (shop) selling the local requirement and buying produce and ivory. When Germans, later on, moved to Dar es Salaam and made the place their Headquarters Satchu Peera also moved from Mjimema to Dar es Salaam. He also took German citizenship. He is perhaps the first Indian Asian to have settled in Dar es Salaam. Many other people from Bagamoyo followed.

Abdulrasul Satchu Peera was born in Dar es Salaam in 1874. Died in 1930 at the age of 56. In 1899 the Abdulrasul Satchu Peera and brothers went into aerated (soda) and coconut oil extracting industry. This was among the earliest in the country. Later the brother expanded into other industries such as copra crushing, and soap making industries.

By 1925 the Abdulrasul Satchu Peera and his sons were among the first Asians in Tanganyika to go into sisal industry having specifically been invited by the local government. Also at about the same time they went into Cotton Ginning 1924 (Abdulrasul & Sons).

Father of Satchu, Gulamali Abdulrasul Satchu Peera was born and died in Dar es Salaam in 1896 - 1971. Expanded the Abdulrasul business to Lindi & Zanzibar. Zanzibar factory was nationalised. Lindi factory had to be closed down.

The sons of Gulamali Abdulrasul Satchu Peera still continues the business in style of Abdulrasul & Sons bottling of aerated water. Satchu G. Abdulrasul is the eldest of the sons.

A WORTHY CAUSE TO ASSIST

An Appeal For Medical Fund

A young girl of 15 years has been rushed to the United Kingdom for an urgent orthopaedic surgery of the backbone. The estimated cost is Shs : 60,000/- of which Shs. 10,000/- has been raised by the family leaving a balance of Shs. 50,000/-.

The Chairman of the Council has appealed to the members of the community for generous donation towards the Medical Fund to enable us to assist this young girl. Even a small share by each in this cause will serve to save the life of the young girl, and will be amply rewarded by Allah, here and hereafter.

This appeal should not escape the members sympathy and since the matter is of great urgency, immediate attention is required. An appeal is therefore made to contribute generously towards the Medical Appeal Fund. Donations may be sent direct to the Council's Secretariat or through the constituent Jamats. Cheques be crossed and made payable to the Council.

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ZANZIBAR JAMATS MERGER

Pursuant to the resolution of the Conference, the Zanzibar Jamats were to be merged into a single Jamat within a period of 30 days from the date of the Conference. Since the President of Zanzibar Kuwwatul Islam Jamat Haji Mohamedalibhai Ismail Dharamsi was away from Zanzibar this decision could not be implemented. No sooner Haji Mohamedalibhai is back in Zanzibar the issue will be attended to. In the meantime the Council has already informed both the Jamats to hold a Special General Meeting with a view to giving the Managing Committee the mandate to merge.

As soon as the general body mandate is obtained, the Chairman of the Federation will visit Zanzibar to formally declare the Jamats merged by providing them a suitable constitution.

TABLIGH:

37 UGANDANS ACCEPT SHIA FAITH

Thirteen families composing of 37 lives have accepted the Shia Faith from Fort Portal, Uganda commonly known as Toro Region, this is revealed in the Bilal News of the Tanzania Mission.

It is expected that the Mosque and the Imambara left by our brothers in Fort Portal during the Uganda crisis will now inshallah be put to full use.

* * *

BILAL MUSLIM MISSION OF KENYA A NEW SELF-SERVICE BOOKSHOP IS OPENED

The Mission of Kenya has shifted to a new up-to-date premises to house its new self-service bookshop at Makadara Road, Mombasa opposite the Central Police Station. The bookshop has a small cabin for the Chief Missionary designate for Kenya who will attend to the office and the Mission's activities on full time basis.

Visitors to Mombasa are requested to visit the bookshop during the normal office hours. It has more than 100 titles of Islamic books to cater for various tastes.

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"MASOMO YA KI ISLAMU" CORRESPONDENCE COURSE IN SWAHILI LANGUAGE

The Bilal News reveals that 3,196 students have so far been enrolled for the above course. A full course in Shia Faith in the local swahili language is composed of 4 booklets with questions attached at the end of each booklet. The replies are checked at the Mission's office at Dar es Salaam, Tanzania and at the completion of the course a certificate is issued. So far 125 students have completed the course.

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ISLAMIC STUDIES IN KENYA SCHOOLS

From last year, the Ministry of Education of Kenya introduced Islamic Religious Education in Secondary Schools and have prepared Draft Syllabus for Primary Schools for Islamic Studies.

The Panel for Islamic Studies in Secondary Schools have invited BILAL MUSLIM MISSION OF KENYA to send them pamphlets or notes on the following subjects to be taught to Muslim Secondary School Students :—

LIFE OF ALI

- (i) Upbringing. Conversion. Companion to the Prophet. Accession to the Caliphate. The Great Fitna. Opposition in Hijaz and Syria. The Khawarij and the Shi'a. Shift of power from Western Arabia. Fatal attack and consequences of his death. His outstanding qualities.
- (ii) Imamah. Ghaybah. Raj'ah. Concept of Taqiyyah.
- (iii) The present Muslim communities in East Africa (The Ithna-Asheries).

The Panel intends to incorporate detailed study of Shia Faith in the Secondary Syllabus School when present Syllabus is revised in 1976.

The Kenya Mission, in co-operation with Chief Missionary, Tanzania Mission and others, will be submitting notes and pamphlets on the subjects asked for.

Should anyone have any relevant and useful literature or manuscript on these subjects, he is requested to submit it direct to **BILAL MUSLIM MISSION OF KENYA, P. O. Box 82508, Mombasa, Kenya.**

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SHIFTING OF THE COUNCIL'S SECRETARIAT TO NAIROBI

The shifting of the Secretariat to Nairobi has now been shelved till the next Council's meeting, although the Chairman of the Federation continues to remain in Nairobi, the central administration of the Council will remain in Mombasa. Jamats are requested to direct all inquiries to the Council's Secretariat at Mombasa which will be dealt with as hitherto.

The Chairman of the Federation travels monthly to Mombasa to attend to various complicated matters.

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COUNCILLORS VISITS TO THE JAMAATS

At the request of the Chairman of the Federation two visits were arranged by the Secretariat to the constituent Jamats with a view to understanding their local problems. A visit to Morogoro was undertaken by Haji Mohamedhussein M. D. Kermalli, Councillor of the Executive and Supreme Councils. A second visit to Tanga was undertaken by Murabbi Haji Ali Mohamed Jaffer and Haji Mohamedhussein M. D. Kermalli. A detailed report has been rendered to the Chairman of the Federation.

A visit to Singida will inshallah be undertaken as soon as this is convenient.

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NEW TABLIGH SCHEME FOR SOUTHERN REGION JAMATS OF TANZANIA

The Council of Advisers on Tabligh have appointed Maulana Sheikh Safderhussein Jalali to be a resident Aalim of Newala with jurisdiction for Masasi, Mtama and Mtwara. He will move from one Jamaat to other on rotation every month. While in these Jamaats he will organise Hussein Societies and coach boys in the madressas to take over the duties during his absence. A monthly report will be submitted to the Council's Secretariat.

Maulana Saheb will be sent to inspect other madressas in our constituent Jamats throughout Tanzania and Kenya and report back to the Council's Secretariat as soon as the programme in the Southern Region is finalised.

The flame of love for the truth makes a man perfect.
Poverty and richness are not the factors to be taken into consideration for achieving greatness. (Hazrat Ali A.S.)
The hero of Islam in all respects, the bravest of the soldiers of the world whose fighting strength and valour in the battlefield is proverbial used to content himself with a loaf of barely the most ordinary and cheapest of the cereals.
What elevates a man to the lofty position is the true faith though this material life be the poorest of all.

FOUNDATION STONE OF THE NEW MACKINNON MOSQUE AND MADRESSA IS LAID

The Dar es Salaam Jamat Maulana Ayatullah Al-Haj Syed Aqa Haider Saheb Qibla laid the foundation stone of the new Masjid and Madressa now under construction at Mackinnon Village on the Mombasa-Nairobi highway on Sunday the 5th May, 1974. The simple ceremony was witnessed by the Chairman of the Federation Al-Haj Mulla Asgharali M. M. Jaffer, the officials of the Kenya and Tanzania Missions along with the officials of the Mombasa Jamat and a long gathering of our Mombasa Jamat Community and the villagers of Mackinnon and Samburu.

The ceremony started with the recitation of the Holy Quran by a local maalim, followed by kasidas by the children of the Samburu and Mackinnon Village Madressas. The Chief of the Mackinnon Mr. Yusuf Ibrahim in his address of welcome stressed that the Mission has fulfilled its first important mission in the village by providing a masjid to pray and a madressa to coach religion to their young children. He expressed the villagers' thanks to the Mission for rescuing them from drunkenness and paganism.

Maulana Syed Aqa-Haider conducted a simple test on usuledin and Namaz of the children attending the Samburu and Mackinnon Road Village Madressas. There are currently three full-time teachers coaching the new converts the true religion.

The mosque is now almost nearing completion. It is expected that the mosque construction will be over towards the end of Ramadhan. The new Jaffery Primary School with an accommodation for eight classes will also be ready simultaneously.

The Bilal Muslim Mission of Kenya is now shortly to concentrate on building a boarding house at Mackinnon once the mosque and the school projects are over.

* * *

THE CHAIRMAN OF THE FEDERATION VISITS MACKINNON ROAD AND SAMBURU VILLAGES

The Chairman of the Federation Al-Haj Mulla Asgharali M. M. Jaffer accompanied by the officials of the Bilal Muslim Mission of Kenya visited Mackinnon Road Village to inspect the site of the proposed Mosque, Madressa and a primary school for the Shia Community of Duruma Tribe. It is estimated that the School will cost around Shs. 200,000/- whilst the Mosque is estimated to cost of Shs. 70,000/-. The cost of the Mosque construction will be borne by Messrs. Kassamali Gulamhussein and Brothers of Mombasa.

The Samburu Village 40 miles away from Mombasa which is also on the Nairobi/Mombasa highway has about 50 Shias. The Mission runs a Boarding house and has two teachers to impart religious teachings to the children. He also visited the Samburu Village Madressa to ascertain the need of the Shia Community in this village.

WHAT CAN BE DONE?

What can be done with a broken home? — with patience and gentle touch it can be rebuilt.

What can be done with a broken heart? Not much when one is mad with pain. — But grief grows old as days go by. In time smiles flash again.

But what can be done with a broken life? Amidst the wreck we stand. Only gather up the bits and place them in the Hand of God. The fragments He will bless — and from the seeming hopelessness — reshape it for a happier end.

What man can shatter God can mend.

EDUCATION BOARD AWARDS 17 SCHOLARSHIPS

The annual session of the Education Board which met at Arusha, Tanzania during the Easter Holidays awarded 17 scholarships (Education Loans) amounting to Shs. 75,800/- per annum. The full result of the award is as under :-

Applications	Town	Place	Course	Amount	Duration
Nassir Jaffer Karim	— D'Salaam	India	Elec. Eng.	3,000/-	5 yrs.
Mohamed Gulamali Moh'dali	— D'Salaam	India	Elec. Eng.	3,000/-	5 yrs.
Iqbal Moh'dhussein M. Chandoo	— D'Salaam	India	Eng.	3,000/-	5 yrs.
Muslim Moh'dali Hasham	— D'Salaam	India	Aero. Eng.	10,800/-	2½ yrs.
Moh'd Hassanali A. Dhirani	— Tanga	India	C. A.	6,000/-	2 yrs.
Rizwan Moh'd J. Abbas	— D'Salaam	India	Medical	4,000/-	6½ yrs.
Zulfikar Pyarali Hemani	— Arusha	Nbi.	Elec. Ref. & Aircon.	6,000/-	½ yr .
Inayat Raza Manji Haji	— Arusha	India	Accounts	3,000/-	4 yrs.
Sadiq M. Gulamali	— Arusha	India	Accounts	3,000/-	4 yrs.
Kawser Haji A. Gulamhussein	— Mombasa	India	Auto Eng.	5,000/-	1 yr.
Moh'draza Akberali F. Alidina	— Mombasa	U.K.	Disp. Opt.	7,200/-	2 yrs.
Ebrahim Hassanali R. Kermalli	— Mombasa	India	Tailoring	4,200/-	1 yr.
Hasnain Abdulrasul F. Alidina	— Mombasa	India	Tailoring	3,000/-	1 yr.
Shabbir Abdulrasul F. Alidina	— Mombasa	U.K.	Chart Sec.	15,600/-	2 yrs.
Moh'd Akberali A. Kassam	— D'Salaam	India	B. Com.	3,000/-	5 yrs.
Mohsin Kassamali G. Abdulla	— Mombasa	India	Auto. Eng.	3,000/-	3 yrs.
Ebrahim Saleh Mohamed Issa	— D'Salaam	India	Medicine	3,000/-	6½ yrs.

The above represents the bulk of the applications lodged. There was only one rejection. The successful candidates have been informed. The award is subject to the applicants successfully passing the minimum religious examination.

The Board's members were cautioned by the Chairman of the Board Haji Hussein Nasser Walji to immediately inform the Council's Secretariat where they feel that the parents financial position has improved in relation to the award. The funds provided for comes from the community's meagre resources and is only right to ensure that the awards are continued to be provided to those who cannot afford it.

EDUCATIONAL EXPENDITURE 1946 — 1973

The statistics compiled by the Accounts Department of what the Federation had done during the period 1946 to 1973 for the Educational Advancement of our youths is appended for the information of the community. If you have any comment to make please do not hesitate to write to the Secretariat.

Year	Primary and Technical Education	Local and Overseas Secondary Education Grant	Scholarship Awarded	Repayments	Donations Higher And Secondary
1946/1951	—	—	48,852.50	1,914.50	—
1952/1953	—	—	7,367.50	850.00	—
1954	—	—	2,075.00	300.00	—
1955	—	—	28,420.00	—	—
1956	—	—	15,264.85	—	2,700.00
1957	—	—	18,512.85	—	—
1958	—	—	16,425.50	—	—
1959	—	5,575.00	23,856.30	6,109.40	14,012.00
1960	789.00	13,957.00	35,300.00	1,150.00	27,300.00
1961	2,268.80	15,795.00	48,169.00	2,225.00	32,600.00
1962	1,863.00	22,763.00	49,280.00	9,756.20	37,020.00
1963	7,877.00	18,200.00	59,346.95	10,622.75	37,725.60
1964	7,514.00	6,540.00	72,212.00	11,710.00	27,700.00
1965	8,951.00	21,275.45	81,052.35	25,992.45	45,257.20
1966	5,801.65	27,813.45	85,597.70	21,611.00	63,071.95
1967	4,425.90	25,191.15	102,673.55	42,384.00	65,602.50
1968	1,796.20	27,011.30	113,234.45	37,293.60	68,296.45
1969	412.00	29,768.15	107,606.15	43,672.00	71,970.00
1970	791.40	30,662.90	80,590.65	41,917.15	48,154.80
1971	1,824.00	45,365.85	45,562.05	73,426.70	30,903.10
1972	1,995.00	15,519.00	89,935.80	99,539.25	15,553.00
1973	574.00	11,109.00	81,298.60	79,826.55	18,136.70
Total	46,882.95	316,646.25	1,212,633.75	510,300.95	606,003.30

The following is the breakdown of the students subject-wise

	\$	*	T
1. Chartered or Certified Accountants & Partially Passed Accountancy courses :	7	11	18
2. Medicine	22	19	41
3. B.A., M.A., B.Com., M. Com., & B.Sc.	22	10	32
4. Electrical Eng.	10	1	11
5. Civil Engineering	8	2	10
6. Higher School Certificate & Teaching	4	4	8
7. Dentistry	5	—	5
8. Agriculture	3	—	3
9. Fitter	1	—	1
10. Motor Mechanic	1	—	1
11. Computer	—	3	3
12. Biologist	1	1	2
13. Radio, T.V., & Refrigeration	2	5	7
14. National Dip. in Tech.	1	3	4
15. Law	3	—	3
16. Pharmacy	2	—	2
17. Optician	1	1	2
TOTAL	93	60	153

Notes

\$ Fully qualified	93
* Semi-Qualified, Failed or Undergoing Studies	60
T Total	153

THE KHOJA SHIA ITHNA - ASHERI SUPREME COUNCIL MOMBASA KENYA

INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31ST DECEMBER, 1973

EDUCATIONAL ADVANCEMENT SECTION

EXPENDITURE	1972 EXP.	1973 EST	1973 EXP	INCOME	1972 INC	1973 EST	1973 INC
	1. Scholarship for Higher Educ.	89,935.80	60,000.00		81,298.60	1. Higher Education Scholarship	
2. Local Secondary Education Asst.	14,719.00	30,000.00	11,109.00	Annual Donation	7,616.70		
3. Primary & Technical Educ. Assistance	1,995.00	10,000.00	574.00	Monthly	520.00		
4. Overseas Sec. Education Asst.	800.00	15,000.00	—	Council's Prov.	10,000.00	15,553.00	13,700.00
5. Reserve for High Education	10,000.00	10,000.00	10,000.00	2. Education Loan Repayments	99,539.25	50,000.00	79,826.55
				3. Deficit	2,357.55	61,300.00	5,018.35
	<u>117,449.80</u>	<u>125,000.00</u>	<u>102,981.60</u>		<u>117,449.80</u>	<u>125,000.00</u>	<u>102,981.60</u>

"CAREER GUIDE TO SHORT COURSES"

The above booklet is now available from the Council's Secretariat and from the members of the Education Board. Where to obtain these booklets?

- | | | |
|---------------|---|------------------------|
| ARUSHA | — | Mr. Ali H. Sheriff |
| BUKOBA | — | Jamat's Office |
| DAR ES SALAAM | — | Mr. Abbas S. Aloo |
| MWANZA | — | Mr. Moh'dbaqir K. Aloo |
| MOSHI | — | Mr. Aziz M. Kanani |
| MOMBASA | — | Council's Office |

Incase of a difficulty please send a Postal Order for Shs. 5/50 (Postage Free) and you will get your copy direct.

* * *

FEDERATION SUBSCRIPTION — 1974

Constituent Jamats are reminded that the Federation annual subscription became due and payable by 31st March, 1974. A number of Jamats have still not as yet paid its subscription, Jamats failing to arrange payments of the annual subscription will have their grants stopped forthwith.

HAVE YOU LEARNED HOW TO SLEEP?

By ANNE PARSONS.

SOUND, refreshing sleep is one of the best guarantees of health, happiness, and success. Have you learned to sleep well? This quiz is constructed from research on what makes for efficient sleep. If you don't make a score of at least 200, you have a clue as to why you don't sleep well.

	Yes	No	Some times
1. Do you sleep on a medium-hard mattress?	15	0	5
2. Do you sleep on coil springs?	15	0	5
3. Is the room in which you sleep reasonable quiet?	15	0	5
4. Are you careful to avoid eating indigestible foods before retiring?	15	0	5
5. Do you go to sleep within an hour of the same time every night?	15	0	5
6. Do you always take precautions to keep your feet warm at night?	15	0	5
7. Do you avoid mental exertion before retiring?	15	0	5
8. Do you sleep on a flat rather than a thick pillow?	15	0	5
9. Do you try to rid your thoughts of hatred and resentment before going to bed?	15	0	5
10. Do you take a warm or hot bath before retiring?	15	0	5
11. Do you sleep under covers suitable to the season of the year?	15	0	5
12. Do you keep additional covering within arm's reach in the event that you wake up chilled during the night?	15	0	5
13. Is your bed at least 39 inches in width?	15	0	5
14. Is your bed free of disturbig creaks?	15	0	5
15. Is your room well-ventilated but free of drafts?	15	0	5
16. Is your room decorated in soothing colours, preferably light greens or blues?	15	0	5
TOTAL			

**ALI is the first Moslem and the King
of men,**

**In Love's eyes Ali is the treasure of
the Faith.**

**Devotion to his family inspires me
with life**

So that I am as a shining pearl.

**Dr. Muhammad Iqbal
Asrar - i - Kerudi**

ARABESQUE:

THE LEGACY OF ISLAMIC ARTISTRY IN EUROPE

Kadri M. G. El Araby

PROLOGUE

Civilization originated, millenia ago, in the Middle East. The earliest cultures, religions, and art forms, which were to have a profound influence on the growth and development of the Western world, emerged from this region. The creation, development, and achievement of Islamic civilization form one of the greatest cultural epics in history. From the eighth to the eighteenth centuries, Islam illuminated the world with a unique and unsurpassed culture.¹

Islam was essentially a pragmatic religion, with a continuous drive for learning. A saying often attributed to the Prophet Muhammad is, "Seek knowledge, even in China." The first Moslem conquerers developed a practical spirit in vivid contrast to the rigid dogmatism of medieval Europe.² They received with enthusiasm the technical achievements of other peoples. It was Islamic scholars who first discovered and translated the classical writings of Greece, which were later to stimulate a renaissance of thought in Europe.³

Arab mathematicians formulated systems which the West employs in modified form today. They added algebra to the arithmetic and geometry developed by the Greeks; they offered Arabic numerals, and they invented the zero. Moslem doctors studied and elaborated upon the medical treatises of Greek physicians. They wrote and shed light upon many new areas of medicine. Further, they contributed significantly to: engineering (water wheel, water clocks, mechanical automata, optics); navigation and geography (magnetic needle, geographic encyclopedias, atlases, dictionaries); astronomy (astrolabes, observatories, astronomical tables); horticulture (new crops, botany books), calligraphy and literature (translations, history, legends, poetry), and philosophy.

Moslem scholars developed theories and methods with much greater freedom of inquiry than did their contemporaries of Europe. Science, identified in most of medieval Europe with "black magic," was the pursuit of innumerable Moslem researchers.⁴

During the Middle Ages, Islam had a profound effect on the development of European thought, passing on an extraordinary heritage to the West. For centuries, Moslem conquests extended through all the lands between Morocco, Spain, and Sicily, through Persia to India and the Far East. Many lands and many peoples formed the world of Islam. All were united by faith; all developed a culture which had a deep and permanent effect on the life, arts, and sciences of non-Moslem civilizations as well.

Architecture⁵

Every culture builds in its own way, borrowing from the past, developing a distinctive style, then passing on to a new age those special achievements which are proven most worthy. The simple

1 The Islamic Heritage. Tripoli, Libya: Esso Standard Libya Inc., n.d. p. 2.

2 Desmond Stewart. *The Arab World*. New York: Time Inc., 1962, pp. 30-31.

3 See Stanwood Cobb. *Islamic Contribution to Civilization*. Washington, D.C.: Avalon Press, 1963; also Hamilton R. Gibb. *Islamic Society and the West*. New York: Oxford University Press, 1950.

4 See Nabih A. Faris (ed.) *The Arab Heritage*. Princeton: Princeton University Press, 1944; also Omar A. Farrukh. *The Arab Genius in Science & Philosophy*. Washington, D.C.: American Council of Learned Societies, 1954; also Philip Hitti. *Islam & the West: A Historical Cultural Survey*. New York: Van Nostrand, 1962.

5 For an excellent review of Islamic architecture and modern technology, see: Friedrich Ragette, "Building with Tradition," *Aramco World*, Vol. 22 No. 3 (May-June, 1971), pp. 15-23, Vol. 22 No. 4 (July-August, 1971), pp. 7-13, and Vol. 23 No. 1 (January-February, 1972), pp. 7-13.

Islamic tribesmen who had lived under tents or behind the mud walls of Arabia, utilized the technical and artistic ability which they found, and thus initiated the growth of wonderful buildings.⁶

The foundation of all great buildings in Islam was Faith. The earliest major work of Islamic architecture was undertaken during the lifetime of the Prophet Muhammad (d.632). This was the rebuilding of the primitive sanctuary of the Ka'aba at Mecca. However, Islamic architecture had also created a unique design concept, style, and form which have survived to this day. The principal architectural types of Islamic buildings are the mosque, with its minaret, the madrassa (school), the tomb (mausoleum), the khan (rest house), the fort, and the palace.

The Moslems adopted Greek methods of design and architectural forms to suit their own purposes. The Byzantine rotunda dome, for example, was used in the seventh century mosque of 'Umar or Dome of the Rock in Jerusalem (685), which is the earliest existing monument of Islamic architecture. The mosque, said to be on the site from which the Prophet Muhammad ascended to Heaven, is the work of craftsmen from all corners of the Islamic Empire.⁷ Equally important is the Taj Mahal (Agra), built by Emperor Shah Jehan as a memorial to his wife (1632). The method of constructing domes — a recurrent feature of Islamic mosques — is another architectural theme that was passed on to the Western world. The Moslems introduced a transitional structural support (known as corner stalacities or *muqarnasaat*) between the dome and the cube which shaped the plan of the mosque. This technique was successfully applied in the Capella Palatina in Palermo, Sicily (1132).

Even with a Moslem innovation, the minaret, the Arabs were inspired by earlier forms. The earliest known minaret at Kairouan, Tunisia (670) is a vast, battlemented tower. The most striking was constructed in Samarra, a Moslem capital of Iraq. It recalled the lofty, spiraling structures called ziggurats which the Moslems found in the ancient cities of Babylonia. The minaret also, was adopted by Western architects.⁸ In Seville, the Giralda, which had been built originally as a minaret and completed as a bell tower, was duplicated in Evesham, England. The influence of the minaret may also be seen in innumerable towers of rural medieval English churches and in the *companiles* or belltowers of Renaissance Florence (Palazzo Della Signoria, known as Palazzo Vecchio) and Venice (Piazza San Marco).

The horseshoe arch was an early Islamic form. It became a predominant feature of the great mosque of Damascus (707), in Alcazar (the Palace) of Seville for the Umayyad commander (12 century), and in Santa Maria la Blanca, Toledo. The Moslems also developed the pointed arch which appeared throughout the Arab world (especially in the Ahmad Ibn Tulum Mosque in Cairo), more than two centuries before it attained popularity among the Gothic church builders of Europe.⁹ Medieval French, German, English, and Italian architects adopted the pointed arch in the form of cusped, trefoil and ogee arches¹⁰ which may be seen today supporting and adorning magnificent European cathedrals such as those of Chartres and Dame in France and Wells in England. Thus, they have provided the model for the tudor arch and other arches found chiefly in English, French and Italian churches. In the Great Mosque of Cordova (786), the soaring double arches were used springing higher into the horse-shoe forms; later, even higher into the gothic.

Ribbed vaults arching high over central spaces, arcades and collonades defining interior spaces in buildings, as well as construction supports, inspired Western builders in their church designs and other buildings.

Stone or wood interlacing (*mashrabeyya*) grilles, an early feature of Islamic architecture, were to become one of the greatest ornamental glories of the time. Begun in the mosque of Ibn Tulum

6 See K. A. C. Creswell. *A Short Account of Early Moslem Architecture*. Harmondsworth, Middlesex : Penguin Books Ltd., 1958.

7 Seton Lloyd et al. *World Architecture*, New York : McGraw Hill Book Company, n.d., pp. 149-151, also Charles H. Haskins. *The Renaissance of the Twelfth Century*. New York : Meridian Books, 1957.

8 See Albert F. Calvert. *Moorish Remains in Spain*. New York : John Lane & Co., 1906.

9 Kamaledin Sameh. *Islamic Architecture in Egypt*. Cairo : Renaissance Bookshop, p. 15.

10 *The Heritage*. ..op. cit., p. 5.

in Cairo, Blue Mosque in Isfahan and Damascus, the pierced fretted stone window grilles were laid out in complex geometrical schemata. This technique inspired builders of churches in medieval Europe.

The Alhambra, the palace of the Moorish rulers of Granada (built by Muhammad Ibn Al-Ahmar, 1230), is perhaps the most famous example of classical Moslem architecture in Europe. Externally, it resembles an imposing fortress; internally, it displays a most sumptuous design, and unsurpassed conquest of space, light, and water. It is laid out with gardens, enclosed courts with luxurious chambers, and a mosque.

Islamic techniques of covering walls with breathtaking explosions of brightly — coloured patterns, plastered ornaments, and stretches of lustered tiles are best exemplified in the Alhambra.¹¹ Islamic faience mosaic and tile design were absorbed into the mainstream of Western design.

Between the eighth and the twelfth centuries, the Arabic language — the language of Islam — was as much the language of the arts, science, and diplomacy as Latin had been in the centuries preceeding. The Moslems were the first to use the the calligraphic form of Arabic script as an important element of artistic creativity. Its variety and vitality, its sense of composition and control of space, echo the reliefs of ancient arts. Arabic script, in different styles (Kufic, Thuluth, Naskh), was used extensively in architecture, particularly after Islam.¹² From the Dome of the Rock to the great mosques of Isfahan, calligraphy decorated, enhanced, and even helped to visually unify the greatest Moslem structures. The art of Arabic calligraphy was employed in many European churches such as in Saint Peter's in Rome. The representations of Christian saints that beautify the Capella Palatina in Palermo bear inscriptions in Kufic, the early Arabic script. Today the calligraphic tradition lives on throughout the world, in religious, educational, governmental, and commercial architecture.¹³

Finally, the use of water as a landscaping element to create a beautiful environment was introduced by the Moslems in the Alhambra; this technique was later imitated by European architects and landscape designers to form beautiful fountains, reflecting pools, and man-made waterfalls adorning many of the open spaces and structures of the Western world, such as Villa Desti in Rome, Italy.

Arts and Crafts¹⁴

Arts and crafts are qualities given to life, inherent in man. For Moslems, there has been an intimate relationship between art and faith. In archaic art, nature, with its plants, birds, and fish, was felt as pervading presence; a presence one still sensed through art that became geometric and mainly abstract in the later Moslem period.

The artistic movement within Islam has always favoured the lacy theorizing of geometry over the realities of nature. Its staunch monotheism discouraged depiction of human or animal forms in any place or object used for religious purposes, so that the believing artists were forced into limiting themselves to the realm of abstraction and intricate floral designs,¹⁵ known as Arabesque, with the Arabic script as a distinctive feature. Thus they have raised the "minor" arts such as painting and sculpture.

11 See Georges Marcais, *L'Architecture Musulmane d'Occident* (Tunisie, Algerie, Maroc, Espagne, Sicile). Paris: Arts et Metiers Graphiques, 1954.

12 Yusuf A. Najjar, "The Art of Calligraphy," *Arab World*, Vol. 2, No. 3 (Summer, 1965), p. 33.

13 See Ronald Wolfe, "The Art of Letter Writing," *Arab Journal*, 2, No. 3 (Summer, 1965), pp 34-39.

14 For an excellent review see: David Talbot Rice, *Islamic Art*. New York, Fredrick A. Praeger Publishers, 1965;

15 T. B. Irving, "Arab Craftsmanship in Spain and the Americas," *The Arab World* (September, 1969), P. 18.

During ten centuries of Islamic expansion, arts and crafts were treated in a unified way. Islamic artists and artisans concentrated on wood work, ivory inlays, glass-making (lamps, lanterns, beakers, crystal bottles), ceramics (new glazing methods and techniques), textile weaving (silks, brocades), and rug making. Their sense of balance and their use of colour were outstanding. They drew upon imaginary and natural sources to arrive at pure designs and forms with which they covered both walls and objects with mosaic, tiles, carvings, and printings.¹⁶

The woven textiles of the Moslem laid the foundations in Sicily for one of Italy's later and most important industries. The Arab cape woven for the twelfth century coronation of the King of Sicily, Roger II, is only one example of this influence in craftsmanship, Cotton muslin (from Mosul), damask linen (from Damascus), wool cloth (from Shiraz), and fustian (from Fustat, Egypt's first Islamic capital), were prized in the European renaissance.

Islamic craftsmen excelled in the book-making arts, such as leather binding which left a deep mark upon Europe—manuscript illustrations, miniature painting—especially in Persia in book illustration—and, above all, the art of making paper. Their knowledge of paper making was brought to Sicily and Spain and then to Italy and France, generating a great increase in book production in the West and thus in learning.

Moslem scientists also contributed to the advancement of craft technology. Adopting from India the art of crucible steel forging, Islamic craftsmen developed the process considerably.¹⁷ The result was a high order of arms and armour named after cities in which they originated, as well as architectural Islamic metalwork, decoration, and inlays.¹⁸ Techniques of setting gold and silver segments into brass and bronze vessels were developed in Persia, Syria, and Egypt. This influenced Western craftsmanship for many years.

The order, logic and sense of balance that permeate Arabesque arts and crafts have a classical inevitability next to which even the greatest paintings of the West appear restless and baroque.¹⁹

EPILOGUE

The identity of the Islamic world is reflected in the manners of everyday life, in a way of regarding events — the future, in particular. The noble Islamic heritage, together with its worldwide influence on Western civilization has given much to humanity. Now, more than ever, after thirteen centuries of sharing and exchanging, each civilization is nourished by the other, each is a part of the other. Today, certainly some of what is Islamic is Western and some of what is Western is Islamic.²⁰ In culture, there is so much to contribute and indeed so much to gain.

¹⁶ For a very informative and beautifully illustrated publication see : Richard Ettinghausen. Arab Painting. London, 1962.

¹⁷ The Islamic Heritage, op. cit., pp. 30-31.

¹⁸ See "Studies in Islamic Metalwork," Bulletin of the School of Oriental and African Studies, (Vol. 14 No. 3, Vol. 15 Nos. 1-3, Vol. 17 No. 2, 1952-1955). The most authoritative writing on Islamic metalwork.

¹⁹ Rom Landau. The Arab Heritage of Western Civilization. New York : Arab Information Centre, 1962, p. 82.

²⁰ The Islamic Heritage . . . , op. cit., p. 36.

On the day of judgement a person will not stagger on his feet except when questioned about how he spent his life, how he obtained the wealth of the world and how he spent it and question will be put with regard to the love for my Ahle - Bait.

**HAJI MOHAMEDALI MEGHJI MEMORIAL FUND
AND SCHOLARSHIP FUND AND NAZAR-MANTA FUND**

The Chairman of the Federation Al-Haj Mulla Asgharali M. M. Jaffer launched an appeal during the 12th Constitutional Conference held at Arusha, Tanzania for the above fund. A detailed list of the donors is as under :-

Haji Mohamedalibhai Meghji Memorial Fund :

1. Sadiq Trading Company	Shs.	3,500.00
2. Kampala Jamat	Shs.	500.00
3. Moshi Jamat	Shs.	2,000.00
4. Messrs Remtulla Pirbhai Ltd.	Shs.	5,000.00

Scholarship Fund :

1. Mombasa Jamat	Shs.	10,000.00	
2. M/s. Bhojani Brothers	Shs.	1,000.00	
3. Haji Rajabali R. Mawani	Shs.	500.00	
4. Arusha Electra Store	Shs.	1,000.00	
5. Kigoma Jamat	Shs.	2,000.00	
6. Mr. Hussein S. Khalfan	Shs.	200.00	
7. Mr. Bashir A. S. Versi	Shs.	1,000.00	
8. Haji Zulfikar Bros.	Shs.	1,000.00	
9. Tanga Jamat	Shs.	2,000.00	
10. Lindi Jamat	Shs.	3,000.00	
11. M/s. Haji Rajabali Meghji	Shs.	2,000.00	
12. Family of Marhum Haji Hassanali Juma Mamdani	Shs.	1,000.00	
13. Mr. Amirali M. J. Mulla	Shs.	1,000.00	
14. Marhum Esmail Virjee Thaver	Shs.	200.00	
15. Mr. Amirali H. A. Hajee	Shs.	600.00	
16. Mr. Aziz M. Kanani	Shs.	300.00	
17. M/s. Remtulla Pirbhai Ltd.	Shs.	10,000.00	
18. Haji Roshanali A. Fazal	Shs.	2,500.00	— for 3 years
19. Mr. Hashambhai Jaffer	Shs.	500.00	— for 3 years
20. Mr. Akberali Panjwani	Shs.	500.00	
21. Mr. Amanullah N. M. Nasser	Shs.	5,000.00	
22. Mwanza Jamat	Shs.	5,000.00	
23. Dar es Salaam Jamat	Shs.	10,000.00	
24. M/s. Manekia Trading Co.,	}	Shs.	5,000.00
M/s. Jaffery Stores			
M/s. Nayani Stores			
Marhum Pyarali Dewji			

In a moving appeal to all the constituent Jamats the Chairman of the Federation cautioned the Jamats that they were doing disservices to the Federation by capitalising the various charitable funds and seeking assistance from the Council's funds for the Jamat's various needs. The surplus fund should either be paid to the Council for the general welfare of the community or be utilised by the Constituent Jamats for its own need. In response to this appeal the Arusha Jamat's Chairman declared that its Jamat would donate 50% of its own surplus fund to the Council upon receiving an appropriate general body mandate. Dar es Salaam Jamat is expected to follow suit along with many other Jamats.

THE GOLDEN CRESCENT GROUP

Second Seminar (held 15-16 December, 1974 at Tarangire National Park-Arusha) Report, makes thought-provocative reading for every students of the communal affairs. Under the chairmanship of Mzee Mohamedhusein M. D. Kermalli (of Arusha) prominent speakers candidly spoke on the subject "Let Us Revive Our Community."

Asghar M. M. Jaffer.

"Unless youths of this community are prepared and have girdled their loins to serve the community to the best of their abilities, this left in the hands of hard-core traditionalists will not be able to take any strides ahead. But at the time a question arises before me — which class of youths would be like to take over such responsibilities?"

"The tragedy is that we have met with despair from the young people. The world is going ahead at such a tremendous pace that I am inclined to tell that living in the 20th century we are 50 or perhaps 100 years behind time in our deliberations, reasoning wisdom and intellect."

Ahmed Ali Mohamedjaffer

"We are undergoing a period of stagnation because of the old structure and organisation of the community. Let us become better by abandoning imperfection or faults or errors and let us make our community better bringing about radical changes in the religious, economic and social affairs of our community. That is why I suggest that the subject should not be "Let Us Revive" but it should be "Let Us Reform Our Community"

"There are many who can and should work for the community. Yet nobody is prepared to work. If I can enjoy the fruits of somebody's labour why should I bother? The community has always been spoon-feeding. Right from the birth to marriage, and from marriage to death, we have been spoon-fed and we are addicted to the same idea. Whether one works or not, the community is there to look after his needs as long as he has the faith in the religion we belong to irrespective to whether he practices the religion or not."

Mohamed Dhirani.

"I am sorry to say that our conception of religion has so far been confined within the four walls of the mosque and Imambara and this is the reason why we frown very much when we have to send our younger generation to the western world as we are of the opinion that they will go astray leaving the principle of our great religion fall abroad.

"If we go back through the history of our community over years we shall see that this community has never cared for its workers. Normally the workers out of interest come forward, is elected, serves for a term of two or three years and after being abused and kicked around finally retires to his peaceful existence vacating the place for the another."

Abbas S. Aloo.

But another fact is that, despite visible progress perhaps because of it hopes thus raised, there is today greater dissatisfaction in the community than ever before. This isn't bad. This is good. This is not something to be feared but something to be welcomed.

"On the whole the leadership in our community has been conservative, cautious, timid, unwilling to blaze new tracks which is necessary if the community is to seek new horizons and new achievements.

SPORTSMAN OF THE YEAR — 1973

The Ad-Hoc Committee appointed by the Chairman of the Federation composing of Councillor Rafik G. Somji (Dar es Salaam) Councillor Haji Ahmed A. M. Jaffer (Mombasa) Councillor Haji Mohamedhussein M. D. Kermalli (Arusha) Councillor Haji Mohamedbaqir K. Aloo (Mwanza) and Haji Fidahussein Remtulla Kara (F.H.R.) of Dorset, England for the nomination of the Sportsman of the Year, 1973 recommended to the Chairman of the Federation the name of Haji Yusuf Hussein Sheriff of Arusha, Tanzania.

The Chairman of the Federation requested Haji Gulamabbas Pirbhai of Arusha to present the "Abdul Fazal Cup" to Haji Yusuf Hussein Sheriff during the Conference.

Mr. Yusuf is an active member of Jamaat and Kilimeru Gymkhana.

He plays Cricket well and is not only a good batsman but a swift fielder. He has often saved his team at crucial time in first class League games.

He also plays Tennis and is known for his steadiness on the Court which makes him a reliable partner in tournaments.

He is a horse rider and is an honorary tutor in the Arusha School Riding Club.

Apart from Sports he is serving in the Parents Committee of Shule ya Msingi Town Primary School. He is the Vice-Chairman and Trustee of Arusha Meru Secondary School which is one of the few Secondary Schools in the Country managed on its own without government subsidiary.

With his varied experience, Yusuf has been co-operative with his fellow members, members of Jamat and the public as a whole and has been extending himself unselfishly without discrimination and with least concern of the inconvenience caused.

The latest exemplary service he has given was of undertaking to organise the Seminar at Tarangire National Parks where a cross section of Ithnashery Youths from Kenya and Tanzania had gathered together to deliberate on the topic "Let us Revive our Community". The Seminar was a success and the credit goes to Yusuf as Organiser and his Colleagues.

On congregation of men! I have been called
from this world and I have accepted to go. Indeed
I am leaving amongst you two esteemed things one
is the book of Allah and the other is my progeny.
If you hold by both of these you shall never be led astray
and these two will never be separated till both of them
reach me at the Hauz - e - Kauser. So you people
take your teachings; from them and they (Ahle Bait)
are not dependant for their knowledge on you;
they are far superior to you in knowledge.
The earth shall never be void of them and if does
become void of them then the people of the earth
would come in heavy loss.

— HOLY PROPHET

YOUR VIEWS.

ENGAGEMENT RECORDING

For good records and administration purpose the Jamaats demand that engagements be recorded. This is a simple matter which can conveniently be attended by parents of bride & groom. But thanks to our love for promosity it has now turned into a ceremony! In Dar es Salaam upto 60 begrudging males attend the so called unnecessary ceremony. "Kharab na lage" attitude. Can this be simplified? Say, only two persons maximum from each side.

Dar es Salaam.

SHAKIR

The debate is open — Editor.

* * *

OVERSEAS JAMAATS

BIRMINGHAM (U.K.) FORMS ITS JAMAT

At a general meeting of the Birmingham Jamat convened at the new Imamwada the following were elected :—

- President** : Mr. Abdulrasul H. Somani
V/President : Haji Rajabalibhai Moledina
H/Secretary : Mr. Gulamabbas M. H. Mehrali
Jt/Secretary : Mr. Parvez H. Walji
H/Treasurer : Mohamed A. Sajan
Jt/Treasurer : Hassanali Hirji Rajpar

and a Committee of seven members with four Trustees. The Samachar extends sincere mubaraki.

* * *

TORONTO AND LEICESTER TO HAVE NEW IMAMWADAS

It is reliably learnt that our Toronto Union in Canada has launched an Imamwada Construction Fund. Whilst our Leicester Jamat in U.K. is also expected to follow suit shortly. The Birmingham Jamat in U.K. has already negotiated for a suitable site of the proposed Imamwada. So far only London and Peterborough in U.K. have Imamwadadas of their own.

The Samachar wishes them all success in their endeavours to preserve our religion and educate the mass the message of Islam.

JAMAAT NEWS

TAMARU JAMAT

NEW ELECTION OF BUKOBA JAMAT HELD ON 25/5/74

Following were elected :—

- | | | |
|-----------------------------|-------|----------------|
| 1. Haji Abdulla Fazal | — | Chairman |
| 2. Haji Lalji Hirji | — | Vice-Chairman |
| 3. Mr. Hassanali G. Dhanji | * * * | Hon. Secretary |
| 4. Mr. Anverali Sherali | — | Hon. Treasurer |
| 5. Haji Hasham Jaffer | — | Members |
| 6. Mr. Yusufali Rashid | — | „ |
| 7. Haji Amirali A. Fazal | — | „ |
| 8. Haji Mohamedali L. Damji | — | „ |
| 9. Mr. Pyarali M. Moti | — | „ |

The following office bearers were elected for the year 1974/75 at the annual general meeting of Tanga Jamat held on the 11th July, 1974.

- | | | |
|-------------------------------|---|----------------------------|
| Haji Amanullah N. M. Nasser | — | Hon. President |
| Mr. Anver M. Siwji | — | „ Vice-President |
| Mr. Mohamedjaffer S. Dalal | — | „ Secretary |
| Mr. Gulamabbas F. Meghji | — | „ Treasurer |
| Haji Habib A. Fazal | — | „ Treasurer |
| Mr. Amirali A. Hemraj | — | Member (To serve as mukhi) |
| Mr. Shokat R. Meghji | — | „ |
| Haji Mohamed Allarakhia Somji | — | „ |
| Haji Ahmed A. Sumar | — | „ |
| Mr. Habib Juma Ebrahim | — | „ |
| Haji Habib Mulla Hassanali | — | „ |
| Mr. Jaffer H. K. Somji | — | „ |

MOLVIES NEW SALARY SCALE

The Secretariat's proposed salary scale duly amended by the 12th Constitutional Conference became operative from 1st January, 1974. All molvies serving the constituent Jamats in Africa would be entitled to back dated salary arrears.

* * *

Constituent Jamats, locally and overseas are requested to send news items for publication to the undermentioned Board :—

The Editorial Board,

The "Federation Samachar",

P. O. Box 20300,

DAR ES SALAAM.

Tanzania.

NAIROBI JAMAT

It is a matter of pleasure and delight to guide the constituent Jamat members of the Federation that our Nairobi Jamat has resolved to join the Federation as a member Jamat. The Chairman of the Federation has personally conveyed to the Chairman of the Nairobi Jamat the Federation's good wishes with assurances of co-operation and goodwill.

FRENCH GOVERNMENT HONOURS MURABBI HAJI RAJABALI SUNDERJI

The first President of the Madagascar Territorial Council Murabbi Haji Rajabali Sunderji of Tananarive was decorated for the second time with a Medal by the French Ambassador Mr. Delone stationed at Tananarive. This rare decoration by the French Government is in recognition of the services rendered by Haji Rajabali to the French Government.

The Investiture Ceremony was conducted at the French Embassy at Tananarive, Madagascar.

The "Samachar" extends its sincere mubarak and all good wishes to Haji Saheb and prays for his continued good health to guide the community for many years to come.

MAXIMUM AWARD FOR EDUCATION LOAN

Education has no limit and connected with it is the tune of the award. The community will appreciate that the Council cannot make loans available for long courses which result in footing a huge bill.

Based on experience, the Chairman of the Federation has directed the Education Board to make a maximum loan award of Shs. 20,000/- per student irrespective of the type of course or duration. It does not mean that the Board will award a loan of Shs. 20,000/- for a course which would, consume say Shs. 3,000/-. The setting up of the ceiling is intended to limit the tune of the award.

HAJI MOHAMEDALIBHAI MEGHJI MEMORIAL FUND

The Memorial Fund so far collected amounts to Shs. 34,629/25. The Chairman of the Federation has decided to make payments to several widows and orphans from this fund. The monthly assistance payable to several widows, orphans and needy people for the month of August, 1974 will be met from this fund in keeping with the traditions of Marhum Haji Saheb who had held such unfortunate people with great esteem and affection. Any other future such payments from this Fund will be marked accordingly on the receipts. During August, 1974 a sum of Shs. 11,665/- has been utilised for this purpose.

CONSTITUENT JAMATS SAY "LABECK" TO THE CHAIRMAN'S APPEAL

The Chairman of the Federation, during the 12th Constitutional Conference held at Arusha in April, 1974 gave a warning as regards funds held by the Council. He stated that requests for assistance is increasing tremendously whereas funds held by the Council are not sufficient and it happens that the Council cannot provide proper help to all those who are needy.

He pointed out that many Jamaats were holding Nazar funds from which assistance required to the needy could be met. He appealed that either the Jamaats deal with applications for assistance themselves by paying from the Nazar funds held by them or they surrender any surplus Nazar funds to the Council so that the secretariat of the Council could administer it centrally.

In response to this appeal, it is pleasure to state the following seven Jamats have transferred a total amount of Shs. 86,626/10. According to the statements made in the Conference, it is expected that Arusha and Dar es Salaam Jamaats are also considering to do so.

1.	Mwanza	...	...	...	Shs. 10,000.00
2.	Tanga	...	...	...	Shs. 27,842.50
3.	Moshi	...	...	...	Shs. 18,130.95
4.	Mtama	...	...	...	Shs. 853.20
5.	Lindi	...	...	...	Shs. 10,884.45
6.	Newala	...	...	...	Shs. 915.00
7.	Kigoma	...	...	...	Shs. 18,000.00
TOTAL :					86,626.10

A Muslim should comprehend the message of the Prophet (S. A.) and except God he should worships none. The status of a man is higher than the rank of Stone, trees, animals, Stars, Moon and Sun as he is the representative of God Almighty who has created the whole Universe. A Muslim should have a staunch belief that God, the Creator of all is the only doer or undoer of things and all events are subject to His will. He is one and has no partner, son or adviser. He is over all and Creator and Lord of all that exists.

ACKNOWLEDGEMENT & REVIEWS

AZADARI - Part One

Translation of "Azai - Husseini par Tarikhi Tabsera" by Maulana Syed Ali Naqi Saheb Qibla.

HUSNIYAH

Originally reported by Allama Shaikh Abul Fatuh Razi Makki, a reknown research scholar. This historical episode is essentially an enlightening golden leaf taken from the annals of Islamic history. It is a moving and powerful narrative of the indomitable religiosity of a slave-girl, Husniyah, a mathless beauty during the exotic times of Caliph Haroon-ur-Rashid Abbasi.

HAYAT - E - HAKEEM

Life of Aqae Syed Mohsin Al Hakeem (A.R.) By Sayyed Murtaza Husain of Lahore.

WHY I CHOSE THE RELIGION OF AHLE - BAIT

By : Allama Mohammed Amin Mardi Amtaki is a story of his quest for truth. Author and his brother, Allama Ahmed Amin, both of them learned had doubts about their faith in Shafari.

BIOGRAPHIES OF THE LEARNED

A translation of original Qasasul Olema! is an interesting reading about the life of the dedicat-ed, enlightened wise.

BILOHER & YOOZAASIF

A part translation from "Aimul - Hayat — (Fountain Head of Life)" a comilation of Allama Majlisi (A.R.) is actually an encyclopaedia answering any question that may be posed in respect of Shia School of Thought. It is a book of the tradition appraised to Abu Zar Ghaffari (A.R.) by the Prophet (S.A.). The explanatory notes in respect of tradition given Allama Majlisi are substantiated by Quaranic Verses and other tradition of the Ahle-Bait (A.S.). This is a book of practical institutions in the art of living in this world.

IMAGE OF PROPHETS (S.A.) Vol. 1

The originals "Nafs - e - Rasul" and "Nida - e - adalat - e - Insan" by Jurji Jurdak by Arab Christian Scholar about prophet and Imam Ali translated into English by Muhammad Ibrahim of Norowal/Pakistan.

An impartial estimate of the life of the great hero by a Christian writer, is a novel experiment. The author is a master of style all his own. He is human in all his views. The author gives his own views quite independently of what other people believe and such he is sure to contradict the orthodox opinion. But for all that, his narration is full of interest even for those who differ.

TAHZEEBUL KHASAIL

(Chardi Building) By Maulana Syed Zafor Mehdi, was a Hakeem, Scholar, poet (1803 - 1901), freed om fighter, astronomer, author, writes authora-tively on character Building translated by Moha med Ibrahim, Pakistan.

GENERATION GAP

By M. Jaffer Hussain,

THE CAUSES & CONSEQUENCES OF DEBAUCERY

THE BILAL MUSLIM MISSION OF TANZANIA

P. O. BOX 20033
DAR ES SALAAM

LATEST PUBLICATIONS

OF

The Bilal Muslim Mission of Tanzania

SLAVERY : The topic of Slavery is always used by the Christian missionaries in Africa to cast aspersion against Islam. This scholarly book throws light on this burning issue and shows what Islam had done to eradicate Slavery and how Christians encouraged and fully participated in the slavery of West and East Africa.

Price Shs. : 2/30 (Postage included)

MUSIC AND ITS EFFECTS : Why Shia Sheriat forbids music and dance? This book explains the effects of music on body, mind and character of the listeners. This book is a must in these days of radio and television.

Price Shs. 2/50 (Postage Included)

MUHAMMAD IS THE LAST PROPHET : This book describes the Islamic fundamental belief that our Holy Prophet is the Last Prophet; and in this process refutes the claim of Mirza Gulam Ahmed Qadian and shows how baseless is the belief of the Qadianis.

Price Shs : 2/30 (Postage Included)

DINIYAT : (Part I and II) These small booklets have been prepared for the standards I and II for the Jamats' Madressas. They are based on the syllabus approved by the Supreme Council.

The booklets explain the subjects in Gujarati and English languages side by side. The Gujarati words have been written in Gujarati script and also in Roman script, for the benefit of those small children who are not familiar with Gujarati script.

These booklets should be introduced in all the Madressas.

Price Shs : -/50 per book 1/- for 2 parts

Those interested are requested to place their orders direct with remittance in advance for the cost thereof to either of the following offices :-

Bilal Muslim Mission of Tanzania,
P. O. Box 20033,
DAR ES SALAAM.
Tanzania.

Bilal Muslim Mission of Kenya,
P. O. Box 82508,
MOMBASA.
Kenya.

Bilal Muslim Mission is here to educate your children religiously therefore feel free to write to them to quench your thirst in religion. All this service is free under the patronage of the Khoja Shia Ithna-Asheri Supreme Council.

DONATIONS! DONATIONS! DONATIONS!

Your generous donation however little will be welcomed. The Mission accepts donations for publication, the Maikinnon Rd. Mosque/Madressa Construction Fund or for the Mission's General Fund for its various projects.

THE BILAL MUSLIM MISSION OF KENYA

P. O. BOX 82508
MOMBASA — KENYA

PUBLICATIONS

BOOKS ALREADY PUBLISHED :

1. **“AHLUL KISA”** (Kiswahili) 8,000 Copies
It was published prior to the establishment of the Mission under the name of **ISLAMIC RESEARCH ORGANISATION** — P. O. Box 265, Mombasa.
It was written by a Sunni, Sheriff Abdulrahman Ahmed Badawy and contained biographies of Imam Ali, Bibi Fatima, Imam Hassan and Imam Hussein.
2. **“SHORT BIOGRAPHY OF PROPHET MUHAMMAD”** (English) 5,000 Copies
Written by Mr. Hassan A. M. Jaffer. A short biography of the Prophet of four full-page pages.
3. **“ISLAM AND CHRISTIANITY”** (English) 8,000 Copies
Written by Peggy Ward. Reprinted from Ithna-Asheri Masik. A pamphlet of four pages for free distribution.
4. **“UISLAMU NA UKRISTO”** (Kiswahili) 8,000 Copies
Translation of the above. For free distribution.
5. **“IS THERE A GOD? A SCIENTIST ANSWERS”** (English) 5,000 Copies
A small pamphlet on Existence of God. Reprinted from **“SIGNS OF THE TIME”**.
6. **“NOW THIS IS TRUE PEACE”** (English) 8,000 Copies
Abridged edition of **“IN SEARCH OF TRUTH”** by Mr. S. V. Mir Ahmed Ali. Why a Christian Father accepts Islam?
7. **“MUHAMMAD ALI (CLAY) NA UISLAMU”** (Kiswahili) 5,000 Copies
A small pamphlet with two photographs of Muhammad Ali (Clay) praying and kissing Hajare Aswad at Mecca. Translated from Persian by Mr. Bashir M. Chandoo.
8. **“MTUME MUHAMMAD”** (Kiswahili) 20,000 Copies
Translation of a Booklet by Allama Syed Ali Naqi on the life of the Holy Prophet.
9. **“VIPI USHAHIDI WA IMAM HUSEIN ULIOKOVA UISLAMU”** (Kiswahili) 5,000 Copies
Written by two Sunnis: Messrs. Sharif Abdulrahman Ahmed Badawy and Masoud Abdulla Mohamed on how Imam Hussein's sacrifice saved Islam. Reprint. Originally published by The Ithna-Asheri Young Men's Union — Mombasa.
FOR PUBLICATION : (Subject to availability of Funds)
10. **“KISA CHA BEHLUL DANA”** (Kiswahili)
Translated from Persian by Mr. Bashir M. Chandoo. Short stories of Behlul Dana on religious matters.
11. **“SABU YA UKWELI”** (Kiswahili)
Translation of **“ON THE ALTER OF TRUTH”** by Late Jaffer Ali Asir. Detailed history of Kerbala.

12. **"SWAHILI MARSIYAS"** (Kiswahili)
3 Long Marsiyas and 5 short marsiyas on Imam Husein a.s. by different authors.
13. **"QASIDAS"** (Kiswahili)
Swahili Qasidas for school children on Usule Deen, Furue Deen, etc. by Mr. Masoud Abdulla Mohamed.
14. **"MUNGU NIMEMJUWAJE"** (Kiswahili)
Translation of **"KAYFA ARAFTA ALLAH"** of Allama Syed Muhammad Mehdi Shirazi. Translation by Mr. Ali Omar Dima Said and Mr. Masoud Abdulla Mohamed.
The book contains teachings of Usule Deen in story form.
15. **"WAAFRICA Na UISLAMU"** (Kiswahili)
Translation of a Book on Africa's Contribution to Islam by Maulana Sheikh Sa'adat Husein Khan of Lucknow. Translation to be done by Mr. Ja'afar Tejani of Kenyatta University College, Nairobi.
16. **"HOW I CAME TO KNOW GOD"** (English)
Translation in English of **"KAYFA ARAFTA ALLAH"** by Allama Syed Muhammad Mehdi Shirazi. Translation by MUNTAZIR.
The Book contains stories on Usule Deen.
17. **"PRAYERS AND ARABIC LANGUAGE"** (English)
Written by MUNTAZIR. The Book contains a discussion on why must we use Arabic in prayers, the effect of Qur'an on the Arabic Language, the Miracle of Qur'an, etc., 23 full-scape pages.
18. **LIBERATION OF MOZAMBIQUE, ISLAM AND CHRISTIANITY"** (English)
Written by MUNTAZIR. A story set in Mozambique. Contains a dialogue a Muslim and Christian freedom fighters on the views of Islam and Christianity towards war and peace. 8 full-scape pages.
19. **"PEACEFUL CO-EXISTENCE"** (English)
Written by Sayyed Sadruddin Balaghi. Translated by MUNTAZIR. Contains discussion on what Islam did to bring about peace in the World and under what conditions and circumstances allowed War. 10 Fullscape pages.
20. **"CHILDREN'S STORIES"** : (Illustrated) (English)
Written by Mr. Abbas Sherali Alloo. Contains Poems and stories for Children on Existence of God etc., The Manuscript is lying with Haji Asghar M. M. Jaffer, Nairobi.
21. **"ASHABUL FIL"** (Illustrated) (English)
Illustrations drawn by Mr. Munawarali N. M. Hirji Contains Sura e Fil (Chapter 105) with translation in English. The whole event of Ashabe File has been drawn in pictures in a story form.

SUMMARY :

Already Published : English 4 Kiswahili : 5 = 9
For Publication : English 6 Kiswahili : 6 = 12

Assistance from any Organisation and/or individual to publish any of our literature welcomed.

**PROPOSED DRAFT ESTIMATES FOR THE SECRETARIAT FOR THE PERIOD
1/1/1974 TO 31/12/1974**

EXPENDITURE	1973	1973	1974	INCOME	1973	1973	1974
	EST.	EXP.	EXP.		EST.	INC.	EST.
Deficit B/F		7,596.25		1. Subscription from E.A. Jamats	35,000.00	40,174.00	50,000.00
1. Secretary-General	24,000.00	28,800.00	30,000.00	2. 7½% of Gross Rent for Managing 'Fed' Properties.	10,000.00	11,120.65	15,000.00
2. Accountant	18,000.00	18,000.00	20,400.00	3. Donations	2,000.00	2,082.25	2,000.00
3. Office Clerk	6,000.00	6,000.00	8,400.00	4. 10% of Secretariat Exp. Charged to Tabligh Section	6,000.00	8,677.30	27,000.00
4. Gratuity	3,600.00	3,960.00	4,410.00	5. 5% of Secretariat Exp. Charges to Relief to Poverty & Educational Advancement	20,000.00	—	—
5. Office Rent	3,300.00	3,300.00	3,300.00				
6. Telephone Charges	2,500.00	2,854.15	3,000.00				
7. Telegram Charges	1,000.00	782.60	1,000.00				
8. Light & Water	700.00	525.00	1,500.00				
9. Postages	4,000.00	5,107.20	5,000.00				
10. Stationery & Printing	3,500.00	5,213.55	6,000.00				
11. General Expenses	2,500.00	2,299.90	2,500.00				
12. Office Equipment Repairs	250.00	271.00	250.00				
13. Insurance	700.00	525.20	700.00				
14. Legal Fees	500.00	55.00	100.00				
15. Staff Leave Pay & Passage	500.00	4,625.35	500.00				
16. Staff Medical Exp.	1,500.00	1,463.25	1,500.00				
17. Travelling Exp. (Staff)	500.00	1,120.00	1,000.00				
18. Dep. On Furniture	1,200.00	1,687.55	1,500.00				
19. Periodicals & Subscription	150.00	183.10	150.00				
				Deficit	1,400.00	32,314.90	7,210.00
	74,400.00	94,369.10	91,210.00		74,400.00	94,369.10	91,210.00

EXPENDITURE NOTES

- A number of Ithna-Asheri Families have settled overseas and have to be catered for circulars and other publications mostly by air therefore the increase.
- A world shortage of paper and therefore the rise in the expenses.

INCOME NOTES

- It is proposed to impose a 10% levy on Federation properties instead of the current 7½% as from 1.1.1974.
 - It is proposed to impose a 15% levy on the Tabligh Section instead of 10%.
- An increase has been suggested to partially off-set the deficit and the general increase of various bills of Stationery, Printing, Telephone, Telegram etc., etc.,

PROPOSED DRAFT ESTIMATES FOR THE RELIEF TO POVERTY & EDUCATIONAL ADVANCEMENT
FOR THE PERIOD 1/1/1974 TO 31/12/1974

	EXPENDITURE		INCOME	
	1973 EST	1973 EXP	1973 EST	1974 EST
1. Scholarships	60,000.00	81,298.60	—	—
2. Local Sec. Educ. Asst.	30,000.00	11,109.00	—	—
3. Primary & Tech. Educ. Asst.	10,000.00	574.00	3,000.00	3,000.00
4. Overseas Sec. Educ. Asst.	15,000.00	—	25,000.00	24,000.00
5. Marriage Asst. & Loans	25,000.00	12,000.00	40,000.00	38,000.00
6. Assistance to Needy	50,000.00	63,500.00	60,000.00	60,000.00
7. Asst. to Widows/Orphans	20,000.00	65,155.00	1,500.00	—
8. Idd Gifts to Orphans and Poor	25,000.00	38,084.80	40,000.00	—
9. Medical Assistance	15,000.00	30,532.00	3,000.00	3,000.00
10. General Asst. to Poor	60,000.00	73,855.05	700.00	500.00
11. Assistance to Orphans	8,000.00	6,868.00	10,000.00	25,000.00
12. Bank Charges	1,000.00	826.75	50,000.00	60,000.00
13. Audit Fees	2,000.00	2,000.00	20,000.00	35,000.00
14. Late Haji Moh'dali Meghji Memorial Scholarship	10,000.00	10,000.00	20,000.00	25,000.00
15. * 7½% of Gross Rent App. for Managing "Fed." Prop.	15,000.00	11,120.65	1,000.00	1,000.00
16. Legal Expenses	1,000.00	10.00	1,000.00	—
17. "Federation Samachar"	10,000.00	9,170.40	60,000.00	50,000.00
18. Misc. Chairman's Vote	5,000.00	5,500.00	1,000.00	1,000.00
19. Rehabilitation	25,000.00	20,217.00	3,000.00	5,000.00
20. 5% of Secretariat Section Expenses Charged	18,600.00	—	240.00	240.00
21. Ramadhan Relief Asst.	—	5,815.00	1,000.00	500.00
22. Bad Debts	—	5,519.40	—	1,000.00
	405,600.00	453,155.65	33,160.00	55,260.00
			20,168.75	
			49,670.10	
			50.00	
			6,755.00	
			240.00	
			300.50	
			800.00	
			250.00	
			20,168.75	
			55,260.00	
	405,600.00	453,155.65	405,600.00	423,000.00

EXPENDITURE NOTES

14. Item renamed in memory of Marhum Haji Mohamedali Meghji
 *No. 15 will read 10% from 1.1.74

INCOME NOTES

1. Vacant plots have been acquired.
 No. 6 & 7 : Prop. in the hands of Uganda Muslim Supreme Court.
 * Haji Mohamedalibhai Meghji Memorial Scholarship.

FOR THE PERIOD 1/1/1974 TO 31/12/1974

EXPENDITURE	1973	1973	1974	INCOME	1973	1974	1974
	EST.	EXP.	EST.		EST.	INC.	EST.
1. Aalim Grants, Leave Pay, Passages, Medical Expenses etc.,	50,000.00	96,378.25	50,000.00	Surplus B/F		6,350.95	
2. Madressa Grant	25,000.00	12,950.00	25,000.00	1. Rental Income			
3. Muliani Grant	1,000.00	—	1,000.00	a. Haji Remtulla Pirbhai Arusha Prop.	1,400.00	1,120.00	—
4. Bursaries for Higher Education in Religion	10,000.00	8,208.30	10,000.00	b. Haji Abdulla Khimji Dodoma Bldg. and Gerezaji Godown	1,500.00	96.20	1,000.00
5. Bilal Muslim Mission of Tanzania	40,000.00	41,000.00	50,000.00	c. Haji Hassanali Abdul-Hussein Tanga Prop.	3,000.00	3,131.30	3,000.00
6. Bilal Muslim Mission of Kenya	15,000.00	18,140.00	48,000.00	2. Tabligh Fund	100,000.00	149,655.85	100,000.00
7. "Light" Magazine	4,000.00	4,000.00	4,000.00	3. Donations	1,000.00	569.00	1,000.00
8. "Sauti ya Bilal"	2,500.00	2,500.00	2,500.00	4. Nazar — Manta	50,000.00	43,881.10	50,000.00
9. 10% of Secretariat Exp. Charged towards Telephone Telegrams, Stationery, Postages etc., etc.,	6,000.00	8,677.30	27,000.00	5. Religious Grant from Mr. & Mrs. Pirbhai Visram C. Trust.	—	3,845.20	—
10. Provision for Construction of Religious Inst.							
Surplus		16,795.75		Deficit	1,600.00	—	62,500.00
	158,500.00	208,649.60	217,500.00		158,500.00	208,649.60	217,500.00

EXPENDITURE NOTES

- 6. Mission's activities in Kenya has increased three-fold.
- 9. This will read as 15% from 1.1.1974.

INCOME NOTES

- 1(a) House now sold
- 1(b) Godown acquired whilst no rent has been forthcoming for Kondo Property.
- 5 Godown owned by the Trust acquired.

CENSUS FORMS

Pursuant to the Arusha resolution of the Supreme Council regarding census, the Secretariat has devised a simplified form in English for completion by the heads of each family.

A detailed directive will be issued when despatching the forms to the constituent Jamats. Census is to be completed by the latest 30th September, 1974. It is hoped that all will co-operate in filling these forms to determine our present strength.

MILESTONES

The following information has been provided by the Dar es Salaam Jamaat. The Samachar will be too pleased to publish similar particulars if submitted either by the Jamaats or individuals.

WEDDINGS :

1. 17-8-1974 Mr. Mohamedraza Abdulrasul K. Chandoo
Miss Amina Ebji Ladha.
2. 20-8-1974 Mr. Hassan Ali Raza Nathani
Miss Zainab Gulamhusein Dewji.
3. 20-8-1974 Mr. Mehboobhusein Yusufali Manji Haji
Miss Kaniz Fidahusein Rashid Allarakhia.
4. 21-8-1974 Mr. Akberali Gulamhusein Virji
Miss Fakhriyakhatun Mehdi Jaffer of Lindi.
5. 21-8-1974 Mr. Yusuf Raza Dato
Miss Raziya Gulamabbas G. Bhojani.
6. 29-8-1974 Mr. Mohamed Gulamabbas A. Lalji
Miss Mansura Akberali G. Panjwani.
7. 5-9-1974 Mr. Mehboob Hassanali Manji
Miss Latifa Fidahusein Ahmed Sumar.
8. 5-9-1974 Mr. Safdarali Akberali Abdulhusein Jaffer
Miss Mumtaz Mohamedali Kanji
9. 4-9-1974 Mr. Shaneabbas M. A. Khimji
Miss Husnabanu Akber M. Hasham.
10. 5-4-1974 Mr. Alidina Mohamed Pardhan
Miss Masuma Ladhu Bhimji.
11. 9-9-1974 Mr. Hassan Lalji Dhirani
Miss Zainab Pyarali Moledina Mawji.
12. 21-9-1974 Mr. Mohamedhusein Haji Khimji of Mwanza
Miss Khairunnisa Mohamedali Haji Hassam.

DEATHS :

1. 18-8-1974 Haji Kassamali Esmail Jivraj of Ifakara
2. 28-8-1974 Mr. Essan Bin Ali Mohamed of Mbeya.
3. 8-9-1974 Mr. Haji Mohamedtaki Gulamhusein Juma.
4. 8-9-1974 Mr. Mahmood Abdulrasul Punja of Arusha.
5. 11-9-1974 Mr. Mohamedhusein Kassamali Suleman Versi
6. 12-9-1974 Mrs. Sikinabai Janmohamed Hasham.
7. 13-9-1974 Mr. Fidahusein Ravji Jessa.
8. 27-9-1974 Mrs. Mongibai Mulla Esmail Gulamhusein.

9. 7-10-1974 Mrs. Fatma Gulamhusein Fazal Somji

