

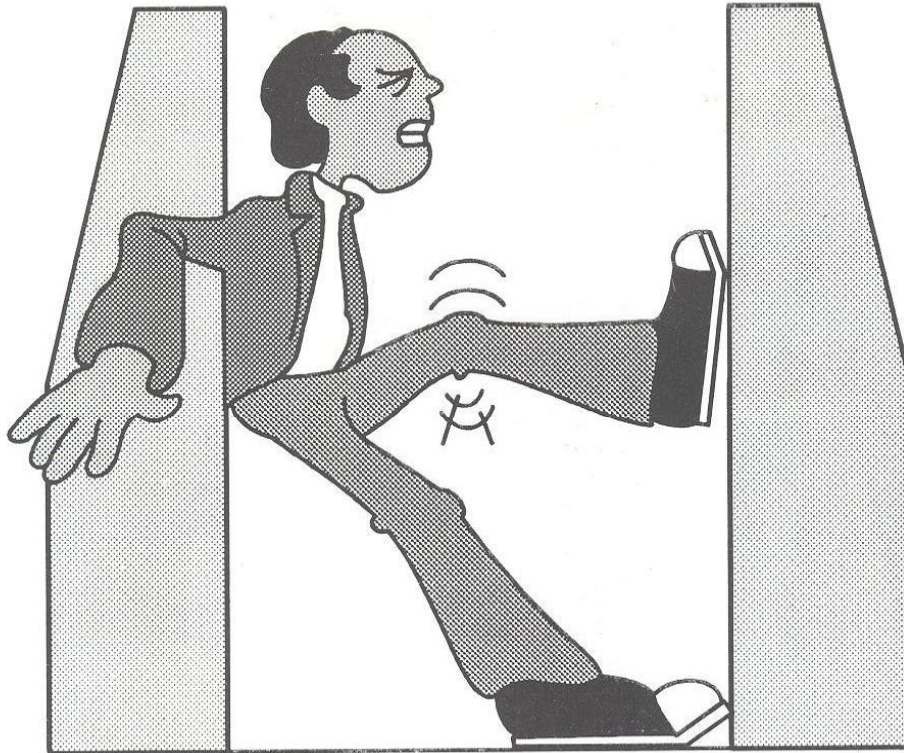
Rajab 1417 A.H./November 1996

6  
*Federation  
Samachar*

# East African Jamaats host Iranian President Rafsanjani



***Insect problems and bad  
hygiene can press you  
down with undue anxiety...***



***...but again, there's Rentokil.***

*Rentokil offers competitive rates to undertake residential, business and industrial pest control and hygiene services which include the installation of sanitact bins for waste disposals, air-fresheners that never stop working, soap dispensers plus hand driers.*

**Rentokil Tanzania Ltd.**

Rentokil Limited, P.O. Box 3076, Dar es Salaam.

Mobile: 0812 781 811, 0812 781 861 Tel: 26005, 32956, 27030, 30821. Fax: 67856.

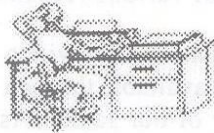
# FEDERATION SAMACHAR

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

Volume 30, NO. 2

Rajab 1417 A.H.

November, 1996.



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

The Editors welcome readers to submit letters, articles, comments or photographs to the *Samachar*. To ease the return of photographs, readers should send us their proper address. All correspondence to be addressed to:

*The Editor*

*Federation Samachar*  
P.O. Box 6710, Dar es Salaam.

Typesetting and layout:

MUNIR DAYA

Printers:

COLOUR PRINT (T) LTD.

**Correspondents:**

### AFRICA

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

### OVERSEAS

Baqir Alloo, Toronto  
Gulam Sajan, Toronto

### COVER PICTURE

\* The Iranian President, Ali Akber Hashemi Rafsanjani pictured with the Council Chairman, Mohamed Dhirani during his visit to the Dar mosque.

## From the Editor's Desk

# Let us keep away from palmistry and horoscopes

**I**slam explicitly prohibits indulgence in magic, palmistry and astrology with the holy Qur'an stipulating: "(God alone is) the knower of the unseen; He does not reveal His secrets unto anyone, except unto that of the Apostles whom He chooses..." (Qur'an, 72:26-27). Yet many of our community members still feel inclined to read newspaper horoscopes and to consult palmists or astrologers to see what the future has in store for them. Some say that they do it for fun but even if that is the case, when they are told of the future their sub-conscious minds permanently absorb what is foretold to them thereby making them extremely superstitious.

During my recent visit to Mumbai, India an eminent scientist enthralled an attendance of about 1000 when lecturing on why astrology is not a science. He spoke at length about how astronomy and astrology became separate disciplines almost a century ago and on the exact differences between the two.

He emphatically proved with scientific reasoning why astrology cannot be categorised as a science. To quote him, he said "*science works on four principles: hypothesis, prediction, experiment and observations over a period of time. If one tries to apply these principles to astrology, one does not succeed.*" He further said "*A scientific experiment can be performed at any laboratory by any scientist and gives the same result everywhere. It has conformity whilst two astrologers can never agree on predictions.*"

Astrologers always use vague or ambiguous language and if one carefully marks the words chosen by them, one can find familiar traits applicable to anyone on earth. When a few prominent astrologers in India predicted in 1991 about the country's political leaders, barely anyone spoke of the then Prime Minister, Rajiv Gandhi's assassination in the same year and though one said that his life would be in danger after September, Rajiv was actually killed in May. Talking of a Prime Minister's life being in danger, are not all Prime Ministers' lives in danger in one way or another?

Very often astrologers give fatal suggestions and advice to their clients which affect their faculties and make them take unnecessary, pre-mature or uncalled for decisions. Unlike scientific analysis which generally does not oppose any religion or the existence of God, astrologers seek to take advantage of the superstitions prevalent in men and women thereby leaving them vulnerable to a spate of irrational behaviours.

Many newspapers and magazines carry regular horoscopes which explicate one's destiny according to one's birth star. Such columns are penned by writers who claim to be able to foresee the future. The astrologers often generalise their predictions and when their premonition is incorrect they simply put the blame on astrological divergencies thereby vouching to the fact that foretellers cannot predict with certainty.

Man is the maker of his own destiny and it is foolish on our part to even consider consulting astrologers. Astrology strives on premonition and intuition and is more of a con-man's art. It is upon us how we plan to steer our lives and if we have noble aspirations backed by supplications to Allah (s.w.t.) for his Grace, there is no power in the universe which can hamper our progress.

**EDITOR**

# Your Letters

Views, opinions or articles should be addressed to:

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

Dear brother,

## A correction please....

The *Federation Samachar* is a very informative magazine which keeps readers aware about the events in different parts of the world and increases their knowledge. A lot of effort goes into preparing this magazine and a few errors are expected. I would appreciate if you could correct the following in your next issue to update the list of members that was carried in your last issue.

Prof. Abidi	Vice President
Roshan Ali Parpia	Assistant Treasurer
Mustafa Kanji	Assistant Mukhi
Shabbir Jamal	Member
Dr. Moledina	Trustee
Ebrahim Kassam	Trustee
Gulam Jamal	Trustee
Habib Walji	Trustee
Mohamed Husein Punjani	Trustee

Your efforts in preparing the *Samachar* are appreciated and we pray that they will continue for generations to come.

**Hassan Hudda**

**Hon. Secretary, Kampala Jamaat.**

The error is regretted and we apologise for any inconveniences caused.

Editor

Editor

Dear brother,

## Is *Samachar* becoming shy and ugly?

Your last issue of the *Federation Samachar* was wonderful and it made good reading. The only adverse comment received is that it no more carries articles or letters discussing our shortcomings

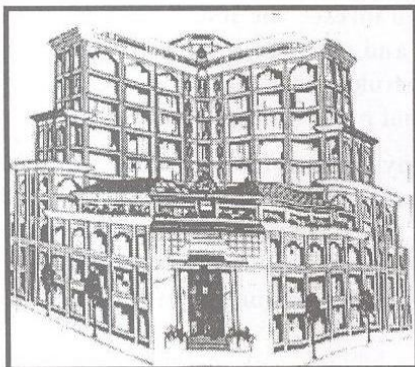
frankly and candidly....is it becoming shy and ugly?

Keen reader  
Toronto, Canada.

A number of sensitive subjects were

covered in our last issue. We encourage candid and constructive articles or letters on any issue to raise intellectual dialogue. Drop in a line and surely you'll find us *bold* and *beautiful*!

Editor



## Opening soon in Dar es Salaam The Haidery Plaza

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

For booking space please call Inder Bajaj,  
Tel: 0181-326 910, Fax: 862940

Dear brother,

## Jamaats should stock Conference videos

Elaborate arrangements are normally made to record Supreme Council Conference proceedings through video for the benefit of those who were not present because of various reasons.

Unfortunately the video cassettes are not available through the video library of our Jamat. As a matter of fact I have been unsuccessfully trying for the past three years to obtain Conference cassettes from the Huseini Library in Dar es Salaam.

Can anyone enlighten me as to where to get the cassettes in question?

**Brother in Faith  
Dar es Salaam, Tanzania.**

The Cassettes are available at the Supreme Council office opposite the grave-yard. Jamaats should however ensure that their video libraries stock the Conference tapes for the enlightenment of members.

Dear brother,

# Have we really progressed?

I went through the Editorial in the last *Federation Samachar* Volume 30, No. 1, Safar 1417 A.H. and would like to make some comments.

We belong to this community and should not unduly blame it but sometimes, as a young generation we also have the right to give our comments. I personally do not agree with your editorial "*We surely have progressed*" and let us be frank that our community has become more of a business community rather than a religious community. In many small villages in Tanzania, Uganda and Kenya our community members are known to move to bigger cities after making money thereby leaving the mosque and madrasah to collapse due to lack of maintenance. Good examples of these are Bagamoyo and Zanzibar in Tanzania and Lamu in Kenya.

Bihamdillah our K.S.I. community members have handled business well around East Africa but are we self-sufficient in important utilities like hospitals, schools, social halls and the like? Is it not true that we occasionally, unfortunately and shamefully, have to hire places to hold our gatherings? As followers of Ahlul Bait (A.S) are we really following their path? There is no

need to build a mosque or Imambada costing millions like the Nairobi Lavington project when we need schools and hospitals. How many murrabis are sending their children to the International School while our community does not have even one Hawza that could produce an alim in Africa?

May almighty Allah (s.w.t) grant us Tawfiq to correct our mistakes.

**Concerned Reader**

P.O. Box 15574

Nakuru, Kenya.

The Editorial referred to the improvement in our religious, economic and social administrative infrastructure as compared to what it was some decades ago.

The Editorial explicitly mentioned that "*however successful any society may be, there are shortcomings which have to be overcome. A society or an organisation is deemed successful by its achievements and more so by its appropriate diagnosis of the problems and shortcomings at hand and its ability to overcome them.*"

Our community is often blamed for being business oriented when as a matter of fact Islam has encouraged individuals to go into business. If one cannot sustain oneself in a town it is not obligatory for one to stay in that town simply because we have

a mosque because mosques are not run by individuals but by Jamaats and the Federation.

In Zanzibar we still have an active Jamaat and in Bagamoyo majlises are still being organised through the Dar es Salaam Jamaat whilst madrasah classes are regularly conducted by indigenous Shias, some of whom have been converted by the Bilal Muslim Mission. The ultimate objective of the Supreme Council is to have Shia Centres all over Africa to be run by the indigenous population who can take over the responsibility of mosques if and when the need so arises.

The community already has built many schools, mosques and hospitals. With regard to the extent of money spent on projects, why have a restraint when the cause is noble? Moreover the lack of a Hawza is not because we lack money or because parents send their children to International School. As a matter of fact we had a Hawza in Arusha and reviving it or opening a new one is a policy issue. After all, don't we have a Foundation Fund from which money can be drawn for this purpose?

There is no denying the fact that the community has some unfulfilled objectives but looking back, can one doubt the fact that we surely have progressed?

**Editor**

## Current Advertising rates in the Federation Samachar are:

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

Currency conversion rates are: US\$= 600; Pnd. Sterling= 900; Can\$= 500 and Kenya Shilling=10

Dear brother,

## The Mimbar needs you *but...*

I refer to the letter by Brother M.A. Nathani in the Safar 1417 A.H. (July, 1996) issue of the *Federation Samachar* under the heading of "The Mimbar needs you."

I am indeed very grateful to brother M.A. Nathani for drawing my attention to the anomalies in my article in the March, 1996 issue of the *Samachar* thus prompting me to go through the Forum cassettes all over again and I suggest that all readers should do likewise.

Revisiting the scene and going through my article again, I am of the opinion that I have not "distorted the full proceedings" as alleged by Brother M.A. Nathani but on the contrary I have summarised the proceedings without casting aspersions or engaging in mud-slinging.

When Mulla Saheb had said that but for the fact that Dr. Sachedina had declared his faith in the latter part of the book, he "would not have come here to face a Kafir and Murtaf", what did he infer? Was he condoning the book or was he rejecting it outright?

Calling upon Dr. Sachedina not to defend the book after telling him "you have rendered yourself indefensible", Mulla Saheb did say "...we will not touch it again, okay!" and by so saying he implicitly told Dr. Sachedina that he had erred and blundered but because there was no recourse, he should show remorse and do tawba. This was tantamount to an appeal to all to ignore the book if

Dr. Sachedina repents and retracts. The finesse of Mulla's language must have surely been understood by Dr. Sachedina and all those who were present at the Forum.

Mulla Saheb so eloquently and repeatedly said the "Mimbar needs you" and in so saying he was reminding Dr. Sachedina not to get lost in the world of 'academia' by harbouring "a suspended belief in order to seek western scholars to pay or not to pay credence to our faith." He advised Dr. Sachedina that instead of trying to "please western examiners for a degree or doctorate" he should put his knowledge and eloquence to good use so as to effectively guide the believers as "the Mimbar needs learned scholars".

As regards the letter of Sheikh Muhammad Ali Taskhiri purportedly written by him to me and quoted by Brother M.A. Nathani, the authenticity of the letter has not been vouched as yet despite my attempts to get confirmation from the writer. In fairness to all and to prevent distortion of any kind, I have in my article called upon the Toronto Jamat to publish an unedited verbatim text of the entire proceedings to enlighten the community on what actually transpired at the Forum.

Whilst I have kind regards for Dr. Sachedina and enjoy cordial relationship with him, I feel that the objective study undertaken by him and published in the form of the book "Islamic Messianism" is an incorrect portrayal of the "Idea of the Mahdi in Twelver

Shiaism" which can misguide many readers. It is rather alarming that the said book is still being used extensively to harm the Shia Faith and misguide our children going to western universities.

To err is human but to make amends is never late. I humbly therefore request Dr. Sachedina to withdraw the book and if he has no recourse to that, he should at least show remorse in order to wipe the slate clean. The community would then surely be in a position to restore confidence in him and make optimum use of his knowledge and oratory power for the benefit of believers and for the propagation of the mission of Islam.

**F.A. Hameer**  
**Bilal Muslim Mission**  
**Dar es Salaam, Tanzania.**

Dear Brother,

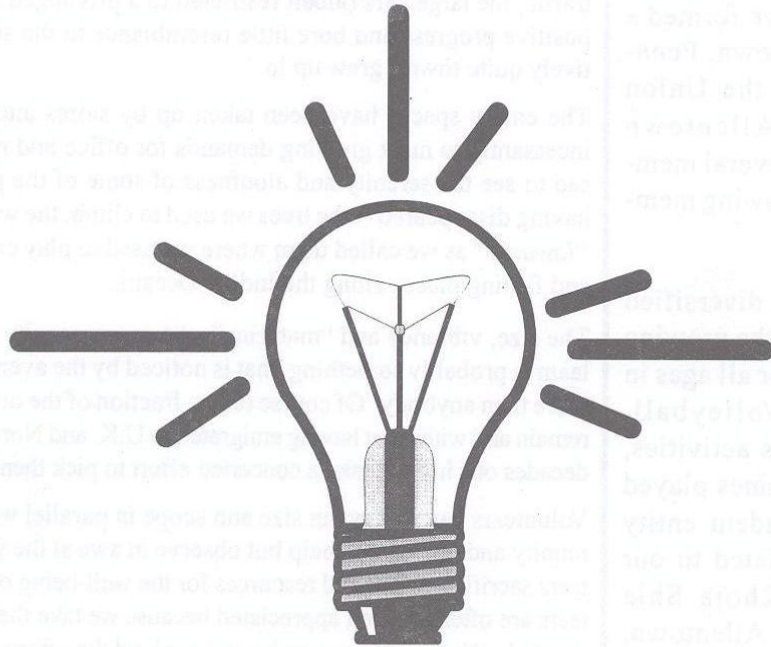
### Questions and answers appreciated

I have been reading the *Federation Samachar* for many years and congratulate the Editorial Board for improving its quality, content and presentation.

In the last issue it was worthy to introduce the Question and Answer page and probably your Board should now take it upon itself to accept questions from readers and forward these to qualified personnel for pertinent answers to appear in the issues to follow.

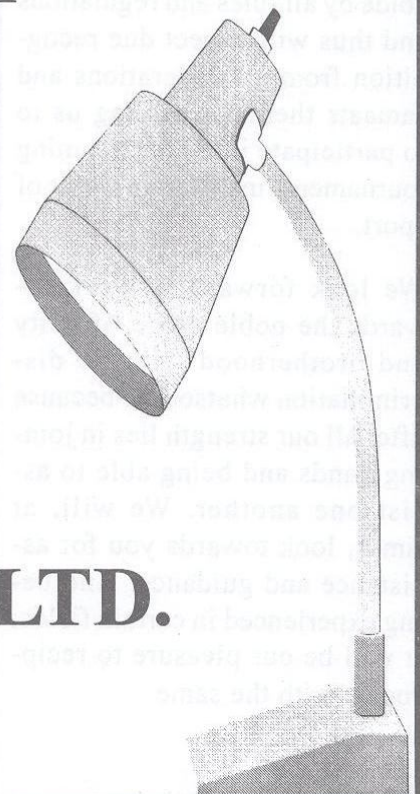
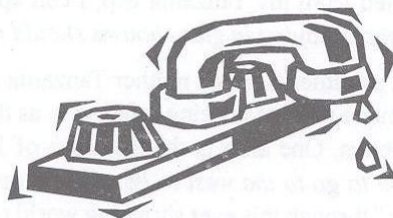
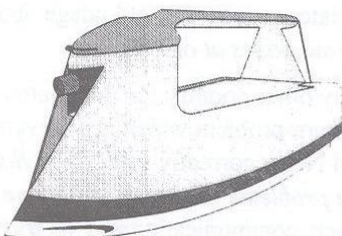
**A.Bhimji**  
**Dar es Salaam, Tanzania.**

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



**...at a truly competitive price.**

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



**CASH SALE STORES LTD.**

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

Dear brother,

## Union Sports Club of Allentown seeks allegiance

It gives me great pleasure to inform you that we have formed a social club in Allentown, Pennsylvania known as the Union Sports Club of Allentown (USCA). We have several members and a rapidly growing membership list.

USCA is engaged in diversified activities, satisfying the growing recreational needs for all ages in our community. Volleyball, amongst other sports activities, is one of the main games played here. As an independent entity we are closely affiliated to our parent body, the Khoja Shia Ithnasheri Jamat of Allentown, Pennsylvania.

We have the utmost respect for the Supreme Council of Africa as well as all Jamats and their respective teams. The USCA will abide by all rules and regulations and thus will expect due recognition from all Federations and Jamaats thereby enabling us to participate in all forthcoming tournaments in different fields of sport.

We look forward to work towards the noble cause of unity and brotherhood with no discrimination whatsoever because after all our strength lies in joining hands and being able to assist one another. We will, at times, look towards you for assistance and guidance. And being experienced in certain fields, it will be our pleasure to reciprocate with the same.

**Shabbir Bhojani**  
Allentown, USA.

Dear brother,

## *People living in glass houses should not throw stones at others*

I recently visited Tanzania - my birthplace and where I spent the better part of my life, after almost 5 years. It was interesting to notice the metamorphosis the country and especially Dar es salaam has undergone in the last 15 years since I left Tanzania. The crowded streets bustling with vendors and kiosks, heavy traffic, the large cars (albeit restricted to a privileged few) were a sure sign of positive progress and bore little resemblance to the seemingly little and relatively quite town I grew up in.

The empty spaces have been taken up by stores and new buildings that try incessantly to meet growing demands for office and residential space. It was sad to see the serenity and aloofness of some of the places I knew as a child having disappeared -- the trees we used to climb, the walls we used to scale, the "lawanis" as we called them where we used to play cricket and the swimming and fishing places along the Indian Ocean!

The size, vibrancy and "maturing" of our community especially in Dar es Salaam is probably something that is noticed by the average returning Tanzanian more than anybody. Of course only a fraction of the original "Dar es Salamis" remain and with most having emigrated to U.K. and North America in the last two decades one has to make a concerted effort to pick them out.

Volunteers have grown in size and scope in parallel with the burgeoning community and one cannot help but observe in awe at the young and the old volunteers sacrificing time and resources for the well-being of the community. Volunteers are often not well appreciated because we take them (and what they do) for granted. We ought to recognise and applaud the efforts of these individuals who give a piece of themselves to the community on a regular basis

Generally, the community in Tanzania has been reasonably successful in keeping pace with progress in the rest of the world. I say "reasonably successful" because during my trip, after talking to individuals and some leaders and listening to majalises, it disturbed and saddened me to see shots being taken at what is perceived to be the problems of the west. This undermines the faith of Ithna-asheri communities especially in North America and Europe and is done, at times, even from mimbars during the majalises. Whether these innuendoes stem from pure ignorance of the facts, misinformation or any other reason, it does nothing to address the concerns or enlighten the community on the realities Shias face today. The constant barrage of insidious imputations undermining the faith and integrity of our community members, scholars and alims in the West is both counter-productive and damaging to the community as a whole. It also misinforms our youth about the realities of this world. Having just returned from my Tanzania trip, I can appropriately repeat the old adage about "people staying in glass houses should not throw stones at others"!

Let us remember that neither Tanzania nor any other country for that matter is immune to what is being referred to as the western problem which is a universal problem. One alim in the last issue of Ja'ffari News correctly said, "you don't have to go to the west to be affected by these problems. The west will come to you" through this ever shrinking world of hi-tech, communication and jet travel.

Without exaggeration, some problems are more rampant in countries like Tanzania but our leaders and Alims choose to turn a blind eye to them or blame the west for it. Let's put a stop to this "holier than though attitude", accept that these problems do exist in all communities and seek solutions to address them. And please, let's not use mimbars for instilling wrong opinions or venting of personal grievances.

**Shabbir Mohamed**  
Editor, Ja'ffery News,  
Toronto, Canada.



Dear brother,

## Majalis article made good reading

I make it a point to always read the *Federation Samachar* attentively to gain knowledge and information regarding the activities of our brothers all over the world.

Some of the articles are very thought-provoking for momineen and I particularly liked the article in your July issue on "*Our Majalis need higher intellectual content*" written by Bashir Versi and friends from Toronto, Canada.

Meanwhile I would like to have some addresses and information from your end of some people who have appeared regularly in your magazine.

**Syed Kamran Reza Kazmi**  
Zanzibar, Tanzania.

Thank you for your comments. The addresses you have sought have been forwarded to the Secretariat who will insh'allah send you pertinent details. Editor

Dear brother,

## MAB has a new address...

We have been receiving the *Federation Samachar* and hope and pray that this letter finds you in the best of health. Through your magazine we would appreciate if you could kindly inform your readers of our new address which is as follows:

Medical Advisory Board  
The World Federation of K.S.I.M.C.  
106/108 Anderton Park Road,  
Moseley,  
Birmingham. B13 9DS  
United Kingdom.

Tel: 0121 449 2788 Fax: 0121 449 5988

**Dr. M.T.I. Walji**  
Chairman, Medical Advisory Board.

Dear brother,

## Samachar required in Iran

I recently had an opportunity to visit the Islamic Republic of Iran where I met a number of personalities who were interested in receiving copies of the *Federation Samachar*. I enclose names and addresses of those who have requested to be put on the mailing list.

**Shabir Alidina**  
Nairobi, Kenya.

The addresses sent have been forwarded to the Secretariat for inclusion on our mailing list Editor

*Federation Samachar*

Dear brother,

## Taskhiri's opinion on 'Islamic Messianism' is disputable

The letter under the heading "The Mimbar needs you" in the Safar 1417 A.H./July, 1996 issue of the *Federation Samachar* by M.A. Nathani cannot pass without comments.

Brother Nathani in trying to emphasise his point in defence of the book, quotes a letter dated 25 August, 1992 from Muhammad Taskhiri but has overlooked what our Hujjatul Islam Seyyid Saeed Akhtar Rizvi, a world renown Shia scholar and a respected member of the World Ahlul Bayt Assembly, has said about the book. Seyyid Rizvi's comments actually appeared in the June, 1993 issue of Light magazine published by the Bilal Muslim Mission in Tanzania.

He was asked a question, "*Have you read the book 'Islam Messianism' by Abdulaziz Sachedina*"? *Is there any truth to what he has written in his view about the crystallisation of the concept of Mahdi as being right?* (He was then also asked about Taskhiri's letter).

In his reply, Seyyed Rizvi said, "*The book is based on a wrong foundation and so arriving at a wrong conclusion was inevitable. However as it stands, I find it very difficult to understand if at all the said Mohamed Taskhiri has expressed his opinion on his own volition and thus the authenticity of such a statement remains disputable.*"

**Zakirhusein Mohamed Lakha**  
Dar es Salaam, Tanzania.

Dear brother,

## Book should be ignored

Brother M A Nathani, in his article "The Mimbar Needs You" accuses Fidahussein Hameer of having distorted the full proceedings of the Toronto Open Forum. (*Federation Samachar* Safar 1417 A.H./July 1996.

At the Open Forum, Mulla made it clear that were not Dr. Sachedina to profess his own belief, towards the end of the book, on the existence and appearance of the Mahdi, Mulla would have considered Dr. Sachedina a 'murtad' and would not have travelled all the way to take part in the Forum. Mulla then went ahead and quoted extensively from the book which proved beyond doubt that the history of the belief of the Twelver Shias as narrated throughout the pages was not only in direct contradiction of the true beliefs of the Shias but inconsistent with the personal belief of the author as concluded by the author himself. Mulla further averred that, in endeavoring hard to please his examiners in order to obtain his Ph.D., the author had to travel thorough a state of 'suspended faith'. This took the lid off Dr. Sachedina's thesis.

Tragically, Dr. Sachedina failed to own up to the damage he had done to the Shia theology and its adherents and tried vainly to hide under 'academic scholarship. He refuted the suggestion that the examiner had to be pleased of his final product and soon after conceded that his work was thrown back at him five times before the examiner found it fit for the award of the doctorate!

Fidahussein Hameer's failure to quote Mulla's assurance to Dr. Sachedina "... we will not call upon you to defend it and we will not touch it again. Okay" is irrelevant because Mulla has no "carte blanche" to speak on behalf of Fidahussein Hameer, M A Nathani and all of us, so far as the book is concerned. The book is in the public domain and any and every Shia has a right, nay, duty to comment.

Muhammad Tashkiri's opinions as quoted by M A Nathani only hold true to the extent that our principles of belief are not harmed. But when the author contends that the idea of the Mahdi gained circulation in the era of the 6th Imam he pours cold water on the Prophet's (S.A.W.) hadith of his twelve Vicegerents. This statement alone harms our principles of belief and can make future generations go astray.

At the Forum, the author failed to categorically state that he will stop defending the book. A member of the audience came to his defence and by inference Dr. Sachedina's skin was saved, so to speak.

In conclusion, Mulla Asgher articulated the sentiments of a large section of the reading community and we should stop trying 'to be fair' to Dr. Sachedina.

If Dr. Sachedina wants to claim any legitimacy as an honourable scholar, he should issue a revised version of the book after expunging all the offending statements. So long as he does not do that, one is best advised to ignore the book and its author.

**M. Hemani**  
Mombasa, Kenya

Dear Brother,

## Samachar is informative and insightful

I wish to congratulate the Editorial Board for the excellent way it is handling the *Federation Samachar*. I believe your Board has raised and set a new standard to be matched for quality publication.

The *Samachar* is both informative and insightful and surely it has emerged as a new international magazine for our world-wide community. The *Samachar* facilitates and stimulates a much needed communication amongst our widely spread community and you are helping us revisit our roots.

We are grateful for your coverage on youth issues. Thank you and may Allah (s.w.t.) continue to inspire your Board to new heights in your noble service to the community.

**Sadik Alloo**  
California, USA.

Dear Brother,

## We enjoy the Samachar

We are regular readers of our community magazine *Federation Samachar* and very much enjoy your diversified and educational articles presented therein.

Please keep it up.

**Mrs. M.K. Bhimani**  
Arusha, Tanzania.

Thank you for your Kilid-e-Ilm magazine which is a worthwhile effort from the women in Arusha. How about getting some women to write for the *Samachar's* women's page?

Editor



## Toronto boys cut their teeth on Madrasah teaching

The Madrasah Teacher Training courses were initiated in Toronto five years ago with a view to having a good supply of teachers for the three ever-growing madrasahs there. Willing students who had completed their madrasah courses were taken for a two year course in modern teaching methods under principal Nisar Sheraly with active participation of Maulana Sayyid Muhammad Rizvi and Maulana Liyakat Takim.

The Graduation ceremony was held in June this year at 9000 Bathhurst when Sayyid Muhammad Rizvi advised the graduates to regard the students in their classrooms as "amanat". The Principal of the course, Br. Nisar Sheraly, while thanking the lecturers for their selfless devotion to the program and the Madrasahs for their co-operation, advised them to make teaching/learning fun so that students are attracted to attend madrasahs on Sundays.

Twelve Part II students holding teacher training certificates have begun teaching in the Madrasahs and another 11 students who completed Part I of the Training program have commenced working as assistant teachers.

## Delegation seeks amends to Trinidad's "big Hosay" (Ashura) Festival

The Festival of Hosay, which is celebrated annually in Trinidad and Tobago

over three days is actually the commemoration of Ashura with shrine-like Tadjahs being carried by the participants. On Ashura day, at a vast open ground called Kerbala, a mock enactment of the battle takes place and the session ends with speeches and du'as. At the end of the festival, all the Tadjahs are dropped into the sea.

This year there was an interfaith seminar where Muslims of various sects, Christians of various denominations and Hindus were invited as speakers and participants. The keynote speakers were Mulla Asgherali M.M. Jaffer who had led a delegation of twelve people from North America on a fact finding mission sponsored by Bilal Mission of the Americas and the Catholic Archbishop of Trinidad. Several ministers of Trinidad were also represented.

The "Big Hosay" procession is accompanied by drummers and includes men and women. The Bilal Mission is expected to educate the organisers on the need for a solemn and truly Islamic commemoration to mark the martyrdom of Imam Husain (a.s.).

## Ohio Jaffery Union serves 60 families

The Jaffery Union of Ohio was incorporated in 1992. It serves approximately 60 families residing in North-east Ohio and its main Centre building, which was purchased in April, 1996 was built in 1953. This is a 5,400 square feet solid masonry building, split in two levels with one large hall on each level. There are five classrooms and a fully equipped kitchen. The cost of the Centre was US \$ 135,000 and it is expected that renovation and remodelling of about \$ 50,000-\$60,000 will soon be required.

The Centre is located in Akron in close proximity to Yongstown, Cleveland and Warren, where some of the Shia families reside.

The current office bearers are:

Dr. Naushad Khimji President/Trustee  
 Syed Mohammed Alikhan Vice Prsdnt.  
 Akram Yusufi Trustee  
 Akber Kanji Treasurer  
 Dilawer Dianni Secretary/Trustee

## Business Image Ltd.

Consultants on:

*Banking, Imports, Exports,  
 Finance, General Management,  
 Products, Projects, Taxation,  
 Feasibility Studies and Personnel Selection,  
 Company Secretarial Matters and computerised  
 Accounting Services.*

Now also introducing INSURANCE services

For all your above requirements including insurance of motor vehicles, marine goods, fire burglary, personal or group accident, life, medical etc., please contact us at our office on Zanaki Street next to Tanzania Motorist (formerly Shah Spares).

With our services you can reach great heights

P.O. Box 2264, Dar es Salaam, Tanzania.

Tel: 51 22852. Fax: 51 22852.

## THE QUR'AN ON 606 PIECES OF STONE

An Indian Muslim calligrapher has etched all verses of the Holy Qur'an on 606 stone pieces for a fee of a mere \$ 1000.

The calligrapher, Muhammad Nouredin, is reported to know Persian and Arabic well and is said to have spent about two years to complete the task which was ordered by the makers of a British film called "Julian". His work is believed to be now preserved in a British museum.

### New Foundation established in Qum

A new Foundation has been recently established in the holy city of Qum in the Islamic Republic of Iran. The new Foundation is concerned with checking and investigating the authenticity of prophetic narrations and traditions so as to sort out the misinterpreted ones which have been the source of divisions and disputes among Muslims.

The Dar al-hadith Foundation includes the College of Hadith Sciences, the Investigation Centre and the Library.

The Foundation has envisaged to issue a periodical bulletin in Persian along with a biennial one in Arabic. Studies in the college include three levels:

1. Ordinary subjects.
2. Rudimentary subjects
3. Studies at Specialisation level.

The college is open to all Muslims who are interested in a methodical study of narrations.

### Ears and gallstones - a strange connection!

A Chinese doctor has claimed to have found a way to remove gallstones without dangerous surgery or expensive drugs -- by squeezing the patient's earlobes!

Doctor Zhang Shude was reported by Chinese newspapers to commonly squeeze a precise acupuncture point on the ear with inspiring results. A success rate of 81.9% was reported.

# Dateline Toronto

from Baqir Aloo, Toronto

**\* JA'FARI ISLAMIC HOUSING ELECTIONS:** At the Annual General Meeting of the Ja'fari Islamic Housing Corporation, the following were elected as members of the Board of Directors: Sajjad Ebrahim (President), Gulamabbas Sajan, Kassim Moledina, Dr. Haider Fazal, Baqir Alloo and Nazmul Damji.

**\* SENIORS ON THE MOVE:** The much awaited summer season was interrupted by rains but this did not deter the Seniors group of our Jamat to go out and enjoy the beauty of nature. On August 18, 1996 the Group were at the Sunset Beach for a picnic and barbeque. On September 8, 1996 the group went for an hour's boat trip and this was followed by a dinner at Medina Catering. Come October 6, the group took a day trip to Miniature World and Cullar Gardens which is famous for its colourful flowers and saunas. In the pipeline are a day visit to Kitchener and a visit to the Maronite Community that have chosen to live a traditional lifestyle by shunning away modern-day amenities. The Seniors Group has 80 members ranging in age from 55 - 75 years.

**\* SENIORS BID FAREWELL TO DR. LIYAKAT TAKIM:** At a special dinner held at 9000 Bathurst, the Seniors Group bid farewell to Dr. Liyakat Takim, the Resident Aalim of Toronto, who has taken a Lecturer's post with a University in the United States. Dr. Takim was instrumental in organizing the Group which was formed under the able leadership of the late Alibhai Kaba. He was also instrumental in negotiating with the government for a grant of \$ 10,000 through the New Horizon Agency. A beautifully inscribed plaque recognising his services was presented to him by the Ex-Chairperson of the Group, Hassanali Bhimji and in his address, the current Chairperson of the group, Mohamedhusein Lakha highlighted the services of Dr. Takim and prayed for his long life and success in his new post.

**\* JIBA - TORONTO HOLDS HEART WORKSHOP:** Increased occurrences of heart diseases in our community jolted JIBA - Toronto in conjunction with The Medical Board of Nasimco to organise a very educative seminar on HEART DISEASE at our Bayview centre on October 12, 1996. The program started with Maghrib/Isha prayers and recitation from the Holy Qura'n. Cardiologists and physicians from our community explained causes of the disease and suggested practical ways for lessening the chances of coronary disease. Recommendations included a healthy diet, regular exercise, stress management, blood pressure and cholesterol monitoring plus refraining from smoking. The seminar adjourned for a dinner specially prepared by Roshan Jamal in accordance with the menu set by dietitian Fatima Ajwani who made sure that the food was healthy and palatable. The Workshop which followed came up with various practical recommendations. The key note speaker, Cardiologist Dr. Akber Panju appealed to the community to modify our "niyaz" so that the community is geared towards healthy eating habits. Dr. Mohamed Dawood stressed on avoidance of first hand and second hand smoking as these have now been proved beyond doubt to be major contributory factors of the disease. The meeting ended with a questions and answers session and an on the spot blood pressure check. Dr. Shabbir Alibhai ably performed the Master of Ceremony duties. Other speakers were Dr. Hassan Hasani and Dr. Fatima Panju. Finally the Chairperson of JIBA, Sheni Fazal thanked all those who helped make this seminar a success and announced that the next seminar will be on "Depression and How to Cope with it."



When the seniors bid farewell to Liyakat Takim (see story above)

# Secularism is India's strength says Islamic scholar

A staunch nationalist and an Islamic scholar who is the founder of the Islamic Centre in Delhi, Maulana Wahiduddin Khan has said that there probably is a silver lining to the uncouth demolition of the Babri mosque in India because it eventually has drawn a lot of sympathy from the majority of people thereby drawing the Muslims closer to other communities. The maulana said "...the communities have realised that there is no other alternative but to stand united and everyone is aware of the value of tolerance, lack of which can lead to disaster".

Born in Uttar Pradesh in 1925, Maulana Wahiduddin participated in India's freedom struggle against the British and then concentrated on advocating peace. He said "the greatest achievement of independent India is that it has maintained its secular system of governance. There are shortcomings but we have done well on many counts during the fifty years of freedom".

He asserted that a uniform national civil code is not necessary and that the state should leave the issue to community leaders.

Maulana said there is a perfect harmony between the Hindus and the Muslims at individual level where personal contact enabled them to know of each other's virtues. However he added that the "same cannot be said about their relationship at the community level where the media is responsible for the so called Hindu-Muslim problem."

The Maulana felt that communal issues are more grave in urban areas than in rural areas. He said "the rural Hindus and Muslims are in close contact with each other. They have greater interaction. The urban people have little time to know each other and thus rely on the media to form their opinions.

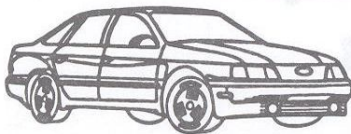
"This is where the media has failed. The newspapers only print sensational things and project a negative picture and create wrong

impressions in the minds of people. The newspapers have become a bad-news industry.

"They do not take note of the positive efforts done to bring the two communities together. Their purpose should be to reduce hatred and tension instead of publishing sensational items" he said. He opined that much of the Indian media follows the 'divide and rule' policy as used by the British.

Maulana has compiled a two-volume commentary on the Holy Qu'ran and also publishes *Al-Risala*, a newspaper launched to spread the message of peace. He expressed happiness over the publication of a Marathi translation of his book 'Muhammad: The Prophet of revolution' by V R Sane. He said "This is probably the first authentic biography of Muhammad Paighamber available in Marathi. This is a welcome thing. Such efforts to build bridges between our countrymen should be encouraged," he said.

*md motors*



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

**Our Address: P.O. Box 434, Dar es Salaam-Tanzania**

**Our Tel: 28917, 38582 Fax: 255-51-46281, Tlx: 41180 WTB TZ**



**Walji's Travel Bureau Ltd..**

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

**P.O. Box 434, Dar es Salaam, Tanzania,**

**Tel: 30107, 26138, 25628, 22076/7, Tlx: 41180, Fax: 46261**



**Associated with:**

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



## Home or Office...

*...the way you never imagined it.*

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

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

***Dar es Salaam Glass Works Ltd.***

***P.O. Box 253, Dar es Salaam.***

***Tel: 36499, 38819, 20203. Fax: 20211.***

***Telex: 41883 GLASCO TZ.***

## Youth Dimension Project seeks world-wide involvement

The Youth Dimension Project initiated in 1993 under the auspices of NASIMCO continues to initiate discussions and analyse feedbacks on how best to guide our youths in today's modern world with all its challenges and distractions.

The Youth Project, with its ever expanding community participation, has focused on studying and exploring issues of the youths. The initial five member team, Dr. Liyakatali Takim, Nisar Sherali, Sabira Alibhai Pradhan, Dr. Bashir Dato and Sadik Alloo initially conducted qualitative and quantitative studies to measure the attitudes and behavior of our youths. The results were published in a book *Muslim youths at the Cross Roads: Advancing into the 21st Century*.

This book contains a background on the psychological and educational development of young persons but the cornerstone of this publication is an indepth analysis of the results of a survey of youths designed to measure their attitudes and behaviours. The book also focuses on improvements to traditional institutions like madrassas to help them cater well for our youths and it tentatively outlines a vision to facilitate articulation of collective goals for subsequent implementation by the youths, parents and the community at large.

As a follow-up to this book, a Workshop was conducted at the Islamic Community Centre, Bathurst, Toronto on 7-8 April, 1996. The Workshop included a series of eight group discussions. Participants included community leaders, businessmen, professionals, educators, youths and their parents. About 10 to 15 persons participated in each group.

The objective of the Workshop was to further develop the Vision Statement outlined in the book and to suggest action programs to complement current efforts geared towards meeting the needs of the youths.

The Workshop encouraged many inputs and suggestions that formed the basis of a newly released report, *Vision for Youths and Proposed Action Programs for its Realization* published by Nasimco and funded by Toronto Jamat.

This report presents a Vision Statement which embodies the feelings of the youths, parents and the community and enunciates goals for the upliftment of our youths. The great merit of the Vision Statement is that it helps focus on action programmes that are designed to lead to realisation of that vision. A total of 21 concrete Action Programs are outlined in the report targeting not only the youths but the adults, too, within the context of the youths. Most of the Action Programs are new whilst some old ones are presented with a new twist.

The Youth Dimension project is now in its crucial stage of implementation. An Implementation Management team for Canada has been established under the Chairmanship of Bashir Versi of Toronto. The team has been charged with a mandate of taking actions necessary to ensure the successful implementation of the Youth Dimension Project in general and the identified action programs in particular.

Our community world-wide has shown much interest on the issue of youths and are keenly eyeing the results of the Youth Dimension

Project. Some individuals and communities have even developed excellent ideas and programs to which, however, the rest of the world is unfortunately not privy to.

To promote communications and cross-pollination of ideas and programs, the Youth Dimension project team has recruited some city representatives and will continue to seek new representatives in US, Europe and Africa. This part of the project is co-ordinated by Sadik Alloo of Los Angeles.

**How can one contribute to this process and project?** There are three ways in which each one of us can make a positive contribution. One is to review the book and the report and provide constructive feedback. Secondly, if there is an *Action Program* that particularly resonates with you, you may chose to be part of the implementation team or champion the *Action Program* in your community. Thirdly, you can contribute by being a repository of information for youth activities in your area and disseminating information and/or soliciting feedback from the community and keeping the implementation team informed.

The new '*Vison of Youths...*' report is available through Mihrab publication in Toronto, Council of European Jamat office and Alif Publications in London and the Africa Federation office in Dar es Salaam. The book and report are being reprinted to keep up with high demand and second editions are due to be out soon.

**To get involved or for more information contact Bashir Versi (416) 863-4576 (Toronto), Murtaza Dato (44-181) 866-1349 (Europe), Ali Sheriff 255 57 6281 (Tanzania), Hassan Jaffer (254-11) 490405 (Kenya) and Sadik Aloo (909) 594-6612 (USA).**

# Iraqi refugees continue to live in turmoil

*UN reports indicate that some medical operations, including caesarean sections, are being done without anaesthetics*

In 1991, after the Gulf war, there was a Shia uprising in southern Iraq which was brutally crushed through the use of chemical weapons, tanks and helicopter gunships. Hundreds of thousands of innocent Shias were massacred and many others fled towards the Iraq - Iran border. Today about a million Shia men, women and children mostly from Najaf, Kerbala and Basra who previously were prosperous Sadaats continue to live in miserable and distressing conditions at refugee camps scattered along the border.

In July, 1991 a team from Medical Advisory Board (MAB) of the World Federation visited most of these camps and witnessed the terrible plight of these refugees. The MAB defined the scenes as "horrible.....the abject suffering of fellow human beings is unbelievable". Subsequently the World Federation sent a huge consignment of special medicines and medical equipments to the tune of sterling pounds 95,000 to treat the war victims.

Since then, the world has apparently

forgotten the plight of these Shias despite the fact that the number of refugees has increased many fold because of the never ending atrocities against the Marsh Arabs of Southern Iraq. Iraqi refugees continue to flee to Iran into new camps and statistics to this effect have been outlined hereunder.

The Government of the Islamic Republic of Iran has been shouldering the burden of maintaining these refugees but because it costs so much to maintain so many people, the responsibility of sustaining the refugees is proving to be an onus for the Iranian Government.

The international community including the Muslim world continues to ignore the plight of the refugees but does not Islam prescribes great responsibility on all Muslims to assist their fellow brothers in distress? The refugees first suffered the plight of being displaced and losing close family members and today they are short of basic amenities which many of us take for granted.

They even lack simple medicines like antibiotics, asthma inhalers, diabetes medications and the like. It is reported that the only medicines reaching the refugees is from the MAB of the World Federation who are also sending medical supplies to the Shias inside Iraq where the situation is even worse.

A recent report published by the United Nations reveals:-

\*The war against Iran (1980 - 88), the Gulf war 1991 and the ensuing embargo has left Iraq deeply impoverished.

\* The Shias of the south (Najaf, Kerbala, Basra) and Marsh Arabs are suffering the most.

\* The Iraqi economy is drastically deteriorating and the poor are especially vulnerable, often living on the margin of survival.

\* There is a dire lack of life-saving drugs in hospitals and health institutions with the situation being appallingly barbaric in the south. In the 1990's it is difficult to digest the fact that prevailing conditions are so primitive in Iraq that at times

(.....continued on page 17)

## Statistics of refugees from Iraq in Iranian camps

<u>No.</u>	<u>Camps</u>	<u>Location</u>	<u>No. of Refugees</u>	<u>Conditions</u>
1	Ashrefi Isphahni	10km South of Dezful	10,627	1 room per family. Gross over-crowding.
2	Ansaar	20km North of Dezful	3,147	1 metal container per family. Very hot.
3	Shustar	25km South of dezful	3,147	Intolerable heat in metal containers.
4	Mutahhari	25km South of Dezful	2,440	Very poor hygienic conditions.
5	Beheshti	25km South of Dezful	961	Mainly orphans. Pathetic conditions.
6	Ketwand	Near Shustar	2,061	Gross over-crowding.
7	Azna	North Khormabad	1,978	In mountainous terrain hence very cold in winter.
8	Ibrahimabad	North of Khoramabad	2,219	Mainly from Marshes. Very cold.
9	Johrom	120km from Shiraz	4,498	Cramped conditions
10	Khoramshahr	120km South of Ahwaz	1,120	Very hot in metal containers.



(from page.....16)

medical operations, including caesarean sections, are done without anaesthetic!

\* There is no access to clean water and as a result there are regular epidemics of different diseases, especially in the summer months.

\* People are surviving on semi-starvation diets due to a chronic shortage of food and cash to buy it.

\* There is widespread under-nutrition of women and children and the damage in some cases is irreversible and irreparable.

\* Over half a million children have died because of lack of adequate medical care and poor hygiene.

\* Over 75 % of children have physical and psychological wounds due to the trauma of war.

\* Land mines have crippled over 50,000 children.

\* UN workers have been quoted as saying that the condition of Iraqis is worse than they have encountered anywhere in the world.

In October, 1993 the MAB was able to send a consignment of medicines. This reached the needy quickly and safely just in time to save several hundred lives. Eight further consignments of medicines and equipment have been sent worth over Sterling pounds 100,000. The quantity of medicines sent is however insufficient and the primary bottleneck is the high cost involved.

The plight of our brothers is indeed tragic and it is our responsibility to seek for their salvation. The Medical Advisory Board continues to send money to the refugees and one way of helping out is to send them funds to finance the costs involved. Their address is:

Medical Advisory Board  
The World Federation of K.S.I.M.C.  
106/108 Andreton Park Road,  
Moseley,  
Birmingham. B13 9DS  
United Kingdom.

Tel: 0121 449 2788 Fax: 0121 449 5988

## Sixth USA Nationwide Directory released

The Nationwide directory of the Khoja Shia Ithna-Asheri Muslim Communities of the United States of America produced by Gulamabbas Dhala and published by the K.S.I. Information Service has been revised for the sixth time.

The new August, 1996 edition of the Directory, which has been published biennially since 1986, is dedicated to Aunali Mohamedhusein Khalfan, the founder President of New York Jamaat and current President of the Tahrike Tarsile Qur'an (TTQ) which has distributed over a million copies of the Qur'an. Aunalibhai has attended over 500 conventions to promote the holy Qur'an and is the recipient of several community awards.

The new edition incorporates changes to the extent of over 48% from the last directory thereby showing that community members have been relocating extensively. US Government statistics indicate that 28.6% of Americans relocate each year.

Since the first issue published in 1986, additional information like work telephone numbers, fax numbers and full maiden names of spouses have been regularly added. This year, E-Mail addresses have been included in the hope that it will encourage communication among community members world-wide, especially those who like to surf the net and explore cyberspace.

In his Foreward to the directory, Gulamabbas Dhala says "with the growing popularity of the Internet,

*the day is not far when a MailServer is established for the community and by pressing a single key, all those whose E-Mail Addresses are listed in the Directory will receive community news and address changes in the directory as they occur".*

The dedication to Aunali Khalfan states "There are people in the community whose mission in life is crystal clear and is reflected by their actions. Aunali Khalfan is such a man. He carries out for us, in an honourable fashion, what is also our duty, to spread the word of Allah through His book, the holy Qur'an.

*Mr. Aunali's mission and devotion to promote Islam through the Qur'an is exemplary, daring, heart warming and effective. He has sent the Qur'an to Presidents, Senators, Congressmen, Mayors and leaders of other faiths. He has sent Qur'ans from mosques to prisons, from schools to libraries, churches and synagogues.*

*He travels to promote the Qur'an and Islam from teachers' Conferences to librarian Conventions, from Muslim events to Interfaith Seminars. He travels from New York to Los Angeles, from Hawaii to Hong Kong and London to Dubai to participate in book conventions and exhibitions thereby giving Islam positive exposure. Whenever he sees an opportunity for Islam, he seizes it even if in the short term it causes strain on his schedule and finances. This is a sign of selfless devotion."*

## A new book '*Islamic Heritage*' enlightens on Shia Faith

Titled '*Islamic Heritage*', this 140 page book which includes 50 full colour pages and 140 pictures provides a clarification to sixty thought provoking questions in support of the Shi'ite Faith with analysis and proof from the Holy Qur'an and Sunnat of Prophet Muhammad (SAW). The book is richly demonstrated with verses from the Holy Qur'an with sayings of the Prophet and his Ahl ul Bait (a.s.).

The first edition of the book '*Islamic Heritage*' by Mahmood Yoosuf Abdullah was released in October, 1996. This book provides readers with an opportunity of getting acquainted with the Islamic holy places in Makkah, Madina, Najaf, Karbala, Kufa, Kadhmain, Samarra, Khorasan and Sham with colourful pictures of places visited by pilgrims who go for ziyarat to Iraq. Thereby a full coverage is given to the holy shrines of the Ma'asoomen (a.s.).

Many of the photographs in the book were taken by the author under prohibitive conditions and he was once even taken for questioning from the haram of Imam Husain (a.s.) at Karbala by security officials who subsequently released him with the films he had in possession. The photographs from this film are published in the book with captions. Inside scenes of Jannatul Baqee' are also presented without failing to mention its tragic plight.

The text covers many important topics and defends the common doubts and accusations against the faith of the Shia Ithna Asheries after thorough analysis. Lavish references are made to Qur'anic teachings and the traditions of the Prophet and the Imams.

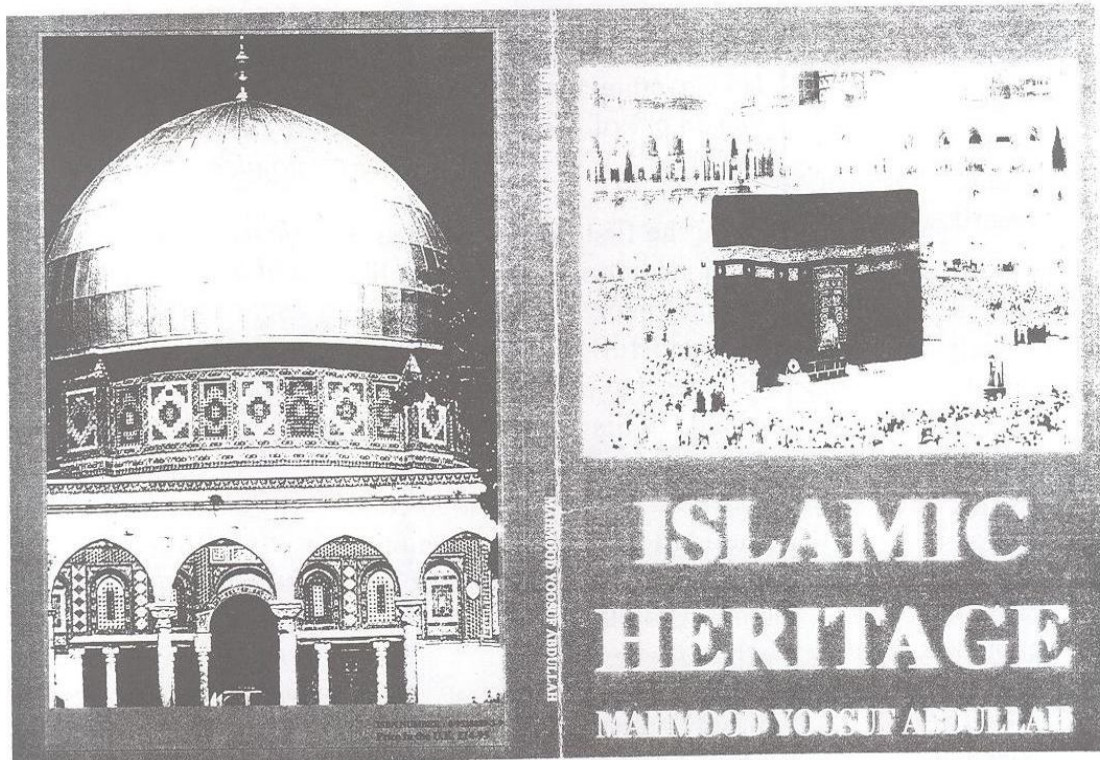
Authenticity of the Qur'an; Devotion to Allah (SWT); Obedience to parents; Akhlaq (morals); Ismah (infallibility) of the Prophet and the sacrifice of Imam Husain (a.s.) for the protection of Islam and human values are discussed in different perspectives.

The approach adopted is unique and the book is geared towards the need of youngsters who seek satisfactory answers to their questions. The subject matter is useful to students in as much as it is bound to create interest in others.

The author, Mahmood Yoosuf Abdullah was the President of the first Shia Ithna Asheri Jamaat of Hodeidah,

Yemen for 14 years. As a student in London he was in the Executive of the Muslim Youth Association in the UK for seven years. He has rendered services to 30 Jamaats and Shi'ite organisations in Asia, Africa, Europe, America and Canada where he has addressed Majalis gatherings in Urdu, English and Gujrati. He also frequently lectured at the Chatsworth Road and Hammersmith Imambaras in London upto the mid-seventies.

The publishers of this book are: *Tawheed Publications, Vaughan House, 101 Vaughan Way, Leicester LE1 4SG, UK. (Tel: 0116-2514454, Fax: 0116-2703514)*. The distributors are: *K.S.I. Muslim Jamat of Birmingham (in aid of Sayyida Zainab Project), 17 Clifton Road, Balsall Heath, Birmingham, B12 8SX, UK* and in the south of England and Europe: *Alif International, 109 Kings Avenue, Watford, Herts, WD1 7SB (Tel: 01923 240844, Fax: 01923 237722)*.



# British Schools to include Islam on religious syllabus but.....

The teaching of religious education (RE) in British schools is under revision and Islam will have a place in the new scheme. A revised national syllabus has been issued for independent schools (those not maintained by the Government) and a similar one for maintained schools is expected soon. In both cases, more attention than ever before is being given to teaching about faiths other than Christianity, a recognition that Britain has become a country where a number of religions are practiced.

The independent schools are fee paying ones and generally called public schools. This group includes famous ones like Eton and Harrow. The release of the new document, prepared by a body called the Central Subject Panel for Religious Studies, prompted a heading in *The Times*. It read: **"Public schools to put Islam on the syllabus"**. However anyone reading the headline carefully will quickly realise that it signifies another step down the multi-faith road rather than a specific turning towards Islam only.

Also on the agenda are Buddhism, Hinduism, Judaism and Sikhism and Christianity, as the principal religion of the country, will continue to dominate the programme. The expectation is that in most schools it will receive about two-thirds of the RE teaching time.

The Panel for Religious Studies has gone to great lengths in trying to strike a fair balance between the different religious communities. It was fully representative of the main religious groups and the outcome was a difficult compromise. For instance, the Panel stood firm against a group of influential Christians who thought the reforms would mean making too many concessions to other faiths.

Fundamental to the system is the right of parents to withdraw their children from RE classes if any part of the content worries them. Many already exercise this right, so that their children will not be exposed to a strong influence from some other faiths.

From the point of view of Islam there is no substitute for Muslim instructions at home, in madrassas and the mosque and there is also a strong drive to set up more Islamic schools. In Islamic terms, a non-Muslim teacher, however well prepared, cannot "explain" Islam. Only a minority of British teachers are Muslims. However it is not the intention of the syllabus to teach children about their own religion. Rather it is to give British children in general some means of approaching other faiths in a positive spirit. The declared aim of the syllabus is to let British children in independent schools know and understand the beliefs and practices of Christianity and at least two other religions while developing informed opinions of their values to themselves and others.

Many children from Muslim families have passed through the public school system which is known for its tolerance to a wide range of cultures and many famous Muslims have been educated in British public schools. The new syllabus represents a further step in the direction of mutual understanding.

A syllabus which appears to be as well motivated as this one is likely to be positive in its wider effects on the British community. At the very least it promises to create an atmosphere in which more people will be willing to listen to, for instance, the message of Islam in an unprejudiced way.

Muslim parents will continue to make their own choices on what they allow their children to hear but in the very mixed society of Britain today they know that their children are bound to hear about other faiths and beliefs any way. A very central aim of the syllabus is to give children from any background some basic intellectual grasp of religion as a formative element of the world they live in, while leaving them free to make their own decisions.

Within this framework non Muslim British children will be encouraged to take an interest in Islam and its teachings. The makers of the syllabus con-

cede that the way it actually works will vary greatly from school to school. Perhaps more to the point, children will be taught to approach Islam and other faiths with an attitude of respect. This is built into the foundation of the new syllabus, which also includes classes in socially relevant topics such as racial prejudice, the environment and north-south economic issues, all in the context of religious education.

The part relating to children aged between four and seven years states: *"The selection of another religion should reflect the needs of the school and its environs."* It goes on to say: *"There is a strong argument for introducing only the "home" religion at this stage which for some will not be Christianity."*

*"This syllabus takes the view that the religious educator is not a religious instructor on behalf of a particular faith community and that Christianity should therefore receive the majority of the time at this stage. It is a recognition of the increasingly diverse nature of this society, however, that another religion will be introduced at this stage."* (Which other religion is a matter of choice for the school.)

The part of the syllabus relating to Islam includes teachings about Allah, the Qur'an, Ramadhan and the Muslim community. For older children there is considerably more detail, for instance on the Five Pillars of Islam, Muslim ethics, the history of Islam and the life of Muslims in Britain.

*It is in its long-term impact on their own community's life that Muslims will judge the new syllabus. On paper it appears to represent the partial opening of doors that once were firmly closed to other religions. But information on other religions can easily be distorted to misinform and it is in this context that the new syllabus will have to stand the test of time before it can be judged for its sincerity.*

# AIDS runs high in Pakistan?

It is almost a decade since the first AIDS case was detected in Pakistan but the government may not have woken up fully to the public health threat from this deadly disease.

However, health authorities in Pakistan counter the charge by an international agency that the government is going slow on AIDS control and in defence point to the large sums now being spent on this.

"The government is not promoting the public education needed to fight the potential epidemic, apparently for fear of offending conservative groups," the U.S. based Population Action International (PAI) said in a recent report.

"Though aware of a looming AIDS and HIV epidemic in the country, the government is moving too slow to arrest its spread," the report noted.

"Observers commend the national mass media AIDS education campaign initiated by the Pakistan People's Party government in 1994. Careful groundwork included a special effort to convince religious leaders of the programme's importance. But after a promising start, the programme has faltered," it adds.

The AIDS virus is known to be spread mainly by sexual contact and Pakistani health officials have tried to persuade Muslim clergy to deliver sermons on the disease based on a text prepared by the government in consultation with religious leaders.

Health officials in Pakistan deny that the AIDS controlled drive is faltering and they also find the estimates in the PAI report of AIDS and HIV cases in the country as being grossly exaggerated.

The Minister for Health in Pakistan, Khurshid Ali Shah pointed out that "the fact that the present government has earmarked \$ 2 million for AIDS control this year clearly shows it is serious about tackling the threat."

The Director General of health, Naik Mohammad Sheikh also questioned the AIDS statistics in the report. According to PAI, some 50,000 Pakistanis

are infected with the AIDS virus and the number will shoot up to a quarter million by the end of the century.

Mohammad Sheikh says there are no more than 35,000 HIV-Infected people in the country. However, the former manager of the national AIDS control programme, Kamran Masood, thinks the PAI estimates are right. He maintains there are 45,000 HIV cases in Pakistan and that numbers will go up to 200,000 by the year 2000.

According to the Pakistan office of the World Health Organisation (WHO), at least 60,000 people in the country are infected with the virus which is spreading at an alarming rate.

Independent community health workers too question the official figures. They point out that most cases are found in the Frontier Province and parts of Punjab which have widespread drug addiction and male prostitution but not enough HIV screening facilities.

Pakistan began testing for the AIDS virus 10 years ago at the national Institute of Health in Islamabad. Since then 1.3 million people have been screened and about 1,000 have tested positive. Fifty five full-blown AIDS

cases have been reported thereafter.

AIDS educators in Pakistan face an uphill task changing the popular view that the disease does not concern locals but only those with overseas links.

The disease was first found in a foreign visitor. Since then, it has been mostly reported among Pakistanis returning from overseas. Some 500 Pakistanis were sent back last year by the United Arab Emirates (UAE) after they were reported to have tested HIV positive. It is reported that Pakistani troops on overseas assignments have been specially vulnerable.

Unprotected sexual contact is the main cause of HIV spread in Pakistan but more than a tenth of the cases are a result of tainted blood transfusions because a sizable amount of blood is collected from professional donors, many of them drug addicts.

Health experts say that 90 per cent of the blood in Pakistan's blood banks is not screened for HIV. Promoting safe blood transfusion is central to the national AIDS control drive along with public education, surveillance, control of sexually transmitted diseases, counselling and home care.

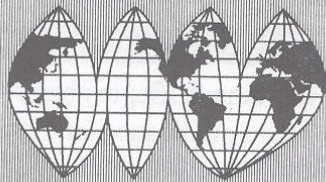
## Rizvi appeals for establishments to handle communal disputes

Addressing a Friday Prayer congregation on the first day of Rabiul Thani, Maulana Sayyid Mohammed Rizvi, resident aalim of Toronto Jamaat, lauded the community for its excellent work in establishing centres such as the masjid, imambarah, madaris etc. within a short span of time since migrating to North America.

He called upon the community to now look into creating establishments to handle communal conflicts. He said that financial disputes in business or for that matter, conflicts of any type between our own community members are normally taken to the government courts. He said that from the sharia' point of view, going to the government courts is allowed only as a matter of last resort. To emphasise on this point, the Maulana cited a famous hadith of Omar ibn Hanzala in which our sixth Imam (A.S.) emphatically directed believers to desist from taking their conflicts to non-Islamic judges and advised them to appoint judges within the community who are aware of the sharia' laws and whose decision must be religiously accepted by the parties concerned.

Maulana Rizvi stated that our community is mature and resourceful enough to establish a mechanism, like for instance a tribunal, specially for this purpose. He said this would reduce legal costs for the parties in dispute, enable quicker decisions to be made and moreover ensure that decisions are made with due consideration to Islamic laws.

## ELECTION



## ROUND-UP

### Gujarat

The Council of Gujarat held its Annual General Meeting on 15 September, 1996 during which the following were elected into office for a term of three years ending in 1999:

Hassanali J. Merchant	President
Haiderali M. Merchant	Vice President
Haiderali H. Muni	Hon. Secretary
Alinaqi M. Vakil	Hon. Jnt. Secretary
Noorali S. Mukhi	Treasurer
Rajabali M. Dosani	Councillor
Shoukatali H. Panjwani	Councillor
Shabbirali D. Noorali	Councillor
Anwarali M. Gheewala	Councillor
Barkatali H. Daudani	Councillor
Masoomali V. Lakhani	Councillor
Amirali H. Madhwani	Councillor
Gulamabbasbhai Bhojani	Councillor

### Zanzibar

The K.S.I. Hujjatul Islam Jamat of Zanzibar proclaimed Mohamed Hussayn Walli Mohamed Pardhan as the President of the Jamat after Friday prayers on 16 August, 1996. The Vice President and Hon. Secretary of the Jamat will continue to be Abbas Mohamed Sheriff.

### Bombay

Following a re-election of the Bombay Jamaat on 6 October, 1996 Mohib Roshanali Nasser was overwhelmingly elected as the President of the Jamat there. (At the time of going to press we had not received a complete list of office-bearers. This will insha'allah be published in our next issue. Editor)

## Inna Lillahi Wa Inna Ilaihi Rajeeon

### Marhum Mohamed Pirmohamed

The late Mohamed Pirmohamed of Dubai was a man of devotion, dedication and determination with qualities worth emulating. The sincerity and integrity of the deceased was admirable and he was a sensitive person full of love for his community and always looking towards its upliftment.

He was a humble, pious and modest person and his contributions were immense, some obvious, some not so obvious for he was a person who would not let his left hand know what his right hand was doing. Those who benefited from his benevolence will however feel his absence.

One of his greatest lifetime contribution to the community was his involvement in building the Imambara where majalises are conducted, Azadari is performed, prayers recited and where other religious functions are also held. Marhum toiled endlessly and oftend burned the midnight oil to obtain the land and subsequently ensured that the Imambara was built to suit community requirements. For his efforts, one could probably call him the "Founding Father of this Community".

The farewell that marhum received was but a sincere indication of the type of person he was. The majority will

continue to weep silently and offer their duas for him. May Allah (SWT) rest his soul in eternal peace and in the proximity of our fourteen masoomeen. Ameen.

### Marhum Sadikali Husein Haji Muraj

The late Sadikali Husein Haji Muraj passed away at the age of 58 years on 29 March, 1996 in Nairobi, Kenya where he had gone for medical treatment.

Following the steps of his late father, Haji Husein Haji Muraj who was the Chairman of Mogadishu Jamaat for 15 years, marhum was a patron of the KSI Jamaat of Mogadishu for many years and he rendered many services in this capacity for the welfare of the community.

Amongst the activities that marhum actively participated in was the maintenance of the mosque, Imambara, madrasah and grave yard and was also very much involved in the construction of the school and water well there.

Marhum was an active social worker and an influential personality and he always maintained a friendly, hopeful and optimistic disposition. He leaves behind a widow and four children. May Allah (SWT) rest his soul in eternal peace and in the proximity of our fourteen masoomeen. Ameen.

### Marhum Molvi Alimohamed Jaffer Devji

The community was saddened by the demise of Molvi Alimohamed Jaffer Devji who passed away on 25 June, 1996 in Toronto and was buried on the same day with a large attendance for the funeral by community members who paid their respect for this first Khoja Aalim from our community.

Born in Mombasa in 1917, he was the first student from our East African community to go to Madrassatul Waezeen of Luknow, India to study Islamic theology. With high qualifications, an impressive personality and fine style of delivery, he was well known in East Africa and Madagascar for his preaching.

He lived in Mombasa, Kampala and Dar es Salaam from where he migrated to Canada. For a decade he was a link between East Africa and Canada and provided spiritual guidance to many of our brothers and sisters during the difficult period of adopting to the new country.

His selfless services to Hamilton and Brampton Jamaats endeared him to many. Brampton Jamaat held a special Majlis for him after which prayers were offered and tributes paid to marhum for his services. May Allah (SWT) rest his soul in eternal peace and in the proximity of our fourteen masoomeen. Ameen.

## "Qur'an is a miracle" says Russian translator

Russian translator of the Holy Qur'an, Valerie Porukhua, has described the Almighty's last revelation to mankind as a "miracle and most beautiful example of eloquence which no human pen can match or even put an iota of crude semblance to its vast world of meaning."

The Qur'an, which was revealed to Prophet Muhammad (s.a.w.) over a 23 year period beginning in A.D. 609, has been translated into most living languages and has been translated into Russian several times.

Porukhua is however only the third translator to have rendered a direct translation of the Holy Qur'an from the original Arabic into Russian.

## Africa awarded over 20,000 lottery visas for 1997

from **Gulamabbas Dhala, Los Angeles**

The results of the DV-97 green card lottery selection for 1996 is over with 100,000 applicants being selected of whom 55,000 will receive permanent residency visas. The US Department of State issues more approval notices than visas with the assumption that many of the winners will already have obtained permanent residency through other means or will no longer be interested to emigrate to the US.

Some 6.5 million applications were considered in the 1996 lottery with a further 1.1 million people being disqualified for failing to follow directions. The winners in 1996 among other countries were: Kenya (927), Madagascar (50), Malawi (64), Mozambique (7), Somalia (862), Tanzania (267), Uganda (308), Zaire (303), Zambia (160) and Zimbabwe (104). Africa has been allocated 20,623 lottery visas for 1997.

## Ja'fari observer is 100 issues old

The Ja'fari Observer came up with a bumper August/September 1996 issue which was its 100th issue since it began publication in 1988.

The first issue, then called Ja'fari Times was released in April, 1988 (Ramadhan 1408) and after four months the name of this monthly magazine was changed to Ja'fari Observer. When publication first began, only a few hundred copies were printed and circulated in Bombay and few other Indian cities but now the magazine covers all the corners of India along with many major cities of Asia, Africa, Europe and America where the magazine is represented by honorary representatives.

The magazine has carried many 'special' coverages on selected and important Islamic subjects with the objective of enlightening readers on the intellectual aspect of Islam as prescribed by Imam Jafar-e-Sadiq (a.s.) who once told Mufazzal, "Write and propagate the knowledge among your brothers." (Al Kafi).

Those wishing to subscribe for this magazine can contact them on:

**Ja'fari Observer**  
Najafi House, 159 Nishanpada Road,  
H. Imam Husain a.s. Chowk, Mumbai - 400 009  
India.

Tel: 3720350/3713299 Fax: 3738703

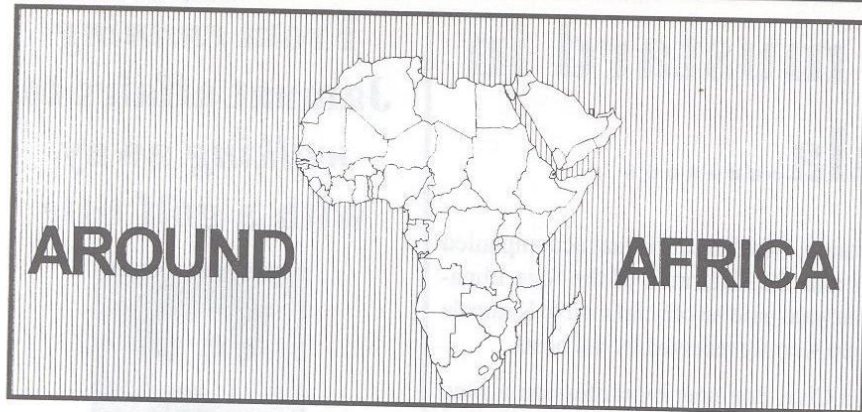
## India's Roshanali Nasser wins service award

The first Ahlul Bayt Service Award has been awarded to Haji Roshanali Nasser of Bombay, India. Haji Roshanali Nasser, 78, residing in Bombay, is the Chairman of Imaan Foundation Charitable Trust and is a prominent personality in the field of service to humanity and the followers of Ahlul Bayt (A.S.).

It comes as no surprise that the first year's award should go to Haji Roshanali Nasser. This award has been initiated by the World Ahlul Bayt Islamic League to appreciate the services of those selfless servants of Allah who strive and struggle to help the followers of Ahlul Bayt (A.S.). This award will be conferred every year to highlight the services of luminaries who come forward to serve Islam.

Living in Bombay does not restrain Roshanbhai in rendering his service to community members in other parts of India. Among the members of the community spanning over three generations and the five continents, he is a very popular figure and people do not hesitate to look up to him in times of need.

He has attended and still does attend hundreds of meetings and seminars and has been and is still on the board of trustees of various social organisations of the followers of Ahlul Bayt (A.S.). His enviable experience in social service is enviable.



**Our new  
numbers....**

The Africa Federation's new  
telephone numbers are:  
Tel: 150964 and 150897  
Cellular phone: 0812 786 710  
Fax: 150964

## Chairman launches Foundation Fund in Nairobi

The Chairman of the Federation, Mohamed Dhirani accompanied by the Chairman and Hon Secretary of the Setwel Board, Roshan Fazal and Mehboob Fazal respectively paid an official visit to Nairobi from 5 to 8 July, 1996.

During the visit the Chairman scrutinised the plans of the Nakuru Mosque, Imambara and housing project with the Chairman of Nakuru Jamat, Hassan Fazal. Plans have since been approved and when construction begins an appeal for funds will be made.

In a meeting that the visiting delegation had with members of the Setwel Board who included Ramzan Mulla Nanji, Murtaza Jaffer, Hussein Dhalla and Fidahusein Kermalli of Mombasa, discussions were centred on ways and means of resettling our brothers who have been uprooted from Somalia.

The Chairman also held discussions with the Chairman of the Education Board, Hussein Rashid who gave details of 17 new applications received for scholarship loans for 1996 entailing an additional yearly budget of approximately US\$ 90,000.

A meeting with the Jamaat's new Managing committee was also arranged. Following mutual discussions, a progress report of the Lavington Mosque, Imambara and Madressa project was presented and finally the Chairman assured the new management committee of full co-operation and assistance from the Supreme Council.

The delegation also visited the

Vice Chairman of the World Federation, Manzoor Kanani in Nairobi Hospital where he was convalescing. Mrs. Kanani donated and paid an equivalent of US\$ 5,000 towards the medical assistance fund for welfare cases.

On the night of the arbaan of the Shahadat of Sayaad-e-Shohada Imam Hussein (A.S.), the Chairman spoke to a packed congregation in the Imambara. He emphasised on the need for centralisation of funds and the dire need for our community members to pay khums to the Supreme Council to enable it to re-invest in communal projects after the approval of our Marja-e-Taqleed. He stressed that Khums accounts are transparent and are yearly published and placed in the Supreme Council meetings for all to see. He urged that when the Marja-e-Taqleed himself has complete faith and confidence in our institution it is the duty of our members to also have similar faith and confidence in the Council for the upliftment of our community at large.

He then launched the Foundation Fund and amidst deafening Nara-e-Salawat announced the generous donation of US\$ 100,000 by Nairobi philanthropist, Naushad Merali whilst the Mulla Nanji and Fazal Kermalli family each pledged US\$ 50,000. The Chairman accompanied by Ramzan Mulla Nanji also personally visited other brothers and received the following further pledges:-

Alhaj Anver Rajpar	\$ 25,000
Alhaj Mohamed Hassanali	\$ 25,000
Alhaj Mohamed Kermalli	\$ 20,000

Naushad Merali has further pledged an additional US\$ 100,000 to top up a collection of US\$ 900,000 to US\$ 1 million. The Supreme Council will in due course of time visit other Jamats for contribution to the Foundation Fund which Insha'allah will go a long way to cater for the community's pressing financial needs including housing and commercial loans, higher education scholarships, medical and welfare assistance.

The hosts afforded a warm reception to the visiting delegation which flew back to Dar es Salaam on 8 July, 1996.

### Video cassettes.....

The Secretariat of the Supreme Council has the following Video cassettes available on request:-

1. *Supreme Council Session held at Nairobi from 5th April 1996 - 7 cassettes;*
2. *Informal Meeting of the Supreme Council held in Dar es Salaam on 15 December, 1995 - 1 cassette;*
3. *Open Forum - Toronto held in October 1995 with Dr. AbdulAziz Sachedina and Mulla Asgherali M.M. Jaffer on the book "Islamic Messianism" - 2 cassettes;*
4. *English majlises during last Muharram 1417 (May 96) at Mombasa - 2 cassettes and*
5. *Youth Forum - Toronto 12 - 14 April 1996 - 2 cassettes.*

The cost of the cassettes is Kenya Shs. 300/= each, Uganda Shs. 6,000/= each, Tanzania Shs. 3,000/= each. Jamats or its Video Libraries and members can place their request to the Supreme Council with pertinent remittances.

# Cutting the mustard in Kampala.....

The Vice Chairman of the Africa Federation, Mohamed Pirbhai accompanied by the Hon Secretary, Mohamed Somji and the Chairman of the Shia Ithna-Asheri Jamat, Dar es Salaam, Asgher Bharwani paid an official visit to Kampala from 16-20 October, 1996 where they were warmly received by the hosts.

In Kampala, the Vice Chairman who is a Civil Engineer by profession visited the Council's property which was nationalised and subsequently returned. The property is presently occupied but needs complete rehabilitation to maximize rental income. The property is at a prime location and once renovated, is expected to earn good returns.

During his visit the Vice Chairman met office bearers and trustees of the Kampala Jamaat where he discussed Council matters including the Council's Kampala property and the launching of the Federation Foundation Fund in Kampala.

On the night of 17 October, 1996 the Vice Chairman addressed a congregation at the Imambara. He explained on the need for centralisation of funds and the importance of paying khums to the Federation so as to enable the Supreme Council to cater for the Community's needs as per the Ijaza by our Marja-e-Taqlid.

He then launched the Federation Foundation Fund and explained that money collected will be invested and the income therefrom would help the Council meet the many needs of the Community particularly by way of educational scholarships, medical and welfare assistance, commercial and housing loans.

A sum equivalent to US\$ 115,000 has since been pledged from Kampala and further substantial amounts are expected from other donors to enable the Council achieve its projected target of US\$ 2 million.

## Home and dry.....up Mount Kenya

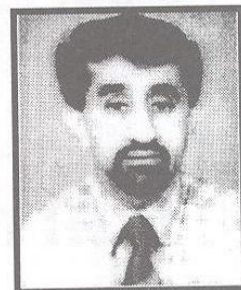
The Mount Kenya expedition took off on 18 October, 1996 and safely and successfully returned on 21 October, 1996. Three young boys aged 6, 7 and 10 walked seven kms from the base and returned the same day. They hence covered 14 kms. and will be awarded certificates and bronze medals.

On day 2 at 10.00 am., 29 participants who included 6 girls had managed to climb 14,000 ft high to Mintos Hut with the last batch clocking in at 11.15 p.m. On day 3 at 2.30 p.m., 14 participants including 1 boy and 3 girls felt they would not be able to proceed further to point Lenana (16,000 ft) due to its very high altitude. They left for the base where they reached at 9.30 p.m.

On the final day (21 October, 1996) at 12.45 a.m., 15 participants including 12 boys and 3 girls set out to conquer the final peak, Point Lenana which stands at 16,000 ft. On reaching Mc Millan peak at 2.00 a.m., two girls developed breathing problems and had to return to Mintos Hut accompanied by one male. They reached the Hut at 4.30 a.m.

The final twelve including 11 boys and 1 girl made it to the Austrian Hut on the peak at 4.30 a.m. The organiser, Zulfikar Khimji called the climb "very successful" especially because a record 29 members managed to climb up to Mintos Hut which is considered to be the most difficult trek. All the participants will be awarded certificates and medals.

## From *running* Jamaat affairs to *walking away* with a golf title



The President of Arusha Jamaat, Mehdi Rashid won the Safari Open Golf tournament at the Arusha Golf Club in September, 1996. The Safari Open is the second most prestigious golf event on the Tanzanian golf calendar after the Tanzania Open.

The runner-up position was taken by another keen golfer, Ahmed Daya in Moshi. This year's event, which was sponsored by BP (Tanzania) Ltd., was fervidly contested by 50 participants from all over Tanzania. Mahdi won a golf set for his great win.

## Dhalla proves he has an eye for success



Najafali Dhalla of Dar es Salaam completed a three-year course in Optometry at the Kilimanjaro Christian Medical Centre (KCMC) in Moshi and on 3 August, 1996 was declared and awarded for being the best overall student.

We wish Najafali success in his career as an optician.



## Dar gets new university

The Government of Tanzania and Vignan Educational Foundation, Bangalore, India have started the International Medical and Technological University in Dar es Salaam, Tanzania which offers medical, dental, engineering, pharmacy, nursing, undergraduate and postgraduate courses.

The classes began in October, 1996 with students from Tanzania, Kenya, South Africa, Canada, Middle East, Australia, USA, India and other countries. The degrees offered by this University are recognised by the Government of Tanzania whilst recognition of Indian and other accredited professional bodies will be sought by the University in due course.

For admission eligibility into the University, candidates must obtain at least 50 % marks or equivalent grades in physics, chemistry, biology or mathematics at plus level (10 + 2) or National Form VI examination level (Inter I.S.C., C.B.S.E., P.U.C., or equivalent). Admissions are made on merit and short listed candidates could be called for an interview. Tuition fees are based on a self financing scheme. Hostel facilities are available.

The University has reserved 25 % seats for Tanzania candidates who are found eligible for admission and are sponsored by the Government of Tanzania. Academicians interested for part time Faculty positions may send their CV's at the Bangalore address.

Vignan Educational Foundation  
5/3 Hosur road, Bangalore - 560  
029, India

Phone: 0091-80-2240171,  
2244416, 2244336 (fax): 0091-80-  
2224973

or

International and Technological  
University

C/o. Indian High Commission,  
P.O. Box 2684,  
11th floor, NIC. Investment House  
Dar es salaam, Tanzania  
Phones: 00255-51-116551, 117175,  
117176 Fax: 00255 - 51 - 116552

## Dateline Mauritius

### IRANIAN DEPUTY MINISTER FOR FOREIGN AFFAIRS VISITS MAURITIUS

The Iranian Deputy Minister for Foreign Affairs, His Excellency Hossein Sheikh-ul-Islam headed a delegation for a three day visit to Mauritius in March this year. His Excellency Agha Mostafa Boururjerdi, Charge D'Affaires of the Embassy of the Islamic Republic of Iran accredited for Mauritius with residence in Madagascar also accompanied the delegation.

The delegation was welcomed in the VIP lounge of the SSR International Airport by Hujjatul Islam Shaikh Masroor Hasan, Al Haj Haideralli H Pirbhai (Chairman of Shia Ithna Ashary Jamat), Al Haj Sajjadhussain Rajani and Mr. Shabbir Husein Rajani (Secretary of Ahle Bait A S Propagation Organisation). During his visit, H E Sheikh-Ul-Islam and his delegation paid a courtesy visit to the President of the Republic of Mauritius, Mr. Cassam Uteem and Hon. Paul Berenger, deputy Prime Minister and minister of Foreign Affairs. The main discussions concerned the relations between Mauritius and the Islamic Republic of Iran and also the development of trade between the two countries.

The delegation also visited the Val Ory Castle, a property of the Iranian Government, formerly owned by the Shah's father. They met members of the Shia community at the Shia Imambada and were received for dinner at the residences of Al Haj Haideralli H Pirbhai and Sajadhusain Rajani.

### SHORT VISIT OF MR. ALI BAGHERI IN MAURITIUS

Mr. Bagheri of Farhango Irtebaataat-e-Islami, Tehran, Islamic Republic of Iran and former Cultural Attaché of the Embassy of the Islamic Republic of Iran in Kenya paid a short visit to Mauritius on 17 June, 1996.

Mr. Bagheri was received at the airport by Hujjatul Islam Sheikh Masroor Hasan, Haideralli H Pirbhai (Chairman Shia Ithna Ashary Jamat) and Shabbir Hosein Rajani (Secretary Ahle Bait A S Propagation Organisation). Discussions were held as to how the Farhango Irtebaataat-e-Islami may help towards the tabligh mission there.

Mr. Bagheri visited Karbala in *Camp de masque pave* which is a place where quite a large number of Muslims of the Ahle sunnat school of thought attach very much importance. This place belongs to the Shia Ithna Ashary Jamat. Mr. Bagheri also met members of the Shia community of the island at a gathering held at the Shia Imambada.

### MUSLIM UNITY COUNCIL CELEBRATES YAUM-UN-NABI

The Shia Ithna Ashary Jamat celebrated Yaum-Un-Nabi, the birth anniversary of our Holy Prophet (S.A.W.) and that of our Sixth Imam, Hazrat Imam Jafare Sadiq (A.S.) on 2 August 1996 at the Shia Imambada.

The Mehfil was attended by quite a large numbers of our Ahle Sunnat brothers specially invited for the occasion. Hon. Sam Lauthan, Minister of environment also attended and Mr. Idriss Korimboccus, President of Rose Hill Muslim Council addressed the gathering just before Hujjatul Islam Shaikh Masroor Hasan. Qaseedas and Naats were recited by Haji Husain Maklai and Ai! Raza Masoomally and the function ended with Brother Shabbir Husein Rajani reciting Salaam.

### MUSLIM UNITY COUNCIL CELEBRATES YAUM-UN-NABI

The Muslim Unity Council, a body grouping Organisations of the Ahle Sunnat Jamats and Ahle Bait (A.S.) Propagation Organisation celebrated the Birth Anniversary of our Holy Prophet (S.A.W.) on 29 July 1996 in a very simple and different way.

A programme was organised at the Mauritius Muslim Orphanage and was mainly attended by all the orphans there. After various programmes, the orphans were presented with gifts and winners of different competitions organised for the occasion were awarded with special prizes.

The programmed was Chaired by the President of the Council, G. M. Dulloo of the Islamic Cultural Society. Dulloo started the programme with the recitation of verses of the Holy Qur'an before giving his speech. The Secretary, Mr. Shabbir Husein Rajani, also Secretary of Ahle Bait (A.S.) Propagation, talked about the formation of the Unity Council which he said had become essential in order to unite the Muslim Ummah.

## Organisers gear for Summer Camp and announce change in dates for girls schedule

The Tabligh Sub Committee of the Dar es Salaam Shia Ithnaasheri Jamaat has announced a change in the dates for the Girls Camp to be held in Nairobi. The Girls Camp will now commence from 28 December, 1996 and end on 3 January, 1997 whilst the boys Nakuru schedule will remain unchanged, beginning from 22 December, 1996 to 3 January, 1997.

Talking about the International Camp, the Chairman of the Tabligh Sub Committee of Dar es Salaam Jamaat, Dr. Shiraz Dattoo said that it is primarily geared to guide Muslim youths caught in a predicament between western and Islamic ways of life, on how to live with Islamic values in the modern world of today.

Following the success of the 1995 Summer Camp which was restricted to boys from East Africa only, the 1996 Camp is open to our youths from all over the world. It is expected that boys and girls from East Africa, Europe, Canada, USA, Dubai, Karachi, Bombay and Madagascar aged between 14-20 years will attend.

The Islamic Education Board of the World Federation has extended its full support for the proposed Camp and the Africa Federation, the Council of European Jamaats and NASIMCO have also issued circulars to their respective Jamaats inviting youths to participate.

The primary objectives of the Summer Camp are:

*To provide a friendly atmosphere for learning Islamic issues and manners;*

*To instil in the youths, a habit of good Islamic lifestyle;*

*To raise awareness on religious and other related issues;*

*To enlighten youths on basic medical issues;*

*To enable youths to develop public speaking skills;*

*To participate and enjoy outdoor and indoor sports;*

*To be briefed on various careers from practicing professionals;*

*To guide youths towards developing social interaction with other people from different backgrounds and cultures;*

*To help youths acquire emotional independence to avoid nostalgia;*

*To help youths develop a habit of self-reliance by doing their own laundry and cleaning and*

*To guide participating youths on observing punctuality by working to deadlines.*

The Tabligh Sub Committee of Dares Salaam Jamaat can be contacted for more details on the following address:

**Tabligh Sub Committee of  
Dares Salaam Jamaat  
P.O. Box 233  
Dar es Salaam  
Tanzania.**

## Hosts sought for Sports Festival

The Supreme Council Sports Festival which at the outset was being held yearly is now organised biennially because of the massive preparations and costs involved. To date seven sports jamborees have been organised with the last one being played in Dubai in December, 1995. The next festival is earmarked to be held in December, 1997.

The sports festival enables our community youths from different parts of the world to congregate and compete in various sporting activities thereby consolidating communal brotherhood. The games normally contested include cricket, volleyball, badminton, golf, squash, tennis, football and table-tennis.

The Supreme Council has invited Jamaats wishing to host the December, 1997 event to send in their offers and one can now only wait and wonder on who will be the next lucky hosts of this important event in the community's sports calendar.

## Zanzibar mosque needs repairs

The KSI Hujjatul Islam Imambara in Zanzibar which has been in existence for over 100 years has developed leaks in its roof as a result of which rain water has begun damaging the Imambara including its antique carpets. If not contained, the damage could lead to the collapse of the roof.

Repair costs to the roof and some other parts of the building have been estimated at TShs. 2.5million (appx. US \$4000) and members are invited to contribute.

The Imambara is a historical building and is a monument of our heritage which must be preserved for our future generations. This is also an opportunity to earn *Thawab-e-Jari* and contributions may be sent to:

**The Treasurer,  
KSI Supreme Council,  
P.O. Box 6710,  
Dar es Salaam.**

# Central Health Board (CHB) consolidates Indian connection

It has become apparent that most of our community members from Jamats in Africa are unaware of the various medical facilities that are competitively available in India.

India has made tremendous strides in the medical field and the country has many renowned medical consultants and specialists with whom appointments can be made.

Treatment in India is much cheaper and of equal quality compared to western countries. However it is highly recommended that patients seek prior advice from the Central Health Board (CHB) or Medical Advisory Board (MAB) before proceeding to India because for certain rare cases which require high diagnostic technology and expertise, proper treatment may not be available there and treatment can then be sought in alternative countries.

The CHB of the Supreme Council recommends comprehensive health check-ups for both males and females of 40 years of age and above at an interval of two years. Those who happen to be visiting India may undergo such check-ups at nominal cost and at a very short notice. Most hospitals and medical centres in India have check-up schemes consisting of different tests as and how recommended by one's physician. Charges range from Indian Rupees 600 to 2000 depending upon the intensity of tests undertaken.

The CHB has strongly advised patients to avoid medical middlemen or agencies who are known to misdirect patients who could then end up being swindled into obtaining sub-normal treatment at higher costs.

The CHB has established in India a good honorary working relationship with Al-Imaan Foundation whose Chairman, Mohib Ali Nasser is a well known figure to most members of our community in Africa. He hails from the prominent philanthropic Dawood Haji Nasser family. He is a very helpful

and dedicated social worker and heads several Trusts and Foundations in Mumbai, despite his heavy business commitments.

Al-Imaan Foundation have formed a special team who work closely with some specialised doctors to cater for the needs of patients from Africa including arrangements for transport, accommodation and appointments with specialists. These arrangements have been commended by returning patients.

Al-Imaan Foundation and Al-Imaan Charitable Trust have their offices in Najafi House, 159 Nishanpara Road, Hazrat Imam Husain Chowk, Mumbai - 400 009 (Tel: (91 22) 372 0350/371 3299 Fax. (91 22) 373 8703.

The CHB has on its Board a panel of doctors who examine the medical reports of patients and at times seek the opinion of specialists before advising further action for overseas treatment. Patients wishing to have treatment overseas first need to submit their most recent medical reports (including x-rays, ECG, investigations and treatment report etc.). For all overseas treatments, whether self-financed or a welfare case, one needs to obtain an introduction letter from CHB, a copy of which is normally faxed with the patient's doctor's report to Al-Imaan

Foundation, at least two weeks prior to his or her travel. This enables the Indian hosts to make adequate arrangements and pertinent appointments with doctors and hospitals, mostly in Mumbai.

The CHB has liaison members in some constituent Jamaats whose names are normally carried in the CHB Bulletin. Community members are advised to contact them in case they need further guidance on obtaining medical treatment. In emergency cases, the liaison members can contact the MAB in Birmingham or Mohib Ali Nasser in Mumbai directly. The following are their contact addresses:-

---

**Dr. Mohammed Take Walji**  
Chairman, Medical Advisory Board  
World Federation of K.S.I.M.C.  
106/108 Anderton park Road, Moseley  
Birmingham, B13 9DS, UK.

Tel: (44 121) 449 2788  
Tel: (Res) (44 121) 449 6432  
Fax: (44 121) 449 5988

---

**AlHaj Mohib Ali Nasser**  
Chairman, Imaan Foundation  
Palekar Chambers, 1st Floor  
12, First Marine Street, Bombay - 400  
002 Mumbai.

Tel: (91 22) 201 8378/209 0360/201  
5120/206 9880  
Tel: (Res.) (91 22) 308 5798  
Fax: (91 22) 209 0400  
Telex: 11 - 84567 ALI IN

---

## Efforts to reclaim Zanzibar Trust properties revived

The Chairman of the Federation, Mohamed Dhirani accompanied by the Vice Chairman, Mohamed Pirbhai and the Hon Treasurer, Mohamed Hassam travelled to Zanzibar on 14 July, 1996 to see the possibility of claiming back Trust properties of the Zanzibar Jamats which were taken over by the Government. Efforts to this effect were initially launched by the previous Committee under the chairmanship of Habib Mulji.

The office-bearers discussed this issue in a joint meeting with the office-bearers of both Hujjatul and Kuwwatul Islam Jamaats and adopted strategies for reclaiming the properties. The Chairman also assured that the Supreme Council welfare assistance to the needy in Zanzibar would continue and emphasised the need for both the Jamats to merge.

On the night of the wafat of the Holy Prophet Hazrat Mohammad Mustafa (s.a.w.), the Chairman addressed a large gathering at the Kuwwatul Islam Imambara in Kiswahili. He said the main purpose of his visit was to find means of retrieving the Trust properties and also emphasised on the need to abide by religious principles. He stressed on communal unity and also floated the Foundation Fund for which some donations were received. The delegation cherishes the warm reception and hospitality it was accorded by the hosts.

# Rafsanjani visits Dar Mosque and Imambara

When the President of the Islamic Republic of Iran, Akbar Hashemi Rafsanjani accompanied by his wife, two daughters and several cabinet ministers plus other Government officials all numbering to about 105, paid a three day visit to Tanzania from 9-11 September, 1996 their itinerary included a visit to the Dar es Salaam KSI Mosque.

The Dar es Salaam Jamat was honoured to receive the President and his entourage and this historical visit went well as planned following three weeks of preparation by Managing committee members, the Ithna-Asheri Union and its Volunteer and Scout sections plus the Ladies Managing Committee with due guidance from the Chairman of the Africa Federation.

Invitation cards were sent out to prominent Muslim brothers and sisters including the Tanzania Government cabinet ministers, the Immediate Former President of the United Republic of Tanzania, Ali Hassan Mwinyi, heads of all Muslim communities, Sheikhs and Imams of all mosques and madrassahs in the country and other eminent Muslims in the country including the Mufti, Sheikh Hemed bin Juma.

The ladies committee on their part invited the wives of Ministers, Sheikhs and the heads of other Muslim communities since the programme was scheduled to be held simultaneously for gents and ladies with the First Lady and her entourage also being amongst the dignitaries invited.

The volunteers (IUVV) worked round the clock to put final touches to the Imambara with spectacular decorations of glitters, lights and Iranian flags. Persian carpets were laid for the dignitaries and these certainly looked gorgeous.



Iranian President Akbar Hashemi Rafsanjani acknowledges the chants of *Taqbir* by students of the Hussaini Madrasah who had lined the streets to welcome him during his visit to the Dar es Salaam KSI Mosque.

The mosque street and compound along with the Imambara were also decorated with flags, glittering lights and decorations and on 10 September, 1996, the day of his visit, roads leading to the Mosque were closed by the police and security personnel at about 6.00 p.m.

Many members of the public also lined up the streets to get a glimpse of the visiting President and it was a spectacular scene when the Iranian President arrived just few minutes after the Muazzin's call for Maghrib prayers. The Hussaini Madrasah boys who donned their white Madressah uniforms (*white kanzu and cap*) waved the Iranian and Tanzania flags and some carried portraits of President Rafsanjani. The harmonious chanting of *Taqbir* (Allahu Akbar) so moved the visiting President that he alighted from the Presidential motorcade and walked pass the students, greeting and waving to them with great enthusiasm.

The Iranian President and his entourage were received at the main entrance of the mosque by former President Ali Hassan Mwinyi, the Mufti, Sheikh Hemed bin Juma, the Chairman of the Africa Federation,

Mohamed Dhirani, the President of Dar es Salaam Jamat, Asgher Bharwani along with his office bearers and the resident maulana.

After the Boy Scouts performed a guard of honour for the Iranian President, he walked over the red carpet to the mosque where he led the evening prayers. The mosque was packed with members from different Muslim communities who congregated to pray behind the Iranian leader and whilst they prayed, what stood out conspicuously was the strength of muslim brotherhood.

At the ladies Imambara, the Cubs performed a guard of honour for the visiting First Lady and her entourage. The visitors were received by members of the Ladies Managing committee and the wives of the heads of the community.

After prayers, the Iranian President was garlanded by the Boy Scouts when he entered the Imambara. To allow the many visitors space in the Imambara, many community members opted to sit on the upper floor of the Imambara where audiovisual facilities were installed.

(...continued on page 29)

(...continued from page 28)

It is estimated that the total attendance on that night was about 5,000 people but the host Jamaat ensured that Ministers, Sheikhs and Heads of various communities along with members of the President's entourage were provided reserved seating facilities.

The programme started with the recitation of verses from the Holy Qur'an by Sheikh Omar Abdallah followed by a welcome speech by the Chairman of the Africa Federation, Mohamed Dhirani (*his speech is carried separately on page 33*).

The Mufti, Sheikh Hemed bin Juma then spoke in Arabic and his delivery was spontaneously translated into Kiswahili by Maalim Ahmed Issa Hasham. The Mufti spoke about unity amongst Muslims in Tanzania and expressed his gratitude to the Iranians for assisting in furthering Islam and Islamic values. He also thanked the Iranian Government for its economic and technical assistance to Tanzania.

A Qur'an reciter from Iran, considered to be amongst the best in the world, then moved the gathering when he eloquently recited a few verses from the Holy Qur'an.

The Guest of Honour, Hujjatul Islam Ali Akbar Hashemi Rafsanjani then addressed the gathering in Persian and his speech was translated by an Iranian translator spontaneously. The Iranian President stressed on the need for Muslims in Tanzania to cooperate with each other and live in solidarity and harmony to further the cause of Islam.

The visiting President accentuated on Tanzania's affluence, saying the country has vast resources of mineral wealth and said the country had the potential to develop agriculture, tourism and industry, all of which could help catalyse foreign investment in Tanzania if investors are given adequate incentives.

The President said Iran enjoyed fine relations with Tanzania and hoped that Tanzania would soon become one of Iran's major trade partners. He referred to various economic projects funded by Iran in Tanzania like the construction of roads at Ikwiriri in Rufiji, Coast Region along with irrigation farming and health-care projects in Tanzania.

He told the full-house congregation that there is a dire need for Tanzania to invest in education. He said Iran could help to this effect and he referred to the Soga Secondary School which he inaugurated during his visit to Kibaha in Coast region. However he emphasised that upliftment in education had intrinsically to come from within the country and said that with its current population of 27 million, Tanzania should be having many more students studying in universities. He also expressed great delight to learn that Muslim communities lived in harmony amongst themselves and with other religions irrespective of race, caste or creed.

After the speech by the Guest of Honour, Dar Jamaat President, Asgher Bharwani delivered a vote of thanks to all invitees and to the Iranian President for honouring the Jamaat by his attendance. As a token of remembrance for the visiting Iranian President, a Zanzibar chest was presented by the former Tanzania President, Ali Hassan Mwinyi on be

half of the Jamaat and some religious books published by Bilal Muslim Mission of Tanzania were also presented.

On its part, the Iranian delegation presented the Jamaat with four beautiful frames and several carpets for the mosque. The ladies presented Mrs. Rafsanjani with a beautiful Zanzibar door on behalf of the Jamaat.

After the function which lasted for about one and a half hour, dinner was served to the guests by the IUVC who were also assisted by the Boy Scouts.

The entire programme was relayed live to the ladies section and the Dar es Salaam Television Station (DTV) relayed a live broadcast of the programme. Several local newspapers also covered the function. Video cassettes and photographs of the event are available.

In perspective, the visit by the Iranian President was successful primarily because it consolidated Muslim brotherhood and more so because it helped raise public awareness on the activities and contribution of our Jamaat to the country at large and Muslims in particular. Even more important is the fact that the President explicitly called upon Muslim communities to live in harmony not only amongst themselves but also with other religions irrespective of race, caste or creed.

## When Kiswahili ruled the day!

At the Dar mosque, the Iranian President addressed an audience which cut across religious lines and was represented by a wide range of communities and sects. The President spoke in Persian but it was striking to note that the organisers interpreted his speech in Kiswahili though the majority among the audience racially belonged to the Indian sub-continent. This may have upset a few who could not follow the main speech or its instant translation but it portrayed the community's high regard to the language of the state, Kiswahili proving that while they had full regard and respect for the language of their forefathers, they had due respect for the country's protocol especially when a foreign dignitary was in attendance in the presence of high level local politicians.

It was also a nice gesture by the members of the host community to shift to the upper floor so that visitors could be accommodated in the main hall. This floor however had a TV system to relay ongoing.

# Rafsanjani visits Mombasa and....

During his state visit to Kenya, the President of the Islamic Republic of Iran Hujjatul Islam Ali Akber Hashemi Rafsanjani paid a brief visit to Mombasa on 3 September, 1996.

His Mombasa itinerary included a visit to the Kenya Oil Refineries and Kilindini Port after which he visited the Jaffery Sports Club where he was welcomed by the Chief Qadhi of Kenya, Sheikh Nahdy, the Chairman of the KSI Jamaat of Mombasa, Husein Walji, members of the community and leaders of other Muslim communities. Muslims of all denominations, including leading businessmen and social workers were present to accord him a warm welcome.

The Chief Qadhi led the Zohr prayers after which the visiting President led the Asr prayers with all being advised that since he was a traveller he would recite only "Kasr" prayers. The sight of a broad cross-section of Muslims, from different ethnic and racial

origins, both Sunnis and Shias, standing shoulder to shoulder, was a remarkable display of Islamic brotherhood which is one of the fundamental principles of Islam.

After prayers, the Mombasa Jamaat Chairman, Huseinbhai Walji then briefly addressed the gathering and formally welcomed, on behalf of the Muslims of Mombasa and the Coast Province, the visiting President to the Kenyan coast. He informed the Iranian President that freedom of worship is enshrined in the Kenyan constitution and that followers of different religions lived in harmony under the wise leadership of the Kenya President, Daniel Toroitich Arap Moi.

He said that efforts are being made by foreign sources to sow seeds of discord amongst the followers of the Islamic faith but assured the visiting President that Muslims there would not let their unity disintegrate.

In conclusion he prayed, on behalf of all Muslims, for the continued good relations between Iran and Kenya and for the long life of the President.

The President's entourage then proceeded through the narrow winding streets of Mombasa Old Town for a luncheon at the Hyderey Imambara which houses the KSI Community's mosque and community centre.

Sitting cross-legged on the floor with people of different colours, castes and creed, President Rafsanjani shared a simple meal with the local population. In his address at the Hyderey Imambara, he stressed on the need for racial harmony, inculcation of the spirit of Islamic brotherhood, co-existence between members of other faiths and adoption of simplicity in life-styles. He also expressed his pleasure at seeing the magnificent Imamwada and complimented the Mombasa Jamaat on its high level of maintenance.

former colonial masters, African countries had been left behind in science and technology.

The visiting President then presented a token of appreciation to Akber Karawalli and Manzooral Kanani before receiving a similar gesture at the hands of the Chairman. The Iranian Ambassador to Kenya, Hamed Moayyer then presented gifts to Manzoor Kanani and the head of the organising committee, Anverali Manji whose team included Nazir Kalyan, Zahid Dato and Mohamedarif Suleman who was also the Master of Ceremony.

Prior to the Lavington function, the President also attended a prayer session at the Madrassa Rasul-Al-Akram in Langata.

## .....Nairobi Jamaats

The Nairobi KSI Jamaat hosted the visiting Iranian President, Hujjatul Islam Ali Akber Hashemi Rafsanjani at a historic function held at the Nairobi Jaffery Sports Club in Lavington, Nairobi on 4 September, 1996.

The function brought together prominent personalities of various communities and organisations including Kenyan Ministers.

After the welcome address by the Chairman of Nairobi Jamaat, Akber Karawalli, the Vice President of the World Federation, Manzooral Kanani conveyed the World Federation's warm greetings and briefed the President on its

activities.

The visiting President reiterated his appeal to all Muslims, regardless of whether they are Shias, Sunnis, Bohoras or Ismailis, to join hands and work as a unified force.

Addressing about 1000 people in attendance and in the presence of the ladies delegation led by Mrs. Rafsanjani, the President lamented that western interests on the African continent were resulting in perpetual exploitation and subsequent plundering of human and material resources. He expressed great disappointment that even after years of association with the

# Women stay protected in Islamic Iran

In Iran, women are the cornerstone of the family and the Islamic society. They work, encourage, motivate and heal human hearts and souls to give men adequate support.

Since the establishment of the Islamic Republic, Iranian women have been politically active with men and take up a number of important Government positions.

Iran also encourages its women to seek further education and the literacy rate for women has been continuously rising as women continue to enthusiastically enrol for literacy classes. In 1976, the country's literacy rate for women was only 35.5% whilst a decade later, in 1986 it rose to 52.1% and today the rate is even higher. Many Iranian girls now attend universities and women are among the leading students in engineering and medicine. Many women also teach at schools and universities.

## Women and employment

In Iran, like other countries, women play the important, but hardly observed role of turning the wheels of the economy. Their role however is little reflected in national reports or statistical reviews and is rarely observed in social and economic figures, charts or studies conducted by social scientists.

In 1994, out of 1,061,814 official government employees, 36.6 per cent (385,051) were women. Seventy seven per cent of all officially employed women served the Ministry of Education (297,707) and 18.5 per cent (71,516) of them served the Ministry of Health. This shows the crucial role women play in educational training, health and medical fields in Iran.

## Women and sports

Women are active in sports as well. The statistics shows that in 1991, 300,000 women were members of various sports clubs. Women also participate in international sporting events and last year, Iran hosted the First International Games for Ladies from Islamic Countries.

## Equality

The Iranian Government constitution, preserves the rights of women and treats them as equal citizens to men. In Article 20 of the Constitution it is stated, "*All Citizens of the country, both men and women, equally enjoy the protection of the law and enjoy all human, political, economic, social and cultural rights, in conformity with Islamic criteria.*"

Article 21 of the constitution is devoted exclusively to guarantee protection of all aspects of women's rights. It stipulates, "*The Government must ensure the rights of women in all respects on conformity with Islamic criteria and should ensure the following:*

(a) *The creation of a favourable environment for the growth of women personalities and the consolidation of their rights, both material and intellectual;*

(b) *The protection of mothers, particularly during pregnancy and childbearing, as well as, the protection of children without guardians;*

(c) *The establishment of competent courts to protect and preserve the family;*

(d) *The provision of special insurance for widows, aged women and women without support."*

## Employment Rights

In the Islamic Republic of Iran, as a matter of principle, women and men have equal social, political and other rights. Women can hold various governmental and non governmental posts and they can participate in referendums as well as in national and local elections with equal voting rights to men. They hence can be ministers, members of parliament, attorneys-at-law, university professors or hold other similar high offices.

In Iran, people are free to choose their occupations, provided that such occupations are not inconsistent with Islamic principles or the public interest and do not violate peoples' rights.

In work places nursing mothers are granted a half hour break every three

hours to enable them nurse their children until they reach the age of two and such breaks are regarded as part of working hours. To this effect employers are encouraged to set up child-care centres at work places.

Moreover the Government emphasises for equal pay to men and women who are employed in similar jobs. The constitution explicitly stipulates "*Equal wages shall be paid to men and women performing work of equal value in a work-place under the same conditions. Any discrimination on the basis of age, gender, race, ethnic origin and political and religious convictions is prohibited.*"

## Women in marriage

As per Islamic regulations, women need to give their consent both for the initiation as well as for the termination of marriage. Furthermore, a number of provisions in the Iranian legal system are geared to guarantee the economic well-being and independence of married women, including:

*The wife can independently do what she likes with her own property.*

*Immediately after the marriage ceremony, the wife becomes the owner of the dowry and can dispose it off in any way and manner that she deems fit.*

*The cost of maintenance of the wife is borne entirely by the husband. The cost of maintenance includes dwelling, clothing, food, furniture, provision of a servant and the like in accordance to the husband's wealth.*

*The same is true in the case of a divorced wife during the period of "Edden" or when she is pregnant by her husband, until her child is born.*

Maintenance of children is the duty of the father. According to article 105 of the Islamic Punishment Law, "*Any financially capable person who refuses to pay his wife's maintenance, while the latter fulfils her matrimonial duties, will be sentenced by the court.*"

## Rights to divorce

According to legislation recently

(.....continued on page 32)

# Mombasa Jaffery Academy opens new Wing

The Chairman of the Federation, Mohamed Dhirani accompanied by Hon. Secretary, Mohamed Somji, Hon. Treasurer, Mohammed Hassam, the Vice-President of Dar es Salaam Jamat, Zulfikar Dewji and Ramzan Mulla Nanji, Trustee of the Supreme Council visited Mombasa from 9 to 14 November, 1996 for the opening of the extension of the Jaffery Academy.

The opening ceremony was performed by Hon Sajjad Rashid, M.P. on Sunday 10 November, 1996 in the presence of various dignitaries and members of the Community. The Chairman of the Education Board of Mombasa Jamat, Mohamed-Iqbal Sultan Sunderji welcomed all and gave the background of the extension of the Academy from 1978 when a nursery school was inaugurated at the same place during the Chairmanship of the late Ahmed H. Sherrif.

He said various extensions have since been effected and the final extension houses the secondary school for female students. The new extension consists of 12 class rooms, a library, a Career resource centre and an information technology lab with 16 computers, CD-ROM and Multi media facilities. Students from Standard 3 onwards study computers in the school. The Education Board has dedicated this room in honour of Late Ahmed Sherrif for his long dedicated services to the cause of education. Over KShs. 200,000 has been spent to furnish and equip the Career resource centre with the latest information on careers including a Micro Doors Computer programme. It is believed that today no other school in Mombasa has such a facility.

The Jaffery Academy now offers complete education from the nursery school

(.....from page 31)

enacted through Parliamentary procedure in Iran, the divorce does not take place simply on the basis of a request by the husband, rather it should be based on a decision by a competent court and through a legal procedure. The consent of the wife is required in divorce cases. Furthermore, the wife has the right to seek divorce through the same procedure.

If the court finds that the husband is asking for a divorce without legitimate cause, he is required to pay for all his wife's work at home as determined by the court. In addition, in such a case the court could rule for equal division of property, registered in the husband's name.

to Advanced level, which intrinsically forms the entrance to universities. The Chairman, Iqbal Sunderji praised the performance of students in the school who appeared for the first time for the O level examinations, saying that they notched outstanding results with over 78% of the students achieving Grades from A-C. He also cautioned on the need for the community to make higher education facilities available in wake of high costs overseas.

The Mombasa Education Board is also responsible for running the Alibhai Panju J.P. school which is a government aided school. In 1993, under the then Chairman of the Trust Board, Abbasbhai Jaffer an extension of 5 class rooms, a home science room and a hall was built on the second floor of the old school. This enabled students in the 8.4.4. stream to vacate the old secondary block which is now used by the Jaffery Academy.

The Chairman of Mombasa Jamat, Hussein Walji thanked Hon. Sajjad Rashid for providing funds for this extension following which the Chairman of the Federation, Mohamed Dhirani addressed the gathering. He said that Mombasa Jamat was the first Jamat in Africa to have established its own school way back in 1950s and was perhaps the first Jamat in the world to have established a sports club way back in 1921. He commended the past elders of the Community for their vision which he said has benefited the present generation.

The Chairman underscored the Supreme Council's emphasis on higher education for our students and said this was why the Africa Federation appealed for scholarship funding during the Council's Golden Jubilee celebrations marked in Dar es Salaam last year. He said the scholarships have enabled 17 students to pursue higher education overseas at a cost of \$ 6,000 per year for three years. He said the scholarships provided a fine motivation to the youths of our community and added that the Africa Federation will strive to have even more students to benefit from similar scholarships.

The Chairman then elaborated on the Foundation Fund launched by the Supreme Council. He said this would be used to finance not only scholarships but for other financial needs of the Community such as housing loans, loans for establishing small scale businesses, medical and welfare assistance. The target for this fund has been set at an equivalent of US\$ 2 million and so far \$400,000 has

been pledged.

Mohamedbhai said that Islam is the only religion which 1400 years ago emphasised on education and he referred to a hadith by our Prophet s.a.w. calling all Muslims to seek education and knowledge. He however cautioned that education should not be limited to the periphery of schools or universities but should be a means for higher achievement in many fields. He said education should produce thinkers, writers and researchers in the Community and he decried the fact that the Community does not have enough authors who can write articles for the betterment of the Community.

He said that education is a human right and that if a society fulfilled its moral obligation to develop people's talents, even a poor person can become an important personality whilst a society that chooses to ignore science and technology would be left behind and relegated. He said the aim of educational institutions is to give students a living fund of knowledge from which they can generate ideas.

Finally he hoped that the next stage of development within the community would be the establishment of at least one faculty for a degree course.

The Chief Guest, Hon Sajjad Rashid said that good education is vital to an individual's existence in today's world. He said our community, which numbers about 105,000 world-wide, must gear to meet numerous challenges through adept knowledge. He appealed to the Jaffery Academy to ensure that the basic education provided by the school adequately prepares students to enter institutions of higher learning.

He then performed the opening ceremony by unveiling the plaque and cutting the ribbon. Guests then toured the school extension and also observed the work exhibited by students before converging for refreshments.

During the visit, the Chairman and his group assisted by Hassan Jaffer and Asaf Gulamhussein also visited community members to solicit funds for the Foundation Fund. A substantial amount was pledged and further pledges are expected. A joint meeting was also held with the Managing committee, Board of Trustees and Education Board where mutual discussions concerning the Musafarkhana cum 11 flats, the Mombasa School property in Dar es Salaam and various other matters were discussed.



# Chairman outlines community's involvement in Africa and its historical ties with Iran

When the visiting Iranian President, Hujjatul Islam Ali Akber Hashemi Rafsanjani visited the Dar es Salaam Khoja Shia Ithna-asheri mosque on 10 September, 1996, the Chairman of the Africa Federation, Mohamed Dhirani outlined the community's involvement in Africa and its historical association with Iran.

"In the name of Allah (S.W.T.). Your Excellency, The President of the Islamic Republic of Iran, Hujjatul Islam Wal Muslimeen. Aqa Alhaj Ali Akber Hashimi Rafsanjani.

Salamun Alaykum. Your presence amongst us this evening is a matter of great pride and delight. Gathered in this hall tonight are a cross section of the representatives of the Muslim communities including retired President of the Republic of Tanzania, Alhaj Ali Hassan Mwinyi.

On behalf of the Muslims of Tanzania and the Federation of the Khoja Shia Ithna-Asheri Jamats of Africa, which represents the entire Khoja Shia Ithna-Asheri Community of Africa and on behalf of the of the Dar es Salaam Jamat, I have pleasure in extending to you and members of your entourage a most hearty welcome to Tanzania.

We deeply cherish the bond of friendship between the Islamic Republic of Iran and our country and appreciate the various aid projects by your country. Tanzania is a friendly and peaceful country and its plural society consisting of people of various ethnicities are very cordial and hospitable. We are sure you will enjoy your stay among us and that you will carry with you fond memories of the Country and its people to cherish forever.

Your Excellency, the services and the sacrifice of the late Ruhullah Al-Moosawi Al-Khomeini will be remembered for a long time to come. For it was he who ignited the first spark of true Islamic values which then turned into an inferno meant to destroy not the human but the inhumanity, suppression and the

moral corruption of societies.

The late Ayatullah taught us that Islam may start at the Mosque but does not end there. He was a true Muslim within and outside the ambit of the mosque. His concern about the world-wide suppression of human dignity and freedom is a shining example of a true Muslim. Insha'allah that torch shall remain a light forever.

Our forefathers who migrated to this land of adoption from India two centuries ago were able to lay a firm foundation for us, entrenched and strengthened by our faith in true Islam. The Shia Ithna-Asheri Communities throughout Africa in general and in Tanzania in particular, comprises businessmen, the commercial entrepreneurs and the professionals and under the benign and wise leaderships of the past Presidents His Excellency Julius Nyerere and Alhaj Ali Hassan Mwinyi as well as the present President His Excellency Benjamin William Mkapa, it has enjoyed security and full religious freedom. We feel rightly proud to be loyal, dedicated and committed citizens of this beautiful country.

You must have noticed that Tanzania is a multi-ethnic, multi-religious and multi-racial country. The constitution of our country provides for a complete freedom of religion. We the Khoja Shia Ithna-Asheri Community have adopted this country where we have lived in complete harmony with our Muslim brothers and also with others irrespective of race, religion and culture despite the fact

that there are endeavours in various parts of the world to create disharmony among the Muslim Ummah. It is only in unity and spirit of Islamic brotherhood that Muslims world-wide and Islam can flourish.

It is now fifty years since the establishment of the Federation of the Khoja Shia Ithnaasheri Jamats of Africa and it has dedicated its services in religious and social services for the betterment of our community members who are spread as far as Kinshasa in the north-west and Mauritius in the South east and Mombasa in the east to Bujumbura in the West of the continent of Africa. It has its mosques, Husseiniyyas, Madressas and Hawza-e-Ilmiya spread throughout Africa and it has also catered for the educational, health and commercial needs of community members.

In a true Islamic spirit, this community has played an effective role as nationals of our respective countries in Africa towards the development of the countries and their population at large by establishing charitable hospitals, schools and wells, amongst other social services.

In addition by Allah's Grace, the community through its tablighi wing named as Bilal Muslim Mission has taken great strides in Islamic propagation work in Tanzania, Kenya, Uganda, Zaire, Burundi, Madagascar, Mauritius, Mozambique, Zambia and Zimbabwe and in all these countries we have built mosques, madressas and

(.....continued on page 34)

(.....from page 33)

press our gratitude to various ulemas and institutions in Iran who have time to time assisted and offered scholarships for our students in Islamic studies.

Our contacts with the Marja-e-deen in Iraq and Iran are old and firm. More than a century back in the year 1301 of Hijra our elders had contacted the Marja of that time Ayatullah Sheikh Zainul Abed in Mazindarani in Najaf (May Allah (s.w.t.) grant him Rehmat) and requested him to send muballighs to Bombay and Zanzibar to teach the tenets of our religion to the Khoja Community who had accepted true Islam during that period of time. We have had very close relationship with all the marajaa from that time.

Since the time of Ayatullah Al-Ozema As-Sayyad Burujardi the Chairman of the Africa Federation has been appointed as the Vakil of the Marja for the whole of Africa and this has continued since then and was followed during the period of Ayatullah Al-Ozema As-Sayyad Mohsin Hakimi, Ayatullah Al-Ozema As-Sayyad Abul Qasim Al-Khui and then Ayatullah Al-Ozema As-Sayyad Muhammad Raz Gulpaygani. May Allah (s.w.t.) shower His Rehmat upon them. At present the Chairman has the privilege of being the Vakil of Ayatullah Al-Ozema As-Sayyad Ali Hussein Seestani. May Allah grant him long life and good health.

Your Excellency, it is our humble request to you to convey our salaams and greetings to the Rahbar-e-Inquilab and the peoples of the Islamic Republic of Iran. We also pray that Allah (s.w.t.) in His grace grant you health to serve the great cause of Islam and the Ummah.

Wasalamun Aiaykum Wa Rahmatullahu Wa Barakatu."

## Rafsanjani calls for self-reliance to end Africa's woes

The Iranian President, Akbar Hashemi Rafsanjani made a historic six-nation tour of Africa that took him to Kenya, Uganda, Sudan, Tanzania, Zimbabwe and South Africa. This was the first visit by an Iranian head of State to this part of Africa.

The Iranians had a simple and direct message to all the countries they visited---that of encouraging self-reliance. They emphasised that through self-reliance it is possible for any country to develop its economy without the claws of the World Bank and the fangs of the International Monetary Fund (IMF) penetrating its internal political decisions. They said that despite the existent economic blockade by the US on Iran, the country's economy is being steered with but a few ripples without it having to bow, bend or toe the the line of the World Bank, IMF or other Aid agencies. *"We don't take bitter and poisonous pills down our throats which give us short-term relief but subjugate us in the long term,"* said the Iranians.

When talking of self-reliance, the Iranians have a *"once bitten, twice shy"* attitude because they experienced the hypocrisy of the Aid giving countries when the country was ruled by the Shah until in 1979 when Ayatollah Ruholla Khomeini overthrew his puppet regime. The late Ayatollah exposed to the Iranian people how the country's oil was previously exploited and how foreign aid enslaved the country to the advantage of the west.

The recent visit was essentially a political one meant to consolidate existent diplomatic relations with the countries visited and also to expand trade contacts. The Iranian delegation numbered over 200, many of whom were businessmen. In Uganda the Iranian President agreed to mediate personally to settle the conflict between Uganda and Sudan to which Uganda President Museveni said, *"Lets give him a chance. His excellency will see what he can do."* Relations between Uganda and Iran grew stronger after the Uganda President paid a visit to Iran in 1992.

President Rafsanjani talked a lot of political, economic and diplomatic sense during his visit. He called for the survival of the Non-Aligned Movement and the restructuring of the United Nations into a neutral and democratic organisation so that the voices of the developing countries could be better heard.

In Tanzania, President Mkapa concurred with him on this and the two leaders also agreed that the role of the non-aligned movement in international affairs is important. They said that the movement is still relevant in advocating for the interests of the developing countries grouped together in South-South Co-operation and in the United Nations General Assembly and other forums.

The Iranian President also called for a logical and neutral interpretation of human rights, culture, religion and social traditions of developing

(.....continued on page 35)

(.....from page 34)

countries. He said many developing countries are not satisfied with the "discriminatory treatment and double-standards" of some industrialised countries particularly when they report on human rights in developing countries.

In conclusion, he pledged to increase the presence of Iran in Africa to stop the region's exploitation by "the cavetous west."

The African leaders saw the visit of the Iranian leader as a healthy way of reviving and rejuvenating ties and also realised that it would make the US ease its stand on sub-Saharan Africa.

The Americans made no secret of their dislike and discontent on the Iranian delegation's visit. The local Embassy staff issued press releases blaming Iran for trying to destabilise moderate governments and their local diplomatic personnel stayed away from all functions organised by the State.

However the local Governments remained unperturbed. Uganda's President Museveni summed up Africa's response to American disapproval by saying "Uganda is not America" whilst in Tanzania President Mkapa called for closer ties between the two countries after four memoranda of understanding were signed to cover communications, trade, animal health and agricultural development plus culture, science and education.

South African President Nelson Mandela also appreciated Iran's trade disassociation with the past South African apartheid regime and said he would not be dissuaded into curtailing good ties with Iran.

For the Iranian President, this was his last visit to Africa because he said in a recent interview that he opposed amending the constitution to allow him to run for

## HELPING INMATES TO PRAY IN PRISONS



When teachers of the Bilal Muslim Mission in Tanzania advised their management that prisoners lacked adequate attire and toiletries to enable them to perform their prayers, the office-bearers immediately responded by presenting 300 Shukas, 8 cartons of soap and 90 holy Qur'ans amongst other religious literature to the inmates. The picture above shows Chief Missionary of the Bilal Muslim Mission of Tanzania, Sayed Saeed Akhtar Rizwi making the presentation to the Assistant Commissioner of Prisons, Mr. Banzi whilst Sheikh Suleman Juma who is in charge of tabligh in prisons and a member of the Managing Committee, Murtaza Jivraj look on.

### *After 25 years.....welcome to Kampala*

Following an invitation from Kampala Jamaat, the Africa Federation Secretariat has accepted to host the 55th Session of the Supreme Council in Kampala from 28 March, 1996 to 31 March, 1996 (18-21 Zilkaad 1417 A.H.).

In the past, up to 1972, a triennial conference was normally held in Kampala but with a dip in political stability it was not possible to host any meeting there since then. The stability of the new Government has made Uganda conducive to foreigners and our Jamaat there has revived its infrastructure and is now keen to prove itself as a good host for this important annual meeting.

Welcome to Kampala.....after 25 years!

a third term in office, as urged by some of his supporters.

The official IRNA news agency quoted the President as saying "Changing the constitution for this purpose is not in the interest of the country. There will eventually be a transition and it is better to con-

form to the basic law," he added.

The President, whose second four-year term expires in July, 1997 said "hundreds of distinguished personalities" could replace him and that "We have to clear the field for the rise of capable, honest and competent figures."

# Mombasa Career training programme a success

Having realised the great need for adequate career guidance for our students, the Education Board of the Africa Federation organised the first ever Career Guidance Training Programme which was successfully held in Mombasa from 28 July to 3 August, 1996. Br. Aliasghar Sheriff, a qualified Career Counsellor from England was specially called for this programme and he conducted it efficiently with the kind of professionalism that one would associate with somebody in his field. His subject knowledge and dissemination of certain aspects of the course were a delight and he was always in control of what he spoke. The programme was attended by 18 participants (mainly teachers) from Mombasa, Dar es Salaam, Arusha and Nakuru.

The Training Programme covered the basic aspects of Career Counselling, mainly

1. Methods of delivery of Career Education.
2. Starting and maintaining a Careers Library.
3. Various methods of providing Careers guidance including the use of computers by young people and
4. Functions of a Careers Service.

In order to ensure that the programme was held successfully, Br. Makbul Kassamali Jaffer travelled to Mombasa, on behalf of the Education Board Secretariat, to attend the opening session on Sunday 28 July, 1996 and the Chairman, Hussein Rashid attended the very important closing session on

Saturday, 3 August, 1996.

A day before the closing, the Chairman had an audience with male parents and students of Mombasa Jamat at the Jaffery Sports Club on Friday 2 August, 1996 during which Dr. Ahmed Hassam of CETAB, World Federation was present. A similar audience was held by the Chairman with female parents and students on Saturday 3 August, 1996. During both these sessions, the Chairman addressed the parents and answered questions relating to education. In both sessions, Bw. Ali Sheriff of Arusha and Br. Aliasghar were present.

What was evident was the large part two aspects played in counselling (in this particular case Careers); Firstly, the aspect of listening skills which is crucial. Counselling is really built on the foundation of what a person tells you. Thus just recommending text-book solutions is not the right way to go about it as each individual case needs to be built on its own merit. Secondly an understanding of human psychology goes a long way

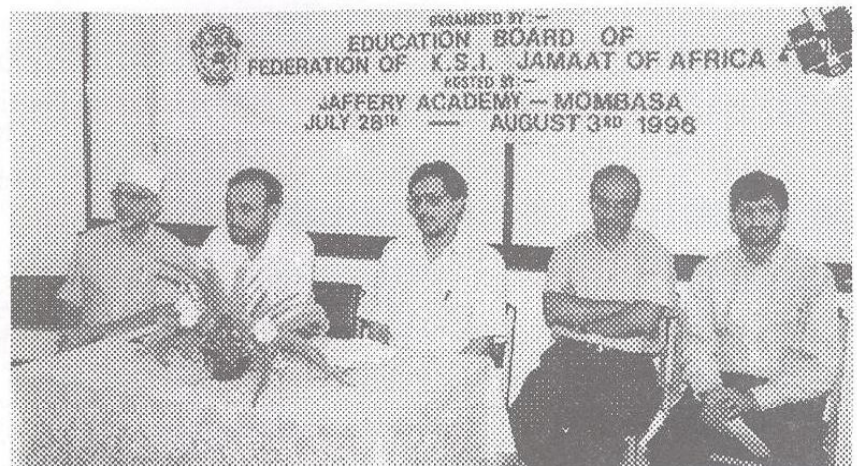
towards knowing what makes a person react in a particular manner.

In terms of content, Ali Asghar covered most of the crucial aspects and went to great pains to make Careers Counselling almost a science as opposed to pure supposition. He also emphasised greatly on gender issues and the importance of giving women a chance to study further.

A telling fact to come out of his talk was that the British Government invests heavily in Career Guidance because millions of pounds are wasted because of students who choose wrong careers and then have to change. So if the British Government cannot afford to lose millions, can we, as a community of barely 0.004% of the UK's population, afford the luxury of making wrong decisions?

Most of the participants came out of the seminar with a positive attitude towards helping others succeed in choosing a career. The

(.....continued on page 37)



**Closing Session of the Programme. From left: Bw. Ali Sheriff (nominated Board Member), Husein A. Rashid (Chairman of EB), Iqbal Sunderji (Chairman, Mombasa KSI Education Board); Dr. Ahmed Hassam (Chairman, CETAB, WF) and Aliasghar Sheriff (Counsellor from the UK).**

(.....from page 36)

participants were an interesting blend of raw youth to those with overwhelming experience. The men made up 40% of the attendees with women making up the rest.

In both sessions, particularly in the ladies session, participants were well prepared for the question and answer sessions and this gave the Board an opportunity to clarify important issues raised.

The Education Board feels that a follow-up programme will be required next year and to enable the Board to evaluate the success of the Mombasa programme, the Jamats, especially the four Jamats which participated, have been requested to carry out the following tasks, with adequate participation from our female members by 31 December, 1996.

1. Carry out a census of all the students in their jurisdiction;
2. Interview all students in Forms 4, 5 and 6, especially to establish their career and financial needs;
3. Organise seminars/workshops as suggested in the Board's Circular D1/02 dated 23 October, 1995.
4. Compile and send a summarised data of all Colleges, Institutes and Universities in their regions; and
5. Send full details of all the Organisations/Donors who are awarding scholarships to students who would like to pursue higher education.

The Education Board has emphasised that responses from

Jamats be sent well in time to enable it to provide due assistance to the students. The Board has said that the late return of forms may make it difficult for it to give the required attention.

During his visit which spanned from 23 July to 7 August, 1996, Br. Aliasghar also provided individual career guidance to a number of students in Nairobi, Mombasa and Dar es Salaam. With his usual enthusiasm, Bw. Ali Sheriff of Arusha assisted Br. Aliasghar in this exercise in Mombasa.

Bw. Ali Sheriff will also represent the Education Board at the Nakuru and Nairobi youth camps to be held in December, 1996 where he will be available for

career counselling to both the boys and girls who will participate in the camps. The Board requests students in Forms 3, 4, 5 and 6 to take part in the camp so to take advantage of this unique opportunity.

In all, the Mombasa Career training programme was a great success and the Education Board has made special acknowledgements to Br. Aliasghar Sheriff and Bw. Ali Sheriff for their great support towards the programme and to Iqbal Jethabhai and his team for their full co-operation and support in hosting the programme at the Mombasa Jaffery Academy. The Board has also thanked all donors who provided financial support towards organising the programme.

### **ITS DIAMOND FOR MOMBASA JAFFERYS**

The Jaffery Sports Club, Mombasa which was inaugurated as the Ithna-Asheri Sports Club, this month (November, 1996) celebrates its 75th anniversary. It is perhaps the oldest sporting institution of the Khoja Shia Ithna asheris world-wide.

Well before the establishment of the club at its present site in 1925, cricket and football were played by members of the Jamat at three different places. The first location was the cemetery where our forefathers started playing around 1915. The second location was behind the Ambalal House and the third was where the Lotus Cinema is now situated.

In order to unite the community's sportsmen, four elders successfully formed the Ithna-Asheri Sports Club in 1921. The four were Late Haji Habib Abdulla Janmohamed, Late Mulla Hassanali Gulamhusein Khaki, Late Haji Husein Karim Hirji and Late Haji Abdulla Alimohamed Khalfan. In 1925, the then colonial Government allocated the present site to the Club and the first pavilion was constructed. The first Chairman of the Club was Late Haji Kassamali Merali. In 1931, the Club's first constitution was drafted in Gujrati by Late Haji Mohammedali Dhalla and immediately implemented. In May, 1967 the Club's name was changed to Jaffery Sports Club.

Initially only cricket and football were played at the club. Then in 1936, tennis was introduced with two courts being constructed. The third court was added in 1952 and in due course volleyball was also introduced. The game of squash was introduced at the Club in 1985 when the first and only squash court was built.

The Club celebrated its Silver Jubilee in 1946 and Golden Jubilee in 1971. The Diamond Jubilee celebrations commenced on 4 November, 1996 with the Fourth Jaffery Open Volleyball tournament and this will be followed by the Twelfth Coast Open veteran Tennis Tournament from 14 to 21 December, 1996.

The highlight of the celebrations will commence on 23 December, 1996 with in-house sports activities including the Veterans sports festival, Children's sports day and an East Africa Veterans cricket match. The climax will be marked in January, 1996 by launching a Diamond Jubilee Souvenir magazine and organising a Gala dinner.

# CAREER PLANNING -- A CHALLENGE FOR OUR YOUNG PEOPLE

*The salient points of a paper presented at the Mombasa Career training Programme  
by Aliasghar Sheriff, a qualified Careers Counsellor*

There is a growing awareness in the West on the significance of providing career guidance (CG) to pupils at school. The economic consequences of improper delivery of CG has provided a major impetus to the present legislation in the UK. Labour market failures have been costing the Treasury hundreds of millions of pounds every year. Young people have been applying for courses after their GCSEs without matching the needs of the courses and their personal aspirations and abilities. The result of this has been a high rate of drop-outs in school and college courses, especially in the first term. Career Guidance should preferably be provided to pupils in Year 9 or Form 2. Though pupils may be vague on their objectives at this stage, it forms an important phase in their career decision making process. It assists pupils in making GCSE subject choices for Form 3 and 4. To this effect a Careers Library must also be made available to pupils to assist them in knowing all their options.

In Form 4, students should have an individual eye to eye interview with a Careers Advisor, with whom they can discuss their career plans after they leave school. Choices generally fall under three categories, namely doing A levels, taking vocational courses at a college or starting work with or without training.

Our young people in East Africa face an uphill task in making their career decisions. A few of the impediments and their possible causes are:

- (i) There exists no formal CG service in every region. Like in the UK, Career Guidance services guide pupils in different localities in conjunction with schools in the same area.
- (ii) The East Africa governments do not have legislation

to institutionalise CG by local educational authorities or schools. Due to lack of finances, labour market failures can be very expensive which calls for an even more emphasis on CG.

- (iii) Very few schools, if any, have careers materials in their libraries. This very much limits pupils knowledge of careers and options available to them.
- (iv) Our young people have been getting further education in local institutions, which are few and information on them is scarce and inconsistent. With these shortcomings our young people have even more difficult choices to make than their counterparts in the West. The latter mostly access education in their own countries with a smooth transition from their school education.

For studying overseas, boys from East Africa have primarily been going to the UK, India, USA and Canada. These countries have different education systems for which equivalence of secondary education is required. Entry qualifications and tests have to be passed. Having been through all these hurdles, many students have to contend with financial constraints, especially in more expensive countries, which may compel them to seek loans from more than one source. The weather in some countries is also invariably more extreme than what they are used to. The alien culture does not make life any easier and communications with these countries is more expensive, time consuming and in some cases inefficient.

If we are to encourage our young people into further and higher education we will need to provide

much more concerted Careers Education facilities in our institutions and a pre-requisite to this is the establishment of well-resourced Careers libraries in these institutions.

Furthermore our institutions will need to demonstrate commitment with regard to man-hours put in and finance deployed, so that our CG facilities create an impact on the young peoples' career planning. Only then will we facilitate their access to quality information on higher education to enable constructive and pragmatic career decisions.

## Shabbir scales educational *altitudes*



Shabbir Mohamed Hassam who was a Form Four student at the Al Muntazir Islamic Seminary in Dar es Salaam in 1995 earned the third overall price in Geography amongst all students in Dar es Salaam.

Shabbir is actually a Science student and he is now studying his Advance levels with the ultimate objective of obtaining a medical degree. During his studentship, he was a head prefect of the school, had won honours in English, Geography and Biology and was a keen debater, having represented the Seminary at various debating programmes. He is also a good squash player and was a Cub leader of the 5th Shia Scouts and Cubs group. As a scout, he once participated in the SANJAM scouts jamboree in South Africa.

Shabbir has also conquered Gilman's Point of Mount Kilimanjaro with his school team and is a recipient of the Duke of Edinburgh bronze award.

### It's seven-up for Rukaiya Remtulla

Miss Rukaiya Haiderali Remtulla, a form four student, had to climb the stage seven times to receive her seven trophies at the Graduation ceremony held at the Almuntazir Islamic seminary in Dar es Salaam. In the Form Four mock examinations she took first place in biology and chemistry amongst all Dar es Salaam students and in the Final Form Four examinations she went on to obtain A's in all subjects except Kiswahili in which she got a B grade.

The Vice Chairman of Dar es Salaam Jamaat, Zulfikar Dewji could not sustain his pleasure and presented Rukaiya with an air passage for Umra. She was also presented with a Haj passage by Mohamed Taki Remtulla in recognition of her achievement.

She is presently continuing with her Advanced level studies in science subjects at the Almuntazir Seminary and we pray for her continued success.

### Bilal Mission hosts eye camps in Pangani

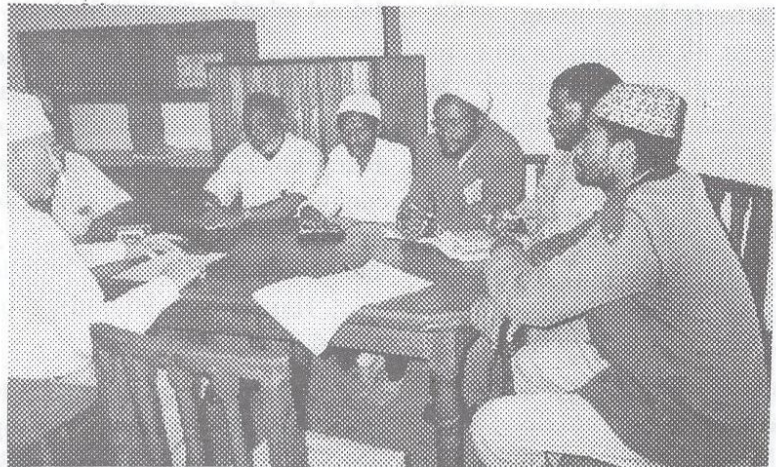
The Bilal Muslim Mission, Pangani under the leadership of Naushad Shermohamed organised a free Health screening clinic at Pangani on 15 September and 22 September, 1996. This was done in co-ordination with the Jaffery Charitable Dispensary in Tanga.

Some 40 persons were screened for diabetes, and cardiac problems whilst over 300 people had eye examinations of whom about 100 were given spectacles. Traits of diabetes and high blood pressure were also diagnosed.

The Bilal Muslim Mission are now planning to conduct a free health clinic for primary school pupils in December, 1996 so as to promote better health for pupils in schools. The Children are expected to be screened for eye problems and bilharzia which is presumed to be rampant among school children due to the presence of muddy ponds in which kids tend to play.

## Isolated but not desolated at Mkumbara, Tanga

Some members of our Arusha and Moshi Jamaats made a familiarisation visit to the the new Shia Centre at Mkumbara (near Mombo, Tanga region) on 21-22 September, 1996. This Centre now has more than thirty families who are dedicated followers. Their Managing Committee led by active Chairman, Dr. M.S. Kanju made a reciprocal visit to Arusha on 27 September, 1996 for mutual discussions. In view of the lack of appropriate medical facilities at Mkumbara, it was resolved that a medical team of Ithnaashery youths would soon visit Mkumbara to alleviate the plight of those suffering different ailments.



The Managing Committee of the Mkumbara Shia Centre with their Chairman, Dr. M.S. Kanju seen conferring with members of the Arusha Shia Centre including Bwana Ali Sheriff, when the Mkumbara delegation visited Arusha on 27 September, 1996.

### Council delegation visits Lamu

During the Supreme Council Chairman, Mohamed Dhirani's recent visit to Mombasa, his delegation flew to Lamu for a day to see our Mosque and Imambara and the tablighi work being done there. Our Lamu Mosque, a heritage from our first settlement in Lamu, has been renovated and is now being fully used by our local Shia brothers. Plans are now underway to build a three-roomed madressa and library on the adjoining plot.

The visiting delegation also visited the Complex created by Shia Kuwaities which consists of a huge and beautiful Mosque and Imambara, orphanage, madressa and school. The group which was taken around the Complex by the Mudin Sheikh Mwinyi were generally impressed to see the progress and rate of conversion to the Ahlul Bayt School of Thought. The group also visited our cemetery and other plots of the Jamat. Finally a courtesy call was made to a Lebanese Sheikh who in addition to being responsible for administration of the Complex, also teaches higher level students.

# “ISLAMOPHOBIA” leads to media bias

by Ibrahim Hooper

Since the tragic downing of TWA Flight 800, media outlets and expert commentators around North America have been bursting at the seams, trying to place the blame on Muslims and Islam. Fortunately, in the first few days after the crash, most journalists recalled the anti-Muslim backlash caused by the media's rush to blame Muslims for the Oklahoma City bombing. On day one, ABC's Ted Koppel quickly reprimanded one commentator when he began listing possible suspects, all Muslim, for an event that was not even determined to be a deliberate act. But as time passed and air time and column inches needed to be filled, the bonds of media restraint began to loosen.

One news agency ran a story about a Florida television station that received a call claiming responsibility on behalf of “a jihad”, a turn of phrase that would not be used by any Muslim. This bit of “news” was picked up by other outlets and was used to blame Muslims.

As anyone who has worked the overnight shift in a newsroom can tell you, these types of calls are an almost daily occurrence. I remember a regular caller to the station where I worked who claimed to be receiving transmissions from government agencies through his dental work. It is incredible that a major news organization would choose to run such a claim.

What about that letter faxed to a London based Arabic newspaper by an Islamic group claiming an attack would occur “tomorrow morning?” When Arabic speakers in our office first began hearing media translations of this time-specific

claim, they thought it sounded familiar. In fact, the reference was not to a specific time but was instead a verse from the holy Qur'an dealing with God's punishment of Sodom. The verse (chapter 11, verse 81) reads: “*Indeed, morning is their appointed time. Is not the morning near?*” This verse was at the end of a written attack on the Saudi government and the American presence in that country. To those fluent in Arabic, it clearly did not refer to any specific time.

When operating during a crisis and without the benefit of real information, journalists tend to depend on their preconceptions. As writer and commentator Morton Kondracke said during one talk show, “My thoughts naturally go to the Middle east, Hamas and Hizbullah or something like that.”

CBS's Dan Rather cornered one expert by asking for a list of top suspects. The expert, a former FBI official said, “Again, total speculation at this point ... out of the people I talked to, most said if this is a terrorist bombing, they would bet on the Muslim extremists.” It is a bit like asking someone, “If my uncle was a Martian, what color would he be?”

At other times, the media trotted out the usual neutral, objective, agenda-less Israeli experts. One former head of security of Israel's El Al Airlines listed the suspects. “Iran, Iraq, Libya, Sudan then Syria,” he said. The list was of course in descending order of perceived threats to the state of Israel, not America. But that has become a standard talking point for pro-Israel pundits: demonize 1.2.

billion Muslims to facilitate the suppression of the only remaining opposition to Israeli political and territorial aspirations.

In one particularly egregious case of media bigotry, a nationally syndicated columnist advocated American bombing attacks on a list of “Muslim” nations. The columnist acknowledged that there would be civilian casualties but stated, “We have no stake in blowing up camel drivers and date growers.” Perhaps the columnist should be congratulated for his restraint in not naming “rag heads” or “sand n—gers.”

When Muslims challenge un sourced and unsubstantiated accusations, they are told: “Well is it not Muslims who commit most acts of terrorism?” Consider these government statistics.

According to the Department of State “Patterns of Global Terrorism” report, there were 99 international terrorist attacks against US interests in 1995. Sixty two of these attacks took place in Latin America, 21 in Europe, 6 in the Middle East, 1 in Eurasia, 6 in Asia and 3 in Africa.

The following figures for domestic terrorist attacks were reported by the FBI in the period 1990 to 1994: special interest groups (Animal Liberation Front, Earth Night Action Group, etc.), 12 attacks; Puerto Rican groups, 12 attacks; right wing groups, 2 attacks and international groups, 2 attacks. Quoting from the FBI report: “Of

(...continued on page 41)



(...from page 40)

the 28 incidents occurring from 1990 through 1994, only two were identified as acts of international terrorism. Other incidents occurring within this five year time frame were perpetrated by groups or persons indigenous to the United States."

According to the Bureau of Alcohol, Tobacco and Firearms (ATF) 'Arson and Explosives Incidents Report, 1994', there were a total of 8,567 bombings in the U.S. (306 killed, 3,402 injured) from 1990 to 1994, and a total of 1,916 bombings in 1994 alone (52 killed, 478 injured).

These figures do not support a rush to judgment in blaming Islam, Muslims and/or Arabs for each unsolved terrorist incident. But then again, is it "terrorism" if Muslims are not involved? One wire service story after the recent Atlanta bombing made a case for not calling the explosion an act of terrorism because it apparently did not involve organized groups. When Muslims are not involved in an incident, it usually rates no more than a few paragraphs in the "national news briefs" section of any newspaper. Does anyone outside the local areas involved recall recent bombings at government offices in the Western United States?

In the period immediately before and after the TWA crash, many acts of religious or ethnic terrorism and violence occurred around the world. Here are just a few examples.

\* In Sri Lanka, at least 70 people were killed and 200 injured when a powerful bomb, believed to have been planted by Tamil rebels, exploded in a train in a Colombo suburb.

\* In Bosnia, three Croats were arrested in the shooting of a female US Embassy employee near Sarajevo. In court testimony, a Muslim survivor of a Bosnian Serb

prison camp said that Serb soldiers acted as if they were "at a sports match" when they forced a prisoner to bite off a fellow inmate's genitals.

\* In Northern Ireland, major violence swept Catholic districts of Belfast. This violence came after a large car bomb exploded in the center of the British city of Manchester, injuring some 200 civilians. IRA mortars were also fired at a British army base in Germany and when a suspected IRA bomb exploded at a hotel in Enniskillen, Northern Ireland, 17 people were injured.

\* In Uganda, Christian rebels, the Lord's Resistance Army (LRA), abducted 80 people, mostly school children, after raiding and setting fire to a town in the northeast of that country. In a more recent incident, the rebels killed 60 civilians, placing their mutilated bodies along the roadside to dissuade others from helping government soldiers.

\* Amnesty International concluded that Israel had deliberately shelled a United Nations compound last April in an attack that killed more than 100 civilians, including two American children.

\* In Atlanta, an explosion said by law enforcement officials to have been the work of a "white America" resulted in two deaths and more than 100 injuries.

This list does not include such violence as the nerve gas attack on the Tokyo subway that killed 11 and injured thousands, the blast at the Murrah Federal Building in Oklahoma city that killed 168, Russian carpet bombing of Chechen civilians or the massacre of thousands of Bosnian Muslims following the surrender of the U.N. "safe area" of Srebrenica. In none of these cases was the faith or ethnicity of the perpetrators used as a basis for generalizations or stereotyping and ultimately all remained free of media linkages to acts of violence.

Some members of the media appear desperate to maintain linkages between Islam and violence. When the first sketch of domestic suspects

were issued following the Oklahoma City bombing, a prominent CNN reporter said, "There is still a possibility that there could have been some sort of connection to Middle East terrorism...they may have been contracted as freelancers to go out and rent this truck." But then he could not help subverting his own argument with a bit of bigotry. "...one of the assumptions is that Islamic fundamentalists do not normally hire white individuals... they do not trust them," he said.

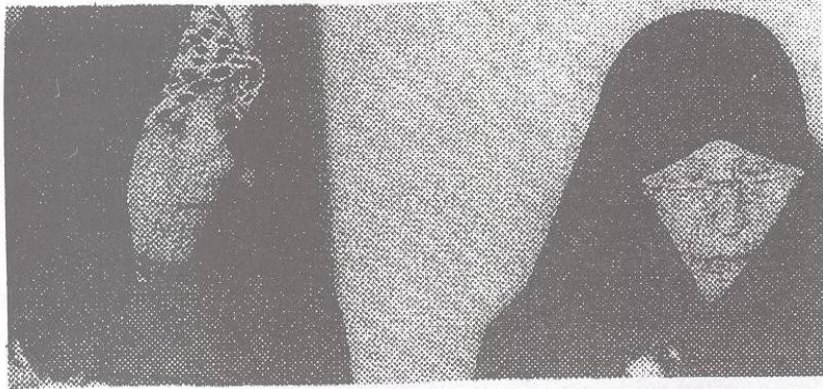
What can one say about a reporter so ignorant of Islam's diversity? A visitor to any American mosque will see worshippers from a wide variety of racial and ethnic backgrounds. I myself am of Anglo-French heritage.

American Muslims are routinely forced to adopt a siege mentality to avoid the inevitable backlash that results from what can only be called "Islamophobia." For example, a CAIR report, called "A Rush to Judgement," outlined the more than 200 anti-Muslim incidents that occurred in the first few days after the Oklahoma City bombing.

This blame game has to stop. American Muslims will no longer let themselves be held hostage to media bias and prejudice. And if the TWA crash is ultimately determined to be an act of sabotage, the Muslim community and its leadership would unreservedly condemn any individual or group found to be responsible.

Media professionals and commentators should maintain one standard for reporting and should end the reckless and reprehensible practice of anti-Muslim bias, prejudice and stereotyping. Moreover journalists and commentators should not use religious terminology such as "Islamic", "Jewish" or "Christian" when describing acts of violence.

# Faezah Rafsanjani talks on life as a woman in Islamic Iran



Faezah Rafsanjani pictured with her mother Mrs. Effat Rafsanjani

Little of what she wears makes her stand out when she is among fellow Muslim women. And to those who saw her in person or on television when she visited Africa in September, 1996 she was just another member of Iranian President Akbar Hashemi Rafsanjani's entourage,

But Faezah Hashemi Rafsanjani is more than that. Not only is she the President's daughter but also a Member of Parliament and head of numerous organisations.

When one starts talking to her, one immediately realises the unique personality she has. All this is held within a strong religious commitment of which she says: "I am first and foremost a Muslim woman and everything else comes second."

Like almost all Iranian women, she dons a veil. Whereas many non-Muslims think Muslim women despise the veil that they have to wear on top of their sometimes "Western" clothing, listening to Faezeh helps one see the whole concept from her point of view. "A Muslim woman should guard against being forced to wear clothes she does not believe are right. Women should guard their chastity --- we should use whatever is imported to our advantage" she says.

Faezeh is a learned and culturally-inclined woman who knows and appreciates her Muslim faith and yet knows

her bounds when it comes to "westernisation." She borrows a little from the West as long as it does not interfere with her faith.

Faezeh, 33, is a good orator who does not require any notes to make an hour's speech. The third born in the family, she represents a Tehran constituency in Parliament and is also the President of the Islamic Countries Women Sports Solidarity Council (ICWSSC) and Vice President of Iran's National Olympic Council.

"I wear many hats - I am my father's daughter, a wife, a mother, a Member of Parliament, sportswoman and a sports leader and I am able to play all my roles well," Faezeh says.

The Iranian legislator believes that education is a very important factor in the development of women in the world. "The more learned women are in the world, the better for them as this will enlighten them about what belongs to them and how to fight for it," she says. Faezeh holds two Bachelor of arts degrees in political science and trade management from Azad and Zahra universities respectively. She is currently studying for a Master of Arts degree in International Law at Tehran university.

She expressed unhappiness with the high rate of illiteracy among women in Africa. This, she says, denies them power to fight for their rights.

"Women in Iran have been able to make a breakthrough against illiteracy. Unlike years ago when there were only a handful of women in, for instance, the many universities in Iran, we now have over 43 per cent female enrolment and yet we do not have a special entry point for them. They have to fight it out with the men," she explains.

According to Faezeh, women should not wait for favours from society; they should instead fight it out with the men for what is rightfully theirs. "In the last election, for instance, more than 300 women vied for parliamentary seats and yet only 10 ended up in Parliament. Though the number is small, at least the women know they have to fight it out to get into parliament and next time they will use better strategies to capture more seats."

All the President's children work for the Iranian Government. Her sister, Fatimeh is a Director in the Ministry of Foreign Affairs and head of an NGO while brother Mohesen is in charge of the President's office. Another brother, Mahdi, is working with Mohesen while Yaser is the Minister of Jihad or Construction Crusade which is in charge of reconstruction from the days of the war with Iraq.

Does the 'family affair' cause murmurs of disagreement amongst the Iranian people? "We are all qualified in our fields and as for me, I had to campaign really hard to get the post," Faezeh, who speaks a little English, said through an interpreter.

And for those who think that Iranian or Muslim men do not help their wives with housework, they are wrong: "I would not be able to play my many roles if my husband did not support me at home. He is a special man who helps me with raising our children, housework and other duties

(...continued on page 43)

## Faezah Rafsanjani talks....

(...from page 42)

that require to be done in my absence. My home does not stop running when I am not there," she said.

Faezeh and husband Hamid Lahooti have a daughter, 13, and an eight-year-old son. Dr. Lahooti, a psychiatrist, does not believe a woman's place is only at home. She says her husband, who is "wonderful with children," has not only supported her in all her endeavours but has encouraged her to get involved in many of them. "Though he has his profession to take care of, he supports me in everything that I do and also helps me to balance all the many things I am involved in," she says.

"In Iran, women are advised to weigh what they can or cannot do and this applies more so to those women with families. The family is very important in the Muslim world and it should not suffer because a woman is involved in other activities," Faezeh says. She adds that this was her first consideration when she got involved in politics and sports leadership.

She sees her mother, who was also in the entourage that visited the six African nations with the President, as a perfect homemaker: "The difference between me and my mother is that she is content with being a housewife, bringing us up, cooking and taking care of my father and guests who visit the home but I am not. Besides doing all the above, I am also career-minded and my life does not end at home."

Faezeh says contrary to what many people expect of a President's wife, her mother leads a very normal life. She cooks and takes care of the home, goes shopping and even visit friends. "She has two bodyguards but no servants. Before the revolution, we had a lot of servants but afterwards lifestyles changed and my mother only uses the services of an extra hand when she has too much work."

Mrs. Effat Rafsanjani also travels a lot with her husband. She has no political role but she is head of many

Charities and women's organisations. Her major role is that of a mother to her children and a wife to her husband. She has many friends among first ladies, the closest of them being Mars. Sohato, wife of the Indonesian head of state who died recently.

Faezeh fully agrees with her father's policy of allowing a more liberal way of life for Iranians since he came to power 17 years ago. The President has encouraged private businesses and has expanding ties with Western countries with the intention of liberalising trade in the Islamic Republic.

"My father has a lot of confidence in what he is doing and does not care what people think as long as God is pleased. He does not go against the Muslim faith but uses it to make people live comfortably and realistically. The President knows what he wants and he is firm about it," Faezeh says.

And in spite of what many people in the world think about Iran and its policies on gender issues, few countries give their women the kind of support the Iranian government does. Many women are inconvenienced by breast feeding and working at the same time. Few women can work comfortably in an office without worrying about their children. But not so in Iran. Every Government Ministry has a Child Care centre where mothers leave their children during the day and can breast-feed them anytime of the day.

A lot has also been said about Muslim women not participating in sports because they have to dress "indecently." Faezeh says: "Muslim women participate in all types of sports but if they have to expose other parts of their bodies, they have to do it among women only. This is one of the reasons the ICWSSC was formed."

This organisation brings together 30 countries, among them Iran, Syria, Mauritius, Pakistan, Indonesia, Cameroon, Morocco and Fiji. The ICWSSC has such sports disciplines as badminton, basketball, tennis, gymnastics, table tennis, shooting, athletics, swimming, volleyball,

handball, hockey and squash. In the past five years, the ICWSSC has held five general assemblies. Its first Olympic games were held in Iran while the next will be held in Pakistan in 1997.

What about the sensitive Iran-American relations?

"We have no problem with the US but they want to dictate to us what to do and yet we are an independent country and have a life of our own. There are things we do for which we do not need America but yet they want to tell us how to go about them."

Faezeh says, "Modern countries have no boundaries and we have a lot of American items that we use such as televisions, videos, communication goods and many other things. We take what is of use to us from them and discard what is not good to us." Faezeh says although the US has tried to have Iran isolated, "they should know that we are self sufficient."

Talking of isolation, Rafsanjani's tour to Africa came less than a month after US President Bill Clinton tightened sanctions against Iran. A new law now penalises non US firms that invest \$40 million or more a year in the oil and gas sectors of Iran.

The US made it very clear that it was not happy with the Iranians visit to Africa. In Tanzania, US Embassy officials in Dar es Salaam even boycotted all Tanzania government activities related to welcoming the visiting entourage. A US Embassy statement bluntly put it that, "We are not eager to see close ties between Africa and Iran" but African heads of state chose to ignore any undue pressure and opted to afford a tumultuous welcome to the visiting delegation.

Faezeh has a message for all women, especially the young ones: "You should stop at nothing to get what you want in life as long as you don't step on other people or go against your religion or culture."

What did she think about the people she saw during her visit? "They are wonderful people. The reception we got was overwhelming wherever we went."

# On cervical cancer and smear tests

Cancer is a widely prevalent disease second only to heart disease as a cause of death in developed societies.

In women, cancer of the cervix is the second biggest killer of all cancer deaths, the first being breast cancer. It is the most common gynaecological cancer and one that is most successfully treated. There have been many cases of cancer of cervix in our community and though many deaths have occurred, these could have been prevented if detected early. In majority of cases, complete cure is possible through early detection by cervical smear screening tests.

The peak incidence of cervical cancer is between the age of 30-34. In Britain, over 2,000 women die each year from this disease and account for 4% of all cancer deaths in women. In other countries where the screening procedure is not rigorous, these figures are much higher. It is only in countries where the screening uptake is high, that death rates have sharply dropped.

It is therefore vital for all women to have smear tests so that any cancer in the cervix is detected early enough to be treated successfully.

The cervix is at the lower part of women's womb or uterus and because of this it is sometimes called the neck of the womb. Like the rest of your body, the cervix needs to be regularly checked. This is done by a simple test called a *smear test*.

## WHAT IS A SMEAR TEST?

It is an early warning test which shows if there are any changes in the cells of the cervix which might develop into cancer.

For most women the cells of the cervix remain healthy for life but in some women cells do change and the smear test will reveal this.

Many changes in themselves are not serious but without treatment they can lead to cancer.

## WHO NEEDS A TEST?

If you are a women between the ages of 20 and 64 and you have had intercourse, it is vital that you have this simple health check every 3 to 5 years.

Tests can be arranged through your family doctor and in many countries you can arrange a test through even a family planning clinic. Again in most countries the smear test is done either free of charge or at a nominal cost and you can, if you wish, ask to have a female doctor or nurse to carry out your test.

## WHAT HAPPENS IN A TEST?

When a woman goes for the test, she has to undress from the waist down and she will be asked to lie down in a certain position on the bed. The normal position is usually one where the woman has to lie on her back with her knees bent up and outwards or alternatively she could be asked to lie down on her side with her knees together.

With the help of a speculum, the nurse or doctor will then lightly scrape a few cells from the surface of the neck of the womb. The cells will then be sent to a hospital for further analysis. Results are normally ready in about 3 to 6 weeks.

For most women the result of the test is normal and you will need to go for another routine smear test in 3 to 5 years time. Sometimes one may need another smear test if the first test does not give a clear result.

If you have a mild infection, you may need a course of treatment before the test is done again. If your result shows there are slight changes in your cells, have these

explained to you by a doctor where you had your smear taken.

## WILL IT HURT?

You may find this test uncomfortable but the test only lasts for 5-10 minutes. If you can relax you will find it more comfortable. Having a smear test will not harm you and your body will naturally replace the few cells taken.

If there are changes in your cells, you may need more frequent smears for a while or you may need to go to a hospital as an outpatient for colposcopy. This further test involves a more detailed scrutiny of the cervix.

If you need to have treatment this may be done within one day but at times it may involve a brief stay in hospital. If treatment is done early enough it almost always leads to a complete cure and it should not affect your sex life or stop you having children.

## FOR PROTECTION

If you are a smoker, it is advisable to give up smoking because this increases the risk of contracting cervical cancer.

During intercourse, you can use a condom or diaphragm for added protection. And always watch out for any abnormalities like:

- \* bleeding between periods or after intercourse
- \* painful intercourse
- \* smelly or unusual discharge

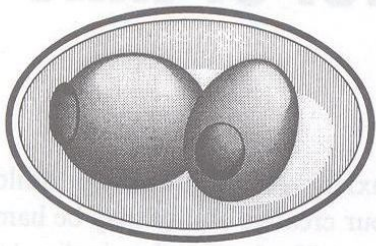
Pre-cancerous cells can develop in women at any time and hence it is important to go for your smear test every 3 to 5 years is important

The following are available free from the MAB secretariat:-

**Leaflets** - Cervical Health for women; Prevention of cervix cancer -both in English, Urdu, Gujarati, Punjabi, Arabic and Bengali; Cervical Smear test: Why you need it; and What your abnormal results mean.

**Audio cassettes** - Cervical health for women in English, Urdu, Gujarati, Punjabi, Arabic and Bengali.

## OLIVES...FOOD FOR THE PIOUS



In reference to Olives the Holy Qur'an states: *"And a tree that grows out of Mount Sinai which produces oil and a condiment for those who eat"* (23:20).

The Olive (Arabic: *Zaitun*) is mentioned six times in the Holy Qur'an directly and once indirectly (in Chapter Mu'minun). The Olive has twice been mentioned on its own whereas five times it is mentioned along with other fruits such as grapes, dates and the pomegranate.

The Olive tree barely grows over 8 metres in height. It is believed that it originates from Phoenicia where it was domesticated around 2000 BC and from Phoenicia it was brought to Europe, Africa, Afghanistan and Iran. It is cultivated throughout the Mediterranean region, particularly in Spain, Italy, Turkey, Tunisia and Morocco.

Olives are cultivated through grafting because ungrafted plants yield tasteless fruits. The unripe olive fruits are bitter in taste and are used as pickles and chutney. Ripe fruits which are oval shaped and about 2 to 3cm. in length, are delicious. On average about 10 to 20 kgs. of fruits are produced by a single tree. The pulp of the fruits is the source of the finest quality non-drying oil containing mainly Oleic acid (about 80%) with amounts of palmitic, stearic, linoleic, arachidic and myristic acid. From the residue, inedible oil is extracted which is commercially known as Sulphur oil or Sausa oil. This oil is widely used in soap-making.

Edible olive oil is commonly used as a table oil for salads and the oil can also be consumed without cooking. Olive oil has great medicinal value. It is a nutrient, demolcent and a mild purgative and it also helps

patients with gastric and duodenal ulcers. Olive oil is also an emollient and its external application softens the skin and crusts in eczema or psoriasis.

The dove with an olive branch in its beak has become a universal symbol of peace and unity. In Islam, the olive is considered as a blessed tree and its oil is considered to be food for the pious.

## THREE PIECES OF GINGER....

In reference to Ginger the Holy Qur'an states: *"And they will be given to drink there a cup mixed with ginger"* (76:17).

It is well known that Arabs have a great liking for ginger (Arabic: *Zanjabil* and Gujrati: *Adu*) and therefore Allah (s.w.t.) has promised a thing of their taste for those who will be in Paradise on account of their good deeds.

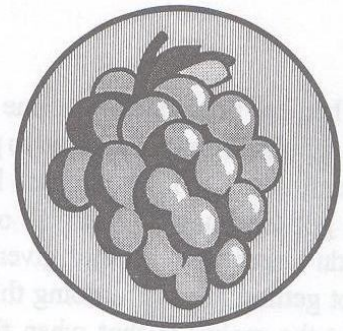
Ginger originally comes from India and in olden days the Arabs used to import dried ginger from there. Ginger contains an aromatic oil that has a characteristic odour. The main constituents of this oil are camphene, phelladrene, Zingiberine, cineol and borneol.

Ginger oil, ginger oleoresin and also preserved ginger are often used in food preparations and drinks. Ginger is a stimulant to the gastro-intestinal tract and is therefore highly digestive. It is extremely useful in dyspepsia, flatulance, vomiting, spasm and other painful afflictions of the stomach and is known to control asthma.

Ginger juice with lemon juice and rock salt, when taken before meals is very useful in loss of appetite. It is also prescribed for curing sore throats, hoarseness and delirium. Furthermore it is useful in diabetes, chronic rheumatism and in the early stages of liver cirrhosis. Tooth-aches and neuralgic headaches are also relieved by applying a paste of dried ginger with water.

Imam Raza (a.s.) has recommended three pieces of ginger to be eaten daily with honey for increasing memory power.

## BLACK GRAPES AND SORROW!



In reference to grapes the Holy Qur'an states: *"Verily for the righteous there will be a fulfilment of desires, gardens enclosed and grape-vines..."* (78:31-32).

There are eleven references of grapes in the Holy Qur'an under the name of *Inab* (singular) and *A'nab* (plural). Several wild varieties of grapes have been found in different parts of the world and it is therefore difficult to trace where they actually originated from. Some researchers however consider the hilly region of Armenia and Azerbaijan to be the native area for this plant.

About eight thousand varieties of grapes are grown around the world and some of them like the Thompson Seedless variety are grown in huge quantities in several countries.

Grapes provide very fine natural glucose and fructose and are also a good source of Tartaric acid and Malic acid. Minerals like sodium, potassium, calcium and iron are also present in sizeable quantities whilst the presence of protein and fat is negligible.

Today, grapes are mainly used to produce wine, the consumption of which or the association with which are totally forbidden in Islam. However grapes are also used to make raisins (dried grapes) and vinegar. Cultivation of grapes for fruit purpose has always been encouraged.

According to Islamic traditions, eating black grapes removes sorrow from the heart. Medically, raisins are said to be more useful than grapes. They are useful in treating fevers, coughs, catarrh, jaundice and for treating an enlarged liver or spleen.

# Procrastination is the thief of time

By Bashir Tejani, Dar es Salaam

When one postpones what one can or should do now, one is said to procrastinate. Common excuses like, "I got too busy", "I forgot" or "I didn't have time" are then given for not getting around to doing things but the reality is that when there are more enjoyable things to do or for that matter for any other reason, we delay doing what is supposed to be done.

Sometimes it is not necessarily due to procrastination that we put off doing things. A businessman who receives a request and doesn't know what to do with it could file it in a box labelled "suspend" on his desk. After a few weeks, when he reviews the items in the box, he may well find that half of them need no action because they have been solved without the need of any further involvement or because they are no longer required. If one is uncertain whether to delay or act, one has to determine what would happen if one avoids doing what is postponed. The acid test is to determine if the outcome is likely to be better if one gets it done or to be worse?

If we can and should take action now and when delaying needed action could cause problems later, then this is defined as procrastination. For example postponing car maintenance can result in costly repairs later and any undue delays in sending the vehicle for service is hence procrastination. Some of the reasons why people procrastinate are:

**Habit:** If I wait until the last minute, I will have more motivation to finish it. I enjoy the excitement I get by doing it at the very last moment. I will wait until the boss reminds me a couple of times, then I will know it is something he

really wants done. I have so much to do that only the crisis things may get attention.

**Attitude:** I don't have the desire or the drive to do the assignment; I just get to do things when I feel up to doing them; I often want to do something else or I lack self-discipline.

**Fear:** I am not sure I can do it; I don't have enough time to do it; It is too big a project; I need help; What if I don't succeed or finish?;

Different people procrastinate at different stages. Some procrastinate before starting because they view the project as too big. Others begin but lose enthusiasm and they put off finishing it. Still others get close to completing it but start another project, leaving the first unfinished.

Your reasons for not starting or completing a project may fall into all three categories. The three main issues that are at the bottom of most procrastination problems are *feeling like a victim, being overwhelmed and fear of failure*. Whatever the reasons, if you can put your finger on the causes, you can come up with a solution.

If you are uncertain why you procrastinate, make a log of your activities for a week, determine how you are spending time and this can be a good eye-opener to see how much time you spend on relatively unimportant things between important tasks.

Expecting that something will get done without putting effort into it can produce a sickening feeling. As you get closer to the expected deadline, you begin to feel pressure and

anxiety. As these feelings build, your creative ability may be hampered. You become less inclined to measure or weigh various ways to accomplish the goal but are mainly interested in getting it done. For example if you are assigned to give a presentation you would be expected to put down a few words on paper the night before. If you don't spend enough time to research your subject you are tempted to hurriedly go through it when perhaps with just a little more effort, you could have included experiences, supporting information or charts to help your audience visualise the subject.

When we delay a project we are unable to truly relax even in our free time because we have a nagging feeling that we have left a project undone. To be better organised one should put on paper the things one wants to accomplish. As you accept assignments and appointments, write them in. This way you won't forget something and you will see yourself progress as you check off the completed items. Against the items to be accomplished, it is also useful to indicate how long you estimate it will take to finish the assignment.

When you review pending jobs, prioritize the items from your calendar, placing A,B,C and so on next to each item to be accomplished. Some people do better work in the morning, others in the afternoon or evening. Schedule your biggest projects for your prime time. Put less enjoyable jobs before the enjoyable ones.

(...continued on page 47)

# THE AWAITED FINALE

by Munir Chagpar, Nairobi

It had spread, like it always does, that so and so had departed the world of the living. So the people gathered in numbers at the Imambara awaiting the sermon, to be followed by prayers. The people did assemble around the body after the sermon and there were a few minutes of silence as the face of the dead man was covered and the coffin fastened in its place. The prayers followed and distinguished sobs from family members and friends could be heard. As soon as the prayers had finished, the *Shahada* chants were recapitulated in a sad pitch.

The body was then enroute to its final resting place. It was on a journey to the unknown and unseen. As the coffin neared its grave, the atmosphere became slightly tense as the *Shahada* chants became softer and softer. And why should it not be tense because by burying the body we were actually in the process of 'communicating' with the unknown world

There is silence as the people assemble humbly around the respective six-foot grave. It becomes muted as if by order, that you can hear the creaking of the body support. All stares are fixed at the bottom, where the earth is slightly damp and rich in texture; this indeed is a place of transition. Chills of fright spread through the people as the fear of lying there one day stiffens them.

The body is now gently carried down, with great heed and diligence. The volunteers, irrespec-

tive of their background or status, help ensure least harm occurs to the body. It continues to strike the people that one day they too will depart and will be laid six foot down.

The preacher begins to recite *talkeen* and some people cross-check with others to see if they actually know what is being recited. For those who know there is a silent sigh of relief because over the years they have come to accept that life on earth is transitory and have thus amended their worldly deeds to please the Creator.

The people then help to shield the grave and recite *Sura-e-fatihah* as that is the only good facet they can present, at the moment, to the departed that will assist him or her in his abode.

For those who regularly visit the grave-yard, there is a constant reminder of the fact that people who lived with you are now no more and that you too will at one time or another also pass away.

Surely at the grave-yard, for one and all, 'the fear of the pit' is overwhelming and reminds you of the sins you have committed for which you need to seek forgiveness for from Allah (S.W.T.).

During the time when people console the bereaved and offer their assistance in one way or another, the brotherhood prevalent within the community stands out. Surely it is mentioned in the holy Qur'an "*that every soul shall test death*" (3:185) and this informs us of our mission on earth.

## Procrastination.....

(.....from page 46)

It is also important that one makes an accurate assessment of how long one needs to do a task. Do not forget to allow time between appointments because you cannot end a meeting at 10.00 a.m. and be at another one at 10.00 a.m. even if it is in the next room, let alone across town.

It is also important to delegate tasks. We often try to do everything ourselves when we do not always need to. Sometimes we do not start a new project because of its size. Why not slice the large task into smaller ones? As we complete the smaller tasks, we can monitor our progress and be encouraged to complete the next phase.

Also always plan for interruptions. There are always interruptions in our work-day—phone calls, visitors, problems, mail. To work effectively means also working with other people who have deadlines. If we are concerned only with working efficiently, we will become upset when others get in the way of our activities. Therefore one has to plan for interruptions and allow time delays for unplanned developments.

Finally when scheduling assignments, one should plan for a few hours of concentrated performance, say for about 90 minutes. Do not forget to schedule time for preparation of the job. After you have actually started an assignment and have worked for a few hours, it is advisable to take regular breaks which help to relax and refreshes you before you continue working again.

Procrastination is truly the thief of time but with a little bit of self-discipline and good planning we can get ourselves to manage time effectively.

# The importance of Education

*Submitted by Chacha Huseinali Paryani, Toronto*

*At the suggestion of her teacher, an Ontario schoolgirl wrote to The Royal Bank of Canada in 1956 asking: "Why do you think I should continue school and get an education?" This is their reply, given twenty years ago. It was good advice then and remains to be good advice today.*

Dear Madam,

Your letter is one to which we are happy to reply. The commonplace thing to do would be to enlarge upon the material aspects of a good education and to tell you that the principal benefit is in helping you to get a good job, etc. We are sure you already know about that. A boy or girl who does not make the best of all the learning opportunities of school years will be at a disadvantage in competition with others in later life.

We are not going to suggest that you should fill yourself chock full of information for the real benefit of your education will be knowledge and understanding rather than a list of memorized facts. The main purpose of education, as we see it, is to teach one to think.

## Learning to Think

It is only by learning how to think and by learning how to sift out things worth thinking about that you can put yourself in the best position for enjoying a happy life. This is a very important reason for wishing to continue at school and getting an education.

Education, when of the right sort, helps you see things clearly. It helps you distinguish between the essential and the trivial. It gives you a frame of mind and system of thought and judgment that will fit you into your place in life.

Without education (1) you could never hope to really understand the world or its people or what goes on in it; (2) you could not handle yourself graciously and with ease in an environment that is not always so well

disposed towards you as your home and your school; (3) you could never achieve the peace of mind and understanding one must have to endure the crises that come to try us all.

We believe it is very much worthwhile for you to study and we hope that you will pursue your education successfully enough to help you lead a very happy life. You will realize, we are sure, that every one faces problems and difficulties at some time or other and suffers distress and sorrow. These seem to be inescapable. But the boy or girl with a good education is in a much better position to cope with life, to solve problems and thus in the end to be less disturbed and aggrieved by turbulences in life.

An educated boy or girl is entitled to count upon life by holding out prospects of achievement and security -- not the kind of security that is dependent upon what someone else does but the security that comes from within one's self, based solidly upon one's ideals, capability and understanding.

Education is absolutely essential and when we talk of education we are referring to education that will teach you to think and reason properly; which will improve your material prospects; which will add to your poise and deportment; which will develop your judgment and which all in all will round you out for a fully successful and happy life.

## A Sense of Values

One of the most frightening things in our world is ignorance. Ignorance of better things, better ways of doing things and a social responsibility to try to see and do these better things.

Education will help you to think clearly and make good judgments about the relative importance of the many activities that make up human life, each of which clamours for attention, effort, and time. The value you give to any one of them is in relation to the values you give the others.

An ancient Greek philosopher said the purpose of education is to persuade you to like what you ought to like and to dislike what you ought to dislike.

Education will open up to you the opportunity to follow the true, the beautiful and the good and it will help you avoid vulgarity and false sentiments by providing you with standards by which to judge values. It will enable you to decide what will contribute towards your happiness in life. Without education, how can you discern what is good for you, what is right or wrong, what is true or false or what is lovely or ugly?

## This Changing World

We in Canada are very conscious of our natural resources because our economy is founded on them. But all these resources are useless without two others, the intelligence and the initiative of our people.

And where do we get these personal qualities? Through the discipline of education. We need knowledge and enterprise more than people ever before needed them because we are living in a period of profound social and cultural transition.

Less than two generations ago a crisis was something that came only once in ten years and it was handled by the experts. Today, we live with crises at home and abroad. Not only are the catastrophe-relief people, the politicians and the military men involved but we are all in it. Therefore, we all need education so that we can gain the knowledge and wisdom to cope with these crises.

We cannot estimate with any certainty what changes may be brought about in your lifetime. Changes due to medical science, nuclear energy, increasing population, exhaustion of certain natural resources or even aggression

(.....continued on page 49)



(.....from page 48)

by despotic powers. You cannot face these prospective changes with intelligence or serenity if you have only the education that was adequate a half century ago.

Young people have more and more to learn as our culture grows more complex. Education gives us the tools to deal with material forces that were once our enemies. But education must also teach us how to live and behave in this new society.

**What Is Education?**

Education should be useful. We don't mean useful in the sense of making us adept in manipulating gadgets. Every youth reading this letter wants something better than that. You wish to be fit to perform all the duties of life justly, skillfully, magnanimously and with personal satisfaction.

Learning sheer facts is not all of education. The three R's do not constitute education any more than a knife, fork and spoon constitute a dinner. Some of the greatest bores are people who have memorized a great deal of information and love to talk about it.

The aim of an educational institution is to give students a living fund of knowledge from which they may generate ideas. When you can bring relevant background to bear on a problem, assemble pertinent data, grasp relationships, appraise the values involved and make a judgment, you are truly an educated person.

Then you need not fear becoming bewildered by change or thrown into a panic by misfortune because you will be able to determine three vital things: where you are, where you are headed and what you had better do under these circumstances.

In seeking that education be imaginative, the first ten or twelve years of your life is its romantic stage. When you looked through a telescope to study the stars you did not see lumps of matter floating in space but saw the glory of the sky. In secondary school you pass through the age of precision. You must learn things correctly, exactly and completely because these things form the bank account from which you will be drawing all

through your life. After secondary school you enter the period of generalization. You will begin to apply what you have learned, transferring particularities of knowledge to the problems of general living. As one peak is climbed, farther ranges will appear on the horizon, beckoning to you. You cannot climb them until you reach them, but there they are, eternally luring to you.

You may say, "so and so made good in life without having had an extensive formal education." Quite true. Many men and women did not have the opportunity that is open to every boy and girl in Canada today. They left school and went to work before completing high school, some did not go any further than public school but they continued to learn while they worked.

They succeeded in spite of handicaps and not because of them. They had a burning desire to attain education by home study, in evening classes or in other ways. Sir Winston Churchill, who contributed greatly to the world in war and in peace, once told an audience in Boston: "I have no technical and no university education and have just had to pick up a few things as I went along."

Young people in Canada today generally need not endure hardship. People of the older generation have made it possible for young people to become educated to the utmost extent of their capability and their desire.

Don't expect -- and don't desire -- that education be poured into you. You will see more interesting and useful things when you look for them yourself. You can't profit by accepting facts without questioning, by accepting words instead of trying to understand ideas. You need to explore the many sides there may be to a question.

If you walk all around the opinion of a famous man, question it and then embrace it. The opinion is no longer his but yours. When you learn how a danger occurs, you may take steps to avoid it; if you want to escape being fooled, find out how the fooling is done, go behind the puppet show to see with what skill the little figures are manipulated.

**Special training vs General Knowledge**

Choosing a career today is not the docile following in your parents' footsteps that was common a half century ago. There are attractive professions, businesses and crafts that were not heard of or even imagined when today's university graduates were born.

It is not desirable that you should pursue technical education to the exclusion of general or cultural education. Foremen will tell you that a worker who has had practice in learning at school usually turns out to be better at learning in a factory. He catches on more quickly, not on the how of his job but to the "why" of it. He has a quicker and surer grasp of problems and he is more likely to think up time and labour saving ideas. He has the broad outlook and the capacity for straight thinking that are essential to promotion and advancement.

The earthworm has not only digging skill but a sense of the principles involved in digging a good hole at the proper depth and in the right direction. We humans, on a higher lever, need no less. It is principles and not mere data that we need if we are to find our way through the mazes of tomorrow.

If you are going in for commerce, do not imagine for a moment that all you need is training in reading, writing and arithmetic. Even the addition of bookkeeping, shorthand and typing is not enough. You need an intelligent knowledge of the realities of modern economic life.

Businessmen believe that more attention should be given in schools and colleges to the art of communicating ideas. There is not much prospect for advancement in commercial firms unless you can express your thoughts competently. You cannot buy or sell, give instructions to subordinates, make a report, win friends and influence people unless you can say clearly and appealingly what it is in your mind to say. If you are going to learn a trade, don't be satisfied to become a specialist in "know-how" rather than in knowledge. The sort of person you are to be is more important in the long

(.....continued on page 50)

(.....from page 49)

run than the sort of skill you acquire.

Really useful training in a trade will provide you with some general principles and a thorough grounding in their application to certain concrete details. It will give you a base on which you may build a bigger and better job. It will accustom you to using your brain instead of just the fragment of it that directs your fingers.

Should you be going on to university, you need to know that the function of higher education is two fold: to disseminate knowledge already stored up and to spur you to acquire new knowledge. What training there is in a university is directed towards conditioning the mind to think, pushing back the barriers of the past and extending the boundaries of what is known and discovering problems to be solved.

#### Seek Broad Horizons

You need to cultivate your imagination. You must know the mechanical facts of what you are dealing with but to be a real spark plug you need also to have imagination.

Behind all mechanical training stands liberal education. It tells us what people have been and hints at what we may become. It helps us to formulate responsible judgements about our problems.

A liberal education helps us to be many-sided and to take large views. It provides us with powerful tools to discover and handle facts. Beyond this, it enables us to transcend facts and to deal with the larger questions of purpose and meaning.

Dr. Sidney Smith (then President of the University of Toronto) said this on education : "People have said that training for a vocation is useful. That is nonsense. All education is useful.

"Today, many people undermine dead, and at times even living languages, apart from their own. Teach English, they say. Don't teach literature - Shakespeare and Milton are useless. Don't teach grammar - gerunds and participles are only for the pedant. Just teach English!

"But it is the student of useless languages and literature who can use his

own language with precision and imagination. Useless algebra, history, philosophy and physics produce useful powers and resilience. The usefulness of liberal education is to develop useful, independent citizens and in this progress the longest way round is often the shortest way home. Education should enable a person to earn a living and to live a life."

#### Courage, Work and Discipline

Some people find it easy to memorize whole pages of textbooks. That may win prizes in a quiz contest but not in the exciting adventure that is life. Education is barren without action based upon it. You must put your knowledge to work.

To be fully prepared for life you must learn to work. Someone has said that idleness is the nurse of naughtiness; at any rate it is the death of progress. Life is not a thing of ease. May be it ought to be and perhaps some day it will be (though such a life has no attraction for progressive minded people) but it never has been and it is not now.

We should not try too hard to make education easy. There are difficult things that must be done whether we like it or not. Education should prepare us to face difficulties courageously, to persevere steadily and to work conscientiously -- three virtues that apply as much to success in business and industry as to success in science.

Also in this list of requirements is discipline. We cannot imagine useful thoughts or creative ideas arising in other than a disciplined mind. What is discipline? It includes the habit of cheerfully undertaking imposed tasks, the obedience to rules whether made by others or by yourself and objectivity in approaching contentious matters.

Another point you should consider when seeking education is not to scorn examinations. They are essential in our scheme of things. They give you a check on how you are getting along and they show your teachers where you need special attention to strengthen your weak spots.

Do not be discouraged if your best effort fails to win the highest marks.

The results of examinations may be deceptive. If you are nervous, you may do yourself less than justice. School examinations are not an end-all. They are merely indicators along the road.

Examinations are useful as part of your training for living. Every day in adult life you will be taking examinations. Why not practice for them as you do for a football match or a school play? Hour by hour, sometimes minute by minute, a business executive finds himself at his desk passing examinations. The fact that he does them may be attributed to the fact that he has had practice.

#### After School

Is it better to be educated to some extent than not to be educated at all? You will of course agree that it is. Then is it not still better to have a better than average education?

No one can pack enough into his mind during school days to last his lifetime. None of us are too old to acquire knowledge. At 45 we are still able to learn more than we could before we were 14, and even at 65 we can absorb knowledge as fast as we could when we were 25.

Education ends only with one's life. What you learn at school is something to which you must add year by year and pass on to others. "Thus" said Einstein. "do we mortals achieve immortality in the permanent things which we create in common."

It is astonishing how far even half an hour a day, regularly given to some objective, will carry one in making himself master of it. It is easy to fall into the habit of dawdling away time but it is easy also to acquire the habit of putting every moment to use.

To get the greatest value from education, set for yourself a habitual vision of excellence. Your pursuit of education will not be easy but it is an advantage to have something significant to do at the expense of thought and energy.

And finally, do not be content with half measures. A writer, sixty-five years ago said: "The good is the enemy of the best." Let's not be content with a second best, though it be good.

# Understanding Surah Al Qadr

by Mohamedhusein Kermalli, Dar es Salaam

## In the Name of Allah, the Beneficent, The Merciful.

1. *Verily, We sent it (The Qur'an) down in the Night of Qadr.*

2. *And what can make you know what the Night of Qadr is? (97:1-2).*

The Word "*Al-Qadr*" in this Surah means the "*The Grand, Glorious, Highly Honoured and of Highest Ranking*". The Surah was revealed in Makkah. It contains five verses in one section. There are two main topics which we can discuss briefly here. The first topic is the revelation of the Qur'an and the second, the Night of Qadr (*Lailatul Qadr*).

With regard to the first topic, when we put together various verses dealing with the revelation, we see four stages of the Quran's existence (56:77/79; 55:1/3; 44:1/3; 17:106; 75:17).

The first stage of the Quran's existence was before the revelation in "*Lawh-al-Mahfudh*" the protected, all-encompassing, records containing, secret book. This was the metaphysical spiritual existence of the Qur'an, the knowledge of which was only with Allah (SWT).

The second stage of the Quran's existence was in its revealed form when it was first taught to our Prophet at the time of his creation. At this stage, although already revealed to the Prophet, the Qur'an was still in its spiritual form. The Prophet had a complete knowledge of it spiritually.

The third stage of the Quran's existence was when, in a well-arranged chapter by chapter form, it was revealed in full to the Prophet's

mind or heart on the Blessed Night of "*Al-Qadr*". It is to this stage that Allah (SWT) refers in the first verse of this Surah. At this stage the Prophet possessed full knowledge of the Qur'an both in its spiritual and recital forms.

The fourth stage of the existence of the Qur'an was its gradual revelation in words, phrases, and sentences, "*Ayah*" by "*Ayah*", "*Surah*" by "*Surah*" which the Prophet recited and explained to the people for their guidance. It was at this stage that the first five verses of Surah "*Al-Alaq*" were revealed as the start on the 27th Night of Rajab when the Prophet got a green light from Allah (SWT) to proclaim his Prophethood and propagate the Message to the people. This was followed by a stream of revelations whenever Divine Guidance was necessary during the 23 years of the Prophet's life, 13 of which he spent in Makkah and 10 in Madinah.

Therefore it is obvious from this that the Prophet had full knowledge of the whole Qur'an in all its aspects and meanings from the time he was created and taught by Allah (SWT). In the light of this, the statements made by some historians that the Prophet experienced physical and mental difficulties while receiving the Revelations or that he was not aware of the text and knew it only when it was revealed, are totally untrue.

There is yet perhaps the fifth and the final stage of the Quran's existence. This is what we have today in our hands, the complete, authentic, original Book as it existed at the end of the fourth stage when the Prophet passed away.

The Qur'an at that time had already been written and arranged in the complete book form according to the Divine Order. It is unthinkable that Allah (SWT) would leave his Glorious Book in a fragmentary and unarranged form necessitating its collection in bits and pieces and from memories of people after the Prophet's departure as is stated by some scholars.

Similarly, the statements made by some schools that several changes were made in the text and arrangement of the Qur'an after the Holy Prophet passed away are absolutely incorrect. Nothing has been added, deleted or altered in any way. The Qur'an which exists today is exactly as it was revealed to the Prophet and recorded meticulously during his life time. It existed as a book when he passed away. This has been proved conclusively by several eminent scholars.

The second topic in this Surah is the Night of Qadr- "*Lailatul Qadr*". It is translated as the Highly Honoured, Glorious Night. However some scholars interpret "*Qadr*" here as destiny determination. This means that destiny is predetermined in this Night. Therefore if a man is predestined to fail in his undertaking he will fail anyway, irrespective of whatever amount of hard work and efforts he puts in it. This creates the impression of Allah (SWT) being unjust.

Speaking against this interpretation, Imam Ali (AS) said, "*People wrongly think that destiny is pre-determined. If it were so, the*

(...continued on page 52)

(.....continued from page 51)

concept of reward and punishment would become meaningless. Allah, The Most High, has given man freedom of thought and action." Imam Ali (AS) continued to explain by giving a graphic example. He said, "while standing, if you want to lift your one leg you can. You are also free to lift the second leg if you so wish. But the moment your second leg leaves the ground, you will at once fall down because you have violated the laws (of gravity) Allah (SWT) has so precisely created." Without doubt, Allah (SWT) has Power over all things but He is Just. The Qur'an amply proves that sufferings of the world are consequences of man's misdeeds.

We will now discuss the divine nature and status of "Lailatul Qadr". The rest of the verses give us a glimpse of the Blessed Night. The second verse clearly states that the exact nature and status of this Night is beyond the human power of understanding. The human mind cannot comprehend it as it cannot comprehend several other things in respect of which Allah (SWT) has used the same phrase. There are in fact thirteen places in the Qur'an where Allah has used the phrase "Wa ma adraka ma" e.g. the Day of Resurrection and the Hell-fire. In all these things the human faculty of understanding is powerless to comprehend.

The date on which this night falls is a secret. Some say it is on the 15th night of Shaban while others say it is one of the odd nights during the second half of Ramadhan, from 19th to 29th with special emphasis on the 23rd night. That "Lailatul Qadr" is most probably in the month of Ramadhan is inferred from Surah 44:1/3 and 2:185.

## .....Understanding Surah Al Qadr

Verse 3 of the Surah describes the greatness of "Lailatul Qadr". It does not literally mean that the Night is numerically better than one thousand months. But the thousand here expresses a timeless concept. It means that a moment of spiritual enlightenment gained under God's Guidance is better than a thousand months spent in ignorance. That is why our "Aemmah" have urged us to spend the whole Night in acquisition of knowledge and prayers seeking forgiveness of our sins and getting the Grace and Mercy of the All Merciful Allah.

Verse 4 further describes the sanctity of the Night and says that the Angels and the Holy Spirit (Angel Jabraeel) come down on the earth offering special Blessings from Allah (SWT) for those who spend their time seeking Allah's Mercy and Forgiveness during this Sacred Night. Therefore it is very important that we should not waste it in sleeping or pastime. The best thing to do is to sit with a scholar and acquire religious knowledge in addition to prayers.

A close study of this Verse raises a question as to which place on earth and on whom the Angels and the Holy Spirit come down on the

earth during this Night to deliver "Amr" (decrees that shape all affairs affecting the creation) that year. The Qur'an answers this question when it says about "Ulul Amr" - those vested with "Amr." They are pure personalities who are charged with the divine authority to receive "Amr" from Allah (SWT) to obey. The presence of "Ulul Amr" as Allah's Representative on the earth in all ages until the Day of Resurrection (Yaumul Qiyamah) to receive "Amr" annually during "Lailatul Qadr" is a necessary corollary to this verse.

This is the basic ground on which Imam Muhomed Baqir (AS) said, "Argue against those who refuse to accept the continuity of the Divine Appointment in all ages using this 'ayah' to support your contention." Therefore we particularly remember the present-day Divine Appointee, Imam Muhammed Mahdi, "Sahibul Am" during this Night by praying for his safety and security until his reappearance.

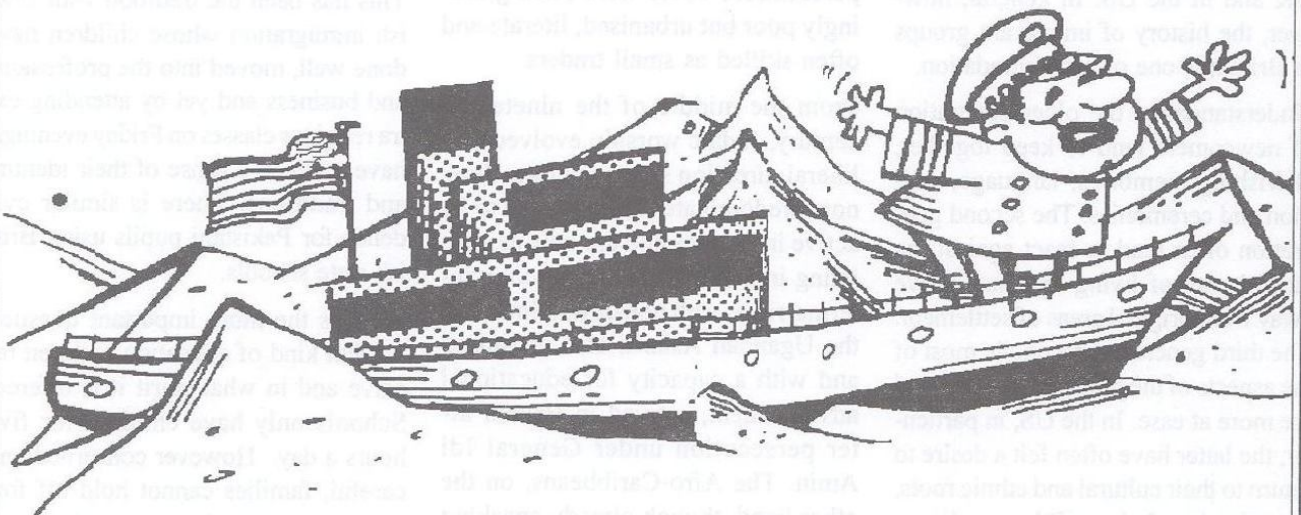
The Surah ends with the declaration of peace for the whole Night until day break. It is specially recommended for recitation in the first "rakat" of every "salat" for obvious reasons.

### Kids

## look out for the next issue of the Samachar.

The next issue of the *Federation Samachar* will insha'allah introduce a children's page with competitions and prizes for the winners. The issue will also introduce a pen pals column to encourage our members to communicate with each other. Those wishing to have pen pals can send in their names, sex, age, hobbies and addresses.

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



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

**Masumin Printways & Stationers Limited**

Jamhuri Street, P.O. Box 20073

Tel: 37027 / 36344, CABLE: PRINTWAYS

Telex: 41914, Dar es Salaam, Tanzania.



This article by *Dr. Shaw, a research fellow at the University of Exeter, UK* has been republished from *Dialogue magazine*.

## Education and Cultural hybridisation in the UK

All cultures may be hybrids but this is not always easily acceptable. There will always exist groups who will retreat into an embattled isolation, a principled decision to live by choice in a cultural ghetto, surrounded by another culture that is perceived as different, even threatening. The best known examples of this in the West are probably some of the ultra-orthodox Jewish groups, such as the Lubavichers, both in the UK and in the US. In general, however, the history of immigrant groups in Britain is one of accommodation.

Understandably, the older generation of newcomers tend to keep together, cherishing memories, language, religion and ceremonies. The second generation often tend to react against the elders' way of living and may move away from original areas of settlement. The third generation reconcile most of the aspects of the previous cultures and are more at ease. In the US, in particular, the latter have often felt a desire to return to their cultural and ethnic roots, investigating their traditions, relearning their language of origin and rediscovering their religion - sometimes reverting to a stricter observance. There is a rhythm across time, marked occasionally by difficult and emotionally-laden decisions, but eventually some form of hybridisation occurs.

History has no easy lessons: in any case, each generation rewrites it. But at least it can remind us that Muslim immigrants are not the first group to experience "settling in". The Huguenots, driven out of France because of their Protestant faith, arrived in Britain in the seventeenth century, bringing with them valuable craft skills, setting up religious centres and gradually assimilating. To bear a Huguenot name today is considered to be something of a distinction. Jews also returned in the

same period under Oliver Cromwell. These were largely Sephardim Jews from Holland, Portugal and the countries of the Mediterranean. They suffered many political and civil disadvantages until the middle of the nineteenth century; now, many of their families are leading groups in the Jewish community. They were followed this century by Jews fleeing from Russian, Polish and later Nazi persecution. These were often grindingly poor but urbanised, literate and often skilled as small traders.

From the middle of the nineteenth century, Judaic worship evolved in a liberal direction so that Reform Jews now predominate. They tended to be active in politics and are now assimilating in a steady stream through intermarriage with non-Jews. Similarly the Ugandan Asians, also urbanised and with a capacity for educational advancement, arrived in Britain after persecution under General Idi Amin. The Afro-Caribbeans, on the other hand, though already speaking a version of English, often came from rural backgrounds. Their family structure was less stable and their cultural capital had been severely damaged by the experience of forcible removal and slavery. The last large group before the doors were closed in the 1980s were Pakistanis and Bangladeshis, many of whom also were from village backgrounds with limited skills.

In larger countries, notably the US, smaller immigrant communities keep their traditions and identity largely intact but at the cost of becoming curiosities, self-consciously different. Such a lifestyle often disables the younger generation from full participation in modern life, which is seen as a threat both in moral and cultural terms. This

approach is hardly possible in smaller

Education is a key. Modern, post-industrial societies are characterised by choice of occupation, not ascription, for both sexes. The job one has relates fairly closely to one's social standing and the sort of social networks one therefore belongs to. Successful achievement in school and higher education no longer offers any guarantee of preferred employment; but secure and rewarding employment is rare unless you already have it. At the same time, many immigrant families are rightly concerned that the education their children receive should not be destructive of their traditions and identity. Here there is ground for cautious optimism. When groups arrive who have a strong religious tradition often linked to education, children - on average - do no worse, and sometimes better, than those of the host country. This has been the tradition with Jewish immigration whose children have done well, moved into the professions and business and yet by attending extra religious classes on Friday evenings, have retained a sense of their identity and traditions. There is similar evidence for Pakistani pupils using British state schools.

Perhaps the more important question is what kind of education children receive and in what spirit it is offered. Schools only have children for five hours a day. However concerned and careful, families cannot hold off forever the culture that surrounds young people and ill-managed over-protection makes young people more vulnerable. Evidence suggests that thoughtful, responsible and consistent parenting, where issues are discussed openly and reasons for choices and decisions are explained, lead to the least difficult outcome. Learners need intelligence that looks to the future needs and opportunities, not defensively to past traditions. They need imagination to foresee change and accept conflicting interests and to handle ambiguities. They require inventiveness, not only technically but personally and culturally. Finally, as they come to finding solutions, they need initiative to implement these and take up the incentives to build on them and put them into practice. Good parenting and good schooling can share in this task.



## Your Questions answered

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

### *There are conditions to follow in Mut'ah*

**Question:** In the 'Sunday Times' of May 12, 1991 an article appeared that a few Iranian women are against the Mut'ah marriage. They say that this is legalised prostitution. How can we answer these allegations?

**Answer:** Is not marriage (in all its forms) just a legalised fornication? Don't they understand that all conditions which are necessary for a permanent marriage are necessary in Mut'ah (temporary marriage) too. Even the term 'permanent' marriage is misleading because in Islam no marriage is permanent because marriages can be terminated by talaq (where conditions so allow) and so where is the permanency?

A sheri'ah which recognises talaq cannot ridicule Mut'ah. In fact some times mut'ah is more merciful to the woman concerned than the so-called 'permanent marriage'. There are conditions to be fulfilled for Mut'ah and if these conditions are met a woman can accordingly accept or reject a proposal.

**Question:** If a woman cannot satisfy the desires of a man he can marry once again or enter a contract of Mut'ah. But if a man cannot satisfy his wife what can she do? Is it that men have more stronger desires than women?

**Answer:** Man has been allowed to marry four wives at one time. There is no question whether the present wife can satisfy his sexual urge or not. Therefore your question is based on a wrong presumption.

**Question:** Can we use perfume in prayers? If I put perfume and then go to mosque, am I allowed to pray with it?

**Answer:** Yes. Using perfume for prayers is highly recommended and brings more reward.

**Question:** Why did Imam Husain (A.S.) not resort to taqiya? A person is obliged to save his life by means of taqiya, if it is in danger. Then, why Imam Husain (a.s.) did not do so in Karbala?

**Answer:** Taqiya is based on the principle of opting for the lesser evil. Telling a lie is not as big a sin as destroying a life. Therefore, a lie is preferable to putting one's life in danger. Now, if safety of one's life depends on endangering another believer's life then, by the same reasoning, Taqiya is not allowed. Since one believer must die in either case it is better for you to die rather than cause the death of another believer. And this will not be treated as suicide on your part. By the same token, if there is a danger that one's Taqiya may destroy the belief of other believers, then Taqiya is haram. It means that if someone is of such a status (e.g. Imam Husain's a.s.) that if he resorted to Taqiya, others would be misled to un-Islamic tenets and beliefs, then the basic principle demands that he must sacrifice his own life to save others from going astray.

**Question:** Is there any sin which God never forgives? If so, what is it?

**Answer:** Yes, first that of ascribing any partner or colleague to Allah. Allah says:- "Verily Allah forgives not that anything be associated with Him." (Qur'an 4:48). He will also never forgive a sin, however small or minor, when the sinner does not leave that sin and goes on committing it. Allah says:- "And repentance is not profitable for those who do evil until death comes to one of them, then he says 'Now surely I repent.'" (Quran, 4:18)

**Question:** Why is the Ka'abah called the house of Allah? Allah is omnipresent. He does not need any house or place to dwell. Then why is the Ka'abah called Allah's house?

**Answer:** When Allah pleases to show importance and prestige of a person or a thing, He declares it as belonging to Himself; though in fact every thing belongs to Him. For example, every soul belongs to him but He called the soul of Adam (a.s.) as 'My' soul thereby showing the importance of that soul. Everyone is a 'slave' of Allah but He referred to our Holy Prophet (s.a.w.) as His slave thereby showing the prophet's high prestige in the eyes of Allah. Likewise, every place belongs to Him but He specifically named Ka'abah as (My House) to show its distinction and sanctity.

**Question:** Is the skull of a dead man Najis? In the biology lab we frequently touch a man's skull. If it is Najis is it wajib to take bath (i.e. Gusl-e-Mase-mayyit)?

**Answer:** Yes, Ghusl of Mas-e-Mayyit becomes wajib if one touches the body or the bone of a dead person after the body has become cold (and, in the case of a Muslim's dead body, after it has become cold and before Ghusl-e-Meyyit has been given). If one touches it in the night, Ghusl-e-Masse-Mayyit should be performed before morning prayers (if because of unbearable cold or illness, one is unable to perform this Ghusl even with hot water, tayammum should be done in its place).

**Question:** What does our Sheriah say concerning the reading of novels? Today 90% of novels have vulgar language or lewd photographs. This goes especially with the fictitious novels. What is the ruling to this effect?

**Answer:** Reading story books (novels included) is allowed if it teaches some moral lessons. But if it excites sexual or unethical feelings, then it is not allowed.

# Looking for a good paint ..



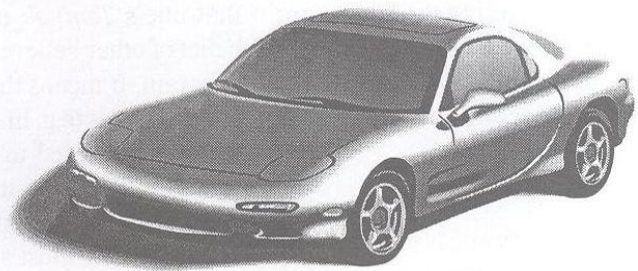
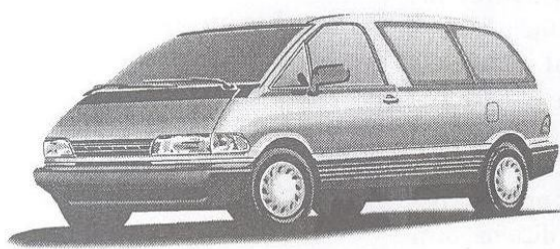
*...is as easy as drinking coffee.*

**Do we then leave you with a choice?**

## **Goldstar Paints Limited**

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

*You only need to make up your  
mind and we'll provide you with ...*



*..a selection of new and reconditioned latest model vehicles with immediate delivery. Our range includes Toyota Landcruisers, Mitsubishi Pajero Intercoolers, Toyota Dynas, Toyota Clippers, Single and Double Cabin Pick-ups, Station Wagons and Saloon Cars and Mini-buses.*

## **Africarriers Limited**

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





# Wayside Wisdom

by Munir Daya, Dar es Salaam

## Respecting one's parents

Islam places great emphasis on children to obey and respect parents and Allah (swt) has said in verse 17:23 of the Holy Qur'an that *"And your Lord has commanded that you shall not serve (any) but Him, and has commanded goodness to your parents...."*

He further states: *"If either or both of them reach old age with you, say not to them (so much as) 'ugh' nor chide them, and speak to them generous words. And make yourself submissively gentle to them with compassion and say" 'O my Lord! Have compassion on them, similar to what they had for me when they brought me up when I was small'." (17:23-24)*

In one hadith (tradition) enumerating mortal sins, the misconduct towards parents is ranked after shirk (polytheism). When talking of respect to elders, the Holy Prophet (s.a.w.) has said: *"The glorification and respect for the elders is the glorification and respect for Allah."*

In the hurly burly of today's fast life it is no secret that many parents are occupied with their own lifestyles to an extent that they have little regard for their family and children. This creates a resentment amongst the children against their parents especially when they see their friends or cousins achieve more progress financially or

academically through the assistance of their parents.

There is no secret to the fact that the devoted involvement of parents in the affairs of their children helps them to establish a stronger foothold in life compared to those children who are left to fend for themselves.

This however does not justify one to seclude oneself from one's parents and hurting them in one way or another only makes one more miserable because the fact that one's origin comes from them makes one's parents very special persons like no one else on earth.

One can move away but can never get an 'emotional divorce' from one's parents. Even if they influenced you negatively, the pain of being malevolent to them will stay with you even after they die. Rather than always pondering, complaining and berating about the things that they did that wounded you in your mind and heart, one should learn to forgive them for not filling up any emotional hole which they did not fill and which you probably always delusively hoped that one day they would fill.

Forgiving one's parents is a part of matured growth and this does not necessarily mean that you confront them and tell them that you

have forgiven them. It means that you do away with any anger, rage, disappointment and other grudges against them and instead look at the good things, however few these may be, that they did for you.

When children respect their parents with love and care, irrespective of their parents previous disregard for them, their love is often powerful enough to make their parents realise their shortcomings. Very often such realisation leads to a change in behaviours and how satisfying it is to a child to induce a positive change in behaviour in his or her father or mother.

Forgiving one's parents also leads to stability within the family, a stability which can easily be shattered where one's anger is uncontrolled and leads to frequent verbal exchanges between the parents and the children within the household, thereby making the home more of a war zone rather than a peaceful place to reside in.

Forgiving one's parents will make one's own life peacefully positive and those who try and get their own back on their parents should know that their grudges will augment even further after their parents die. Because then they will have to keep their anger to themselves and this anger, whether suppressed or not, will keep them from enjoying life and from seeing the goodness in others. Resentments very often also lead to despair and depression.

If there is one classic antidote for hate, it is forgiveness. Indeed making peace with one's father and mother is a noble gesture for the good of the child and the parents and when one's parents die, one's biggest consolation would be that one treated and cared for them with due dignity and respect.

# Hypocrisy bites especially when one can't turn the clock back

What is outstanding about Islam is its concern for a society to enjoy peace and fraternity. It frowns on any act or behaviour which can cause "fasad" in a nation, society or community.

The worst weakness in human society are the traits of greed and lust and "Fasad" can be caused through these traits.

However an individual in a society can submit oneself to these weaknesses easily by resorting to corruption and deception which are possible through fabrication and lying. It is no wonder therefore that lying is hateful in Islam.

However what can harm a society or community even more is hypocrisy (*nifaa*). *Nifaa* is an evil as old as

civilisation itself. It is not as easy to detect and expose this evil as it is to expose lies. *Nifaa* thrives but not out of innocence or ignorance and is a cool and calculated behaviour which represents a great liability to any society.

*Nifaa* cannot inflict a horrendous injury on a society as when it is practised by its leader and has the support of those who are gullible and those who knowingly offer themselves as a silent party to this evil.

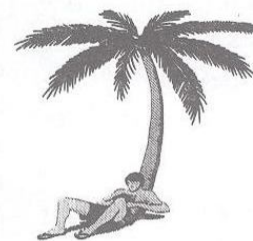
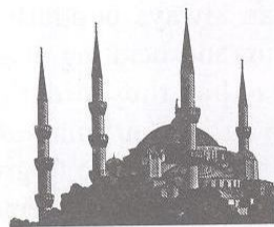
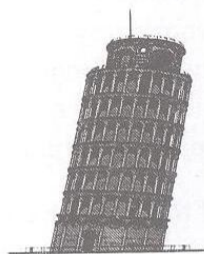
Principles, rules, ethics and traditions are flouted through inconsistent interpretations, explanations and rationalisations to suit the interests of the moment which vary from time to time, as do the interpretations and explanations. Wrong information

or assessments are given during discussions, unknown to members whilst those in the leadership who are aware keep quiet so as not to cause embarrassment because of personal relations or due to reciprocation of mutual support at the meetings.

Many a times history has taken an ugly and irreversible turn much to the detriment of a nation, society or a community because *nifaa* had a ready support or indeed even applause.

When we are old and perhaps wiser in *taqwa* only because we are now at the end of our life, we become haunted by our blind support and wish we had no part in it. But then the clock cannot be put back to undo the intense remorse and repentance.

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



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

## Takims Holiday Tours & Safaris Ltd.

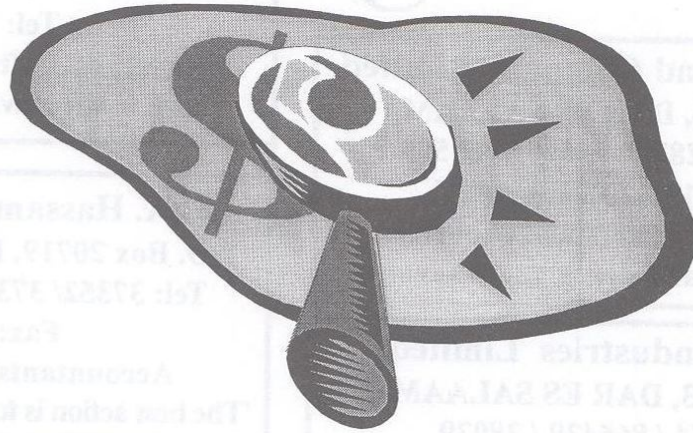
P.O. Box 20350, Dar es Salaam. Tel: 37384 & 23394. Fax: 46130; Tlx: 41351 TAKIMCO.



# CROWN

## FINANCE & LEASING LTD.

Opening  
soon in  
Dar-es-  
Salaam



### AT PPF HOUSE,

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

*We will be at your service for:*

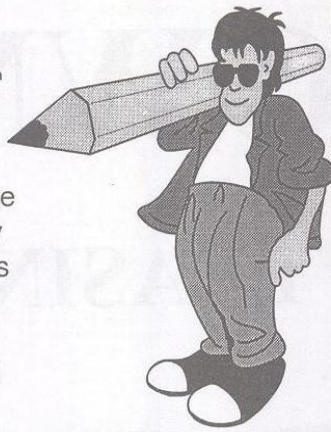
- \* Acceptance of short and long term deposits;
- \* Various types of Savings Schemes (including hard currencies);
- \* Leasing of vehicles, plant and machinery, equipment etc.;
- \* Financing of import/export trade;
- \* Purchase and sale of foreign currencies and traveller cheques;
- \* Opening of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

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

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

# THANK YOU..

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




**Fidahusseini and Company Limited**  
 P.O. Box 816, DAR ES SALAAM  
 Tel: 22976 / 28229 / 35201 / 63595  
 Telex: 41617 A/B FIDCO TZ  
 Commodity importers and exporters.  
 'Life is a dream and death an awakening'

**Universal Industries Limited**  
 P.O. Box 6773, DAR ES SALAAM  
 Tel: 864354 / 865439 / 28029  
 Dealers in second-hand clothing.  
 'Fear of God makes one secure'

**Monason Limited**  
 P.O. Box 208, DAR ES SALAAM  
 Tel: 33911 / 29082. Fax: 46733. Tlx.: 88015  
 TRAVEL AGENTS → TOUR OPERATORS →  
 BUREAU DE CHANGE  
 'Tolerance is anger suppressed by reason'

**Dar es Salaam Printers Limited**  
 P.O. Box 845, DAR ES SALAAM  
 Tel: 21836 / 21989 / 31616  
 Quality Printers and Stationers.  
 'To whom a little will not content, nothing will'

 **Kas Medics Limited**  
 P.O. Box 7856, Tel: 28978, Fax: 39439  
 DAR ES SALAAM  
 Pharmaceuticals and Surgical Distributors  
 'A happy family is but an earlier heaven'

**Assad Associates**  
 P.O. Box 21500, DAR ES SALAAM  
 Tel: 115688/20521  
 Accountants and Auditors  
 'A wise man always acts but does not react'

**Al Shaaf Bargain Centre Limited**  
 P.O. Box 1931, DAR ES SALAAM  
 Tel: 31492 / 3 / 4. Fax: 46340.  
 Dealers in Fridges, Air-conditioners,  
 kitchenware, computer games etc.  
 'Strength comes from an indomitable will'

**TOFFY's Gift Shop Limited**  
 P.O. Box 6672, DAR ES SALAAM  
 Tel: 30620  
 Dar's largest Gift and Toys selection.  
 'Truth is silent when money speaks'

**M.A. Hassam and Company**  
 P.O. Box 20719, DAR ES SALAAM  
 Tel: 37352/ 37353 /39834 /34071  
 Fax: 46175  
 Accountants and Auditors.  
 'The best action is to loving for God's sake'

**Impex Company Limited**  
 P.O. Box 1654, DAR ES SALAAM  
 Tel: 22119 Fax: 31044  
 Insurance Consultants.  
 'Prayer needs no speech'

**Sumar Varma & Associates**  
 P.O. Box 486, DAR ES SALAAM  
 Tel: 28776/ 2877 Telex: 41475 SUMAR  
 Chartered Architects and Planners.  
 'There is no treasure like knowledge'

**S.A. Jaffer and Company**  
 P.O. Box 3598, DAR ES SALAAM  
 Tel: 27950  
 Accountants and Auditors.  
 'God's infinite mercy is open to  
 even the biggest sinner'

**MGM Enterprises Limited**  
 P.O. Box 1101, Tel: 21559,  
 DAR ES SALAAM  
 Suppliers of Bicycles for all ages plus  
 cooking oil, sundries, plastic wares etc.  
 'Nothing great is got without enthusiasm'

**ADVERTISERS**

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

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

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

**Fayaz Auto Spares [T] Limited**  
 P.O. Box 73, Tel: 46938,  
 DAR ES SALAAM

We are a major force in Volkswagen and  
 Landrover 109/110 Parts

'Children should be seen and not heard'

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

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

'Preconceived notions lock out wisdom'

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

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

Fax: 39264, DAR ES SALAAM

for Public Address systems, video cameras,  
 cameras, car sirens & lighting systems.

'Nothing is impossible to a willing heart'

**Medical Eye Centre**

Tel: 22218 City Centre, DAR ES SALAAM

68619 Oyster Bay, DAR ES SALAAM

Opticians of Repute

'One who hurries is bound to trip'

**Al-Ghadeer Furniture Ltd.**

P.O. Box 20319, DAR ES SALAAM

We have an exquisite selection of  
 furniture sets to suit your needs.

'Little and often fills the purse'

**Rashid Versi & Company Limited**

P.O. Box 1030, LINDI. Tel: 0525 -2169

Dealers in building materials, hardware  
 and motor spares.

'To be Forewarned is to be forearmed'

**TUK TUK Limited**

P.O. Box 561, Tel: 21604,

DAR ES SALAAM

Specialised in full range of  
 Motorcycle spares

'Absence makes a partner more desirable'

**Fourteen Stars**

P.O. Box 1017, Tel: 37941,

DAR ES SALAAM.

Dealers in imported sundries, hardware,  
 textiles, electronic items, general  
 merchandise and sole importers of  
 JAFF's BASMATI RICE.

'Truth is an unfailing remedy'

**Union Magazine Ltd.**

P.O. Box 1062, Dar es Salaam.

Tel: 20710, 23254, 29129, 32992, 25590.

Dealers in Hardware, Electrical  
 & Building materials

'Work keeps us from boredom, vice and need'

**A.P. Hirji & Company Limited**

P.O. Box 680, Tel: 27520, 29825. Fax: 46031.

DAR ES SALAAM.

Importers, Exporters, Printers & Stationers

'Water is a boon in the desert but a  
 drowning man curses it'

**Sea Express Services Ltd.**

P.O. Box 5829, Dar es Salaam.

P.O. Box 4096, Zanzibar.

Tel: 44076, 44220, Dar es Salaam.

Travel with us to Zanzibar in comfort

**MOTORCARE [T] Limited**

P.O. Box 3244, Tel: 30526/24674,

Fax: 36975, DAR ES SALAAM.

Dealers in Landrover, Isuzu and Suzuki

**TRANS AUTOPARTS CO. LTD.**

P.O. Box 20714, Dar es Salaam.

Tel: 33592, 46306. Fax: 46731, 46610, 46138.

Engine rebuilders and Manufacturers of  
 Automotive and Industrial parts.

# AFRIDI'S WORLD RECORD AND THE POWER OF SPORTS

by Munir Daya

The Four Nation Cricket tournament played in Nairobi in October, 1996 surely provided cricket fans with good entertainment and whilst South Africa emerged victors the tournament will long be remembered for the world's quickest hundred scored by 16-year-old Pakistan's Shahid Afridi in their very exciting game against world champions Sri Lanka which produced an aggregate of 660 runs off only 99.5 overs, the highest in one-day cricket internationals. The previous best was 652 runs in the World Cup encounter between Kenya and Sri Lanka.

The result of this game had been a foregone conclusion after Pakistan scored 371 runs but what mattered was that Sri Lanka required only 290 runs to win because of their superior run-rate in earlier matches and they fell short by the lowest possible margin - one run! In which other sport could one have such a nail-biting finish when the winner of the day's game was never in doubt?

Following the tournament, Nairobi became a world cricketing capital with five world records entering the book.

These were:

- 1] Afridi's quickest hundred;
- 2] Afridi became the youngest player (16-year-old) to score a century in one-day internationals;
- 3] Highest number of runs scored by two teams in one day cricket (660);
- 4] Highest number of 6s in one innings in a one-day international. Afridi hit 11 sixes thereby equalling Sri Lanka's Jayasuriya's record and
- 5] Highest one-day score by Pakistan in one day cricket (not even their staunchest supporter would have bargained for 371).

It is unlikely that for many years will anyone knock 100 runs from 37 balls as did Pakistan's Shahid Afridi. The World media defined the innings as being "close to immortality as any human being can

hope to achieve and an innings that those who saw will talk about to their dying day."

During the presentations after the Kenya and Pakistan encounter in which Kenya gave Pakistan a tough run, Afridi happened to be standing a few feet away from me. He stood there silently, barely drawing anyone's attention and one would have almost written him off as a 'fill in the gap' cricketer. Two days later he became the most talked about and sought after cricketer around and this then is the power of performing sportsmen.

Good sportsmen are greatly sought after by the world media and when such sportsmen are intellectually alert they can help influence decisions and enlighten others on the philosophy of the faith or country they represent. Our sportsmen would not be an exception if they too excelled in world sports and this undermines the importance of the role of sports in any community including ours.

## Ball by Ball account of Afridi's world record

Over No.	Ball No.	Bowler	Runs Scored	Remarks	Over No.	Ball No.	Bowler	Runs Scored	Remarks
10.2	1	Dharmasena	0	came to the crease at 60-1	15.4	23	Jayasuriya	6	
					15.5	24	Jayasuriya	6	
					15.6	25	Jayasuriya	1	(no ball)
10.3	2	Dharmasena	6		Afridi's score at the end of 16th over 72 (25 balls) 9 sixes & 3 fours				
10.4	3	Dharmasena	1						
Afridi's score at the end of 11th over 7 (3 balls) 1 six					16.2	26	Muralitharan	4	
11.1	4	Vaas	0		16.3	27	Muralitharan	1	
11.2	5	Vaas	4		16.5	28	Muralitharan	1	
11.3	6	Vaas	0	(no ball)	Afridi's score at the end of 17th over 78 (28 balls) 9 sixes & 4 fours				
11.3	7	Vaas	0						
11.4	8	Vaas	6		17.2	29	A. de Silva	0	(no ball)
11.5	9	Vaas	0		17.2	30	A. de Silva	4	
11.6	10	Vaas	0		17.3	31	A. de Silva	1	
Afridi's score at end of 12th over 17(10 balls) 2 sixes & 1 four					Afridi's score at the end of 18th over: 83 (31 balls) 9 sixes & 5 fours				
12.2	11	Dharmasena	6		18.1	32	Muralitharan	6	
12.3	12	Dharmasena	6		18.2	33	Muralitharan	0	
12.4	13	Dharmasena	1		18.3	34	Muralitharan	6	
12.6	14	Dharmasena	1		18.4	35	Muralitharan	0	
Afridi's score at end of 13th over 31 (14 balls) 4 sixes & 1 four					18.5	36	Muralitharan	2	
13.1	15	Jayasuriya	6		18.6	37	Muralitharan	4	(reached 101)
13.2	16	Jayasuriya	6		11 sixes, six 4s)				
13.3	17	Jayasuriya	2		Afridi's score at the end of 19th over: 101 (37 balls) 11 sixes & 6 fours				
12.4	18	Jayasuriya	6	(reached 51, with 7 sixes & 1 four)					
13.5	19	Jayasuriya	4		19.2	38	A. de Silva	1	
13.6	20	Jayasuriya	4		19.4	39	A. de Silva	0	
Afridi's score at the end of 14th over 59 (20 balls) 7 sixes & 3 fours (28 runs came off this over)					19.5	-	A. de Silva	0	
					19.5	40	A. de Silva	102	(wide)
15.1	21	Jayasuriya	0		19.5	40	A. de Silva (et by M'tharan)		the Pakistan score was then 186-2.
15.2	22	Jayasuriya	0	(1 leg-bye)					

**We bring the world to  
your finger tips....**



**...with our expedient currency  
conversions and transfers.**

***MC\$OM'S Bureau de Change***

**P.O. Box 4504, Dar es Salaam.  
Tel:34136, 46921,38642, 38574. Fax: 46470.**

Thomas  
Cook  
Travellers Cheques

MasterCard



# CROWN

## BUREAU DE CHANGE

NOW ALSO OPERATING IN NAIROBI