

Hussain K. Reza



federation samachar

*A Publication of the Federation of Khoja Shia Ithna-Asheri Jamats of Africa
P. O. Box 6710 — Dar-es-Salaam
(For free circulation to members only)*

Editors: Mohamedali Chagani, Abdulrazak Fazal, Munir Daya.

VOLUME 23/NO.2

SAFAR 1408/OCTOBER, 1987



The new Religious, Social and Cultural Centre in Mwanza. (Story Inside).

MAIL BOX

Letters should be addressed to:

The Mail Box,
Federation Samachar,
P.O. Box 6710,
DAR ES SALAAM.

Dear Brothers,
Assalamun Alaikum.

I recently read the Federation Samachar Vol 23 No. 1 of December 1986. I was impressed with the articles and news covering religious, educational, sports and other developments within our community.

Reading the Samachar makes me proud of our community and I pray to Almighty Allah to reward you and your families for putting so much time and effort to bring out an excellent paper.

I would appreciate if you could put me on your mailing list.

With Salaams and Dua.

Yours brother-in-Islam,

H. Daya.

CALGARY, ALBERTA, CANADA.

Dear Brothers,
Assalamun Alaikum,

I have been regularly receiving the Supreme Council's Circulars and the "FEDERATION SAMACHAR" for about a year and have been reading all of them with great interest and "between the lines" too.

I cannot but heartily appreciate the intensive, thoughtful and devoted efforts that go into producing such detailed, informative and easily read and understood communal literature. We should undoubtedly be all grateful to you and your team of colleagues for the sacrifices you are making in this respect — some of which (nay, probably all of it) — may go unsung and unappreciated!!

Your combined efforts reflect great credit to the Community and the office-bearers of the Council, at the same time elating and dignifying the Council in their August ideals towards the general welfare and maintenance of unity of our Community members throughout Africa. Many of your excellent examples are now being emulated by other Jamaats in the Western Countries.

It is well known that Secretaries are the pillars of successful organisations and their zeal and enthusiasm can either uplift or destroy them completely. Our Community is fortunate to have people like Brother Chagani as a Honorary Secretary of the Council and may God bless him with a long and prosperous life to serve us in this way-Amen.

With Salaams and Dua.

Yours brotherly,

R.R. JAFFER

LONDON.

Dear Editor,
Salamun Aleikum.

I wish to acknowledge receipt of the Federation Samachar Volume 23 No: 1 of December, 1986 through my Jamaat. The issue is commendable and you deserve praise for the efforts put in the publication. In future, please ensure that you maintain the standard and I pray to Allah to give you the necessary strength to continue publishing such issues regularly without delay.

On Page 2 of the said Federation Samachar, Brother Ali Sheriff of Arusha in his letter has given a suggestion which is dear to our hearts. I hope you will try your level best to implement it, and give importance to Gujarati as it deserves.

With a view for improvement in the layout of the Federation Samachar I propose as follows:-

- (i) Keep a separate page for each constituent Jamaat in which quarterly report of the respective Jamaat should be published. If a Jamaat does not send a report, the page designated to that Jamaat be left blank. This will force all Jamaats to send in their reports in order to avoid embarrassment.
- (ii) Every December issue to include particulars of prominent personalities of respective Jamaats who passed away during that year.
- (iii) The December issue to be a bumper issue and should include a full report of Council activities carried out during the year and future plans for the next year.

The above proposals would suffice for this time and I shall be in touch if I come across any more.

Wishing you success in your endeavours.

Yours sincerely

Amirali Haji Hassanali,
c/o P.O. Box 1113,
MOGADISHU (SOMALIA).

Various Technical problems bogged down and delayed the publication of this issue of the Federation Samachar. Nevertheless some trite news have been included so as to keep readers informed on events that could have by passed them.

To make the *Federation Samachar* more informative we call upon Jamaats throughout the world to submit reports to us of any eventful happenings that may have occurred in their respective territories. We look forward to a renewed co-operation from all Jamaats in this matter.

— Editorial Board

A wise man once said that if an ocean liner could think and feel, it would never leave its dock; it would be afraid of the thousands of huge waves it would encounter. *It would fear all of its dangers at once*, even though it had to meet them only one wave at a time.

NEWS FROM THE SHIA WORLD

LEICESTER ELECTIONS

At the annual General Meeting of the Muslim Khoja Shia Ithna-Asheri Community of Leicester, UK which was held on 5th April, 1987 the following were elected into office:-

- President — Hassanali G. Sabur
- Secretary — Mohamedali Roshanali
- Treasurer — Barkatali Rajani
- Committee Members — Yusufali G. Sabur
- Zaigun Dhanji
- Abdulrasul Dhirani
- Muslim Rajani

VISIT TO AFRICA BY THE CHAIRMAN OF THE WORLD FEDERATION

Al-haj Haiderbhai Haji, the Chairman of the World Federation, officially visited Jamaats in Africa from 7.10.86 to 27.11.86. During the visits he had the oppor-

tunity to meet members of our communities in Mauritius, Reunion, Madagascar, Kenya, Tanzania and Zaire.

JAMAAT ELECTION, DUBAI, U.A.E.

Following Momineen were elected to the Managing Committee of the Khoja Shia Ithnaasheri Jamaat of Dubai, U.A.E., to serve the community for the period until end of Safar, 1408

- | | |
|---------------------------|-----------------------|
| Mustafa Dhanji..... | Hon. President |
| Abdulhamid K. Karim | Hon. Vice President |
| Jabur Khimjee | Hon. Secretary |
| Maasum Somji | Hon. Asst. Secretary |
| Ansar Hemraj | Hon. Mukhi (Manager) |
| Ali Khalfan | Hon. Asst. Mukhi |
| Sikander Fazal | Hon. Treasurer |
| Mohamed Hemraj | Hon. Asst. Treasurer |
| Mustafa Nasser | Hon. Committee Member |
| Haji Abdulrasul Fazal .. | Hon. Committee Member |
| Jaffer Somji | Hon. Committee Member |
| Ali Hemani | Hon. Committee Member |

A MADRASA IN A REMOTE VILLAGE



Madrasa students at Balagaganpalli, Andhra Pradesh, India.

At Balagaganpalli, Andhra Pradesh, India, dedicated workers like Haji Anvarali Haji Nasser (the brother of Late Haji Dawoodbhai Haji Nasser) and Dr Mohamed Shabbar have established a Madrasa and appointed a tutor with the help of Markaze Faize Islam of Madras. This village had been totally cut off from the surrounding Shia populace. Amid gross religious as well as

secular ignorance and abject poverty, Momineen here were beginning to forget their origin. This Madrasa has now allowed the sacred light of our faith to shine again. The World Federation has helped to build a Mosque and Imambada in this place and contemplates providing educational aid to the young members of the community.

According to a report in a recent World Federation Circular, No. 676, through the grace of Almighty Allah our Paris Jamaat has purchased a property for use as mosque, Imambara and Madressa. The purchase price was 3 million French Francs which will be financed locally. The Preliminary agreement plus a 10% deposit has been concluded and it is hoped that the final exchange of contracts will soon take place.

SAMOOH LAGAN—MASS MARRIAGES

With the full support and cooperation of the World Federation of Khoja Shia Ithnaasheri Muslim Communities, The Masoomeen Trust of India arranged the 8th Mass Marriages (samooch Lagan) programme. This year's programme was arranged under the management of Bhavnagar Jamaat on 18th February 1987 (20th Jamadil Akhar, 1407), at Shelarshah Hall Bhavnagar.

The Samooch Lagan programme, since its inception has helped a good number of young people of marriageable age to fulfil their desire of joining in matrimonial alliance as husband and wife. The highest number of marriages performed at one occasion has so far been 59. This year the organisers were making efforts to reach a target of 100. The highlights of this annual programme are:

(a) Each couple is given gifts valued at around Ind. Rs. 1500/- by The World Federation.

(b) The Masoomeen Trust pays for the lodging and boarding expenses of 15 people each from the bride and bridegrooms' side.

There is however a pre-request that only couples getting married for the first time are eligible to take part in the programme.

WALKING ONE'S WAY TO FITNESS—POINTS

This article on "Walking one's way to fitness" was first published in the Sept/October 1982 issue of Good Health Magazine. We Thank Bwana Ali of Arusha for kindly sending it to us.

Editors

- The walker can find his inner world no more than a short stroll from home. The walker has found the peace that the runner still seeks.
- Walking is natural
- Good exercise is as near as your front door
- Walking requires no special or expensive equipment, except a good pair of shoes.
- If you live near enough, why not walk to the store or to work?
- Walking is more than a physical exercise. It can enrich your life mentally, socially and spiritually.
- Most of us aren't in a position to walk across the country when we feel oppressed by home and job frustrations and personal problems. What some of us don't realise, is that relief is only a fifteen minute walk away.
- Walking is a lot more healthful and satisfying than popping tranquiliser.
- Take time for a walk, gaze at a flaming sunset and lis-

The Shia Ithnaasheri Jamaat of Pa.. Allentown, the United States of America held their annual elections on 22nd February, 1987. Following brothers were elected to lead the Jamaat during the year 1987.

- Br. Mahmeed R Dattoo President
- Br. Ali Virji Vice President
- Br. Murtaza Alidina Hon. Secretary
- Br. Mohamedraza G. Jaffer Treasurer
- Br. Raza M. Bhalloo Committee Member (Mukhi)

CALGARY, ALBERTA, CANADA

The 6th Annual General Meeting of Hussaini Association of Calgary, Canada was held on 4th January, 1987 at the Hussaini Centre. Results of election of office-bearers for the year 1987 were as follows:

- Br. Athar Zaidi President
- Br. Yousef Razve Vice President
- Br. Arshad Vasti Secretary
- Br. Maryam Razvi Treasurer
- Br. Sadiq Husain Coordinator

BIRMINGHAM, ENGLAND

The Khoja Shia Ithnaasheri Muslim Jamaat of Birmingham, England has sent us the following list of their members who were elected to lead the Jamaat for the year 1987 at the Annual General Meeting held on 22nd February, 1987.

- Br. Mohamed B. Bharwani President
- Br. Hussein Merali Vice President
- Br. Husein A. Mawhi Secretary
- Br. Shiraz Alloo Joint Secretary
- Br. Alivunaki Kurji Treasurer
- Br. Azad Jivraj (Mukhi) Committee Member
- Br. Raza M. Bhallo Committee Member (Mukhi)
- Br. Kasamali Somani Committee Member
- Br. Munir Haji Committee Member
- Br. Muslim Khoja Committee Member

- ten to the counterpoints chorus of birdsong.
- Breath deep the early spice of a park of forest.
- Breaking away from our routines and getting in touch with nature helps us to get back in tune with ourselves and with others.
- Walking can even bring families closer together.
- It is doubtful if a boy with the sparkling blue eyes would be as responsible and observant if he sat around watching television all the time.
- Marriage and family counsellors keep telling us today that a lack of communication is the main reason for our high divorce rate and wide generation gap. In an age of fibre optics, home computers and giant screen television, people have forgotten the art of personal heart-to-heart conversation. The family who walk together talk together.
- The beauty of walking is its simplicity and adaptability to people of all fitness levels, ages and interests.
- You can combine walking with other hobbies and vocations such as photography, rock collecting, birdwatching and writing.
- Walking is the most efficeint form of exercise and the only one we can safely follow all the years of our lives.

AROUND AFRICA



The President of the World Federation, Harder Haji, lays the foundation stone for Masjid-ul-Ali in Tanga as the town's Jamaat President, Kassim Kanani, looks on along with other momineen (story next page).

HEARTY ASSISTANCE BY DAR ES SALAAM MEDICAL SUB-COMMITTEE

Two indigenous heart patients, Omari Hussein and Lukrusia Mapunda were recently sent to London for treatment through trips arranged by the Jamaat's Medical Sub-Committee in Dar es Salaam.

Various donors pledged for the air-fares, operation expenses, medicine costs and boarding and lodging expenses for the two children. A nurse Miss Azmina

Manji accompanied the children on the flight and also acted as an interpreter.

The photograph shows some members of the Medical Committee pictured with the two patients. From left to right, Al-haj Anvar Merali (member) Dr. Fuad Shariff, Dr. I.A. Mtulia from the Muhimbili Medical Centre, Alhaj Roshan Faza! (Chairman) Medical Sub-Committee and Amin Valji (Member).



AL-MUNTAZIR SEMINARY AIMS HIGH

The Al-Muntazir Islamic Seminary has been shifted to the Boarding house in Dar es Salaam which also has facilities of a fully commissioned laboratory plus a play-field with various sports amenities.

This year about 70 students were to be admitted and two more qualified tutors will be joining the Seminary together with part time instructors.

The AL-MUNTAZIR ISLAMIC SEMINARY has been established to cater for the educational needs of Muslim youths with a concept that is ideal for our times. The main aims of the Seminary are:-

1. to provide tuition in secular subjects (in arts and sciences), in languages (English, Kiswahili, Arabic) and in commercial subjects (accounts, Book-keeping, etc.).
2. to teach Islamic Studies and Quran,
3. to introduce basic skills in the extra-curricular subjects — e.g. computers, homescience, farming, woodwork, etc,
4. and of equal importance, to infuse Islamic akhlaq and responsibilities.

The ideal product of the Seminary will, inshallah, be a youth who has acquired secondary school education with genuine Islamic values and akhlaq. Students will be advised that education is not a mere passport to a profession. But it is indeed absolutely essential for realizing the meaning and value of life.

At its establishment, the Seminary admitted 60 students in two segregated streams at its temporary location in Daya Walji Building in Dar es Salaam. During the years five highly experienced and graduate tutors have been recruited and they have undertaken to exert all efforts to raise the standard of learning and character of the students.

AMBITIOUS PROJECT IN TANGA

The foundation Stone for Masjid-ul-Ali was laid by the President of the World Federation, Al-Haji Haider on 16th November, 1986, (13th Rabbiul-Avval, 1407). A delegation from Mombasa Jamaat under the leadership of the Vice-Chairman, Al-Haj Yusuf Karmali, was also present at the ceremony.

The President of Tanga Jamaat, Brother Kassim Kanani gave a brief background of the whole project with details of completion period, cost of construction and the like, in his address to the gathering. In reply, the President of the World Federation commended the Tanga Jamaat for undertaking such a paramount project and stressed upon unity in the community.

When offering a note of thanks, the Vice-President of Mombasa Jamaat, Al-Haj Yusuf Karmali, gave an assurance to Tanga Jamaat of their full support and promised to make good any shortfall in the financial requirements of this project.

The whole project consists of Masjid-ul-Ali and a multi purpose building. The mosque is designed as a single storey structure with a capacity to accommodate approximately 230 people. The multi-purpose

building, to be named Al-Mahdi building, will have three storeys and shall accommodate a full time nursing home and an out-patient dispensary on the ground and first floor. The second and third floors will house a day-time Islamic Nursery-cum-Madrassa and an Islamic Library.

Kinshasa, Zaire

Following elections of the Managing Committee of Kinshasa Jamaat, which were held on 20th March, 1987, the undermentioned brothers were duly elected to hold office for the year 1987/88 ending 30th March, 1988.

Br. Abdulmajid M.H.G. Versi	Chairman
Br. Saeed Vazir	Hon. Secretary
Br. Abbas D. Ratnani	Hon. Treasurer
Br. Ali Raza Bawa	Committee Member
Br. Zahir P.M. Rawji	Committee Member

EYE-CAMP REPORT — MWALUSEMBE:

An eye camp was held in Mwalusembe village in (Kisarawe) on 30th November 1986 wherein 235 people were screened from which:-

a) 6 Matured one eye cataract	f) 5 Presbyopia
b) 5 Immatured cataract	g) 2 Ambyopic
c) 4 Lense Opacity	h) 3 Corneal opacity
d) 9 Entropion	i) 1 Tracoma
e) 7 Glucoma	

Category (a) & (d) were advised to come to Dar for further treatment by M.M.C. Some of them who needed bus fare assistance, were provided. All others were supplied with spectacles and medicines as prescribed.

The eye camp was attended by:

Bro. Bashir H. Gulamali	Bro. Mushtaq Rawji
Bro. Abdul Dhala	Bro. Anver M. Alibhai
Dr. Mrosso	Bro. Mustafa Alidina.

The following dignitaries kindly graced the Eye Camp with their presence; their visit was a source of encouragement and inspiration to the organisers and volunteers.

H.E. Hujjatul Islam Agha Sayed Muhammad Ali Lavasani, Ambassador of Iran in Tanzania.
Hujjatul Islam Sayed Saeed Akhtar Rizvi
Maulana Sayed Husain Kazmi, Imam of Masjid, Dar es Salaam.
Haji Mohamedbhai G. Dhirani, Chairman, K.S.I. Supreme Council
Haji Alirazabhai Rajani, Chairman, K.S.I. Jamaat, Dar es Salaam.
Haji Fidahus einbhai A. Hameer, Chairman of Bilal Muslim Mission of Tanzania.
Haji Mohamedraza Dungersi, Hon. Secretary, Bilal Muslim Mission
Sheikh Omari Mayunga, and
Bro. Roshan Jessa.

COUNCIL VISITS...

DAR ES SALAAM JAMAAT

The official visit by the Chairman of the Federation Al-Haj Mohammed Dhirani and members of his cabinet to Dar es Salaam Jamaat commenced on 9th October 1986. In addition to the Office bearers all the elected and nominated Councillors based in Dar es Salaam were also invited to join the delegation during the visit.

The visit started with a meeting attended by the full Managing Committee of the Jamaat. The Jamaat delegation included members of the community involved in community service in various capacities. Many issues concerning the Welfare and development of the community, such as health services, hospital project, Al-Muntazir Islamic Seminary, common syllables for Madressas, Khums collection, Zakirs/Zakiras for Muharram, etc., were discussed. Clarification and progress reports were given by Council officials where necessary.

The Chairman of the Federation in his address to the gathering stressed on the support and cooperation of Dar es Salaam Jamaat to the Federation since its inception. He reminded members present that the Federation is a baby of Dar es Salaam Jamaat and hence entitled to being nursed and protected as a right. So far the relation between Dar es Salaam Jamaat and the Federation are most cordial and he expressed the hope that the present leadership will sustain and strengthen them.

The second phase of the official visit was a face the people programme held at the Imambara on.....whereby Council officials responded to a questions/answer session for members of Dar es Salaam Jamaat. Although the attendance was not as expected, the session turned out to be quite interesting. Questions covering a variety of subjects related to our social as well as religious activities were asked and answers given. Some members expressed the hope that such sessions will be held more often. This is a good idea and in our opinion merits serious consideration.

The third phase i.e. visits to institutions run by the Jamaat is yet to be completed. A report will be given to us and when it will be implemented.

MWANZA.

The Chairman of the Federation, Al-Haj Mohammed Dhirani paid an official visit to Mwanza Jamaat from 13th December, 1986 to 17th December, 1986. The Chairman was accompanied with a fairly representative delegation namely Al-haj Habib Mulji, the Vice-Chairman of the Federation, Maulana Syed Saeed Akhtar Rizvi, chief Missionary of Bilal Muslim Mission,

Al-haj Kassim Kanani, the President of Tanga Jamaat, Al-haj Bashir Peera from Mombasa, Al-haj Hussein Rajani from Songea and Al-haj Anver Sherali, nominated Councillor, Mwanza.

The visit also included the opening ceremony of the Religious, Social and Cultural centre of Mwanza Jamaat. For this occasion, the Jamaat invited a number of guests such as Mohamed Sumar and Mohamed Pirbhai of Dar es Salaam, who assisted in the construction of the building. Others who attended were Mehboob Fazal, the Hon. Joint Secretary of Dar es Salaam Jamaat, Roshan Fazal, the Chairman of Medical Sub-Committee of Dar es Salaam Jamaat, Hussein Dhanji, Mukhi of Dar es Salaam Jamaat, Mohamed Suleman, Mohamed Jessa and Murtaza Jivraj, all from Dar es Salaam.

The itinerary of the visit was well planned and the opening ceremony well attended. The Chairman and his delegation also had a meeting with the Managing Committee of Mwanza Jamaat and visited institutions run by the Jamaat as well as projects currently undertaken. In his address at the opening ceremony of the multi-purpose hall, the Chairman of the Federation laid stress on the development of our youths and important role they are expected to play in community affairs.

BUKOKA

The Chairman of the Federation together with the same delegation that visited Mwanza then proceeded to Bukoba for an official visit to our Jamaat there. The delegation was joined by three more members from Mwanza Jamaat, who were Mohamed Rafiq Dhalla, vice-Chairman of Mwanza Jamaat and Brothers Akber Sunderji and Mohamed Bhanji. They departed from Mwanza for Bukoba on 14 December, 1986 and were warmly received by officials of the Jamaat on their arrival.

The official visit programme began on 15 December, 1986. On this day the main feature was the opening ceremony of the Ladha Memorial Hall which is a multi-purpose hall that also includes a Madressa. Construction costs have been met by the Ladha family of Bukoba. The Chairman, in his speech on this occasion, emphasised the dire need by all our Jamaats to be serious and aggressive in formulating plans and programmes for imparting religious knowledge to our children through Madressa and other institutions of similar nature. During the visit the delegation noted with satisfaction, the activities carried out by the Jamaat and their administrative set up.

ARUSHA JAMAAT

The Chairman of the Federation, Al-haj Mohamed Dhirani, accompanied with the Vice-Chairman Al-haj

Habib Mulji and the Hon Secretary Brother Mohamed-ali Chagani, paid an official visit to Arusha Jamaat from 7 to 9 November, 1986.

During the visit, the Supreme Council delegation had the opportunity of meeting the Managing Committee of the Jamaat, headed by the Vice-Chairman Brother Sajjad Versi because the Chairman, Brother Habib Yusufali was on 'Safari'. Matters of mutual interest were discussed and queries on various matters clarified. The delegation also visited institutions run by the Jamaat including the Dispensary, Madressa, Audio/Video and Religious Books Library and

Musafer-Khana. They were also shown the area which the Jamaat wishes to develop under the Imambarah expansion programme.

Al-haj Mohammed Dhirani and his cabinet members there had a meeting with the Board of Governors of Madressa, Al-Qur'an Al-Hakim and were later taken round the Madressa complex by the Principal, Sheikh Abdulrahman. In the evening of 8th November, 1986 the male students of the Madressa entertained the Council delegation with a programme consisting of recitation of verses from the Holy Qur'an, Qasidas and short speeches which was followed by refreshments.

BILAL MISSION IN SUCCESSFUL SHOW

The Bilal Muslim of Nairobi successfully participated in the Nairobi International Show which was held between 29 September and 4 October, 1986. Though the Mission was making a maiden appearance at the show, the result achieved was beyond expectation.

In order to strengthen the Tabligh section of the Mission stall, Maulana Syed Saeed Akhtar Rizvi of Bilal Muslim Mission of Tanzania, Dar es Salaam, specially wrote a booklet under the heading of "A Few Questions and Answers" in which basic principles of Islam, Shiasm and more particularly the subject of Jihad were elaborated.

Maulana Saheb, despite being a busy person in his Mission's Tabligh work in Dar es Salaam, carved out special time to write this booklet and the script was flown to Nairobi for printing purpose. The printing was done by Haji Pyarali bhai Panju of Ruby Printers who injected extra efforts to make the booklet available before the start of Show.

To add attraction to the stall, Maulana S.S.A. Rizvi travelled to Nairobi to attend the Show in person. He arrived two days before the start of the Show and inspected the stall plus other arrangements. He visited the stall almost daily and his day to day advices helped in making improvements.

A complete Islamic outlook was given to the stall with pictures of the Holy Kaba, performance of Holy Hajj and other similar photographs. Posters of Quranic Ayats with its meaning in English and photographs of Bilal Mission's activities at Lomolo, Kangema, Sagana and Nairobi were displayed. Posters of Al Tawhid and Islamic Correspondence courses were also displayed along with various other items.

Though the Mission had a fairly medium stall and were internally situated, more than 3099 persons visited the stall.

Islamic Correspondence Courses were very popular among the students and 752 persons enrolled for these courses. During the Show period, Islamic literature books worth Shs. 1728 were sold. Fascinating enough most of the books were bought by Christian visitors. Alhaj Hashmani M.P., Haji Kassamali Rashid Esmail and Haji Hussein D. Panju of Mombasa subsidized the expensive books.

Many inquiries and questions were made about the Mission and its activities in Kenya. This department was manned by Br. Yahya W. Zakariya. The Administrative Secretary of Bilal Mission Mombasa and Br. Athuman Mwaviyombo who had specially come from Mombasa for the occasion.

Recitations of verses of Holy Quran on audio cassettes were regularly played on tape recorder, but the idea of exhibiting religious video movies, as suggested by the Supreme Council, could not be implemented due to non-availability of enough space in the stall. However, it is hoped that this will materialize next year when the Mission will have a bigger stall. Insha allah.

The following Islamic literature were given out free to our visitors.

- 1) 1892 copies of A Few Questions and Answers
- 2) 629 copies of What Bible says about Muhammad (S.A.W)
- 3) 853 copies of Hadithi za Mtume (S.A.W.)
- 4) 102 copies of Music and its effects
- 5) 180 copies of Pork.

In addition to the above, about 500 Bilal Stickers and various other pamphlets were distributed free to public. The entire venture was successfully accomplished with special mention going to the many well wishers and staff who worked tirelessly towards this occasion. The show Committee members were R. Nanji., M. Khimji, H. Jaffer, R. Dato, A. Karawalli, O. Naji & N. Kalyan. The following also gave some support or the other in making the event a successful one.

Bilal Muslim Mission, Mombasa. Al-haj Ahmedbhai Shariff, Mombasa, Haji Hussein Bhai Jaffer, Nakuru. Haji Shaukatali A. Kassam, Nakuru. Haji Razbbhai Dato, Nairobi. Haji Muhammad Kassamali, Nairobi. Al-Haj Kamber Asadi, Dubai. Islamic Seminary, Karachi. Haji Manzooral Kanani, Nairobi. Bwana Ali Shariff, Arusha. Bilal Trust of Pakistan, Karachi. Bilal Muslim Mission, Dar es Salaam. Members of the Nanji Family, Nairobi. The Khoja Shia Ithna Asheri Supreme Council, Dar es Salaam. Haji Mistaq of Bobby Tours, Arusha and Dr. Akber Mohamedali of Orient Distribution Services, London.

The mission now looks forward to the next Show which, God willing, will be even more successful.

SPORTING CLARIFICATION

Many of our Youths throughout Africa and elsewhere in the world are actively engaged in sports activities. A good number of them have excelled in various games, making a name for themselves at the local club, national and even international level.

While we are proud of these young talented stars in our Community and wish them outstanding success, we wanted to ascertain that the activities they engage in, do not infringe the tenets of our Sharia. A fear had been expressed in this respect, and rightly so, by some of our brothers. Hence, in order to clear the matter and satisfy ourselves, we asked the following questions to our Marja-e-Taqlid, Al-A'la Ayatulla Al-Uzma, Al-Haj Sayyid Abul Qasim Al-Khui Dama Zilluhul-Warif.

1. Is it 'Jaez' to play sports games such as football, Tennis, Squash, Badminton, Volley-ball, Basket-ball, Cricket, Golf, etc.?
2. Is it 'Jaez' to play such games for the purpose of winning and becoming champion?
3. At the end of a sports competition the winning team is declared as a Champion and the Second best team is declared as a runner-up. Both are awarded a trophy or a cup each. In other cases this is given for good to keep by the winning teams and in other cases it is given to be kept until the next event when games are played again and the trophy is passed to the new winning team.

In such circumstances is it allowed to play such games for the purpose of becoming Champion and receiving a trophy or a cup?
4. Is participation in motor racing, cycle racing, boat racing, air-flight racing, boxing and wrestling 'Jaez'?
5. Is it also 'Jaez' in circumstances mentioned in question 2 and 3 above?

In reply to the above mentioned five questions, Agha Khui has given one answer, since matters mentioned therein are inter-related. Agha's reply is as follows:-

"Bismihi Ta'ala

The above mentioned things are not clear to us. Yet,

A wise man learns from the mistakes of others. Nobody lives long enough to make them all himself.

in short, if it does not consist of batting and does not involve considerable harm or any danger, then per se, there is no snag or objection to it."

Another issue which has also plagued our minds for quite sometime and has been subject to discussions in Council Sessions is the question of using names of our Aimmas in sports. In view of the importance attached to this matter we thought it prudent to seek clarification from our Mujtaheed and asked the following:-

6. To commemorate the 1400th Birth Anniversary of Sayyidus-Shuhada Hazrat Imam Hussein (A.S.) in the year 1405 A.H. it was decided that the male Youths of our Community from various towns should meet at one place for certain days and compete in various sports which were Cricket, Volley-ball, Tennis, Squash and Golf.

At the end of the competition the Champion and the Second best teams were awarded trophies to keep until the next competition which was held the following year. The intention behind hosting such a sports competition was to bring the male Youths of the Community from various places together once a year, so that they can meet each other and foster brotherhood. More-over, by playing sports together they would inculcate in them discipline, courage and many other qualities of leadership.

(a) Is it 'Jaez' to name this sports competition in the name of Imam Hussein (A.S.)?

(b) Is it bida't to have named so?

Agha Khui's reply to the above questions is as follows:-

"Bismihi Ta'ala

If the above mentioned activities be in themselves permissible — as mentioned earlier — and if their performance in the above mentioned manner does not cause insult and degradation, then it is allowed. And Allah is the all knowing.

al-Khoui

23rd Safar, 1407

The original text of questions and answers in pharsi follow:-

Ninety percent of the friction of daily life is caused by the wrong tone of voice.

شماره : ۱۵۵/۴۳۶/۸۶

مـسـورخ ۶ اکتبر ۱۹۸۶

اول صفر ۱۴۰۷

ساحه المرجع الدين الاعلى آيت اله العظمى انحاج سيد ابوالقاسم الخوئى دامظه وارف
نجف اشرف (عراق)

آيت اله محترم

سلام عليكم ورحمه اله وبركاته

پس از ادای سلام، همه ما برای سلامتی و طول عمر شما دعا میکنیم تا به هدایت مادر موضوعات
دینی و غیر آن ادامه دهید، امین *

امـر شما در مسائل زیر چیست ؟

۱- آیا انجام بازیهای ورزشی مثل فوتبال، تنیس، اسکواش، بد مینتون، والیبال و بسکتبال
کریکت، گلف و غیره جایز است؟

۲- آیا انجام چنین بازیهای بمنظور کسب پیروزی و قهرمان شدن جایز است ؟

۳- در پایان رقابتهای ورزشی تیم برنده بمنوان قهرمان معرفی شده و تیمی بعنوان —
تیم دوم معرفی میشوند * هر دو تیم هر کدام جایزه یا يك جام دریافت میکنند در مواردی
این جام به تیم برنده داده میشود تا برای همیشه آنرا نزد خود نگهداری نمایند
و در موارد دیگر جام به تیم برنده داده میشود که آنرا تا انجام مسابقه بعدی نزد
خود نگهداشته و پس از انجام بازیها به تیم برنده جدید انتقال یابد *

(۳)

در خود بوجود می‌آورند •

این رقابتهای ورزشی بنام امام حسین (ع) نامگذاری شد •

الف - آیا این رقابت های ورزشی بنام امام حسین (ع) جایز است؟

ب - آیا چنین نامگذاری بدعت است؟

بسم الله تعالی مرگاه اعمال مزبوره چنانکه سابقاً ذکر شد در حد فتنه جائز باشد
و باین عنوان مذکور یکا آورده باعث امتکث و تومین نگردد جائز است والله اعلم
۳۳ مهر ۱۳۷۰

نامه ام را باسلام از طرف همه مومنین به پایان برده و درخواست دارم برای ما

دعا کنید • (التماس دعا)

مقلد و وکیل

محمد غلامحسین دیرانسی

Mohammad Ghassem Deyran

TEN CHARACTERISTICS OF A GOOD LEADER:

1. *Persistence*. Not insistence. A strong leader hangs on a little longer, works a little harder.
2. *Imagination*. He or she harnesses imagination to practical plans that produce results.
3. *Vision*. The present is just the beginning. He is impressed with the possibilities of the future.
4. *Sincerity*. He can be trusted.
5. *Integrity*. He has principles and lives by them.
6. *Poise*. He isn't overbearing, but is friendly, assured.
7. *Thoughtfulness*. He is considerate, aware.
8. *Common sense*. Good judgment based on reason.
9. *Altruism*. He lives by the Golden Rule.
10. *Initiative*. He or she gets things started—now!

ILLUSTRIOUS SONS OF THE COMMUNITY

Beginning from the previous issue, we started carrying short biographies on illustrious figures who have rendered valuable services to the community, nation or humanity at large.

Readers are welcome to contribute the names of well-known personalities — Contributors should have a photograph with a brief write-up highlighting the services rendered.

Editors

LATE HAJI RAJABALI GULAMHUSSEIN DATOO — A TRIBUTE

The death of Haji Rajabali Datto on 19th October, 1986 at the age of 75, has robbed his family and friends of a dear and helpful companion whose personality was an inspiration to all who came in contact with him. Born to Haji Gulamhussein Abdulla Datto on 11th July, 1911 at Mombasa, Rajabali Datto was the eldest of (16) brothers and sisters. He was educated at Allidina Visram High School, Mombasa and thereafter went to India for his further studies. Upon his return from India, Rajabali Datto married the Late Mariambai Datto and moved to Nairobi in 1933. In 1934 he founded the Datto's Glassware Mart thereby securing his name in History books as one of Kenya's Business Pioneers. In 1960, he began to actively partake in the Nairobi Stock Exchange through an Investments company that he founded the same year by the name of Datto's Investments Limited. Up to the time of his

death, he remained one of the most active and respected investors on the Nairobi Stock Exchange. actively involved in Community and Social work. He was a founder of the Shia Asna ahri Jamat and served as its Chairman from 1934 to 1964. He remained a Senior Trustee of the Jamaat upto the time of his death and had also served as a Trustee of The Khoja Shia Ithnaasheri Supreme Council for Africa.

In 1971, following the death of his wife, he formed the Datto's Charitable Trust in memory of his wife. Among the more notable of his other Community and Social Achievements were:

(A) He had served as The Chairman of The Central Chamber of Commerce and Industry, as well as member of The Board of Governors of Muslim Girls School, Nairobi.

Continued on Page 14



Late Rajabali Datto

OBITUARIES

INNA LILLAH WA INNA ILAIHI RAJEUN.

Since the publication of our last issue, a number of deaths have occurred in the community of people who have in one way or another given significant contribution towards communal services.

We give below a brief account of their services. While offering our heartfelt condolences to the members of their families, we request our readers to offer a Sure Fateha for the thawab of the Marhums.



Late Gulamali Jetha



Late Ahmed Muraj

Haji Gulamali Jetha of Mwanza, Tanzania.

The sad demise of Haji Gulamali Jetha of Mwanza, which took place in Dar es Salaam on 27th October, 1986, marks a milestone in the history of Mwanza Jamaat. Marhum Gulamalibhai has been a respectable and devoted social worker as well as a community leader for many years.

At the time of his retirement from active participation in Jamaat affairs a few years back due to old age and poor health, he had already covered more than four decades of services to the community.

Born in Lalpur, India in 1901, he migrated to Tanzania in 1920. After working with Nurmohamed Jessa & Sons for a few years he established his own business at Lindi. From Lindi he moved on to Tabora and from there to Mwanza where he established himself as one of the pioneer businessman and leading industrialists. Among his other business ventures can be quoted are a ginnery and a rice mill in Masaka, Uganda.

At the Community service front, Marhum has served Mwanza Jamaat in various capabilities and was

Continued on Page 18



1965—Agha Mehdi pinning Hussein Medal to Haji Hussein Rahim. Haji M. Meghji, Chairman of Federation, is at right.



1965 — Haji Mohamedali Meghji, Chairman of Federation at opening of the Madagascar Territorial Council. From L to R. Mulla Gulamhussein Kanji, Haji F.R. Moledina. Haji Hussein Nasser, Mulla Asgher, Haji Mohammedali Menghji, Br. Fatehali Hirji—Chairman Madagascar T.T. Council, Haji Mohamedali Vali — Secretary T.T. Council, Haji Hassanali Hirji, Haji Gulamabas Kassamali.

From Page 13

... TRIBUTE

(B) He was a founder Member of the United Kenya Club, The Nairobi Gymkhana, The Sir Ali Muslim Club, The Kenya Scouts Association, The Welfare Society for the aged, The Kenya Hockey Union and The Lions Club of Nairobi Central.

(C) He remained a member of the Valuation Court of the Nairobi City Council from 1958 upto the time of his

death.

Inspite of his numerous achievements, Rajabali Dadoo always remained humble and modest. He will surely be missed by all who knew him but his memory will live forever in the institutions and courses that he helped found and nurtured throughout his life.

He is survived by 4 sons, 4 daughters 25 grand children and 2 great-grand children!

EDUCATION IN THE UNITED KINGDOM

By Mohsin Jaffer

There are thousands of East Africans already living in the U.K. There is also a steady trickle of people arriving to settle in this country, for one reason or another, from East Africa.

There is also a sizeable student community, studying different subjects in various universities and Polytechnics.

Many of the students from East Africa are "Private Students" who have not come on any organisation's scholarships and in many cases have not sought advice from any organisation before taking up a course.

There are some problems which a student has to face in studying in the UK, especially if he has not thought of it beforehand and planned for it.

But educational facilities available are excellent. Many people, however, seem to be unaware of these facilities.

The standard of education in various Polytechnics and Universities varies from one institution to another.

Students take "popular courses" which may or may not suit their aptitude or may not be useful in the country in which they will eventually settle.

Information is readily available as to standard of education of various institutions in different subjects; the subjects in demand in the employment market, etc.

There is need to collect, collate and disseminate such information to all so that a wise decision is made in selecting a course and the institution where it is to be pursued.

This report is a preliminary report. Much work will have to be done for it to be useful and effective. Constant monitoring of trends in an educational field will have to be maintained.

The report, therefore, can be considered as a "beginning". It only draws attention to points which people tend to overlook in the hurry of making a decision.

1. WHY U.K.?

Some courses offered in Institutions in other parts of the world are equal — if not better — than the ones offered in the U.K.

It is comparatively cheaper to study in some countries, than studying in U.K.

People, however, prefer to study in some countries, than studying in U.K.

(1) they do not have enough information of the standard of education of institutions in other countries;

(2) they do not have information about range of standard of education in different educational institutions of U.K.

(3) they — as the case seems to be — suffer from "colonial hangover". They suffer from inferiority complex and still consider everything British to be the best.

2. WHICH COURSE?

(1) APTITUDE:

.....It is therefore, essential to have an "Aptitude Test" before embarking on a course. The cost of a detailed "Aptitude Test" from a professional career Analysts is better than spending thousands of pounds on a "useless" course. (At present, the fee for such an Aptitude Test is about £130).

The students themselves are not very clear in their aim and goal in life. Many of them take a course only to find that they have lost interest in it. Some of them drop out. Others complete the course but become "square peg in a round hole". They and the society suffer.

(2) WHICH SUBJECT?

In selecting a subject, it is important to bear the following points in mind:

(a) For which market (country) am I aiming at?

(b) Is the market saturated with qualified people in this subject?

It has been found, for example, that students have gone overseas to study a particular subject only to find on their return that there is no market for it. They then opt for another profession. The time and money spent on their education is thus wasted.

(3) QUALIFICATION

A student usually finds out himself the Entrance Qualifications necessary for studying a particular subject at University or Polytechnic. There are, however, many subjects which are being taught without need of "Entrance Qualifications" required by Universities and Polytechnics or with "minimum qualifications". At the end of such courses, a student may not be awarded a Degree but many receive a Diploma or a Certificate. Such courses are quite useful.

(4) OTHER SUBJECTS:

Courses are available in "other subjects" — other than "Popular subjects" like Medicine, Engineering, etc. towards which attention of the community should be drawn.

Many such courses do not require "Entrance Qualifications" and can be taken by an adult also.

3. FULL TIME OR PART-TIME STUDY?

Some courses are available during evenings or once a week or a fortnight.

Not many people take advantage of such courses — even those living in the U.K. — perhaps because of ignorance.

Continued overleaf ...

EYE TO SUCCESS!

Residents of Dar es Salaam of long standing will remember Ramzan R. Jaffer, who was a popular figure in the city's Social circles during the 60s and early 70s. Ramzan has recently scored a real achievement in the United Kingdom by opening his own practice in London's Edgware Road in December, 1986, which was the culmination of half a lifetime's continual achievement and total commitment to optics.

Before emigrating to the United Kingdom some 10 year ago, Ramzanbhai had two optical practices in Dar es Salaam known as Jaff's. He had dispensed spectacles for 20 years to the satisfaction of local ophthalmic surgeons and for the Government-run Muhimbili Medical Eye Centre which was in the Faculty of Medicine, University of Dar es Salaam.

With a determination to make progress in the field of his choice-optics-he took the dispensing course soon after his arrival in the United Kingdom. While pursuing the dispensing course at the City and East London Col-

lege he also worked in dispensing practice. After two cataract qualifications he is now the proud possessor of a third Diploma, that of the Association of British Dispensing Opticians.

The practice in Edgware Road was first started as a partnership in October, 1985, having taken over from Letts Opticians. Late last year the partner was bought out and Ramzanbhai, as the sole proprietor, had the opportunity to design the practice to his own liking, using the limited space available to best advantage. With modifications here and there the practice is now what Ramzanbhai wanted it to be.

It appears that optics are in the blood of the Jaffer family as Ramzanbhai's son is also dispensing optician of Derek Marcus in Moorgate. Another son is an ophthalmologist.

To mark his achievement as an independent optician, Ramzanbhai was presented with an engraved carriage clock by the News Editor of the magazine 'OPTICIAN'. (see picture)



Ramzan Jaffer receives a carriage clock from Philip Mullins and Daniel O'Sullivan (l) at the opening of his practice

From Page 15

... EDUCATION

Some of these courses are "practical courses" and quite useful straight away in making a person able to make an earning. Such courses need to be published in the community.

4. WHERE TO GO? WHICH CITY?

When a student wishes to come to U.K., he should prepare himself mentally and physically to live in an un-Islamic and alien environment.

Depression is very common in U.K., especially in winter, even among local people.

When selecting an Institution for study, a student should consider whether there is a sizeable community of his in that city. Otherwise, a student is likely to feel very lonely and suffer bouts of depression.

He is likely to be affected by anti islamic environment, if left alone. He should mingle with other Muslims, go to Mosque and Husaniyya regularly. He

should try—time permitting—to participate in religious and social activities of the community.

He should have addresses of the community centre and of a few individuals whom he can contact for advice and company.

5. ACCOMMODATION

In certain cities, students rent a flat for accommodation. A number of students stay together in such flats. They give moral help and company to each other.

Some of these are religious and active in communal affairs. Students be encouraged to stay with them or at least be in close contact with them.

For religious, mental and social purposes, it is preferable to rent accommodation and stay with coreligionists than stay at the University.

IN THE NEXT ISSUE, THE WRITER WILL DISCUSS THE SUBJECT ON 'CAREER IN LANGUAGES — ARABIC'

WRITING — POWERLESS ...BUT INFLUENTIAL!

By Munir Daya

This article was first published in the Tanzania New Outlook Magazine.

In today's fast advancing world, circumstances often require people to express themselves in writing. The purposes may vary ranging from a job application to a press write-up or writing to a family member, offering condolences, conveying congratulations, answering examination questions, writing reports on company affairs or simply drafting the minutes of a meeting.

Writing is a mode of imparting knowledge and delivering a message to the reader and write-ups that fail to create an impression on the reader are then only a mere arrangement of words.

Putting words in the right place is an art and whilst some people claim that anyone of average ability, intelligence and education should have no difficulty in expressing himself in words, this is not really true. It is only through serious and devoted efforts that one can acquire the skill and techniques of writing in a truly absorbing vogue.

One may be good at the language and its vocabulary but these virtues, though very helpful, are not enough to enable one to write effectively. Big words amassed in a paragraph that is ambiguous and clumsily phrased creates no impression on the reader and indeed makes reading tedious.

Good writing should be precise because inessential words consume more reading time and proportionately give less information, hence befogging the subject matter. For instance, today's newspapers have limited space afforded for various interests and a long article with unnecessary words would only be used with reluctance or after heavy epitomising.

There are many exciting opportunities in writing other than those associated with normal daily chores. A book could be written or articles for the local media could be attempted at. No one is born a writer but it is through individual initiatives that the world has so many writers today who provide readers with an assortment of selections to pick from.

The demand for written material is greater than ever and a glance at any bookstall will make that clear. Writers have many opportunities because once a newspaper or magazine is launched, it has insatiable demands for write-ups which are continuously sought by editors.

It is not only through commercial markets that writing can be excelled. By writing a personal diary on say, the happenings of every single day, one gradually gains a facility with words and through occasional interchanging, one soon finds right words coming out spontaneously at the right moment.

To jingle with words requires a reasonable vocabulary which could be improved through indulging in word games or by solving crosswords in the local media. Alternatively, five new words may be taken

each day and their meanings learnt together with how they are used in sentences. Reading good books by intelligent authors is also helpful.

As one gradually becomes alert at expressing oneself, it is not always possible to have access to the media. But one could contribute towards club bulletins or office magazines and also effectively write reports and handle correspondence at one's place of work.

When writing, it is better to use short and simple words rather than long dredgy words which few readers are able to digest. The article could be excellent but it could be a fetter to understanding if complicated words are unnecessarily used. It should be noted here that the standard of vocabulary to be used also depends on the class of readership.

A common mistake is made by many writers who indulge into humour stories. These writers try to pull grins from their readers through naughty language which however only gets the approval of the less literate class. The serious readers look for mind-twisting humour and where writers indulge in cheap prattle, they could be putting their reputation at stake.

When writing, the reader should always be put in focus with his quest for relevant information being provided. It is of no use to write a piece without being sure of the topic because this leaves the reader with many unanswered questions simply because all pertaining issues to the topic are not dwelt on sufficiently. Solve your reader's problems, give him an occasional laugh, unburden him off unnecessary worries and give point-blank comments, suggestions or remedies instead of beating about the bush and leaving him hanging in the air!

If you aim at writing for a particular publication, study its format, length of articles and the subject matter that it covers. In some cases it is advisable to note the length of an average paragraph in the publication and to note the style of writing adopted by contributors — however individual styles may be adopted if one is sure of one's ability to do so.

When writing, you create something from nowhere and to see for the first time your work in print will give you a unique thrill. Your ideas are given a relative performance unknown to the spoken word and it also enables you to reach people otherwise inaccessible.

Writing is an absorbing pastime and for some it earns side money. Regular writing also improves one's flow of the language and style is enhanced.

There is a saying that 'the pen is mightier, than the sword' and how true this is. Writing can produce explosive transformation material and ideas that could change the lives of people and this is what written language is all about, powerless by itself but influential indeed!

FRIDAY PRAYERS IN LOS ANGELES

By Master Aliakber S. Bharwani
of Croydon, Surrey, England.

What a feeling I had in the garden of a mosque. As I walked in the splendour of flowers which were of many different varieties of colour and smell and complimented by the lawn and hedges. The palm trees, paid a vital role in sheltering the people as they walked towards the mosque.

There are a few fruit trees planted. They are small but some of them have just started bearing fruits such as fig, apples, grapes, oranges, lemons and surprisingly even avocados!

As I entered the foyer of the mosque, I observed a brass-plate on the wall reading:

Husseini Imambara
Dedicated to the Memory of
the 1400th Birth Anniversary of
Imam Husein A.S. 0004—1404

Inside the mosque the lecture began. I was very surprised to hear it was in English with some Arabic quotations from the Holy Qur'an. The lecturer was a Lebanese, Imam Zaid Assfy, he was fairly old man, approximately five foot six inches tall, a very lively fellow and was also wise in what he spoke. He had a Bachelor degree in Religious Philosophy. He spoke

about the Prophets and the Imams and elucidated on the right way of Allah had revealed in the holy Qur'an, which he translated in English. Imam Assfy has also written a few religious books, his largest and controversial book being "Islam and Christianity" which is a good comparison of religion and can in depth tell you the difference between them.

The feeling at the Friday Prayers is an international one. Lebanese, Iraqis, Iranians, local Muslims and of course a few Khoja brothers could be seen mingling freely in a friendly atmosphere. I observed two Iranian ladies in proper Hijab participating in the Friday Prayers. Then we prepared to say our prayers; when all finished our Salaat, we shook hands with each other, recited few Du'as, then all stood up and Ziarat was recited. After which everyone went out to the garden, and helped themselves with light refreshments.

After the people left, the mosque was cleaned, security alarm activated, and the door closed I left for home with Br. Gulamabbas Dhala, who is in charge of the mosque on Fridays.

What an experience it has been to go to a Mosque in Los Angeles, California, an area well known for its Disneyland and a make believe world of Universal Studios!

From Page 13

... OBITUARIES

its President for a stretch of 25 years. His contribution in time and substance towards the construction of the Mosque and Imambara in Mwanza is substantial. He was a staunch supporter of the Federation and the recipient of a special citation by then Chairman of the Federation, Late Haji Ebrahim Shariff Dewji, for his efforts and support in raising the Federation Foundation Fund.

Alhaj Ahmed Muraj of Mogadisho

The late Ahmedbhai Muraj was a well-known personality in Mogadisho.

Born in Kutch, India, in 1898, he arrived in Marka, Somalia, via Zanzibar with his father in 1906. After only a stay of four months in Marka, the family proceeded to Mogadisho to join a joint family business. In the year 1911, with assistance from his father, he started his own business under the name of Haji Ahmed Muraj.

The record of his community services show that under his guidance the first organised Jamaat Committee was formed in Mogadisho in 1946. He served as the Jamaat President for the first two years and again in 1958.

During his short stay in Karachi, Pakistan, Marhum Ahmedbhai was a good adviser and keen supporter of the Managing Committee of Mehfil e Murtaza. He has

made healthy financial contribution to the construction of the present Mehfil e Murtaza.

Al-haj Ahmedbhai Muraj was an extremely pious person and recorded regular attendance in prayers irrespective of good or bad weather. He used to hold Dua-e-Samat at his place on every Friday without fail.

Haji Ahmed Haji Fazal Hasham

Marhum Haji Ahmed Fazal Hasham expired on 23.1.1987 at Karachi where he had arrived on 4.12.1986 for treatment. At the time of his death, Haji Ahmedbhai had attained the age of 89 years.

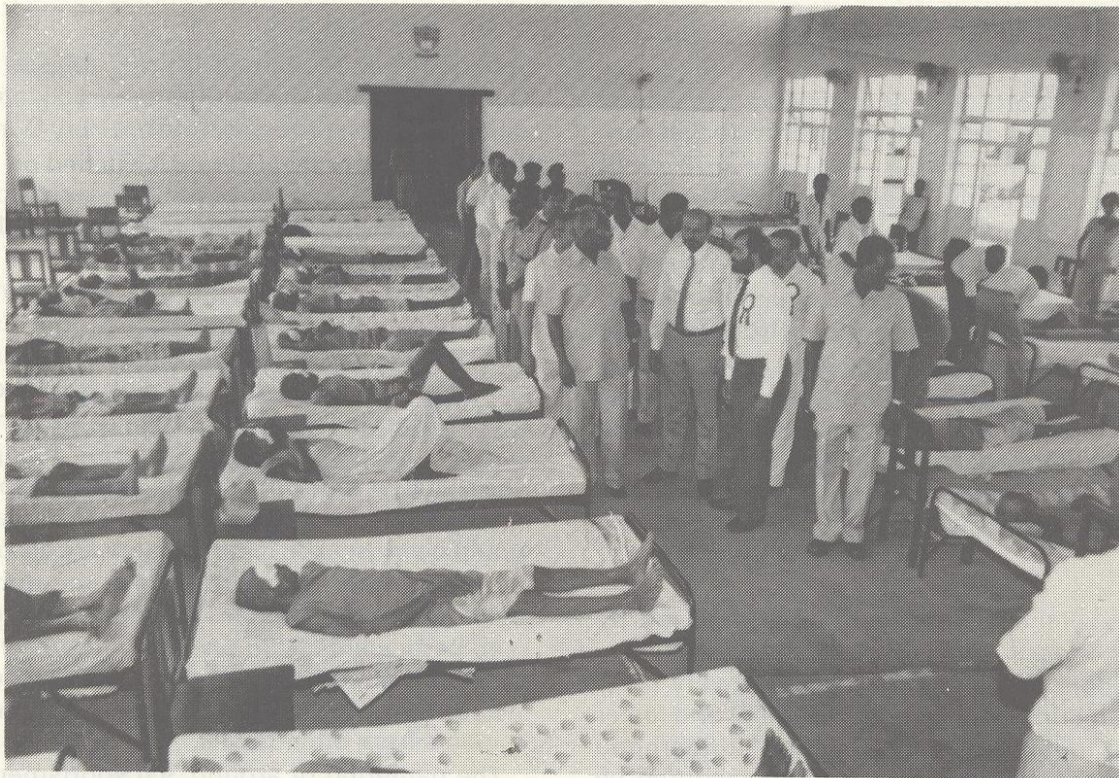
The late Haji Ahmed was engaged in Community service for many years and apart from holding high office in the Mogadishu Jamaat he was also an Office-bearer of the Mogadishu Pakistan Association.

He was born in Mogadishu and during the Italian Rule of Somalia, he served in the Mogadishu Parliament from 1950 to 1960. After Somali gained its independence he continued to give his services to the Government.

The Italian Government in recognition of his services conferred upon him a Knighthood and he was also appointed as an honorary Justice of the Peace.

Marhum is survived by four sons, four daughters and a number of grand-children and other relatives.

MOMBASA EYE CAMP



The Medical Advisory Board (Kenya) under the patronage of K.S.I. Jamaat of Mombasa has declared the year 1987 as the 'YEAR OF PREVENTION RATHER THAN CURE' and started off the ground with a very successful 'FREE EYE CAMP' organised in Mombasa in December, 1986. With the help of Eye Surgeons from the Spencer Eye Hospital Karachi, 2107 patients were screened and treated for various eye diseases and 121 Cataract operations performed. Free drugs were supplied by the 'Society for the Prevention and Cure of Blindness' of Pakistan.

The Alibhai Panju Jaffery Nursery School was converted into a 'Mini Hospital' where the 121 patients received free In-Patient treatment with free meals for seven days. Young volunteers from the community

gave praiseworthy 'nursing' care to the elderly patients from the rural areas.

Speaking on the occasion the MAB Chairman, Dr. M.N. Nasser said in his welcoming address that there was no greater joy for an individual than to see joy and happiness in a blind man having had his eye sight restored looking at someone with a smile lit up on his face.

The Opening Ceremony of the Camp was performed by the Chief Secretary in the Office of the President, Mr. Simon Nyachae who praised the community transcending the bounds of racial and religious barrier and showing caring concern for the less fortunate members of the society irrespective of caste, creed or religion.

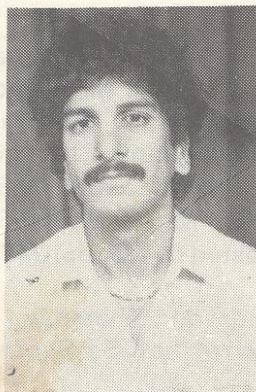
KARIM IS RUNNER-UP FOR 1986 SPORTSMAN AWARD

Basketball is not a popular sport amongst our community folk but not for Zulfikar Karim (24) of Mwanza who was recently declared the 1986 runner-up of the Tanzania sportsman of the year award.

Karim (pictured) plays for the Mwanza Eagles club and the Tanzania National Team.

Congratulations Karim and we hope to hear more of the number of baskets you have picked

Editor



Zulfikar Karim

IT JOLLY WELL WAS!

THIRD SPORTS FESTIVAL HIGHLIGHTS HELD
AT NAIROBI FROM 25TH TO 28TH. DECEMBER, 1986

BACKGROUND

The idea of a sports festival involving our youths from Jamaats affiliated to the federation, was first conceived in 1984 and since then it has caught up like wild fire. The first sports festival held at Dar es Salaam in 1984 was a local affair with participating teams from Tanzania and Kenya only. The second Sports Festival held at Mombasa in 1985 assumed a regional look with teams from Zaire joining their brothers from Tanzania and Kenya on the sports fields. The third sports festival organised by the Nairobi Jaffery sports club in 1986, was truly an international event with teams from not only the traditional areas in Tanzania, Kenya and Zaire, but also far away places like the United Kingdom, Pakistan, Uganda and Madagascar.

OBJECTIVE.

The success of the sport festival has allayed fears by the prophets of doom as to the fulfilment of its objective. The leaders of the community saw a very good opportunity in bringing the youths together and foster the bonds of friendship, fellowship and brotherhood through a sports festival. This idea was favoured by many and accordingly implemented in 1984 when the first sports festival was held in Dar es Salaam.

Granted that it has not been smooth sailing all the way. But then any new event has teething problems and a gathering of youths of that magnitude is bound to have minor clashes here and there. However, on the whole, the objective behind holding sports festivals for our youths has had positive effects and this is manifest in a remark by one of the youths taking part in the third sports festival in Nairobi when he said, "sports festivals give me an opportunity to stand shoulder to shoulder with my brothers and exchange ideas with each other".

It is expected that the principles of discipline and teamwork which are synonymous with sports, will inculcate in our youths the benefits of these virtues in their everyday lives.

ORGANISATION.

The organisation of a sports festival is a major undertaking and the sports institutions of our community which have so far successfully held these sporting events deserve commendation. The Union Sports Club of Dar es Salaam paved the way in 1984, followed by Jaffery Sports Club, Mombasa in 1985. The third sports festival was hosted by Nairobi Jaffery Sports Club.

The festivity was opened on Thursday, 25 December, 1986 by the Chairman of the K.S.I. Supreme

Council, Alhaj Mohamed Dhirani. Master Mohamed Khalfan, a pupil of Heidry Madressa, activated the festival by recitation of verses from the Holy Quran. To start the ball rolling, Alhaj Dhirani, switched on a cluster of lights specially prepared for the occasion. He was then introduced to the team managers of all the teams taking part in the festival.

While welcoming all the sportsmen, officials and other guests to the sports festival, the Chairman of Nairobi Jaffery Sports Club, Alhaj Ashaqhusein Rashid expressed the hope that his club will live up to the expectations in taking up the challenge to host the festival. In his address to the gathering, Alhaj Mohamed Dhirani, after thanking Nairobi Jaffery Sports Club for having agreed to organise the event, remarked that it would be most ideal if participants are accommodated in such a manner that they have the opportunity to know each other better. Therefore the tendency to keep participants from one town grouped together in one room should be avoided as far as possible and instead efforts be made to mix them together with participants from other towns.

The gathering of around 300 sportsmen in Nairobi from various countries, such as Tanzania, Kenya, Uganda, Zaire, Madagascar, the United Kingdom and Pakistan was enough to make the organisers run around in circles. Different sub-committees were formed to implement the programme, such as Finance, Catering, Accommodation, Grounds and Fixtures, Transport, Reception and Publication, etc. which performed their duties in fine coordination.

By the eve of the opening day, all the teams had arrived in Nairobi either by road, rail or by air. They were accommodated at Pangani Girls High School Hostel. Brother Mohamed Kermali and his team of volunteers did a marvellous job to ensure that there were no hitches and that all participants and other visitors were comfortable. Players, officials and visitors from the various participating countries had the opportunity of mingling with each other. Old friendships were revived and new ones formed.

THE GAMES

The competitions were centred around five sporting events namely volleyball, cricket, tennis, squash and golf. Nairobi being a big city with abundant sports facilities, the organisers had no difficulty in making the necessary arrangements for the games and all events took place in time as per schedule.

VOLLEYBALL

As usual this game attracted the highest number of

Continued on Page 23

participating teams. Fourteen teams took part which were divided into three groups competing on league basis. The winner in each group entered into the semi-final encounter to decide the last two teams to face each other in the final.

Mwanza won their game against Tanga in the first semi-final while Songea triumphed over Nairobi in the other semi-final. The final played on Saturday, 27 December, 1986 at Sir Ali Muslim Club under floodlights, saw Songea emerging as the victorious team beating the holders, Mwanza, 2-1. Songea must be congratulated for putting up a spirited fight whilst playing with five players only.

Hussein Dhalla of Songea was declared as the overall outstanding player of the game. Miniature trophies were presented to an outstanding player in each team.

CRICKET

A record number of eight teams competed for this event, played on league-cum-knockout basis. In Group 'A' holders Mombasa won their round comfortably beating Arusha, Karachi and Kinshasa. In Group 'B' hosts Nairobi also had a comfortable passage winning their games against Stanmore, Essex and Dar es Salaam. The finals, which attracted a large crowd, saw Nairobi facing Mombasa at the Wanderers cricket club on Sunday 28 December, 1986. Nairobi won the game by six wickets in a low scoring match.

Batting first Mombasa scored 126 runs with Mahmood Khaki scoring a patient 37 runs. In reply, Nairobi started aggressively, scoring the required runs in less than 25 overs. Asger Bandali scored 56 runs which included three towering sixes.

A number of players excelled in various departments of the game, details of which are as follows:-

- (i) Faiyaz S. Nurmohamed of Stanmore—Best bowler
- (ii) Hamid Sheriff of Arusha—Best batsman
- (iii) Muslim Kanji of Nairobi—Best fielder
- (iv) Shaky of Karachi—Best allrounder

TENNIS

Only five teams took part in this tournament to win the late A. Nurmohamed trophy. The holders, Mombasa, could not retain the trophy as they were overcome by Nairobi, their traditional rivals. Nairobi then went on to beat Stanmore in the finals to become the tennis champions for the year 1986.

In the individual singles competition, Asif Karim of Nairobi was the winner having beaten his counterpart Mohamedtaki Rashid in the final.

SQUASH

Dar es Salaam has been winning this event for the last two years and this year was no exception. They completed a hat-trick by winning it for the third time this year and took the coveted late Mohamedali Meghji Trophy.

This event attracted six teams from Dar es Salaam, Stanmore, Mombasa, Karachi, Moshi and Nairobi. All

the games played were well contested and generally a good standard of squash was maintained.

The individual event was won by Riaz Ramji of Stanmore who defeated Munir Daya of Dar es Salaam in the final game.

GOLF

Apparently this appears to be not such a popular game as there was only one team competing in the team event while Moshi and Arusha participated in the individual event.

The Haji Mohamedali Sheriff trophy for the team event was thus won by Arusha, the only team contesting, while Muzzafer Yusufali of Arusha took the individual event trophy by overwhelming Shafiq Kanji of Moshi, his only opponent.

This event was held at the Nairobi Royal Golf club course over 36 holes. However, in view of the poor response to this game, at the sports council meeting response to this game, at the Sports Council meeting ressa, Nairobi, it was decided to do away with this game during the next sports festival and introduce football in place.

RECEPTION

A grand reception in honour of the visiting sportsmen, officials and guests was held on Sunday, 28 December, 1986 at the Jamhuri High School. The occasion was well attended and every individual was treated to delicious dishes and refreshing soft drinks.

The programme commenced with recitation of verses from Quran-e-Majid by a student of Heidry Madressa, Nairobi, Master Akil Karim. Prominent personalities who addressed the gathering of around 800 people included the chairman of the Supreme Council, Alhaj Mohamed Dhirani, chairman of Nairobi Jamaat, Alhaj Anverali Kalyan, Chairman of Nairobi Jaffery Sports Club, Alhaj Ashaqhusein Rashid and the Chairman of Mombasa Jamaat, Alhaj Sajjad Rashid who was the Chief Guest.

All the speakers were unanimous in their praise for the manner the sports festival was organised by Nairobi. It was pointed out that Nairobi had set a standard which hopefully will be maintained and perhaps bothered in future. It was further observed that while the youths were rivals on the sports field, each side fighting to win the game, the spirit of fellowship was quite visible off the field. Though there were a few minor incidents here and there, they were overshadowed by the overwhelming friendly atmosphere.

Winning teams were deservedly presented with their respective trophies with thundering applause. All participating teams and individual participants were presented with souvenirs. At the end of the presentation ceremony all joined hands and recited Dua-e-Wahdah led by the master of ceremony Muhammad A. Kassamali.

Continued on Page 23

LANGUAGE HERITAGE

By M.A. Khalfan

The crucial question facing the community at the present historical cross-road is: "should we allow the Gujarati language to disappear "totally" in the present and the next generation as a spoken and written language which has served and still serves as a medium of instruction in our religious education and communication?"

This important subject can be considered in three perspectives:-

1. Asset

Knowing how to speak, read and write Gujarati is by itself an asset in one's life, like any other language.

We see that great respect is being accorded to linguists in the world today, especially in the United Nations and its agencies and also in the international and academic fora.

In fact such respect or even greater respect was also given to linguists during the former time in the Courts of the Kings and Emperors.

When the first Moghul Emperor thought of consolidating his rule in India, the first thing he and his successors thought about was the language-problem and although the Emperors spoke only Persian and other Mongolian languages, they soon developed Urdu which is more Indian than Persian. However, with this strategy in mind, they honoured and paid well the linguists of the time.

In this connection, we have to derive inspiration from a Quaranic verse 30:22 the translation of which is:-

"And one of His signs is the creation of Heavens and the Earth and the diversity (varieties) of your tongues (languages) and your colour; most surely there are signs for the learned." Signs indeed there are!

We take the existence and use of languages in mankind for granted because no one had to attempt to invent one for surely the alphabetic letters A, B, C, by themselves do not constitute a language—they are merely phonetic utterances; even animals utter some of the alphabets. The Holy Quran however points out to us that the existence and use of diverse languages are by themselves signs for those who reflect — for the learned. Knowing as many languages as possible can hardly be anything but an accomplishment of one who wants to be enlightened. And enlightenment is one of the Islamic exhortations.

No wonder, a child of upto 9 years of age can, if trained, speak as many as 6 languages — such is the natural propensity of mankind — as created by Allah — towards mastering diverse languages.

A hadith says: "Acquiring knowledge (ilm) is obligatory on every muslim (male) and muslim (female), and another says: "Acquire knowledge even if it were to be in China". With such emphasis, we can hardly underestimate the importance or essentiality of languages as the media for acquiring "ilm".

The Holy Quran remarks: "Have they not travelled in the Earth and seen the end of those before them"? 30:9. This presupposes that travelling afar to different lands and witnessing the ruins of once the mighty and arrogant empires and enquiring about their transgression against Allah requires the knowledge of the languages of those lands and acquiring it can hardly be a difficult task for such is the propensity of man in learning other languages.

How unfortunate and sad it therefore is that instead of knowing an additional language we are about to lose the one spoken amidst us for generations—Gujarati!

2. Heritage

I now come to another aspect of the subject. The Gujarati language, as it happens, is our cultural heritage. One does not have to learn it under difficult conditions like other foreign languages. It is there in the family—to be inherited. One generation hands it down—or breathes it on so to speak—to another in a chain—not to be broken—it is a domestic or a family affair—remember, it is a part of the culture. Even Iranians while staunch in Islam, never ignored their cultural heritage like Farsi language, calendar, Navroz, etc. The lightest word is "Pity" and not "Woe"—Pity for that generation (parents) who become the cause of breaking the chain and penalizing all the succeeding generations in the family for loss of the language: a disastrous and historical loss!

Let us take the example of Italians who have settled in the U.S.A.—say New York, for 6 generations (200 years). Not only the great majority of them still speak Italian learnt at home as a family language but there are some of them who speak only one language—Italian! (too bad!). I can understand their feelings. They can detach themselves from "home" across the Atlantic but not from the cultural heritage stuck in the family! And yet their importance of the language is not as much connected with the imparting of religious education as the importance of Gujarati is to us in this context.

The Algerians working as labourers in Paris have settled there for many decades and many were born there and yet they find "spiritual security" by ensuring that their children first speak and learn Arabic at home.

We have Kiswahili as our national language which is very important and then we have English as an international language which is also very important, but then every one has also a mother tongue—it is a heritage—it is even more important. It gives a cultural identity wherever one may be!

It is said that Gujarati is spoken by more people (think of the populations of Rajasthan, Gujarat and Maharashtra among 800 million in India) than Kiswahili and yet every language has its own values depending upon where one is!

3. The Practical Necessity.

In what language do we teach the boys and girls of 5 and 6 years in Madressa, if the majority of them do not yet know English or Kiswahili (which are taught in Day Schools) but speak and understand Gujarati which is spoken at their homes? The answer is Gujarati! Then the question is what about the few who do not speak Gujarati? The answer is: their parents should give importance and priority to Gujarati knowing that the majority of students speak it and knowing that it is the medium of instruction in Madressas.

If a child already speaks Gujarati, it takes only 24 hours for a student of 8 years old to learn how to read and write Gujarati—24 hours spread over 3 months (by regular 32 sessions of 45 minutes each).

A student from East Africa studying in India and who never knew how to read Gujarati learnt how to read and write Hindi in a few weeks simply through the

necessity of having to read street, traffic and shop signs.

It is quicker to master the Gujarati alphabets for older boys and girls. It is duty of the parents, the Madressa and the Jamaats to facilitate and ensure the learning of reading and writing Gujarati for the Madressa students when (a) it is the home language already spoken

since childhood, when (b) it serves as a medium in which to teach "ilm-e-din," when (c) marsia, nauha, Qasida, masaeb, etc. can better be read in Gujarati (after Urdu) and when (d) it takes only a few weeks to learn reading and writing it.

It is all a matter of priorities and value: what concerns us most: temporal gains of this world which will cease (come to an end) at death or the eternal gains of the next life? See the connection between Gujarati as a culturally practical medium of instruction for acquiring "ilm-e-din" and the Hereafter!

The hadith: "Acquire "ilm" even if it were to be in China" goes to illustrate the importance of "ilm-e-deen and dunya" whatever the difficulties in acquiring it, even if it meant travelling as far as China, an adventurous and a life—time proposition 1400 years ago!

If speaking, reading and writing Gujarati is the present means to acquire "ilm-e-deen" for the children of the community, then we do not have to step outside the house to go to China!

The means are at home, in the family, with the parents, and if they are too busy with glitters of this life, then Madressas can teach reading and writing—remember—only in 24 hours!

From Page 20

.... IT JOLLY WELL WAS!

OBSERVATIONS

The 3rd sports festival besides being an International event also upheld the spirit built up by participating teams to strive for victory with dignity and fair play. Mombasa lost its grip on cricket and tennis while Mwanza the kings of volleyball could not hold on to the trophy. Dar es Salaam created history by winning the squash trophy for the third time in succession.

At the sports council meeting attended by delegates from all participating teams it was unanimously agreed by all that the sports festival should continue as those taking part get the opportunity to meet their brothers from far and wide. Every time a sports festival is organised, new friendships are created and old ones consolidated. The Captain of Essex (England) cricket team, Brother Sibtain, recommended that arrangements should also be made at such gatherings for youths from different places to exchange views by way of debates, etc. He further suggested that even lectures on a variety of religious as well as social issues could be held, preferably after morning prayers.

The overall view of the sports festival concept is quite encouraging and it appears that it has more advantages than disadvantages, if any. Let us hope that those concerned will continue their efforts to fulfil the aspirations of our youngsters. At the same time we wish to remind those teams which did not succeed at Nairobi that: "Success is not permanent and neither is failure." Better luck next time.

SAYINGS OF IMAM ALI (A.S.)

"The world is the house of passing towards the abode of permanence; in the world there are two kinds of men: one who has sold his soul in it and therefore has caused it to perish, and the other who has bought his soul and therefore liberated it"

"Verily hearts are vessels therefore the best of them is one which is the best container"

★ ★ ★ ★ ★

ASPIRA DAY

The following is a translation by Masud Quresh of an original broadcast over Radio Pakistan by Hassan Zaki Kazmi in September this year.

On every tenth of *Muharram-ul-Haram*, the Muslim world commemorates the great event which is a perpetual lesson of truth, Sacrifice and obedience to *Allah*, for the humanity.

This event happened on the tenth of Muharram, 61 Hijra. Its results cannot be measured on the scale of time. They are eternal. When an action springs out of true principles and higher values, it assumes an eternal character. In Karbala, Hazrat Imam Hussain (A.S) and his colleagues lighted such candles of highest human values which will be a beacon of light which shall guide eternally the followers of the path of God. Every aspect of the tragedy of Karbala is an eternal lesson, but the fundamental and central point of this lesson is that every thought and action of the believers should be subordinated to the will of God, and every moment of One's life should be a complete manifestation of surrender and selflessness.

This is the exalted height where, to safeguard good from evil, one is not afraid of the direct consequences and having gone through hard trials, bleeding all over declares with his last breath in front of the hordes of enemies that he bows in acceptance of every command of God and willingly accepts whatever He has decreed. These words uttered by Hazrat Imam Hussain (A.S) were enshrined in the history of Islam as a shining example of obedience to God.

Hazrat Imam Hussain (A.S) and his devoted associates changed the course of history with the stream of their blood. Living nations are known by keeping alive the great deeds of their benefactors. Today we need to seek guidance from the great and glorious deeds of our great forefathers and sublime legends of our illustrious history while commemorating the tragedy of Karbala. Let us resolve to be guided

by the shining principles at the alter of which the martyrs of Karbala gave the offering of their lives.

The message of Karbala is that it is not the tradition of a self respecting nation to turn their back on their ideals and forget the noble goals. It is the clarion call of the time that we should march with a renewed determination towards our destined goal which is characterised by self respect and subordinating material gains to higher spiritual values.

If we make the memory of martyrs of Karbala an occasion to mould our lives according to the principle inherent in this glorious episode, befitting tribute to those exalted personalities who bequeathed their garden to tyrannies and destruction of autumn for the greater glory of the everlasting spring of Islam.

As long as Hazrat Imam Hussain (A.S) and his associates lived, they kept lighted the candles of truth, righteousness and greatness of humanity. Through their martyrdom, their sacred blood became a means of a new bloom.

They taught humanity the honourable way of living and an enviable manner of death. It is now up to us to follow in their glorious footpaths. It is a reality that in 61 Hijra, Karbala gave us a message of complete confidence in our ideal, and its achievement by utmost effort. This message is eternal and by following it, we can ensure high moral values in our society, and can withstand all dangers from within and without.

We should not compromise on principles. This is the message and inspiration which was provided to us by martyrs of Karbala in 61 Hijra. They lighted these candles with their blood. Their light and lustre is eternal and evershining.

Forgiveness warms the heart and cools the sting.

There are two ways to be clever. First, think of a bright remark in time to say it. Second, think of it in time not to say it.

