



# federation samachar

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ALHAJ MOHAMEDJAFFER VIRJEE  
AT ARUSHA CONFERENCE CENTRE  
minutes before his demise.

## *Veteran Councillor Bids Farewell*

At about 11.55 p.m. on Friday, April 5th, 1985 the Councillors and invitees at the opening session of the 43rd Supreme Council's meeting held at Arusha Conference Centre, were shocked and grieved to witness the sad demise of the veteran councillor from Mwanza Jamat-ALHAJ MOHAMEDJAFFER NASSER VIRJEE.

Alhaj Mohamedjaffer Nasser Virjee died minutes after making observations on the Chairman's address.

Late Mohamedjafferbhai was born at Mwanza on 26th June, 1922. He received his primary education at his birthplace and acquired secondary education at Moribasa.

Scion of the well-known NASSER VIRJEE family, he joined the family business: MWANZA COTTON TRADING CO., LTD. (the first limited liability company in Mwanza), at the tender age of 18 yrs. in 1940. An astute businessman, Marhum was, at the time of his demise, also director of a number of organisations namely JAFFER & VIRJEE, UNITED STATIONERS & PRINTERS and MISUMARI LTD., all at Mwanza.

During his lifetime he served as a member of E.A. POSTS & TELECOMMUNICATIONS and BAKWATA COUNCIL. He has also served as a nominated member of MWANZA TOWN COUNCIL and the Vice-Chairman of MWANZA CHAMBER OF COMMERCE.

For TWENTY YEARS he served as the President of Mwanza Jamat as well as a Councillor - an achievement by any standard. In 1970 he was sent to Bujumbura by the Chairman of the Council and whilst on council's mission there, he developed cardiac problems. In other words he died while serving the community. His loss is sadly felt by the Community.

Late Haji Mohamedjaffer is survived by a widow, two daughters, grandchildren, and a brother. May almighty Allah give his family and the Community, the strength to bear the loss - Ameen.

## NEWS FROM SHIA WORLD LONDON

It is anticipated that inshallah, major renovation work at the Huseini Islamic Center at Stanmore will be underway soon. The plans include a mosque, imambaras, Jamaat offices as well as a library, ghuslkhana, circumcision clinic and a meeting hall for the elderly members. The London jamaat has also allocated part of the building to be used for Huaz-e-ilmia to be set up by the World Federation. In the meanwhile the center has regular activities in temporary accomodation. These include Friday prayers, weekly lectures on Friday evenings, jamaat prayers on saturday and sunday mornings in addition to traditional majalis and other functions. The center purchased at the cost of £594,000 urgently requires funds. In South London at Haideri Imambara, a day nursery has been set up for children between the ages of one and five.

### Los Angeles

The Huseini Imambara was opened on the 15th September by the President of Nasimco Mr. Habib Dhalla. Regular activities are now being held at the center including Friday Prayers.

### Leicester

The jamaat has purchased a property at the cost of £110,000 for Imambara. Leicester jamaat though small with some 150 members is an active jamaat and has had regular activities since its formation in 1975.

### Singapore

As every year, Muharram majalis were observed at the Jumabhoy Imambara. This year Hussein Day was held at Masjid Sultan at Singapore with over a thousand people attending which included muslims of all sects.

### Milton Keynes

The Milton Keyenes jamaat has some 100 members and has been holding regular friday lectures and a madressa on a sunday for the last two years at premises provided by the local authorities. Now the jamaat has been offered a plot of land at a substantially reduced cost to build a center for its use. The jamaat has submitted a full report to the secretariat about the families, especially housing, in the Milton Keynes area and has indicated willingness to assist anyone wishing to move into Milton Keynes.

### Hajj Medical Mission 1984

Once again the Hajj mission successfully assisted Hujjaj this year. The mission headed by the Chairman of MAB Dr M.T.I. Walji with Dr Fuad Shariff and Dr Zehra A. Hassan as members of the HMM. Sheikh Zafar Abbas again rendered useful services as Aalim and Hajji Mohamed Raza Daya was instrumental in organising the administration of the

mission with the help of jof Haji Mohamed Panju Jessa our veteran administrator. Two dispensaries were set up and the doctors and volunteers worked on a rota to avail a 24 hour service. A wheelchair was also made available to the hujjaj. According to the reports from the mission 3000 hujjaj were treated.

#### LETTER TO THE EDITOR

My Dear Brothers,

I hope this letter finds you in good health and spirit - Amen.

It was a pleasure to go through the Federation Samachar of August, 1984. The reports of Kigoma, Burundi and Mombasa functions were a source of joy and nostalgia.

Quality of paper does not show that there was any paper shortage in Tanzania!!

With regards,

Yours Sincerely,

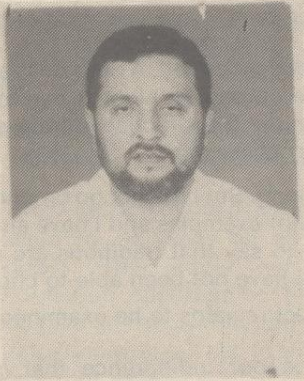
S. SAEED AKHTA RIZVI  
(LONDON)

#### FOOD FOR THOUGHT:

- 1) Let daily five times prayers be performed on time.
- 2) Fast every Monday and Thursday as far as possible.
- 3) Reduce your sleep time and instead recite more of the Holy Quran.
- 4) Pay more importance to the fulfilment of your promises.
- 5) Do help the needy and poor.
- 6) Avoid going to doubtful and undesirable places; parties of mixed gatherings - (music, alcohol drinking).
- 7) Do not sponsor nor attend expensive and lavish functions (lavish birthday and marriage parties).
- 8) Be contented with simple dress.
- 9) Do not talk much.
- 10) Assist people in learning arts and crafts.
- 11) Learn Arabic and remain cautious in every matter.
- 12) Forget your good actions and remember your past mistakes.
- 13) Be kind to the needy poor and respect those nearer to God.
- 14) Keep yourself informed of the news about Muslims in the world.

Ayatullah Khomeini

# SOCIAL AND EDUCATIONAL ENHANCEMENT



MR. ASAFALI  
M. GULAMHUSEIN

*The second and final part of the lecture given by Mr. Asafali M. Gulamhusein at a Seminar organised by the Ithna-Asheri Young Men's Union, Mombasa.*

Having dealt with Education, let me now attend to the second aspect of my paper the Social aspect.

Let us first examine the definition of SOCIAL. The meaning I construe is "Living in a group or Community with interaction of persons forming that group with a purpose of promoting friendship and group activities."

While reading the definition, I was normal and at peace upto the words "interaction of persons forming the group". But when I read the last part, relating to promoting of friendship and group activities, I started to wonder. With the prevalent ills of the Community in mind, can we sincerely address ourselves as a Society?

Boredom and loneliness are two of mankind's major enemies and that is why, to combat this, man has become a social animal. And, when it comes to our Society, we have to function within the limites set by Sharia. However, for any Society to function effectively, it will have to be positive in thought and dynamic in application. It is in this light, gentlemen, that I wish to examine our Society.

Our social behaviour is the basis on which the world will judge us. No, it does not end there. The world will also judge Islam on that basis. A cursory glance at various aspects of our social behaviour will evidence the fact that most of our traditions and practises find their root in Hinduism. On that premises, how will an outsider judge us? Why this contradiction, I ask myself. Why do we have to shelter Hindu traditions and taboos under the banner of

Islam. We must decide once and for all whether we want Islam or Hinduism

An important aspect of social behaviour is discipline - be it in the form of etiquette manners, disposition ones self or application in and outside our Society. This facet of our behaviour projects the image of the environment we come from. Gentlemen, it is my opinion that our shortcomings are innumerable. And, not only that. At times I feel our standards are also below par.

Allow me to illustrate my point with the help of a few examples.

- 1) A sight we come across very often. When taking part in congregation prayers, we arrange ourselves in parallel lines, but when we attend majlises, we sit haphazardly. And why does this happen? Simply because in the first instance there is a compulsion while in the second there isn't any and therefore our die-hard habits take over.
- 2) During Majlises, we often see a latecomer walking right across imambada to sit at a preconcieved place, totally oblivious to the fact that he may be disturbing the "Zakir"
- 3) Recently I had the occassion to attend a wedding ceremony at the Memon Community Hall. At the end of the function, no one got up until such time that the Chairman had stood up and pronounced the end of the proceedings. What happens at our functions? Leave it alone. When our Chairman is addressing the Community we engage in talk with those sitting next us. Is that the respect we give to our Leaders? Is that the standard of our discipline?

How many examples shall I cite? I think what I have stated amply illustrates the point. Suffice it to say that be it the mosque, the Imambada, the Club or the Cemenetry, acts of indiscipline will be seen everywhere.

While on social behaviour, let me touch upon another abhorring facet - the class system. The haves and the have-nots belong to separate classes within our Society. This appears to me a legacy of our pre-Islamic days. After all, isn't class system a Hindu reality?

In a congregational prayer, the rich and the poor, the white, the brown and the blacks rub shoulders. This proves that class system has no place in Islam. Why then does it exist in our Society? How can we profess to be Muslims when such an abhorring practice is part of our social behaviour.

The rich, and I must make it clear that I do not mean the whole of the richer section of our society, like the poor to

play upto them. I rather fear this is not only for the satisfaction of their ego but also to derive a perverse sense of joy at the poor man's act of self-humiliation. Can we imagine the effect it has on our children? The developing mind of a child is going to imbibe it in osmotic fashion, he is going to accept it as the right thing to do. And when that child becomes a youth, he is going to imitate the richer on the premise that such behaviour is going to bring him respect.

The question that comes to mind here is why has this happened? I can see two reasons. Firstly, the economic condition of a sizeable percentage of our Community and secondly that a majority of our Jamats are not self sufficient. I shall not offer any remedies for the first as it has already been expounded by Mr. Nathani. But the second is equally important. Because of the fact that our Jamats are not self - sufficient, they have to seek financial support from the rich and in the process the leaders have to play up to that class. This is a reality however unpalatable it might be.

Let me try and illustrate the point:

- 1) Imagine a Jamat faced with a problem and its Managing Committee wishes to seek advice from a cross-section of its members. A glance through the list of invitees will show that the invitations will be sent to a few capable people but a substantial number will go to the rich most of whom will have never worked in any communal institution. If this is not flattery, I don't know what it is.
- 2) A Jamat I know of had, year back, formulated a by-law whereby, during a marriage ceremony, the bridegroom would go to shake hands with a total of four people from both sides and then return to his place. The rich flouted this with total disregard for the authority.

I hope the above will be found adequate for my purpose.

This brings me to our traditions. As I have said earlier, they find their roots in Hinduism. We are traditionalists through and through - so much so that at times we find our religion traditionalized.

The extent of our reliance on traditions, some of which are based on fetishistic beliefs is enough to make one wonder as to where we are heading. Under the umbrella of Islam, we are practicing the religion of our ancestors, and we have the audacity of call ourselves Muslims?

Let me cite a couple of examples in brief and then move on:

- 1) One relates to Nazar/Manta. The occasion of fulfilment of a wish is celebrated, under the guise of a religious ceremony, in a most peculiar way. Groups are formed of 6 to 7 married ladies with one spinster. The married ladies wash, apply oil and comb the hair of the spinster while a different group moves around

in a circle chanting verses from the Holy Quran. Can we find any religious significance in the outrageous practice?

- 2) At just about every "sufra", one finds coins/rings submerged in the kheer that is distributed. Is there any significance or is it just one manner of showing off?
- 3) Sadqa is recommended. A qurbani is also acceptable. but when a qurbani at night is makrooh, why do we have to follow the practice during marriages - an auspicious occasion!

The list is very long. But I will not go on since I promised to quote a couple of examples and I have already exceeded that. Suffice it to say that traditions are rampant in our Society and we have not been able to check them.

One more aspect remains to be examined. Our attitude.

Gentlemen it is our indifference that is keeping our traditions alive. These unIslamic, indisciplined and baseless practices which should have been rid off ages back continue to thrive in our Society. We need to wake up. But before we accept the realities of life, it is imperative that we commit ourselves to the process of waking up. Otherwise we shall once again revert to our slumber.

While on the subject of attitude, allow me to digress a little. We as a Society are part of another Society - the human society both at the national and universal level. Do we not then have a moral responsibility towards mankind at large? We do, gentlemen, and we have to amend our attitudes as otherwise we shall be branded as a selfish society. I do not think there is any necessity for me to cite any examples. I am confident you quite understand what I am aiming at.

With this, I come to the essence of the subject of my paper. What needs to be done first in both the fields in order to make ours an exemplary Society?

At the same time as identifying our problems, I have attempted to find remedies. But before we adopt those remedies, we, in my opinion need to do certain things.

First and foremost, I feel we have to commit ourselves to the need for change. Unless and until we are committed, I fear we will, while ostensibly be looking for the remedies in reality tergiversate, procrastinate, committeeize, etc and in the process lose sight of our goals, our needs.

Having committed ourselves, I feel the next thing to do would be the establishment of a Think Tank. This think tank should be independent in the true sense of the word and should comprise of members of our Society who are experienced, dedicated and qualified. It is necessary that no one be appointed on the basis of his affinity or economic standing. This think tank would critically examine all facets of our Society and propose the changes. Perhaps this think tank could be established at the Supreme Council level in order that applicability of the changes would not be restricted to one Jamat only.

A question that is likely to "pop" in your minds is: In what manner would I handle the think tank if I were its Leader? Very briefly, I envisage attacking the issue in the following manner.

- a) Assuming that I would have a free hand, my first step would be to engage specialists in all fields relative to our Society.
- b) Having engaged the right calibre team, I would organize workshops at three different levels.
  - (i) A cross section of the general mass would be invited to air views on all facets of our Society. This would not only provide information appertaining their needs but also give an insight into the degree of their infatuation with our ills. In short, a survey at grass root level.
  - (ii) A workshop of our Leaders - to gauge their strength and weakness besides their views on the various aspects of our Society.
  - (iii) A workshop of our professionals - our educated class. On the one hand this would create a sense of involvement and on the other accumulate their ideas which I expect would be more universal.

Having accumulated all the data, the Think Tank would identify all the necessities and commence its work.

Periodically, I would see that a broad cross section of our Society is fed with the Tank's views on a particular need or ill. This will serve an important two fold function. Firstly it will result in a reaction which will help the Think Tank in its deliberations and secondly it will contribute towards the process of education of members of our Society.

This brings me to the final document. This will identify each need, shortcoming, etc. the origin and present status of each subject and finally the remedial action. Obviously, the remedies would have to be practical as otherwise the purpose will not have been served.

Think Tank will propose - and our leaders will have responsibility to enforce implementation. In order to implement these changes, our leadership will have to undergo a two fold change. Firstly, it will, through sincerity of purpose, have to develop the strength necessary to bring about the revolution - and a successful one at that. Secondly, with the leadership, there will have to be delegation of work. Bearing in mind the diverse nature of our needs, no one man will be able to oversee all the changes. Therefore, various sub-committees out to be formed entrusted with the duty of overseeing the particular changes or whatever else that needs to be done. As a matter of fact, even for the day to day running of the Jamats, such delegation would not be a bad idea. I believe

this is so in Nairobi and Dar es Salaam and these two Jamats must be commended for their foresight.

If all the proposals emanating from the Think Tank are systematically applied, there is no reason why we could fail. With commitment providing the incentive and the intellectuals providing the guidance, we should be on our way to being an exemplary Society. The 21st sermon in Nahjul Balagha draws ones attention to the sacred duty of everyone to advise and help each other to discharge ones duties and to meet ones obligations, and also to the fact that no one ought to consider himself exempted from this duty.

Mr. Chairman, I would like to conclude by quoting the 21st sermon in Nahjul Balagha:

"You will find three types of people in a Society. Those who exert and strive to be good and do good; their salvation is certain. Those who are lazy and lethargic, tardy stragglers inactively and ineffectively hoping for the best. And lastly, those who are defaulters and failures in duty; they shall end in hell."

Gentelement, the choice is ours.

## LONDON

### AUGUST, 1985

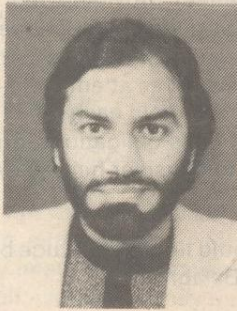
The next triennial conference of the World Federation of K.S.I. Muslim Communities will be held at London in August, 1985.

The current three years term of the President of the World Federation - Alhaj Haider Haji expires in August, 1985 and nominations for the post of President for the ensuing term have been invited.

At the Council's meeting held in Arusha during the Easter holidays, Alhaj Haider Haji was unanimously nominated to serve as the President for a second term.

Delegates to represent the Federation of K.S.I. Jamats of Africa will be SEVENTEEN in all who were elected at the Council's meeting at Arusha.

## MEDICAL STUDENT SETS A NOBLE EXAMPLE



*Dr. Shabbir Abdulhusein Karim, M.B.B.S., of Mombasa, Kenya, a grandson of the late Haji Karim Allarakhia of Zanzibar, has set a noble example by repaying his Scholarship loan in full to the Council before its due date.*

**Dr. Shabbir Karim, a Kenyan, was born in Mombasa in 1953. He acquired PRIMARY education in Zanzibar and SECONDARY education at Mombasa. Having completed his pre-medicals at the Aligarh Muslim University, India, in 1973, he obtained M.B.B.S. degree at the University of Kashmir, Srinagar, India in 1978.**

Having graduated as a doctor, he married a Kashmiri - the only daughter of Agha Sayyed Altaf Husein Saheb of Srinagar. His wife, Dr. Kausar Jabeen is a qualified doctor holding M.M.B.S. degree. They have two children and are leading a happy life.

**Dr. Karim has worked at the government Medical College Hospital/Srinagar, St. James Hospital/Belham, London, Coast Provincial Hospital/Mombasa and the Agakhan Hospital/Mombasa. At present, he is pursuing a post-graduate course in General Medicine leading to an M.D Degree.**

A highly conscientious and religious student, Dr. Karim was a dedicated and a prize-winning student at the Huseini Madressa (formerly known as Huseini society), Mombasa. At Aligarh and Srinagar, he was respected and recognised for his knowledge in Fiqah and Islamicis.

With the religious knowledge he has acquired, he has been able to evaluate the priorities. He repaid the loan before due date to the Council as a 'religious priority' so that the "Council could assist other deserving students on time."

**The Council wishes him all the success in his future career.**

## THEY CALLED .....

Prominent personalities, from various parts of the world, visited Dar es Salaam recently and found time to call on the office bearer of the Council.

First to arrive was Mr. Hasnain Walji, General Secretary of the World Federation. Discussions with Mr. Walji covered various aspects of the activities of the Council.

Mr. Habib Dhala, President of the Organisation of North America Shia Ithna-Asheri Muslim Communities (NASIMCO), also had fruitful discussions with the Chairman and the Vice-Chairman. Featuring prominently in the discussions was the question of NASIMCO's possible assistance to our student wishing to acquire higher education.

The Chairman, Alhaj Mohamed Dhirani, also received Mr. Mohamedraza Khamis, Chairman of Morondava Jamat, and Mr. Abdul Moamin, from Madagascar. Being actively involved with the Islamic Mission, they had long discussions with the management of the Bilal Muslim Mission - Dar es Salaam, especially on the subject of the training of Muballighs from Madagascar.

Agha Ebrahim of Madressa-e-Hujjatiya, and Agha Abu Jaffer of Madressa-e-Kayam had long discussions with the executives and the management of the Bilal Muslim Mission of Tanzania. Both the visitors have promised to send teachers, books and other educational materials to the mission.

## EMINENT MUJTAHID PASSES AWAY

It was with a deep sense of sorrow that the Council learnt of the sad demise of Syed Ahmed Kunsari who died in Teheran on January 19, 1985.

Marhum Syed Ahmed Kunsari an eminent Mujtahid-e-Azam, was 98 years old at the time of his death. As a rank of respect, the Islamic Republic of Iran declared a day of mourning.

The Chairman of the Federation expressed condolences in person to the Ambassador of the Islamic Republic of Iran. His Excellency Hujjatul Islam al-haj Muhammad ali Lavasani.

On its part, the Dar-es-Salaam Jamat arranged Namaz-e-Wahsnat and a Majlis.

# DAR SPORTS FESTIVAL

The inaugural Sports Festival of the K.S.I. Supreme Council held in Dar-es-Salaam over the X'mas holidays in December, '84 had a truly DREAM DEBUT

Full credit for the success of the tournament go to Union Sports Club of Dar-es-Salaam who organised the whole event to immaculate precision. There were no flaws, there were no complaints - only if there was anything it was admiration at the smoothness of the whole set-up. It was a mammoth task considering teams from as many as 11 towns participated in various games spread over 4 days. Accommodation, catering, transport and games were organised with minutest details for the comfort of the donors whose financial support played a great part in the success of the festival. Songea Youths deserve a special mention for their handsome contribution towards the cost of the tournament.

Union Sports Club set about the task with a sound Organisation Committee:

Ibrahim Jivraj (Chairman) Mohamed Nathoo (Vice-Chairman). Yusuf Kabana (Secretary) Mulsim Jivraj (Treasurer) Amir Yusuf (Committee Member). The Supreme Council appointed Mohamed Hasham as Liason Officer.

The committee appointed the following to head respective Sub-Committees. Raza Janmohamed (Finance) Raza Kara (rules & Regulations), Bashir Tejani (Fixtures), Abdulrazak Fazal (Publicity of Magazine). Raza Virjee (Grounds) Mohamed Somji (Accommodation), Mohamed Kermali (Transport), Aunali Khalfan (Catering) and Yusuf Dhalla (Grand Reception).

4 games were participated in namely:- Cricket, Tennis, Volleyball and Squash.

**CRICKET:** Jaffery Sports Club, Mombasa, Nairobi Jaffery, Kilimeru Gymkhana (Arusha) and the hosts Union Sports Club, Dar es Salaam contested the 'Late Ebrahim Sheriff Dewji' Trophy. The event was played on league basis and the matches were of 45 overs each. There was keen competition with Mombasa Jaffery narrowly winning on a better run-rate over Kilimeru.

The matches provided all the thrills, excitement, tensions and display of very fine batting, bowling and superb fielding. The spectators could not have asked for more.



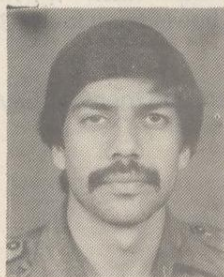
*Mahmood Taki  
Best Batsman*

In the first game, Nairobi Jaffery beat the hosts, Dar Union by 23 runs. Nairobi scored 173 after being 16/4 - damage being done by young Murtaza Versi taking 3 wickets. They recovered with fine batting by Mahmood Taki 50 and Abbas Merali 31 and a whirlwind 49 (3 towering sixes) by Zulfikar Khimji. Sajjad Lakha took 3 wickets. In reply, Union were all out for 150 - runs coming only from Shakir Sherali 28 and Mohamed Kermali 33. Murtaza Rashid and Zulfikar Khimji took 3 wickets each.



*Murtaza Virani  
Best Fielder*

In the 2nd game which drew the biggest crowd, Union created a "cou-de-grace" by beating Mombasa Jaffery by 4 wickets. Batting first, Jaffery Sports Club scored 182/6 with runs coming from Murtaza Nazerali 53, Zuheir Kanji 26, M. Karim 22 and Amir Merali 23 n.o. Amir Yusuf with dearth of experience bowled well for his 3 wickets. Union found the going tough against fiery spell from Fazole Bhanji and from 24/3, did very well to score 183/6 with beautiful guided batting from Mahmood Nathoo 52 and Sajjad Lakha 61 n.o.

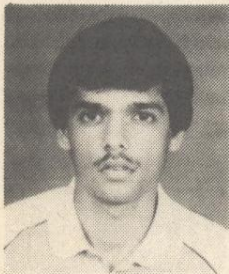


*Munir Sheriff  
Best all Rounder*

In the 3rd game, inspite of fine batting by Munir Merali 45 and Mahmood Taki 25, Nairobi Jaffery could only muster a meagre 102 all out against Kilimeru - Munir Sheriff capturing 4 wickets in an inspired piece of medium paced bowling. Tahseel Sheriff 61 n.o. and Munir Sheriff 28 n.o. knocked-off the required runs giving their side an impressive victory by 8 wickets.

However, the next day, Kilimeru did not live upto their expectation and were bundled out for 113 by Jaffery Sports Club - Mombasa. This was the 4th match of the tournament. Only Jameel 22 and Hameed 25 produced any resistance against hostile Jaffery bowling and superb fielding. Riyaz Kanji 3 wickets, Mohamedraza Karim 3 wickets, Riyaz Fazel 2 wickets bowled well. Jaffery had a tough time chasing this low total and in the process lost 7 wickets in scoring 114. Tehseel Sheriff and Gulamraza Sheriff bowled their hearts out and took 3 and 2 wickets respectively.

The tournament at this stage entered an exciting stage with all 4 teams having won and lost a game each. Kilimeru brushed aside their previous day's defeat and beat Union by 8 wickets. Union scored 139/9 - Mohamed Nathoo once again defying bowlers, scored a fine 52. Munir and Tehseel bowled with a lot of fire and were rewarded with 2 wickets each. Hameed took a superb catch to the delight of the crowd. Kilimeru passed Union's score with loss of only 2 wickets - runs coming from fine innings by Jameel Sheriff 63 n.o. and Munir Sheriff 38 n.o.



*Sibtain Amirali  
Best Bowler*

In the other final game, Nairobi Jaffery and Jaffery Sports Club, Mombasa were fighting neck and neck till the end when Mombasa scrapped through by 11 runs - thanks to an incredible catch by young Hasnain Alidina on the long on boundary to dismiss Muslim Kanji for 41. Earlier, Jaffery - Mombasa had scored 189/9 with fine batting from Zuheir Kanji 57, Amir Merali 24, Riyaz Fazel 24, Mohamedraza Karim 23 and Sibtain Amirali 22. Sajjad Manji took 3 wickets for Nairobi. Nairobi went for the target from the word 'go' and excellent batting by Abbas Merali 45 and Mahmood Taki 45 gave them a sound start. Muslim consolidated the momentum till that fateful catch - which saw tears in his eyes. Sibtain Amirali bowled well for his 3 wickets.

Jaffery Sport Club - Mombasa clinched the Trophy as they excelled Kilimeru on run-rate.

#### VOLLEYBALL:

11 teams contested this event - but Lindi could not take part leaving the event to 10 teams which were divided into group 'A' and 'B'. Group 'A' was: Bukoba, Mombasa, Mwanza, Songea and Tanga. Group 'B' was: Arusha, Dar es Salaam, Kigoma, Moshi and Nairobi. The six-a-side matches were played over the best for 3 games of 15 points on traditional style. Matches were played on league basis within each group. Mwanza and Tanga were the winners and runners-up in group 'A' while Nairobi and Dar es Salaam were leaders in their group 'B'. Mwanza beat Dar es Salaam and Nairobi beat Tanga in semi-finals. In flood-lit Boarding House ground, Mwanza met Nairobi in the finals in front of one of the biggest crowd. This game was a real thriller - each side taking a game - finally Mwanza prevailing over Nairobi in the third game and winning the Trophy. Roshan Walji and Habib Rai excelled for Mwanza - while Nairobi's heroes were Abbas Rashid and Muslim Kanji.



*Munir Daya  
Best Squash Player*

#### SQUASH:

This event was contested by Nairobi, Mombasa, Moshi and Dar es Salaam. Dar with players of the calibre of Munir Daya, Ashraf Shivji, Akil Dhirani and Hasnain Jivraj never had any trouble and sailed through - winning the Trophy with Moshi settling for runners-up position. In the individual event, Munir Daya (Dar) beat Hasnain Khimji (Mombasa) 3-0 in a fast paced game.

#### TENNIS:

Three teams: Dar, Nairobi and Mombasa contested this event with Mombasa maintaining their renowned supremacy winning both singles and doubles events - and with it the trophy.

Young Murtaza Kassamali (Mombasa) won single's honours and together with his partner Mahmood Khaku won the double's honours.



*Murtaza Kassamali  
Best Tennis Player*

End of the Sport Festival was crowned with a grand reception in honour of participants and visitors. Master of Ceremonies: Mohamed Somji conducted the proceedings followed by a grand dinner. The occasion was graced by dignitaries including Hujjatul Islam Agha Mohamedali Lavasani and presided by Alhaj Mohamed Dhirani - our Chairman - who in his speech said the festival was unique, as it was hosted to celebrate the 1400 birth anniversary of Imam Husein A.S. It also helped in fostering unity among various Jamats and exemplifies Muslim brotherhood and that it should be an annual event and that all Jamaats should share in the expenses so that the host is allivated with excessive burden.

The Chairman of Union Sports Club, Alhaj Ibrahim Jivraj thanked the Supreme Council for entrusting a challenging task to Union and lauded the achievements and aims of the festival.

Trophies aside, the biggest joy of the festival has been the spirit in which it was held and played. The noble aim of



fostering friendship and unity among various participants was fully justified.

A beautiful brochure published to mark the occasion will remain a fine reminder of the 1st festival in years to come. The festival is over but the sweet memories will remain fresh for a long-time. The high standards set by Union Sports Club - will pose a challenge and a yard of measure to the future organisers.  
Every one now looks forward to M O M B A S A.

#### AWARDS

##### CRICKET:

Winners: 'Late Ebrahim Sheriff Dewji Trophy' - Jaffery Sports Club - Mombasa

Best Batsman: - Mahmood Taki - Nairobi Jaffery

Best Bowler: - Sibtain Amirali - Jaffery Sports Club - Mombasa

Best Allrounder:- Munir Sheriff - Kilimeru Gymkhana - Arusha

Best Fielder:- Murtaza Virani - Union Sports Club - Dar es Salaam

##### VOLLEYBALL:

Winners: 'Late Abdulrasul Nasser Virjee' Trophy - Mwanza

Best Player of the finals: Abbas Rashid - Nairobi Jaffery

Best Semi-finals players: Roshan Walji - Mwanza  
Abbas Khimji - Tanga

##### SQUASH:

Winners: 'Late Mohamedali Meghji' Trophy Dar es Salaam,  
Best Player:- Munir Daya - Dar

##### TENNIS:

Winners: 'Late Abdulhusein Nurmohamed' Trophy - Jaffery Sports club - Mombasa

Best Singless player of the tournament: Murtaza Kassamali - JSC Mombasa

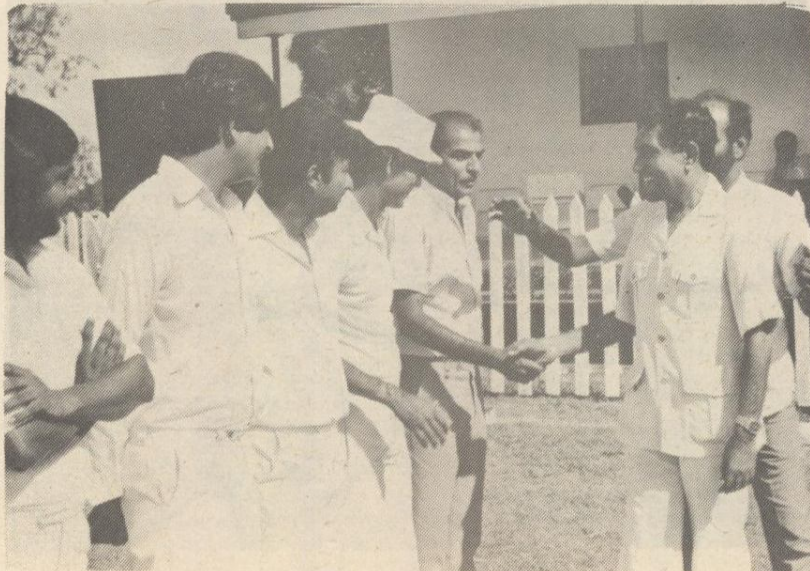
Best Double's Pair of the tournament: Murtaza Kassamali and Mahmood Khaku - JSC - Mombasa.



*Fazel Abbas Bhanji, Captain of Mombasa  
Receiving the Cricket Trophy from the Council Chairman*

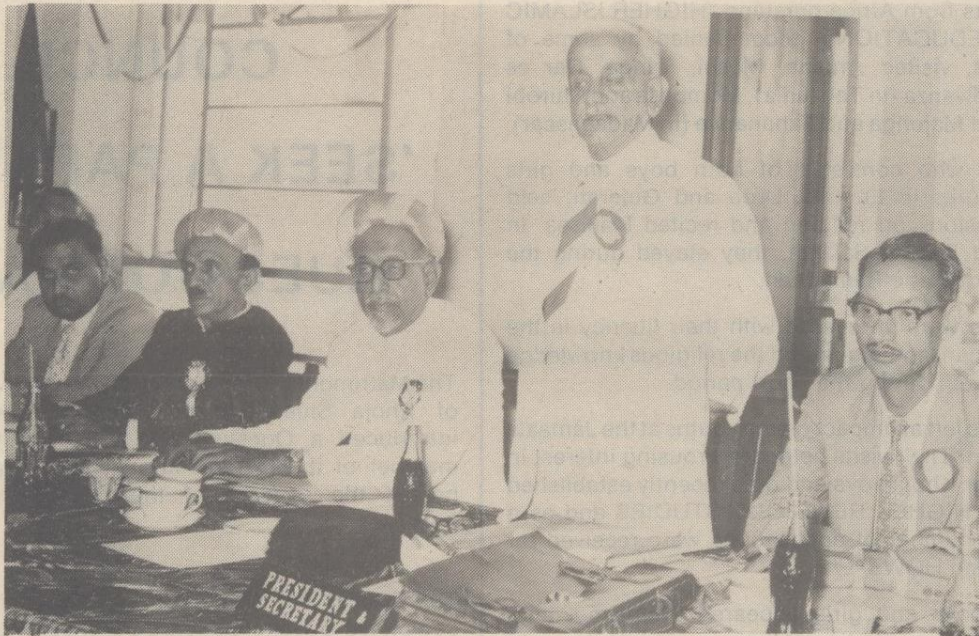


*Mohamed Rai, Captain of Mwanza Receiving the Volleyball Trophy from Hujatul Islam Agha Lavasani*



*The Chairman Al-haj Mohamed Dhirani being introduced to the Union Cricket Team*

## DOWN MEMORY LANE



**THE FIRST CHAIRMAN OF THE FEDERATION - LATE ABDULHUSEIN H. NURMOHAMED** Addressing at the **FOURTH CONFERENCE** held at **KAMPALA/UGANDA**.

L.R.

Late Haji Abdulhusein N. Gokal, Late Haji Esmail Abdulkarim Panju, Late Haji Dawood Haji Nasser (all three presenting **FAIZE PANJETANI, BOMBAY**), Late Abdulhusein H. Nurmohamed, and Late G.K. Jethat (Chairman of the **RECEPTION COMMITTEE**).



**The then Chairman of the Federation, Late Mohamedali Meghji** being escorted to the Conference at Mombasa by **Haji Akberali Pirmohamed**, the Chairman of Mombasa Jamaat. On Mr. Meghji's right is **Mulla Asgharali M.M. Jaffer**, who has up to now served as the **Hon. Secretary, Vice Chairman and Chairman of the Federation of Africa and also President of the World Federation**.

## STUDENT ACCLAIMED

Khoja Students from Africa pursuing "HIGHER ISLAMIC RELIGIOUS EDUCATION", accompanied by some of their teachers, visited Arusha, Moshi, Tanga, Dar es Salaam, and Mwanza (in Tanzania), Mombasa and Nairobi (in Kenya) and Majunga and Tananarive (in Madagascar).

The students who consisted of both boys and girls delivered lectures in English, Urdu and Gujerati; held topical discussions on religion and recited Majlis. In Mombasa and Dar es Salaam, they stayed during the whole month of Mahe Ramadhan.

All the Jamats were impressed with their fluency in the Arabic and Persian languages, and the religious knowledge acquired by them during the short period.

These students left an impact on the youths at the Jamaats visited by them. Their visits helped in arousing interest in the HOWZA for Khoja boys and girls recently established at Arusha for HIGHER RELIGIOUS STUDIES and as a result quite a number of applications were received for enrolment at the HOWZA.

The visiting boys and girls appeared promising, and, Insha'Allah, upon completion of their courses, they would be in a position to render useful service to our community in Africa.

Young boys and girls should be encouraged to take up HIGHER ISLAMIC RELIGIOUS EDUCATION - not with a view of becoming professional Mullas or Mulyanis - but to acquire religious knowledge and understanding for their own benefit and for the benefit of society at large.

## "WORDS OF WISDOM"

Wisdom is a stray-camel of a believer, you must catch hold of it, even if it be from a hypocrite.

Allah did not make it obligatory on the ignorant to acquire knowledge, until He had not made it obligatory upon the learned to teach.

Two persons have inordinate appetites: one who is after knowledge and the other who is after wealth.

There is no worship like the fulfillment of duties.

Keep aloof from disobedience of Allah in provancy because the witness Himself is the judge.

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 liberate it.

HAZRAT ALI (A.S.)

## MATRIMONIAL

## COUNCIL

## 'SEEK A PARTNER'

## QUESTIONNAIRE

The Matrimonial Advisory Council of the World Federation of Khoja Shia Ithaasheri Muslim Communities has introduced a Questionnaire to be completed by any member of the Community wishing to avail himself or herself the services of the Council for matrimonial purposes.

The Council has stressed in no uncertain terms that the completed Questionnaire would "BE DEALT WITH IN THE STRICTEST CONFIDENTIALITY" and this applies also to all the correspondence on the matter.

The Questionnaire known as Form MAC/WF/1 is in English should be completed and attached with two recent full size photographs. The envelope should be marked "PRIVATE AND CONFIDENTIAL" and mailed to:-

THE MATRIMONIAL ADVISORY COUNCIL,  
THE WORLD FEDERATION OF KHOJA SHIA  
ITHNAASHERI MUSLIM COMMUNITIES,  
247 A IMPERIAL DRIVE,  
HARROW,  
MIDDLESEX. HA2 7HE,  
GREAT BRITAIN.

The Questionnaire Form can be obtained promptly either direct from the matrimonial Advisory Council at the address given above or from the office of the local Jamaats.

The Council can render useful service in setting up homes if full trust and confidence is shown by the community.

We believe that the number of the prospective beneficiaries of these timely services are not few in the Community and that the Council will receive an encouraging response from the Community.

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# LOOKING BACK IN ORDER TO PRESERVE OUR FAITH

BY: MOHAMED A. KHALFAN

of Dar-es-salaam

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*This narrates the necessity and importance of discovering the identity of our community for consolidating and preserving our faith.*

*(Mr. Khalfan, once an Honorary Secretary of Dar-es-Salaam Jamat, is a prominent figure. He has delivered various lectures on Islamic topics and has presided over many meetings where distinguished speakers have made their contributions.)*

To expound the subject we should recall the history of the origin of our Community in every generation to discover our true identity and then remain conscious of it. As the history accords to our identity a of spiritual dimension attained by a struggle and sacrifice, we should want to perpetuate our identity and should perpetuate it. By doing so, we shall not lose our sense of direction and continuity. This will make us and the succeeding generations able to sustain our faith as did our predecessors, whatever the age and the challenges of the time.

The subject is a religious exhortation to us and, if heeded by us and by those after us, its tremendous impact will be felt by us and the generations to follow.

As we are a Community among many that exist, it is only proper that we first discuss what a community is. One thing is certain: religious promises, a pulpit, ceremonies, attendance thereto, etc. do not make a community. Principles and values do. All others are means for the furtherance of those principles and values.

However, in the context of our subject we can briefly and safely define a community as a body of people having a common "sense" (of course, in addition to a "commonsense"!) of values, priorities and responsibilities through a common belief. For our purpose therefore a community is also a sect.

And where I mention "a sense of values" this will also mean to include "a sense of priorities and responsibilities".

Sense of values differ among people and these differing values create different communities. The values can be religious, moral, cultural, social or others.

Every community or sect has a history. The history reveals how a community came to be upholding and applying certain religious, cultural, social and other values and also how it came to attain or develop its sense of priorities and responsibilities. These give the community its identity.

## HISTORY REVEALS TRUE IDENTITY

It is therefore the history of a community which reveals (or

exposes!) its true identity in relation to its sense of values and priorities. Discussing an identity or a community is in fact discussing its history.

If a community is unaware of its history, it is unaware of the "origin" or the "cause" of its sense of values and therefore it is unaware of its original and true identity. Such a community has yet to discover its identity!

Not all generations of a community can much long sustain their convictions and commitment regarding the community's original sense of values if or when its historical origin remains unknown or elusive to them.

So, when all the turning-points and directions in the attainment of a sense of values in the trodden path of a community's history fade away from the memory of the succeeding generations, the community runs the obvious risk of or actually suffers losing its original identity gradually through the following insidious subversion in a span of only a few generations.

In the beginning when the original sense of values becomes illusive, its relevance and importance become diminished and the conviction and commitment to these values and the attendant communal pride and loyalty for them become eroded with the passing of each generation. What remains is a piteous semblance of those values and priorities. They are then upheld and applied more out of tradition than conviction and their application is more superficial and pretentious than deliberate and purposeful.

## VULNERABILITY TO SUBVERSION

Consequently, the thinking-trends, beliefs and even the already subverted values become subject to doubts, wavering and drifts and therefore vulnerable and responsive to the internal pressure from the "deviatists" and the external influences of the alien values and forces.

There are glaring historical examples of the subversion of identity of communities and nations through the erosion of their sense of values.

A community with a sound and sane sense of values should want to preserve and maintain its identity. This is best achieved by each generation preserving, narrating and discussing the history of the origin, inception and rise of the community as a sect.

The examples of the struggle, sacrifice and success set by the forefathers for a "cause" become the focus-points of the history and a source of pride and inspiration and thereby they give a sense of direction and continuity to the succeeding generations.

When a member in every generation becomes aware of the historical examples, he becomes proud of the ancestors

who set the examples, recognises the cause and understands the justification and need for the original values and grows to appreciate and tends to perpetuate them.

He feels his personal and direct link to the origin of the values and priorities. This link is extremely important for the maintenance of the community's identity, generation after generation.

Our community too has its sense of values which is exclusively Islamic. It too has a history of how it came to attain its sense of values. It is its sense of values and its history combined which characterize its identity.

Ours is relatively a new community having just completed only a century. Its historical inception came about by an eventful secession from another community (or sect).

The history of the world gives a number of examples of conversion from one faith to another by inducement or coercion or personal expediences. Our community, among the few others, has set an example of struggling and succeeding in adopting and practising a true faith despite inducement, coercion and threat to restrain it from doing so. This brings to mind the early history of Islam.

## NO CASTE SEGREGATION

Khoja? Yes, I cannot deny that! I am talking about our community which is Khoja by caste, but I must hasten to point out that the caste by itself alone has neither relevance whatsoever to my subject nor do I attach any importance to this narrow or shallow identity. If I am asked, do I abhor it? My reply: nor do I adore it!

For Islam allows no room for any distinction or superiority based on caste or creed within the fold of one "Ummah". In this connection, I may as well quote V.13 Ch.49 of the Holy Qur'an which may be translated as follows:-

"O you men! surely we have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware"

It only so happens, however, that those who have given a laudable and "weather-beaten" identity to our community were all Khojas by caste.

Almost every one of us here have some examples of the tenacity with which our forefathers ventured to emigrate across the Indian Ocean to Africa for settlement and underwent great hardship for the purpose of betterment of their lots in this part of the world.

And yet it was the very people and their next generation who with equal tenacity chose willingly to risk or sacrifice the very material gains of this world, if that was necessary, to profess and practice a true faith. They chose to subordinate the importance of the gains of this world to that of the next world; when a choice had to be made.

How exemplary was their deep sense of priorities and values! It is this sense of priorities and values which characterize the identity of our community and should be an enduring legacy (heritage) for us - their descendants - of whichever generation, of whatever age, and in whatever circumstances we may be.

## SALUTATION

Our salutation needs to go to those of our ancestors who through determination, and undaunted by the geographical obstacles, voyaged from one continent to another to establish a new settlement, a new root, new loyalty and patriotism for themselves and their descendants when many others dreaded the mere idea of such a move.

However, a still bigger salutation - indeed our admiration and tribute - go to those of our forefathers who undertook yet another journey - much more difficult - but more meaningful and rewarding - from the Continent of Ignorance and Polytheism to the one of "Maarifat" (Enlightenment) and "Tauheed", so that they and their descendants may know Allah well to serve Him well and have both the good of this life and of the next life. It is this journey which gave a spiritual dimension to the identity of the community.

If so admirable is the identity of the community, who among the members of the community would not want to discover it? Who would not want to preserve it? Who would not want to perpetuate it?

And yet when there are members of this generation - and perhaps they are not few! - who are not aware of the origin of their identity, the question of preserving or perpetuating it becomes premature, if not irrelevant for them.

Every member of the community in every generation can remain conscious of the identity of the community, cultivate pride for his forefathers, and loyalty for the Islamic values if he makes himself aware of the history of the origin of the community and the origin of the Islamic values which it upholds.

In this process, the member tends to analyse, and gets to recognise, understand and then appreciate the true Islamic values and priorities of the community and attempts to apply and perpetuate them through conviction.

When conviction and commitment are present, the member is able to weather or tame and survive the continuous onslaught of corrupt cultures, alien influences, materialistic tendencies from the sources outside the community and the pressure of "modernism" and "permissivism" of the few if any, from within, in every era, especially in the present on of the so-called modern world.

The knowledge of the community's history and identity

therefore also goes to strengthen the hands of the community in "tableegh" among its members.

The risk is minimised of any member losing his sense of Islamic values and sense of direction and drifting back to where his forefather only 100 years back succeeded in extricating himself from, even if such a member is on his own in an alien or corrupt environment in any part of the world away from the familiar stream of the community's activities and away from the traditional sphere of spiritual influence. His convictions and commitments derived from his knowledge of the community's history of struggle and sacrifice and of its identity serve as a spiritual shield for him.

## IMPORTANCE OF RECALLING THE PAST

Recalling the community's history time and again is therefore important in order to perpetuate the spiritual dimension of its identity.

The importance of history is indicated in the Holy Qur'an itself. Allah has at many places related stories of the past apostles and nations, so that the events of the past serve as warning to us and that lessons may also be derived from them and we should get to reflect on them.

In this connection, I would refer those interested to the following verses of the Holy Qur'an:- 7:176 - 11:120 - 12:111 - and 20:99.

While entertaining this subject, I also entertained the confidence that every member of the community like any good Muslim is primarily aware of the Islamic history which indeed formed part of the Qur'anic teachings. The knowledge of the mere history of our community in the absence of that of the Islamic history, or in isolation, is not expected to bear the results discussed in this article.

Finally, because of the difficult age we are passing through when attempts are made by the forces of materialism and "taghoot" to control our mind, corrupt our sense of values and disturb our conviction and commitment and while we continue to resist these forces, we should also seek the help of Allah by an invocation that He teaches us in Verse 3:8 of the Holy Qur'an:-

"Our Lord ! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy, surely Thou art the most liberal Giver"



*Anwar Manji - Nairobi  
Jaffery's New Chairman*

At the Annual General Meeting of Nairobi Jaffery Sports Club held on 29th March, 1985, the following office bearers were elected for the year 1985/86.

CHAIRMAN - Anwer Manji

VICE CHAIRMAN - Mustafa Kanji

HON. SECRETARY - Mohamed Kassamali

ASST. HON. SECRETARY - Abbasali Nanji

HON. TREASURER - Anwer Merali

ASST. HON. TREASURER - Mohamed Taki

HON. SPORTS SECRETARY - Shabir Walji

ASST. HON. SPORTS SECRETARY - Mohamed  
Bandalali

COMMITTEE MEMBERS - Hassan Rashid

Mohamed Kermali

Nazir Kalyan

Ansar Kassam

## APPEAL FOR CONTRIBUTIONS

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 reward cooperation from all Jamaats in this matter.

EDITORIAL BOARD.

## COUNCIL DELEGATION IN ZANZIBAR

The Chairman of the Federation, Alhaj Mohamed Dhirani led an 8 - men delegation on an official three day visit to Zanzibar last December. Accompanying the Chairman were the Vice Chairman, Mr. Habib Mulji, the Hon. Treasurer, Mr. Mohamed Hasham, Councillors Muhsin Allidina, Mohamedhusein B. Versi and Fidahusein Hameer, Sheikh Abdul Jalil (of Bilal Muslim Mission of Tanzania) and Mulla Muhsin A.M. Jaffer.

On the first day, a brief visit was paid to the Hujjat Mosque and Imambara, and the Sheriff Dewji Bustani. It was agreed that since the latter had enough space, permission be sought from the authorities to re-utilise the Bustani for burial purposes.

After Maghribain prayers, the delegation visited the Huseini Madressa where the average regular attendance is 23 out of 40 enrolled students. Three subjects: Qur'an, Diniyat and Gujarati are being taught. Arabic forms part of Quranic instructions. The medium of instruction is Kiswahili. For adults, Arabic is a subject per se.

The delegation was advised that efforts are on hand to commence a Madressa for girls who at present learn Quran and Diniyat at privately run classes.

Highlight of the second day of the visit was a joint meeting with the committees of both the Jamats. Addressing the gathering, the Chairman stated that the visit had a three-fold purpose:

- a) to meet the community
- b) to discuss the progress of the community and
- c) propogate "Deen-e-Haq".

He hastened to add that the purpose was not to impose but to discuss various proposals. High on the agenda were the questions of derelict community buildings and Relief Assistance.

On the question of derelict buildings, it was proposed that urgent attention, followed by action, was needed to rehabilitate the Faize-School Madressa building. Though an amount of Shs. 60,000/- had been deposited with a contractor two years back, nothing concrete and yet materialized. The suggestion that a block of 4 flats, with shops and godowns on the ground floor, be built at an estimated cost of Shs. 800,000/- was well received. It was agreed that the matter, especially the terms of the trust deed, be studied carefully and action taken at the earliest:

With regard to Relief Assistance, two areas were particularly stressed upon - medical and housing. It was felt that neither Jamat was well-informed about the needs of its members and that a more concerted effort in this context was necessary.

A need for a Kiswahili speaking resident Aalim was also expressed. Despite reservations, it was agreed that such an Aalim would be made available from the Bilal Muslim Mission.

On the question of the difference in dates arising out of difference insighting of the moon, it was agreed that both Jamats would maintain liason with the Council Secretariat.

Finally brought up was the Old Seylla and Charcybdis subjects of the Council - the unification of Zanzibar's two Jamats. It appears that a vociferous minority represents the opposition which had in the past, marred even partial unity until it had to be abandoned. Thus arose the ennui: If partial unification failed in the past, could total unification succeed now? To this end, a hadith of Amirul Momineen Hazrat Ali Ibn Abdi Talib (A.S.) was quoted.

"When there is a riddle to be solved, it becomes simpler if one plunges into it."

As a first step towards unification, it was agreed to hold joint Niyaz on 17 and 18 Rabi-ul-Awwal.

When at night the announcement was made, it was greeted with a lot of enthusiasm, especially by the youths.

It was however seen that the youths were rather critical of the elderly office bearers. A special session was therefore arranged on the third day of the visit.

At the session, it was evident that the basic problem was the lack of communication between the youths and the elders. To combat this, it was suggested that a youth organisation with certain defined spheres of operation and responsibility would go a long way towards bridging the gap.

It was also suggested that our community in Zanzibar should direct its attention to agriculture and thereby contribute to the agrarian development of the Island.

During the visit, the delegation also paid a visit to the Musafirkhana, which is well managed by the Hujjat Jamat.

The desirability of follow up visits necessary to keep up the momentum was the feeling mutually shared by the visiting delegation as well as the hosts, particularly insofar as the unification effort go. One strong Shia Ithna-Asheri Jamat of Zanzibar is in the offing. Insha Allah.

During their stay, members of the delegation were very well looked after by members of both the Jamats - surely and encouraging sign.



## CAREER GUIDANCE

Education is in essence, cultivation of the mind which helps discipline the thinking power of a person and develops in him a skill that proves useful in his lifetime.

Circumstances determine the type and level of one's education. Our forefathers travelled from India and settled as traders and workers on the Eastern Coast of Africa stretching from Somalia to South Africa and the off-Coast Islands of Zanzibar, Pemba, Madagascar, Mauritius etc. Settlements into the interiors followed after the establishment of road and rail communications. As traders and workers, the need of a formal education was not felt, and that is why members of the Community acquired only minimum formal education during the first fifty years of settlement in Africa.

From 1950 onwards, there was an awakening amongst the youths of our community and the youths took the initiative of enrolling for higher education.

Limited scholarship were being offered by our Council since 1946 but it was during late 1950's and early 1960's that the real demand for this financial assistances was felt.

Some youths were assisted by the Council. And many more went on their own.

However, when the overall performance of the past 25 years is reviewed, it will be felt that we could have done better in the educational field. With proper guidance in choosing careers, we would not only have produced youths with calibre, knowledge, experience and skill in various disciplines, and thereby assuring them of stable and secured employment, but would also have earned the appreciation of our respective governments for fulfilling the manpower needs in diverse fields.

With the passage of time, even the educationists have come to accept the fact that degree courses of general nature are a luxury that play no useful role in the present day world. We as a Community cannot afford to have unemployed degree holders. Considering the length of time required and the high costs involved in acquiring good education, suggestions for alternatives need to be seriously considered.

The Education Board of our Council believes that Doctors, Accountants, Engineers, Architects, etc., have, and will continue to have, good employment opportunities. However, those with degrees in General Science, Commerce, Art and Law may not be heading for an equally bright future. Therefore those students with aptitude for the former group of courses need to be encouraged while those opting for the latter group should be guided for shorter Technical and Vocational courses to ensure better employment opportunities upon completion of their education in the chosen disciplines.

The Board has attempted to compile a list of short Technical and Vocational courses with addresses of institutions offering these courses. The list will grow as more information is obtained. It is hoped in the meantime that prospective students will take time to go through the list in order to make their choice and write to institutions for more information appertaining the courses. Upon obtaining the required information, one may write to the Board for advice, and financial assistance if necessary. Considering the fact that it is costly in terms of foreign exchange to send a student abroad and taking into account that a number of adequate educational institutions have been locally established, the Board would give preference to those applicants who would show desire to pursue their courses in the country of their residence.

It is hoped that the information available will prove handy and useful to those wishing to choose suitable courses and on completion, embark upon a career that would give satisfaction.

Students requiring more information appertaining to the issue of Education may write to:

The Chairman,  
Education Board,  
K.S.I. Supreme Council,  
P. O. Box 1157,  
MOSHI.  
TANZANIA.

## LIST OF SHORT TECHNICAL AND VOCATIONAL COURSES PREPARED BY THE EDUCATION BOARD

### AGRICULTURE

- Farming
- Faculty Keeping
- Dairy Keeping
- Bee Keeping
- Jaggary Making
- Oil Extraction
- Horticulture
- Fruit & Vegetable Preservations

### AVIATION

- Aircraft Maintenance Engineering
- Commercial Pilot's Licence
- Private Pilot's Licence
- Student Pilot's Licence

### COMMERCE

- Accountancy
- Book keeping

- c. Secretaryship
- d. Shorthand/Typing
- e. Computer Programming Data Processing

#### CATERING

- a. Bakery
- b. Ice Cream Technology
- c. Canning and Food Preservation
- d. Cookery

#### EDUCATION

- a. Craft Teachers
- b. Kinder Garten
- c. Home Science (Teacher's Course)
- d. Foreign Languages
- e. Journalism

#### ENGINEERING & TECHNOLOGY

- a. Architecture
- b. Architectural Drawing
- c. Brick-laying
- d. Carpentry & Joinery
- e. Civil Engineering
- f. Air Conditioning/Refrigeration
- g. Interior Decorating
- h. Interior Decorating
- i. Surveying Ceramic
- j. Fitter Turner
- k. Plumbing
- l. Draughtsman
- m. Quantity Surveyor

#### MECHANICAL & MOTOR ENGINEERING

- a. Motor Engineering
- b. Welding
- c. Motor Rewinding
- d. Automobile repair

#### MEDICINE

- a. Nursing
- b. Dental Technician
- c. Dispensary Optician
- d. Ophthalmic Optician
- e. Radiographer

#### RADIO TV ELECTRONICS & ELECTRICAL

- a. Radio TV Engineering
- b. Electrical Engineering
- c. Electrical Installations
- d. Electrical Contracting
- e. Radio Servicing

#### TEXTILE

- a. Handloom Weaving
- b. Tailoring/Dressmaking
- c. Weaving
- d. Spinning
- e. Textile Dyeing and printings
- f. Dress Designer

#### VOCATIONAL AND INDUSTRIAL

- a. General Advertising
- b. Book Binding
- c. Printing
- d. Hand-made paper
- e. Florist
- f. Painting
- g. Leather Goods Manufacturing
- h. Photography
- i. Cane and Bamboo
- j. Cdr Training
- k. Pottery Training
- l. Tanning
- m. Wood Truning and Laquer Work
- n. Paper Technology

#### MISCELLANEOUS

- a. Lime Manufacturing
- b. Seed Collection and Oil Pressing
- c. Soap Making
- d. Foundry
- e. Upholstery
- f. Sign Writing

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## MARTYRED.....

It is with a deep sense of sorrow that the Secretariat wishes to advise the Community of the Martyredom of 10 members of the family of Late Ayatollahil Ozama Seyyid Mohsin Hakim, executed in Baghdad, Iraq, last March.

Six members of the same family were martyred in June, 1983 while 70 others are still in detention. Fateha qwani were held at various places for the ithale sawab of martyrs.

Let us all pray to the Almighty Allah for the safety of those still in detention.

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# THE 43RD SESSION — A COUNCILLOR'S OBSERVATIONS

BY:- RAZA KARA, DARES-SALAAM

The Session of the 43rd Council commenced at 9.30 p.m. at the Arusha International Conference Centre on Friday April, 1985.

A Tulaba from Madagascar, named Akil, from Howza Quaranul-Karim recited verses from Holy Qur'an marking opening of the Session.

In his welcome address, the Chairman of Arusha Jamaat Alhaj Ali M.M. Jaffer expressed concerned whether the Community was mature enough to step into the 21st Century, 15 years hence. It was a thought provoking issue. The world had progressed much scientifically and economically. Should we be part of this pseudo-artificial progress at the expense of being called backward? No., certainly and emphatically. We have the right path. But Islam is truly a great religion chosen by one and only one Allah. Progress we must. Economically we should be strong. Educationally we should be professionals. Religiously and morally we should be Muslims as ordained by Allah and as directed by our Prophets (S.A.W.) and Imams (A.S.).

The Chairman Haji Mohamed Dhirani then delivered his opening address. Following the erstwhile practice, he dwelt on the Council's activities undertaken in the period under review. Being a religious entity, much of the progress report dwelt on broad religious activities. On the highlights were the establishment of howzas and the Teachers Seminar in Nairobi in which for the first time in the history of the Community ladies and gents participated together. Readers are assured that elaborate and necessary arrangement were made by Nairobi Jamaat to observe the 'Sheriat' fully.

The Chairman praised certain individuals for assisting the Council Office-bearers for the smooth running of the operations; he praised and thanked many who sacrificed their valuable time and money in running the religious institutions such as the Bilal and the Hawzas.

Finally he dropped a BOMB-SHELL. Stating that the period until December 1985 was the last of his term, he declared his intention of not offering his services for a second term of three ensuing years. This came as a shock to many although the immediate reaction was one of calmness as opposed to panic. "Personal Reasons" was the ambit under which the Chairman found himself being unable to get committed for a second term. What followed proved that the Chairman was lone in this thinking. Yet, the sincerity with which the Chairman clarified his intention left no doubt in one's mind that this was not meant to be a joke.

However, with all the sincerity and good intentions, all Councillors were unanimous that the Chairman review his stand in the light of much needed guidance from an experienced leader of his calibre. It is only to be hoped that the Chairman will accept the plea

From the Chairman's speech, observations followed. Councillors/Invitees poured out their minds on diverse subjects. Their verbatim report of these observations are beyond the scope of this report. Suffice it to say that full opportunity was given to any one who asked for it.

By this time, the clock had moved to around midnight when a terrible tragedy struck in the form of the death of a



very sincere, dedicated and Senior Councillor who was also the Chairman of Mwanza Jamaat. Alhaj Mohamed Jaffer Nasser Virjee, now Marhum, stood up to deliver what turned out to be his last public narration. After a while, on finishing, he sat down but in pain. Even in this condition Marhum calm and collected and mindful of the procedure and protocol of meetings, requested from the Chair the permission to leave the auditorium. By the time the latter was in the process of doing so, Marhum Mohamed Jaffer collapse in his chair. Sparing no efforts, volunteers tried in vain to revive him but Allah in His maslehat had recalled him from this temporary world.

Immediately on learning of the predicament of Marhum, the Council Session was adjourned for the next day. It was a solemn Alhaj Dhirani who formally announced the death of Marhum Mohamed Jaffer Nasser Virjee.

Aggrieved Officers and participants assembled the following day, Saturday the 6th April, 1985, to hear the Chairman stating that arrangements were being made to transport Marhum's body to Mwanza for burial. The meeting would continue, the Chairman stated, to be adjourned again for paying the last respect to Marhum Mohamed Jaffer Nasser Virjee.

The meeting continued for the best part of Saturday and terminated at around 3.00 p.m. on Sunday, 7th April 1985. Items on agenda such as Tabligh Reports, Bilal Muslim Mission Reports, Nomination of a name for the post of President of the World Federation, Election of Councillors to represent the Federation at the August 1985 World Federation Session in U.K., Education Report,

minutes of the meeting. However, it must be stated that all the matters were taken quite seriously, debated sensibly, amicably and in a most humble and friendly atmosphere.

The Saturday afternoon to Sunday afternoon session produced very many humorous anecdotes. For instance, when the Chairman, got tongue-tied for a Gujarati word for 'EVADING'. Councillor Mohamedali Chagani Butt in with "CHENGA MARWU". The President of the World Federation created laughter when he stated that Japanese on converting to Islam did not change their names to Muslim names - you could find Japanese Muslim with such names as Yokomaru or Marutaru or such other. Invitee Asaf Gulamhusein lamented at the poor printing of an issue of the Federation Samachar in which, incidentally, his photograph appeared. He stated that the reproduction of his snap was so poor that people thought he was one of the battered Iranians fighting the war!!

All in all it was a successful and a spirited meeting whose participants were grief stricken when death struck. They were jubilant when Munir Sheriff of Arusha was adjudged Sportsman of the Year (1984). They felt sad when the Chairman left in abeyance the Chairmanship of the next term. When the President of D'Salaam Jamaat Alhaj Gulamabbas Janmohamed did the thanks giving on behalf of all Councillors (this new practice should continue for future meetings to avoid lengthening of the meetings) participants genuinely felt that the success of this meeting will be carried to the next meeting whenever it is to be held.



Establishment of Hawza at Arusha, Adoption of Accounts and Approval of Budget, Report of the Editorial Board of Federation Samachar, Report of the World Federation and other usual agenda items, were lively discussed. This report cannot in any way justify the featuring of all that was said, discussed and agreed upon as would be done by the

The Chairman had the last word. He thanked all and sundry for attending the meeting and specially thanked the Arusha Jamaat for hosting the 43rd Council Meeting and profusely patted the volunteers for an excellent piece of work.