



Federation Samachar

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

Editors : Mohamedali Chagani and Munir Daya

MARJA-E-TAQLEED PASSES AWAY



The Grand Ayatollah Sayyed Abul Qassim Al-Khui, 93 the spiritual leader of the Shia Muslims passed away suddenly at his residence in Kufa on Saturday, 8 August, 1992 [8 Safar 1413] in unknown circumstances. The late Ayatollah's grandson in London, Yussef al-Khui, defined the circumstances of his death as 'mysterious' and 'suspicious' especially because two weeks prior to his death he had a pace maker implant and his health was seen to be improving. [continued Pg. 27]

Hibernation ?

From the Editors Desk

Since the establishment of the Federation in 1946, Jamaats in Africa have regularly met to discuss common issues, formulate policies, plan progress and coordinate activities. Such activities have covered religious, social, economical, educational, housing and a range of similar pressing issues for the upliftment of living standards and values of members. A perspective look shows that there have so far been 18 Conferences and 50 meetings of the Supreme Council to date.

Much is involved in terms of time, energy and money to make such meetings possible on the part of the Secretariat of the Federation, the Jamaats as participants, invitees and also by the host Jamaat.

Still even more is involved in ensuring that a meeting is successful. There are a number of factors in combination which determine the success of a meeting. These however vary in their degrees of importance. The yardstick of success can be reflected by say, a good attendance, a skilful handling of the meeting by the Chairman, positive deliberations in a congenial atmosphere, right decisions on right issues in terms of priorities and common interest or well being and above all, the eventual product of all these in the form of resolutions.

The final verdict of success is known long after the meeting. Whether a total success has been achieved depends upon the success in implementation of the resolutions and its effects. The success of a meeting with all its involvement in terms of time, energy and money is questionable if adopted resolutions join the preceding ones for hibernation.

A perspective look reveals that there are many resolutions which have been adopted in the past but remain inert through lack of appropriate action. At the 1991 Supreme Council Meeting in Arusha, there was a timely, important and urgent resolution forwarded by the Nairobi Jamaat which was adopted with alacrity.

This resolution required all Jamaats to register their properties with the Secretariat and to provide copies of pertinent Title and Trust Deeds within a given time in 1991. The reason for the resolution is too obvious to need any mention, but Alas, a great majority of the Jamaats have failed or neglected compliance.

Trust properties which include mosques, imambaras, musafir khanas, madressa buildings, dispensaries apart from rental buildings, come into existence the hard way through the devotion and generosity of donors over more than two generations.

It is the duty of those who assume elective positions in a jamaat to ensure that Trust properties are safeguarded from all eventualities in all foreseeable circumstances. We therefore commend the decision to now list the jamaats which, after given yet a further time this year, have still not responded and let members scan the list on the jamaats' notice board.

Editors.

YOUR PAGE

TO :

**The Editors
Federation Samachar
P O Box 6710
Dar es salaam.**

PRAYING AT DAWN

Thank you for waking me up dear lord.

There is something beautiful about dawn. This beautiful dawn I got up and looked through the window that I had left open the previous night after watching the full moon through it. By the way, let those who like to appreciate nature watch a full moon at dawn !

As I part the curtains, soft dawn winds sweep over my brow. I pick up the copy of the Holy Qur'an from the usual place. Something attracts me. I can see on the shelf where I normally leave the Holy Qur'an after devotion, a single leaf - I think it's a mango leaf.

I don't know why, but this amazes me. Of course someone must have brought the leaf there the previous day. It immediately reminds me of the Creator, who made the magnificent universe. The trees and the birds. The stars and the moon, even the mountains and the valleys.

As I read the Holy verses I can hear early birds calling from nearby trees. Cocks crow. Night insects bid one another goodbye until dusk. The east is getting brighter and then comes the birth of yet another day.

I breathe upon every word that I read. And because my mind is still fresh, not yet tainted by the cares of the day, the words sink deep into the crevices of my heart.

And the recital of the morn; verily the recital of the morn is witnessed (Chapter 17 Verse 78).....
Excellent I say beautiful morning.... what a good time to open my heart to the Lord of the Universe!

In this quiet moment I meditate on these divine verses. Aren't they life itself for my yearning soul? And Oh, what a privilege that I can read and think !

Thanks for waking me up dear Lord. This is dawn; let the freshness of the streams restore this broken tree. Water me day by day that the winds of despair would not blow me down. And when you have prepared me to the right season, let the fruits beneficial to my soul be found in my branches.

**Abbas R. Valli,
P.O. Box 86553, Mombasa.**

IT'S TIME, WOMEN.....

The introduction of a women's page in the *Samachar* has at last given us, the womenfolk, a forum to express our views and opinions. I do hope this page will also focus on women activities around the world and in future, probably the Editors may wish to increase the number of pages allocated.

It is our sincere hope that the Editors will air our comments, may these be against men, as long as such comments are constructive and not malicious.

**MRS.
P O Box 109, Dar es salaam**

SAMACHAR KNOWLEDGEABLE BUT.....

I take this opportunity to confide in you my pleasure on having read your last Issue of the *Federation Samachar*. The articles are very interesting, beneficial and knowledgeable and I look forward to the next Issue. Please keep it up! Surely I have learnt a lot from it.

However, I would appreciate if you can kindly simplify the language as some words are quite difficult to understand. In the previous Issue the last three pages were particularly difficult to comprehend.

Last but not least, I pray to Almighty Allah to reward your efforts. Ameen.

**Miss Hamida Somji,
P O. Box 435, Moshi.**

Do Not Involve Jamaats in Political Support

Kenya and Tanzania are amongst the other few countries in Africa which have opted to adopt a multi-party system of democracy in place of the single party system.

In the past it was quite in order and indeed proper for any Jamaat or its leaders to show allegiance and give support to the sole political party in a country.

Such support represented patriotism and was tantamount to support for the Government and the country. The new constitutional set up that allows different political parties calls for a change in the old tradition of expressing loyalty.

Jamaats as our religious or charitable organisations or their leaders or any member of the community cannot on behalf of any jamaat pledge support to any political ideology or affiliation. Affiliation to any party should be left to the discretion of every member who has a right, as a citizen, to base his affiliation according to his discretion.

My observations are meant to alert our members so as to avoid misunderstandings that could arise through political expressions of members in and outside any Jamaat.

OBSERVER

Dar es salaam.

GETTING RESULTS FROM LETTERS

Some tips on getting results from letters :

- 1] Type your letter or make sure your handwriting is clear;
- 2] Address the letter to the appropriate person ;
- 3] Be brief but concisely include all relevant information;
- 4] Write your letters within deadlines, if any ;
- 5] Include copies [not originals] of all relevant documents;
- 6] Keep a copy of the letter for your records.

CENSUS

You can't afford to look away



Don't let your head be missed out of the count !

The Federation of K.S.I. jamats of Africa will soon be conducting a Census throughout Africa through its constituent Jamaats. The primary objective of this census is to determine the total population of the entire community age-wise, sex-wise and to collect other relevant data which can assist in future planning for the upliftment of education, health, housing and economic conditions of our community.

Members of the community will be notified of the exercise in due course by the Census and Statistical Committee [CENSTA] and are requested to cooperate in order to make the entire exercise meaningful.

The CENSTA Committee consists of Asgher Bharwani (Chairman), Bashir Moloo (Secretary), Mushtaq Fazal, Mohamed P. Jessa, Yasin Nurmohamed, Aunali Rajabali, Abbas R.M. Walli, Moonaver Dhanani, Munir Bharwani and Mazahir Dhirani.



Miami Mosque operational

The Islamic Jaffaria Association of Miami which is a small Jamaat of 80 families with about 100 children was established in June, 1988. Last year, on November 8, 1991 during the occasion of the Birthday celebration of Bibi Zainab [A.S.] their Mosque Complex was opened at Miami, Florida by the President of the World Federation, Al Haj Mulla Asgherali M. M. Jaffer.

The Complex got underway after the Managing Committee of the Jamaat under the Presidentship of Dr. Mohsin Jaffer first prepared a plan of the Centre and Madressa. The then Vice President of the World Federation, Husseinali Paryani, saw the plans at first hand and recommended full support for the growing community of Miami to have its own centre.

The project costing US \$355,000 was approved and the foundation stone was laid on May 25, 1991 by Sheikh Berry and Maulana Chawla. In five months, the Complex comprising of a Prayer Room, Imambada and Madressa was completed and Opening Ceremony performed.

The World Federation has contributed US \$22,000 to offset the remaining funds deficit, bringing its total contribution for this project to US \$ 47,000. Many pledges were made by Momineen but some remain unpaid to date.

The Centre now has regular Maghrib Jamaat Prayers, Juma Prayers, Thursday Night Duas, Madressa and other religious activities.

Shias in South Africa

Following the political change in South Africa, more information on the country's people and activities has been forthcoming and it is now reported that there are hundreds of Shia Ithna Asheries there with the population on an upsurging trend.

An active Shia Ithna Asheri, Br. Ahmed (Mike) Masobone was recently in London for a course in Civil Administration. During his visit he paid a visit to the Secretariat of the World Federation where he gave a detailed report of the situation in South Africa.

Br. Ahmed is one of the founders of Kadiso Muslim

Association, Kadiso, South Africa to whom the Islamic Education Board of the World Federation had and continues to send many Islamic Books in English.

According to Br. Ahmed, there are several organisations of Shias with different names operating all over South Africa. All of them, he stated, needed guidance and assistance in strengthening the faith of new converts and spreading it further. With the change in the political situation in South Africa, the scope of tabligh in that country is now tremendous.

Leicester Elections :

The following were elected on 12 April, 1992 to run the Muslim Khoja Shia Ithna-Asheri Community, Leicester:

Barkat Ali Rajani	President
Zulfikar Rajani	Vice President
Shabbir Hirji	Hon. Secretary
Zahide Nandjy	Hon. Treasurer
Haider Ghilani	Mukhi
Shabbir Najafi	Committee Member
Dr. K. Badiani	"
Yusufali G. Sabur	"
Masoomali Jeraj	"

Birmingham Elections :

The KSI Muslim Jamaat of Birmingham has elected the following into office for the current term :

Raza Virji	President
Aliunnaki Kurji	Vice President
Hasnain Kara	Hon. Secretary
Rizvan Ramjee	Jnt. Secretary
Mohamed Bhimani	Hon. Treasurer
Shaukat Najafi	Jnt. Treasurer
Haji Premji	Mukhi
Mohamed Fazal	Committee Member
Muslim Khoja	"
Shafiq Haji	"
Razahussein Moti	"
Mushtaq Ismail	"
Hassanali Rajpar	Trustee
Mohamed Bharwani	"
Alimohamed Khimji	"
Hussein Merali	"

World Federation Vice President visits Gujarat

The World Federation's Vice President, Alhaj Manzoor Kanani recently paid a visit to India in pursuance of the 'Eradicate Poverty in Gujarat' resolution adopted at the World Federation Conference in London last year. Under this resolution it was agreed that the World Federation in collaboration with generous donors from around the world would pay particular attention to the housing needs of our people in Gujarat for the initial eighteen months of the current term.

In Bhavnagar, he was informed of the 'Janab House' project which involves reconstruction of a century old Imambada and Madressa at a projected cost of 5 million rupees. Work will commence after funds are available.

In Bhavnagar, he also visited the Adarsh Cooperative Society which provides great financial assistance for the economic upliftment of our Community. Recently this Society provided loans to thirty youths to buy rickshaws at a cost of Rupees 40,000 each with the Government providing an incentive rebate of Rupees 8000.

It is reported that NASIMCO has provided funds for five rickshaws and that funding is still required for a few more pending applicants. Loan repayments have been encouraging with no defaults to date.

Alhaj Manzoor then saw the proposed housing site for the building of forty flats in Bhavnagar where the total cost entailed is estimated at 2.4 million rupees. He also visited Kubarwada and Husein Manzil to see the unhygienic hamlets and the very poor living standards of our poverty stricken brethren there.

In Bhavnagar, he also attended and addressed a Samuh Lagna gathering during which eight marriages took place. The other stop was at the Huseini Education and Welfare Society whose premises need to be renovated and expanded to accommodate better facilities. This organisation has over 400 hundred students under the Zainabia Child Sponsorship Scheme of the World Federation.

The next stop was at Talaja where the V.P. saw the

ongoing construction of the thirty-six flat housing scheme after which he visited Mahuva.

Here a large gathering of over 7000 people had congregated for a Samuh Lagna involving 48 marriages with Alhaj Mulla Nanji of Nairobi overseeing the ceremony. Each bride was given a Rs. 7000 gift and in his address, the V.P. stressed on unity and the importance of centralising resources and efforts.

At Mahuva, a meeting of the Council of Gujarat was convened under the Chairmanship of Alhaj Umedali Merchant [Bhanabhai]. Alhaj Manzoor Kanani informed the meeting that the World Federation wished to see all activities in the region to be channelled through the Gujarat Council. The proposed housing scheme site was then visited and the vice president was also shown the temporary lodgings provided to displaced momineen who were victims of communal riots in Ghadhra and Dediapada. The lodgings are outrightly inadequate but yet there is a waiting list of sixty families.

At Rajula on the way to Jamnagar, the twelve flat housing scheme financed by Haji Mohamedjaffer Suleman Khaku was seen. In Jamnagar, the delegation were warmly received by the President of the Jamaat, Anverali Kamani, at the Imambada in the presence of members of both Jamnagar and Lalpur Jamaats.

The management informed the delegation that the present Imambada is inadequate in wake of the steep increase of our population. Plans for the expansion of the Imambara were passed with costs projected at Rs. 350,000 of which Rs. 150,000 has been pledged. It was also agreed that a wall be built around the Cemetery to keep squatters from settling in. This is expected to cost Rs. 150,000 for which funds have yet to be pledged.

The back trip included short visits to Lalpur and Nanduri in Gujarat and the KSI Medical Welfare Society and the Al-Safeena Welfare Trust in Bombay.

The total housing need in Gujarat is estimated at almost 500 flats in about 20 cities and towns. The projected cost is 29 million Indian rupees and according to recent figures received by the Samachar not even 10% has so far been received.

Another visit is planned for October this year. Donors wishing to contribute may contact the World Federation.

REVISITING LISBON

By Ali H. Sheriff, Arusha.

In Lisbon, the capital of Portugal, we have a small jamat made up of about twenty families. The place actually reminded me of the Minneapolis jamaat in the USA, where I had gone last year to recite majlises in English. In Lisbon I was called upon to recite majlises in simple Gujrati as our akin there are only familiar with this and the main language, Portuguese.

When preparing for the trip I had recalled my visit to Nampula during September, 1981. Nampula is a beautiful town in the northern region of Mozambique near the southern border of Tanzania. It is here that we still have a jamaat of about two hundred and fifty people. The twenty families in Lisbon today are those who migrated from Nampula after 1975.

While almost all jamaats in Africa are visited by Council leaders and are served with preachers, Nampula jamaat could neither be visited nor served with preachers because the Portuguese Colonial rule discouraged such visits. An official bearer of the Africa Federation who was in transit at the Port of Beira when travelling by ship to Durban in 1963, had wanted to visit our jamaat members there but port authorities refused permission and members who had come to receive the visitor could then only meet him on a motor boat half way between the ship and the harbour.

The Independence in 1975 brought in a regime which forbade even religious gatherings. This was the time I was in Nampula and I vividly recall the visit to Tocola coastal village, approximately one hundred kilometres from Nampula, where our brothers and sisters were secretly meeting every year for five days for Muharram majlises. This is the history of our jamaat and of our brothers and sisters in Nampula, some of whom have now migrated to Lisbon. They certainly deserve our special attention and close cooperation in religious matters.

A preacher when assigned to a particular country or

town has to take into consideration some factors which can assist in making his or her majlises well understood and effective. Language is one of such factors whilst the religious background of the congregation to be addressed, is another.

Making a final choice of topics for majlises often demands careful consideration of factors relevant to the audience. A preacher has to learn to communicate through a language so as to reach his audience effectively. This is a task and a challenge which every preacher has to face and overcome.

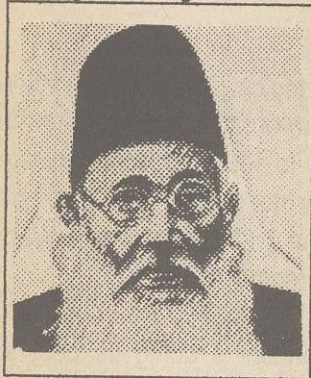
The World Federation in London is doing its best to serve the Lisbon Jamaat as is the Africa Federation which has maintained close communication with the Nampula Jamaat for their needs. Apart from sending preachers every year, the World Federation last year sent an experienced teacher for intensive teaching and invited a sizeable group of grown-up girls to travel to London for a short but intensive religious training. The group had exposures to various activities useful to a small jamaat. This exercise has had its positive impact but there is much more to be done and the exercise, if repeated, will prove of great value to the community which has already suffered isolation for so long.

The Lisbon Jamaat along with their own initiative does require further cooperation and guidance so that our brothers and sisters there may soon have the basic facilities and services like other jamaats have managed to establish for themselves.

The difficult task probably would be to find a suitable married couple to serve this jamaat on religious issues. Lisbon Jamaat strongly feels the need of a resident Aalim who would then be able to establish a madressa for the young ones and help raise religious awareness amongst the elders. Preachings during only Muharram and Ramadhan are not enough to bring around radical changes within our community. To uplift the level of religious understanding and to enable members to be more involved in communal projects, members need a resident Aalim as a grass-root measure to consolidate their faith.

I went to Lisbon as a stranger and returned with pleasant memories of the days I spent amongst affectionate people. I pray that their wishes of establishing a good religious community be fulfilled.

50th Death Anniversary of Haji Naji



The day of June 9, 1992 [Zilhajj 8, 1412] marked the 50th Death Anniversary of Marhum Gulamali Haji Esmail, well known as Haji Naji.

Born in 1864 when the Khoja Shia Ithnaasheri community in India was in its infant stage and were facing untold hardships, he undertook to spread the true religion inspite of the prevalent adverse circumstances which left him vulnerable to groups of 'fidayeens' who, at that time, used to vex and attack important personalities among the Khojas professing the Ithnaasheri faith.

When Haji Gulamali undertook his mission, the community was completely ignorant of the true concept of the Shia Ithnaasheri faith with some members even believing in reincarnation. He subsequently spread the message of truth to even the most backward villages of

New team for NASIMCO

At the eleventh annual Conference held at the Jaaferi Islamic Centre, Toronto on 17 and 18 May, 1992, Ahmed Bhalloo was re-elected as President of NASIMCO for a three year term running to 1995.

The Washington Jamaat President, Khuram Razvi and Kausar Ladha were reinstated as Vice President and Hon. Treasurer respectively. The Secretary General position has been taken by Razaali Kaba of Toronto.

The Executive Councillors are Seyed Mehdi Abedi, Murtaza Alidina, Husein Kermali, Sister Mubarka Aalam, Husseinali Paryani, Mustafa Jaffer and Dr. Sirajul Hassan Abidi.

the sub-continent and even to different continents.

He started his literary career by writing 'Noor-e-Hidayat' in 1309 A.H. and thereafter came up with a number of religious books. The success of his booklets inspired him to start a monthly journal and thus 'Rahe Najat' was launched from Bhavnagar in 1310 A.H.

'Rahe Najat' was written in simple and lucid Gujrati and in a leaflet taken out to propagate the magazine, it was stated that the magazine would contain traditions, life histories of the prophets and Imams, moral lessons and occasional articles that would consolidate the faith and bring about innumerable benefits to readers in this world and the hereafter.

True to its word, 'Rahe Najat' has set an unparalleled record in the history of Islamic periodicals. In 1989 this magazine marked its centenary and continues to run in print today.

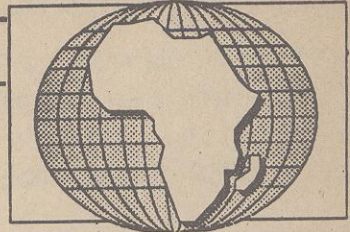
Africa can never forget Haji Saheb because the only source of guidance and constant contact with religious literature for our members who arrived in East Africa was 'Rahe Najat' which was regularly received monthly. The same was the case in Somalia, Zaire [then Belgian Congo] and Madagascar. In those early days of settlement, religious occasions were observed with Zakirs often reading from Haji Naji's Shahadatul Auliya, Masaebe Panjetan, Ahwale Kerbala and similar works.

According to available statistics, Haji Gulamali has authored 184 books in addition to the volumes of monthly magazines namely 'Rahe Najat', 'Noor-e-Iman' and 'Bagh-e-Najat'. His magazines drew many converts to the true faith and surely, the services he has rendered in the cause of Islam should be an inspiration to our community members to make whatever sacrifices that might be required of them to uplift and consolidate our faith.

Marhum also started a number of Madressas, pioneered funds for orphans, was involved in mosque building projects and preached the teachings of Ahlul Bait.

It is but our sacred duty to pay homage to such a noble person. May Allah rest his soul in peace and give taufikat to his successors to continue with his mission. Amen.

AROUND AFRICA



Kenyan Scoops Award

For the third time in the history of the International Tourism Bourse (ITB) of Berlin, Kenya was honoured with the Golden Helm Award which is annually sponsored by the German Parliament to be awarded to those who have exceptionally contributed to the development of international tourism through dedication, competence and professionalism.

The award is aimed at promoting and giving full value to tourism worldwide. The Helm is granted by an International Commission of Assignment and a permanent structure composed of top representatives in the tourism sector and the trade press.

For the first time the recipient of this award was a Khoja Shia Ithna-asheri, Mr. Asghar Kassam (54), the proprietor of Furaha Travels Ltd., to whom the news came as a pleasant surprise. Calling it 'like a bolt from the blue' he said that this honour would motivate him further in the tourism sector and he will try to explore new tourist markets for Kenya where tourism is a major foreign exchange earner.



Mr. Asghar Kassam being presented his Award

His plans are to venture where others have not and already he has achieved success to this effect when in 1982, he travelled to Kuwait and managed to woo many expatriates there to visit Kenya. Kassam features prominently in the book 'Guide to East Africa' having visited every hook and cranny regarded as a tourism spot in East Africa.

He described Kenya as 'a global hub' of tourists and said the country has many tourist attractions especially it's unspoilt beaches which are safe for tourists since

they are shark-free. Kenya also has many game parks and Kassam praised the hospitality afforded by hotel and lodge operators to tourists.

Shia International Editor in Dar



Mohamed Panjvani

The Publisher of Shia International, a socio-economic magazine from Toronto, Mohamed Panjvani recently visited East Africa to promote the magazine and to establish contact with community religious and social institutions the activities of which could be featured in future issue of the Shia International. Panjvani was born, educated and married in Dar es salaam.

The Shia International provides a balanced blend of business, community, religious and general interest articles and covers activities worldwide. Current circulation is about 15,000 in 37 countries with most of the subscribers presently in Canada, UK, USA, India and Pakistan. The circulation is highest in the UK [3000 copies] whilst Canada [2000], India and Pakistan [2000] and the USA [600]. Following new arrangements for payment of subscriptions locally in East Africa, the magazine's sales are expected to be boosted here. Hitherto the deterring factor for subscribers had been the payment of subscriptions in hard currency. This problem has now been sorted out.

In Dar es salaam, Panjvani met with Supreme Council officials, visited Jamaat properties with Dar Jamaat President, Aliraza Rajani and met the Editor of the Samachar, Munir Daya to discuss mutual media issues. He also solicited readers' views and said that many readers had shown keen interest in the 'Down Memory Lane' pictorial essay.

His next major project is the compilation of a 'Who is Who' 200 page publication that will be divided into 3 sections. One section will trace the origins of our

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Community in India whilst another section will cover the subsequent emigration and establishment of trading and non-trading communities in Africa with a retrospective coverage of the difficulties encountered and overcome.

The final section will dwell on the spread of our community to Western countries and how members have settled in. This section will also analyse job and business occupations of our population in the west with an analytical projection of where we are heading towards.

The publication will also feature the cream of our worldwide population, ranging between 500 to 1000 persons who will be selected according to a stipulated criteria. The selection will consist of between 0.5% to 1% of our Community worldwide.

Panjvani is presently also compiling a World Directory.

Muharram Majalis.....

During the month of Muharram the Supreme Council called upon member Jamaats to arrange brief lectures in either English or Gujarati to precede the main Urdu Majalis that are normally held. The Council recommended that such Islamic lectures should particularly dwell on the philosophy, message and lessons to be learnt from the Kerbala Martyrdom.

The objective of such discourses is to attract youths who find Urdu difficult to understand and already such lectures have proved very effective and popular in the

Delay or procrastination in payment of debts, religious dues or pledged services still outstanding is like venturing out into a sea of shark infested waters with a rubber dinghy or a canoe with holes on its side.

Life is uncertain - - - settle your dues now !

Out of ten people who talk about us, the odds are that nine will say something bad and even the one who says something good will say it badly.

If justice is to be bent, let it be bent for mercy rather than under the weight of money.

West. For instance, in Toronto, an English Majlis is held in a tent adjacent to the main Imambara simultaneously with the Urdu one.

We have reports that a number of jamaats did arrange for English deliverances during the two months. In Dar es salam a Wafat majlis was recited in English by Liyakat Takim who was visiting from Toronto.

Kinshasa Elections :

The KSI Jamaat of Kinshasa, Zaire has elected the following office bearers for the 1992/93 term :

Hassan Alibhai	President
Afzal Abdulla	Hon. Secretary
Anwer Somani	Hon. Treasurer
Zahir Rawji	Comm. Member
Rizwan Dhirani	"

Central Health Board elects Office Bearers

The Chairman of Federation, Alhaj Habib J. Mulji has made the following appointment for the next term running from 1992 to 1995.

Alhaj Alihussein Janmohamed	Chairman
Br. Mohamed Y. Somji	Member
Dr. Fuad H. Sheriff	"
Dr. Mahmood A. Hameer	"
Br. Mushtaque A. Damji	"
Br. Fazleabbas A. Dhirani	"
Alhaj Habib P. Virani	Ex-Officio
Alhaj Ramazanali Mulla Nanji	Regional Rep. based in Kenya.

The contact Address of the Board and of the Chairman is:-

P.O. Box 845 - Dar-es-salaam

Phone Nos: (O) 21836/212989/31616
(R) 41162/41773

Telex No: 41304 DPL TZ

Larger Editorial team for *Federation Samachar*

In order to ensure regularity and to improve distribution plus to make the *Samachar* cost effective through adverts, the Editorial Board has been increased from the previous two members to six members. These are :

Editors : Mohamedali Chagani
Munir Daya

Editorial Assistant : Mukhtar Damji
Distribution : Fazleabbas Dhirani
Advertising : Amir Lakha
Photography : Murtaza Jivraj

Are you a Professional?

The Education Board is now compiling a detailed list of all professionals in the Community and has set the deadline for submission by 31 August, 1992. Jamaats have been called upon to spread the word in order to obtain the required information.

The particulars required include the name, age, marital status, qualifications, occupation, nationality and postal address of the professionals. Those who have not received the forms may mail this information to :

Alhaj Ahmed Daya,
Chairman, Education Board,
P O Box 1157, Moshi.

Meanwhile Alhaj Ahmed Daya of Moshi, Tanzania was re-elected as Chairman of the Education Board at the 18th Constitutional Conference held in Mombasa in April this year. The membership of the Education Board will consist of 3 members each from Dar es salaam, Mombasa and Nairobi Jamaats, 2 members each from Arusha, Moshi and Tanga and 1 member each from Bukoba, Lindi, Mwanza, Songea, Zanzibar and Kigoma.

Jamaats have been called upon to submit names of their representatives in the Education Board to the Supreme Council Secretariat before 31 August, 1992.

Best Students of the Year - - 1991

The Education Board has selected Maysam Z. Fazal of Mombasa and Sakina M. Dewji of Dar es salaam as winners of the Best Student of the Year Award for 1991 after a minute perusal of all nominations received from Jamaats.

The criteria of selecting the 'Best Student' was based on 75% academic achievements, 5% attendance, 5% school conduct, 5% sports achievement, 5% extra curricular activities like drama, debates and the like plus 5% Madressa progress.

The selection is limited to only those who are in their final year for Ordinary or Advanced Level examinations.

The President of the World Federation, Alhaj Mulla Asgherali Jaffer sent his and the World Federation's congratulatory messages to the students. The World Federation also sent a copy of the book 'Youth and Morals' to the students.

Maysam will be presented with the Marhum Rashid Moledina trophy while Sakina will be awarded the Marhum Rafiq Somji Cup and both will also be presented with a cash prize of Tanzania shillings 17,500/- donated for 'Isaale Thawab' of Marhum Jaffer Nasser Virji of Mwanza. Each of the winners has also been awarded a return air ticket by Gulf Air to any destination.

Congratulations to the winners, their parents and to the Jamaats from which they hail.

Hasnain is Best Sportsman

The panel formed by the Sports Council of the Supreme Council selected Hasnain G. Alidina of Jaffery Sports Club, Mombasa as the Sportsman of the Year for 1991 out of various nominations received from different Jamaats.

Hasnain [27], is an active member of Mombasa Jaffery Sports Club and represents the Club in cricket,

volleyball and football. He has particularly excelled in cricket for which he was Jaffery's Vice-Captain in the past two seasons.

Since 1981 he has represented Coast XI in cricket and played for Kenya against Pakistan 'B' in 1987 and again against Giants XI wherein he came in with good performances.

In 1987, he was the second highest wicket-taker in the Kenyan National League and for Jafferys he has been the highest wicket-taker in Coast Cricket League for 4 years from 1988. In 1988, he was selected as the Club's Cricketer of the Year.

He has played in all four K.S.I. Supreme Council Sports Festivals and was twice declared the 'Best Fielder' - in 1985 and 1989.

An active volleyball player, he also often organises matches to keep youths motivated whilst in soccer his selection as Jaffery's 'Footballer of the Year' tells the story.

Hasnain's disposition on and off the field is exemplary. He maintains a high level of discipline and enjoys cordial relationship with his team-mates. And to crown his achievements, he is the proud winner of Jaffery's highest award, the 'Late Nazerali Alibhai Panju Sportsman of the Year' Award, a title he was bestowed with in 1991.

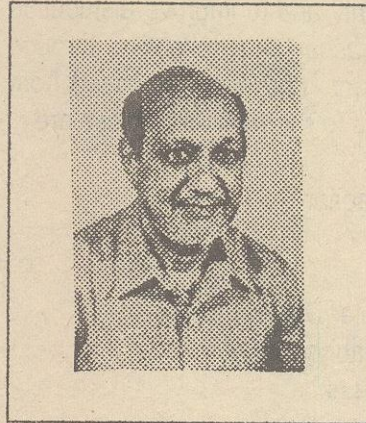
Off the field he is active in communal services being an active member of the Husseini Fauj and a key organiser of the Ashura Julus. He is also a Vice-Captain of the Volunteer Corps.

The President of the World Federation, Alhaj Mulla Asgherali Jaffer sent a congratulatory message to Hasnain on behalf of the World Federation. Hasnain was also sent the book 'Youth and Morals'.

He will be awarded the Abul Fazal trophy which is yearly rotated since it was donated by the family of Marhum Nazerali Panju of Mombasa.

Our congratulations to Hasnain, Jaffery Sports Club and Mombasa Jamaat.

Mulji re-elected Chairman of Africa Federation



Alhaj Habib Mulji

Having just completed a three year Chairmanship term, Alhaj Habib Jaffer Ali Mulji has once again been appointed to the helm of the Africa Federation after being elected unopposed under Article 18 of the Council Constitution.

Born at Mwanza on 26 November, 1930, Alhaj Habibbhai [61] has served the community for many years in different capacities. He first served on the Dar es salaam Jamaat Managing Committee for 14 years, the last six of which he was consecutively in office.

For a few years he had assignments in Kenya but making it 'a home away from home', he served as a Committee Member and as a Joint Secretary of Nairobi Jamaat in 1967 and 1968.

In 1977/78 he served as Honorary Secretary of Dar es salaam Jamaat and from 1979 to 1983 was the Chairman of the Tabligh Sub Committee. Alhaj Habibbhai was also a member of the Managing Committee of Bilal Muslim Mission for seven years and an elected councillor of the Khoja Shia Ithnaasheri Supreme Council since 1980.

He was elected as Vice Chairman of the Africa Federation in 1983 and after serving two terms in this capacity he excelled to the ultimate position of Chairman in March, 1989. After a successful first term it comes as no surprise that he was unopposed and we pray for his success during his current term in office.

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Alhaj Habibbhai is happily married with a daughter in the UK and son in Dar es salaam. He has four grandchildren.

The remaining members were elected into Office at the 18th Constitutional Conference held at Mombasa, Kenya from 17 to 20 April, 1992.



Alhaj Habib Virani

The Vice-Chairmanship was taken by Alhaj Habib Pyarali Virani [54] who served as Honorary Secretary in the previous term. Alhaj Habibbhai completed Senior Cambridge in 1958 and has many years of business experience. He served as Secretary of the Sociology sub-committee for one and a half years and having countered his first major assignment as Secretary to the Africa Federation successfully, he is now confident to undertake yet another senior assignment vigilantly. We wish him all success.

Alhaj Habibbhai is happily married with three children.



Alhaj Murtaza Walji

The Hon. Secretary position has been filled by another familiar face, Alhaj Murtaza Akberali Walji [45] who served as Honorary Treasurer in the previous term. He is a Chartered Accountant with varied experience in the auditing profession as well as in commerce and industry. Whilst having served in small service organisations as a Treasurer, his appointment as Treasurer of the Africa Federation in the last term was his first major undertaking.

Having juggled with figures for many years it appears he

wanted to have a go at verbosity and hence his appointment.



Alhaj Mohamed Hassam

The 'figures' task has been assigned to Alhaj Mohamed Ahmed Hassam [45] who was elected as Honorary Treasurer, a position he has previously held. He is a Fellow Member of the Association of Chartered Certified Accountants [F.C.C.A.].

Alhaj Mohamedbhai is currently a Practising Auditor based in Dar es salaam with branches in Arusha and Moshi and has actively served the Community in one capacity or another since 1978.

He was Hon. Treasurer of Ithnaasheri Union in 1978 and has since served the Union in various capacities ultimately being the Chairman in 1982.

He was the Hon. Joint Secretary of the Dar Jamaat from 1982 to 1984 and from 1985 to 1989 he first served the Africa Federation as a Hon. Treasurer. In 1990 he was Chairman of the Think Tank and from 1990 to 1992, a Trustee of the Supreme Council. Concurrently he also served as Chairman to the Al-Muntazir Islamic Seminary.

TRUSTEES:

The following were unanimously elected as Trustees : Alhaj Mohamed Abdullah Khalfan of Dar es salaam [who was the outgoing Vice-Chairman but did not seek re-election as an office-bearer], Alhaj Gulamabbas Mohamedali Janmohamed of Dar es salaam, Alhaj Yusuf Gulamhussein Dattoo of Mombasa and Alhaj Ramzanali Mulla Nanji of Nairobi.

To ensure effective supervision and adequate follow-up of various activities and operations of the Council, the Chairman Alhaj Habib Mulji has once again delegated duties and responsibilities to his fellow office-bearers by delegating various portfolios to each.

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The allocation of specific portfolios was commenced by the Chairman during his first term from 1989-1992 and proved to be very effective in administering the many different issues that had to be handled.

The portfolios have been delegated as follows :

Chairman, Alhaj Habib Mulji

Contact telephones : 22374/ 39491 [Res.]
63968/ 63737 [Off.]

- 1] Khums
- 2] Movement of Aalims
- 3] Mulyanis and Zakirs
- 4] Settlement Welfare Board
- 5] World Federation issues
- 6] Moon sighting
- 7] Foreign dignitaries

Vice Chairman, Alhaj Habib Virani

Contact telephones : 46652 [Res.]
20896/22640 [Off.]

- 1] Central Health Board
- 2] Sports Council
- 3] Sociology
- 4] Immigration

Hon. Secretary, Alhaj Murtaza Walji

Contact telephones : 26171 [Res.]
20255 [Off.]

- 1] General correspondence
- 2] Circulars
- 3] Minutes
- 4] Office Bearers' meetings
- 5] Secretariat and staff
- 6] Directories
- 7] Hajj Programme
- 8] Think Tank Committee
- 9] Flag Day
- 10] Video tapes distribution

Hon. Treasurer, Alhaj Mohamed Hassam

Contact telephones : 37549 [Res.]
37352/3 [Off.]

- 1] Finance
- 2] Accounts
- 3] Welfare assistance and loans

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- 4] Education Board
- 5] Secondary Education

Trustee, Alhaj Mohamed Khalfan

Contact telephones : Tel: 27507 [Res.]
30244/ 35475 [Off.]

- 1] Tabligh
- 2] Hawza
- 3] Bilal Muslim Missions
- 4] Federation Samachar

Trustee, Alhaj Gulamabbas Janmohamed

Contact telephones : 31685/ 31616 [Res.]
21836/ 21989 : 64551/2 [Off.]

- 1] Trustee matters
- 2] Census and statistical planning.

Meanwhile the following Councillors have been nominated for the 1992-95 term :

- Alhaj Ali Hussein Sheriff, Arusha.
Ahaj Mohamed G.M. Dhirani, Dar es salaam.
Alhaj Mustaqali G. Fazal, Dar es salaam.
Alhaj Dr. Asgherali G. Moledina, Kampala.
Alhaj Abbas H.M. Nasser, Mombasa.
Alhaj Ahmed K. Daya, Moshi.
Alhaj Aliraza Mulla Nanji, Nairobi.

UGANDA UPDATE

It is gratifying to note that our community members who had to leave Uganda in 1972 following an exodus order by Idi Amin, the then military ruler of the country, are now gradually resettling in their former country in response to an appeal by the current Head of State, President Yoweri Museveni, for Asians to return.

In addition to claims by individuals for return of their former properties which were taken over by the Uganda Government when they left, our community leaders have once again formed a Jamaat and are making vigorous efforts to recover all Jamaat properties.

So far 17 dossiers have been submitted to the Government but claims for many properties can still not be submitted due to lack of relevant details and documentation. To this effect Ex-Uganda momeineen

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who are in a position to help with such details and/or documents, are called upon to contact :

The Chairman,
K.S. Ithna-Asheri Jamaat,
P.O. Box 8590,
Kampala.

Telephone contact can be made to Dr. Moledina
[Office: 232863; Residence: 235084; Fax :
245173/235084.]

Meanwhile the Community in Uganda has now been officially handed over the Jinja Mosque and Imambara. The handing over was done on 24 April, 1992 and Jumaa prayers were offered. The Mosque is currently under the caretakership of Sheikh Abbas of Ahlulbait Mission, Jinja who played a very instrumental role in obtaining repossession of the Mosque.

The Council Secretariat sent a congratulatory letter to the Kampala Jamaat for the success in taking over the Jinja Mosque and insha'allah the Mosque will once again help propagate the true faith through religious activities.

HEALTH SCREENING IN DAR

The Medical Sub-Committee of the Dar es salaam Jamaat organised a Health Screening Programme for members just before Muharram. The exercise was similar to the ones conducted in 1986 and 1988 and this year the exercise was done with co-operation of the Country's main Government Hospital, the Muhimbili Medical Centre.

The Screening exercise involved checking of weight, height, blood pressure, sugar, cholesterol and triglyceride to determine the risk of developing non communicable diseases like diabetes, blood pressure and heart ailments.

The Screening was open to all members of the Jamaat above the age of 14 years and the response was good.

Zanzibar restores property Trusteeship

Following periodical representations made by the Supreme Council on behalf of the Zanzibar Jamaats through the Secreteriat's Ad-hoc Committee, the Zanzibar Government has restored the Trusteeship of 31 Waqf houses to the original Trustees of the Jamaats. These houses are in a dilapidated condition and require extensive repairs.

The Waqf Committee is following up claims for the restoration of more Waqf houses and for this reason the Africa Federation Chairman, Alhaj Habib Mulji has increased members on the Committee through a fresh appointment under a new name.

The appointees on the Khoja Shia Ithna-Asheri (Zanzibar) Waqf Committee are :

Alhaj Mohamed Nasser	Chairman
Alhaj Yusuf Dato	Hon. Secretary
Alhaj Mohamed Khalfan	Trustee, Supreme Council
Alhaj Gulamabbas Saleh	Trustee, Kuwwatul Jamat
Alhaj Abbas Sheriff	Trustee, Hujjatul Jamat
Alhaj Abdulrazak Chandoo	Member
Alhaj Hussein Bachoo	Member

The Committee has been given a prerogative to consider means and ways of rehabilitating the buildings that are handed back.

Mauritius Elections

The Shia Ithna-Ashery Jamat of Mauritius has elected the following office bearers for the 1992-94 term :

Haideralli H. Pirbhai	President
Rajabally Gulam Husain	Vice President
Shabbir Husein Rajani	Secretary
Goolam Husain Kassamally Esmael	Asst. Secretary
Sajjadhusain Rajani	Treasurer

Messrs. Mohomedally H. Fazal and Raza Husain Kassamally Esmael were nominated auditors for 1992.

THE LAMU MOSQUE

By Muslim E.H. Sheriff

Lamu, an Island town is situated 212 miles north of Mombasa. Roads leading to Lamu are fairly good and there are regular buses which run every day. Because the early settlers were also Arabs, the inhabitants of the town have a strong Islamic culture. There are many mosques and one listens to Azaan quite regularly. The Khojas who migrated from India during the mid-nineteenth century also came to Lamu. A Khoja mosque and a Kabrastan exists till to-day.

The Khojas who were living in Lamu have left and for many years the Khoja mosque has remained closed. Only recently, efforts to revive the mosque have been made by the Bilal Muslim Mission of Kenya. A local resident, Sheikh Athman Khatib who is assisted in secretarial work by a young enthusiast Ali Bunu, has since been organising and leading prayers in the mosque. He also teaches young students.

This coastal area where Islam has prevailed for many years is the right place for the propagation of the Mazhab of Ahlul bait, as we already observe that good

Jamaats' Report from the Republic of Yemen

Report from Ramzan M. Jaffer

ADEN :-

In Aden we have a well organised Jamaat managed by a Committee of nine members elected through a General Meeting held every 2 years. An Annual General Body Meeting is called each year during which the Minutes of the last General Body Meeting, Audited Annual Accounts and Reports of annual activities are presented.

Mosque : Inside our complex there is a nice Mosque,

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personalities and effective preachers like Sheikh Abdillahi Nasser and Sr. Khatib, come from there.

Today, Muslims all over the world are facing the dangers of evil influences of the Western countries. The same is observed at Lamu where tourists are coming in big numbers and are attracting the attention of the youth. Besides this the sale of mirungi is quite common. No wonder new moques like that built by the Kuwaiti are coming up but mosque building alone will not help uplift the dwindling interest in religion.

The Mazhab of Ahlul bait is a sure religion which if imparted simply and in a modern way will surely attract the imagination of the youth in Lamu, who will in turn help to propagate and help counter the various evil influences existent on the Island. The revival of the Khoja Mosque at Lamu and its activities is a big step forward and efforts to consolidate and spread the true religion will bear fruit if the current tempo is maintained.

With above in mind, the request put forward by Ali Bunu to improve on Wudhoo and toilet facilities of the mosque, should be given a serious consideration in view of providing better sanitary and hygienic conditions for all those who are going to attend the mosque. May Allah bless this good initiative taken by Bilal Muslim Mission of Kenya in reviving the Khoja Mosque and in enhancing the spread of the right religion in Lamu.

the outside view, from the roadside, of which is very attractive with two Minarets and two domes.

Imambara : In the same complex, there is a big Imambara Hall for Gents downstairs and for ladies upstairs. Majalis are held every Thursday (Friday nights) and on the occasions of Wafats and Viladats of the Ahlul-Bait A.S.

Resident Aalim : A resident Alim has always been there. The present Alim is Moulana Mirza Taqi Haider Saheb. Moulana performs Jamat prayers, recites all majalis and teaches Masaels and Diniyat amongst other religious activities.

Huseini Library : The Jamat Library has a good collection of religious books mostly in Arabic and there

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are also books in Gujrati. The library also has a good collection of Majalis audio and video cassettes.

Jaffery Sports Club : Sport activities for youths of the Jamaat are conducted here. Popular games are Table Tennis, which is played in the hall behind the Imambara, and Football. Tournaments and matches are held every year and winners are awarded prizes.

Madresaa-e-Ja'aferi : We have a sister-institution called Madressa-e-Ja'aferi which has its own managing committee but functions in co-operation with the Jamat and undertakes religious, secular, educational and welfare activities for the benefit of jamaat members.

Muharram Activities : Each year during the 12 days of Muharram, night majalis are held for Gents and Ladies. Ladies have the facility of seeing the preacher through a TV screen. Additional majalises are held in the evenings and majalis niaz and niaz luncheons are also organised.

Mahe Ramadhan Activities : Daily Iftars are organised after Maghrib prayers. Qurankhanies are held for ladies and gents and prizes are distributed on the last night. Examinations on the recitation of the Holy Quran and on diniyat are held during this month and those with the best results are awarded on the final night.

Population : Aden has 105 houses accomodating about 470 of our brothers. In Mukalla, which formerly had a big Jamaat, there are 64 brothers residing in 17 houses. Over the years, many members have moved to Aden or have emigrated to foreign countries. At Mukalla there is an old mosque, an Imambara for ladies and gents and a school building which currently does not operate.

At Hodeidah we have 121 brothers, originally from Aden, dwelling in 27 houses. There is no mosque or Imambara due to political reasons but house majalises are held on every religious occasion. Alhaj Mahmoodbhai Yusuf Abdulla recites majalis and leads the Friday and Idd prayers there.

In the Capital, Sanaa, there are 12 houses housing 66 of our brothers. House majalises are held here for major religious occasions.

We thank Ramzanbhai for the above report and call upon other Jamaats to send us similar reports. **Editors.**

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Mombasa Elections

In Mombasa, the following members have been elected on the Managing Committee for the current term :

Sajjad M. Rashid	Chairman
Masum H. Meghji	Vice Chairman
Rajabali M. Bandali	Hon. Secretary
Dr. Murtaza M. Rashid	Hon. Asst. Secretary
Amir Hassanali Haji	Hon. Treasurer

Committee Members are: Amirali Kassamali, Aunali F.R. Moledina, Aliraza J. Karim, Akber A. Karim, Akber Peermohamed, Abbas H. M. Nasser, Naushad M. Jiwa, Yusuf M. Kermali and Mulla Anver Walji.

The following have been elected on the Trust Board :

Sajjad M. Rashid [Chairman], Mohamed Husein Jaffer, Yusuf G. Dato, Mohamedjaffer A. Jagani, Shaukat H. Jagani, Abbas H. M. Nasser and Kassamali N. Panju.

Kampala Elections

At the Annual General Meeting of the Khoja Shia Ithna-asheri Jamaat, Kampala held on 28 February, 1992 the following were elected into office for the 1992/ 93 term :-

P.R Khimji	President
Dr. A.G Moledina	Vice President
Shiraz P. Walji	Hon.Secretary
R.A. Shaikh	Joint Secretary
Mohammed G. Manji	Treasurer
Roshan M.Alibhai	Committee Member
Akbar Jamal	" "
Munawar Kassam	" "
Syed Ali Haider Abidi	" "
Nazih Ali Hamad	" "

Dodoma Elections

At a special General Meeting of Dodoma Jamaat held on 19 June, 1992 the following office bearers were elected :-

Murrabi Hussein J. Lalji	Chairman
Mohamed K. Jessa	Hon. Secretary
Hasnain Versi	Treasurer
Mustafa Hasham	Member
Muzaffer H. Gulamali	Member

Second Youth Seminar attracts 234 participants

The second Annual Youth Seminar, organised by the Ithnaasheri Union Literary Section from 21 to 23 August, 1992, attracted 104 boys and 130 girls, some of whom came from Nairobi.

The Seminar which was chaired by Alhaj Muhsin Alidina was opened by the Chairman of the Africa Federation, Alhaj Habib Mulji in the presence of Dar es salaam Jamaat President, Aliraza Rajani, Ithnaasheri Union Chairman, Sajad Jusab and Sajad Manji of the Literary Section. Alhaj Habib Mulji talked of youth involvement in the community and his speech is reproduced below.

During the Seminar four papers were presented. These were 'A new world order' by Br. Muhammad Qasim of Arusha, 'Spiritual potential of a youth' by Alhaj Muhsin Nathani, 'The role of young women in a society' by Mrs. Zahir Somji and 'Revolution in our youths - why and how?' by Dr. Murtaza Alidina.

The papers were well researched and educative and raised a good amount of interest from the participants.

The closing was also attended by Hujjatul Islam Seyyid Saeed Akhtar Rizvi who highlighted the role of youth in a society. In the Closing Address, the Chairman of Dar es salaam Jamaat, Alhaj Aliraza Rajani, spoke of the plight of Muslims and Shias in particular, in the world today.

Chairman Alhaj Habibbhai Mulji's Opening Address

" Greatest is my pleasure when I am with youths in their own forum. Greatest is my pride when youths are with us in the forum of elders. Greatest is my expectation when elders and youths are seen together in one forum which belongs to both. It is a forum which one cannot differentiate whether it is of the elders or of the youths.

During such occasions, I realize more keenly, how little we valued youths as an asset of the Community during our own

youthful age - alas now past. How much more do we begin to value the same asset in this generation -this very present - when we ourselves are no longer youths - and, insha'allah what even better lots we expect for the youths of the next generation - the future - when we shall not be around.

The youths of our generation are exposed to the reality and facts of life - much more and much sooner - because of the advancement in knowledge, accessibility of learning and greater means of the mass media. And, therefore, what is interesting to note is that, as one generation succeeds the next, the generation gap does remain the same in terms of span of years but the gap of intelligence, understanding and maturity is narrowing.

There were times in the past when the elders did not have much confidence in the ability and judgement of youths. Not only that, even youths themselves showed some lack of self-confidence in the past generation which was understandable because the gap of understanding, intelligence and maturity was much greater between the youths and the elders then.

The situation is however getting different. As youths themselves demonstrate more and more self-confidence which is infectious; their elders too begin to place more and more trust in them.

In the past, a father would not trust his grown-up son writing an invoice for a pair of khanga without checking it. Today a father would be an absent partner letting his youthful son to manage the family business.

There was a time when a father would insist on accompanying his youthful son on a visit to a neighbouring town. Today a father would want a youthful strong son to accompany him on such a visit.

All this indicates that the time is ripe for the elders of the Community to exchange views, share confidence with youths and involve them in decision-making on the affairs of the Community. The mothers too must take their daughters in confidence for decision making in family affairs.

This involvement should be introduced and institutionalized as a tradition to be followed by future generations also.

The Secretariat of the Federation is preparing a special assignment for the Think Tank Committee to study the issue and make recommendations on the level and extent of youths representation and involvement in decision-making at Jamaat's and Supreme Council's level.

What a glorious era will it be for us to train and groom future leaders while they share with us the leadership! With this hopeful note, I now declare this Seminar open with prayers to Allah (S.W.T.) to make it successful with His Guidance and inspiration and with the Wasila of Chaharda Masumeen (A.S.)."

The 18th Conference

The April, 1992 Council Conference held in Mombasa, Kenya was the first Conference held outside Dar-es-Salaam in 24 years. The Conference had the largest attendance ever of 150 participants and invitees. The overseas invitees who participated in the Conference came from U.S.A., Canada, Europe, Aden, Pakistan, India and Thailand.

The Federation was established in 1946 and comprises of 41 Africa Jamaats located in Tanzania (18), Kenya (3), Uganda (1), Madagascar (14), Mauritius (1), Re-Union Island (1), Mozambique (1), Burundi (1), and Zaire (1). The Africa Federation is a member of the World Federation based in the UK. and the total population in Africa stands at about 17,000 persons for three generations or more. The community in Africa is reputed for its unity, a feature that it has prized all along at Jamaat level thereby making it possible for a Federation of all Jamaats to be established and sustained.

Those who migrated to the West from Africa took with them the tradition of unity and strong identity and followed the same pattern of establishing regional Federations and ultimately the World Federation.

Accordingly, at the Conference there were representatives of the World Federation, Nasimco, (North America Federation), Council of Gujrat, Khoja (Pirhai) Shia Itna-Asheri Jamaat of Karachi (with about 35,000 population), Mehfile-Murtaza, Karachi and Council of European Jamaats. The World Federation was represented by its Vice President, Alhaj Manzooral Kanani.

The main feature of such Conferences is essentially the policy speech by the Chairman of the Federation which is delivered traditionally in Gujarati by the Chairman. The Chairman normally sets a direction, for approval, on some important issues. The issues raised on this occasion were two, namely:- (1) Zakiri (Preaching) and its effect on youths' and (2) Unity among Muslim Sects as a means to face mounting hostility against Islam.

The following are excerpts of the speech delivered at

this year's session by the Chairman of the Africa Federation, Alhaj Habib Mulji :

"At this Conference there is one matter which I consider as my obligation to draw the community's attention. It is quite possible that this matter has been engaging the minds of certain Jamaats and leaders for some time. But how serious it can be and how much responsible we will be on the Day of Judgement has perhaps not struck us fully.

We are all aware that the real objective of establishing Jamaats and the purpose of organizing such conferences is religious. In short, the purpose is to lead the life of a faithful community from one generation to another and to eventually embrace death with faith.

Life is short. So it is not difficult to live with faith and die with it, if Jamaats, leaders and parents carry out their religious duties. Before they depart from this transitory life, parents must educate their offsprings to live a faithful life, who in turn would give the same education to their offsprings and thus each generation fulfills its obligations and ensures a successful hereafter.

We are immensely grateful to The Almighty (S.W.T.) with whose blessings we have so far succeeded in this important task. But now arises the question whether this success continues and can be sustained?

Faith cannot be nourished without acquiring Islamic knowledge and amongst the ways and means of acquiring religious knowledge the most significant and effective is the majlis. In the Shia World, the majalis held at the Imambaras and Husainiyas are considered as great universities. It is through these majalis that the Shias of all ages derive increasing benefits and it is because of these majalis that the Shia Community with its faith and feeling for azadari stands out as a dynamic force.

This transmission of education is our heritage and its benefit should begin during youth age. But it is regrettable that these days this century old institution in being eroded because there is neither a desirable

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turnout nor enthusiasm for majalis in our youth.

If during youth-age, such an institution is allowed to slip out of their grip, then how would they view the majalis when they assume the role of parents? And when their children observe such attitude in their parents towards majalis, they are bound to let the benefits of such an institution to also slip through.

Why have the modern youths lost interest in majalis? Do they find the language difficult? Or is the style practised since older days by the preachers no longer appealing to the youths of this age of progress? Do they not get rationalizations that keep on track with modern trend? Why does the majlis no longer attract them? Or with so many other distractions do the youths consider it a waste of time to sit in a majlis where they understand naught?

Let us now come back to the original theme. If the community has to face such problems than it is indeed a grave dilemma. It is indeed a sin to keep quiet or ignore this crisis. When the coming generation strays from the Right Path and the everlasting sin lies as a responsibility of the present generation, what then is the solution?

Brethren, I wish to draw your attention to one other thing which is easy to comprehend but which I find pertinent to emphasize at this juncture. It is the matter of maintaining timely assistance, support and relationship with other communities.

In my last annual Idd-el-Fitre message, I alluded to the narration of Amirul Momineen (A.S.) in which Imam Ali (A.S.) gave a succinct definition of Islam. He said "Islam signifies worship of the Creator and compassion and sympathy for His Creation."

No community can live as an island in an ocean of humanity. Every community is part of a nation and needs to live in mutual sympathy, understanding and trust to lead a harmonious existence. According to Islamic teachings in order to please Allah and His Prophet, we are duty bound to show affection to other communities. Our obligation to foster unity (wahda) is indeed great.

I am aware that on certain occasions many Jamaats assist other communities to the best of their ability. The

time has now come for us to pay more heed in this direction and besides adopting a policy we must carry it out on a systematic basis.

Since circumstances vary in every country and every city, each Jamaat should act in a manner it deems appropriate. Where possible it should establish a section or a sub-committee within the managing committee to discharge this obligation.

Wherever our community exists in Africa, it is our national and religious obligation to contribute to the security and prosperity of that country.

Besides, all of us also know that the major powers of the world act contrary to all norms of justice and equity against Muslims. Under these new and difficult circumstances, it is imperative for us as Muslims to foster unity (wahda) amongst Muslims. Moreover, we need to beware not to be unwittingly drawn in any attempts by certain Muslim groups to create rifts between various sects of the Muslims."

The speech was discussed and the theme therein received favourable comments.

Once again, as last year, certain reports were discussed by separate five ad-hoc groups and presented at the main session of the Conference with recommendations for adoption.

Reports of the following bodies were adopted:-

Secretariat's Report.
Bilal Muslim Mission - Tanzania.
Bilal Muslim Mission - Kenya.
Settlement Welfare Board - Nairobi.
Education Board - Moshi.
Tabligh Committee - Dar-es-Salaam.
Central Health Board - Dar-es-Salaam.
Sports Council - Mombasa.
Sociology Sub-Committee - Dar-es-Salaam.
Editorial Board of Federation Samachar, Dar-es-Salaam.
Think Tank Committee - Dar-es-Salaam.

The Supreme Council also has a Moon-Sighting Panel and a Zanzibar Waqf Property Claim Ad-hoc Sub-Committee whose reports are normally covered in the Secretariat's Annual Report.

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The Secretariat is assisted by the Madagascar Territorial Council based in Madagascar through which the Secretariat communicates with all the Jamaats in the South.

Whilst the Tri-ennial Conference is attended by delegates appointed by Jamaats and Councillors, annual meetings of the Supreme Council are attended by Councillors appointed by each Jamaat for a 3 years term concurrent with the term of the office bearers.

The following resolutions and recommendations were adopted which included those amending the Constitution:

1] That an honorary assistant secretary or an honorary assistant treasurer or both also known as office bearers may be appointed to assist the honorary secretary and the honorary treasurer respectively, such appointments being made by the Chairman from time to time during the term of his office and for the duration not exceeding the said term;

2] To accept or obtain possession or control for management, use, occupation or custody of the properties and other assets as its trustees of any Jamaat which is or was a member of the Federation where such Jamaat fails or has failed to function. The properties shall include also buildings or other investments deriving or intended to derive income for the Jamaat.

3] It was resolved that every Jamaat appoints or invites one suitable person or two or, at most three, who will (collectively, if more than one) gather, compile and update, all in confidence, information on all persons, as far as possible, who are unmarried in the Jamaat and with this information in hand will take initiatives in suggesting or proposing match-making with a view to promoting and encouraging marriages,

AND THAT such persons or groups of persons in the Jamaats shall endeavour to achieve the aim and object in the manner which is conducive to good results and worthy of the confidence of the community as regards not only the endeavours and performances but also preserving the confidence of members,

AND THAT such persons or groups of persons will also exchange information among themselves at Jamaats'

level for match-making and promotion of marriages between members of their respective Jamaats,

AND THAT such persons and groups of persons appointed by the Jamaats will meet periodically to exchange views and experiences, establish procedures for communication and conduct of their activities and future meetings,

AND THAT all such individual appointments and their respective terms shall be at the discretion of the Chairman or the Management of Jamaats,

AND THAT this resolution supercedes all previous resolutions on this subject.

4] It was resolved to delete Item no. 18 of the Agenda and that amendments to the Constitution be discussed in a special Extra-ordinary Constitutional Conference to be held at a time decided by the Conference.

It was thereafter decided that an Extra-ordinary Constitutional Conference be called during the next Easter Holidays to be followed immediately by the 51st Session of the Supreme Council.

5] Since the closure of our Hawza at Arusha, some four years ago, there exists a void and vacuum of such a useful institution imparting higher religious training to our youths in conformity with the idea of 'Shia Academy' as resolved by the Community a decade ago.

It was therefore resolved that until such time a 'HAWZA' is re-established, all our Jamaats are recommended to set up regular evening classes where willing persons, however few in number, are enrolled for training in Arabic language, Fiqh, Islamic History, Akhlakiyyat, Ahadees, Tafsir and such other related subjects of relevance.

The Tabligh Committee of the Supreme Council will in collaboration with the respective Ulema, prepare suitable Programmes for such classes and will oversee implementation of this recommendation.

Central Health Board

It was recommended that :

1) Medical Screening programmes be conducted to

AROUND AFRICA

identify high risk individuals including early detection of Breast and Uterus Cancer in our females and hearing and visual impairments in children and adults;

2) Diet classes and clinics be undertaken at Jamaat level and should form part of preventive programmes of all our Dispenseries and hospitals. Diet modification be advocated at home and at all our communal feasts;

3) Extensive health education programmes be embarked upon through lectures, bulletins and seminars and through aggressive use of the Pulpit from where valuable and adequate guidance available from the Holy Quran and Ahadith of our Prophet (P.B.U.H.) and Imams can be disseminated;

4) To conduct mass campaigns against smoking through making all our institutions 'No Smoking Zones' and by prohibiting smoking at our functions, meetings, seminars and conferences.

Bilal Muslim Missions

1) The Bilal Muslim Missions of Tanzania and Mombasa agreed to the recommendation of the Conference that they both co-ordinate in their endeavours to solve their common problem of poaching of their good teachers by other Shia Tabligh institutions;

2) The Bilal Muslim Mission of Mombasa agreed to the recommendation of the Conference that it should undertake the project of translating and publishing the Holy Qur'an in Kiswahili and to seek the co-operation of the Tanzania Mission if or when necessary;

3) The Conference noted that the Bilal Muslim Mission of Tanzania will convert its Branches in Singida, Ujiji, Newala and Pangani in 1992 into Shia Centres now that the required bye-laws have been adopted;

4) The Conference noted that the Bilal Muslim Mission of Mombasa and Nairobi will produce a feasibility for establishing and running a Home for Homeless Children for Tabligh.

5) The Conference recommended that the Secretariat help the Bilal Muslim Mission of Tanzania and of Kenya in finalising their Draft Constitution for presentation at the next Session of the Supreme Council.

Tabligh Report

It was recommended that :

1) The Council establish a full-time Inspectorate of Educationalist/s to monitor, inspect and assist our Madressas;

2) Efforts be made to introduce the Ulemas and Zakirs to the demands of modern age and the specific needs of our Community before commencing assignments;

3) Greater co-operation be exercised between the Community in Africa and Overseas Institutions to implement the above aims.

4) All efforts be made to maintain close relations with our youths undergoing Islamic Education in any part of the World with a view to making them more effective and assimilating them back into our Society.

5) A detailed study be carried out to produce a Report on a proposed Hawza in Africa before its establishment.

6) The Secretariat liaise with the Islamic Education Board of the World Federation in acquiring information on short term courses to meet the needs of our Community.

Sociology Committee

It was recommended that the Secretariat appoint Social Science professionals within the Community on the Committee to chart out, identify and manage the programme aimed at meeting the objectives of the Sociology Sub-Committee.

Think Tank Committee

It was recommended that a Symposium on the subject of customs and expenses in our marriages be held for our ladies and youths to educate them on this matter.

Federation Samachar

Now that the activities of the Federation have increased considerably and the Federation has gained wide recognition in the global community and because of keen interest about its affairs by other sister federations,

AROUND AFRICA

it was agreed that the *Federation Samachar* be published regularly on a quarterly basis.

Education Board

It was recommended that :

- 1) All Jamaats be requested to submit a report to the Education Board of the Supreme Council at least 30 days in advance on the set-up and activities in respect of all levels of their secular education for the record of the Education Board;
- 2) Such a report should take into account the system of education prescribed by the Government and also other systems that are based on a foreign syllabus;
- 3) Preparations of such reports would help the Board to remain informed at all times on the various systems of Education in operation in particular areas and to assist by advising students on the opportunities available to them in the education field.

Sports Council :

Considering the high cost involved in organising the biennial Sports Festival, it was recommended that all the Jamaats should share the cost involved. Modalities to this effect were left for the Sports Council to handle.

Zanzibar Elections:

The following were recently elected into the Managing Committee of the Hujjatul Islam Jamaat in Zanzibar :

Alhaj Jaffar Karim Jetta	Chairman
Alhaj Abbas Mohamed Shariff	Hon. Secretary
Alhaj Sajjad H. Mohamedhusein	Hon. Treasurer
Abdallah Othman	Mukhi
Alhaj S. H. Taki Kara	Comm. Member
Bashir Hussein	Comm. Member

Videos to See

Eight video cassettes are currently available at the Secretariat in Dar es salaam on the 18th Constitutional Conference and 50th Session of the Supreme Council held at Mombasa.

The set costs T. Shs. 16,000/- and each T. Shs. 2000/-.

Federation Samachar

Council Chairman granted Khums Ijaza

The Chairman of the Federation, Alhaj Habib Mulji has been granted an Ijaza for khums collection from Ayatullah Al - Ozema Syed Mohamed Ridha Gulpaygani.

In the same way as previous Ijaza have been granted to our Community worldwide organisations, the Ijaza has been given in a personal name to the Chairman and is valid for the duration of his term in office.

The Marja is aware of the functioning of our organisations and our devotion to our faith and Ahlul Bayt (A.S.) as reflected through the unity and harmony in the Community.

OBITUARY



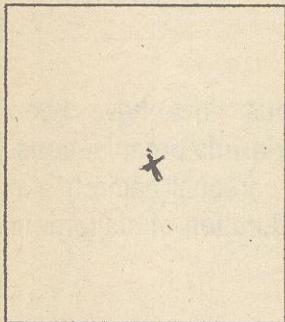
The President of Lindi Jamaat, Alhaj Gulamhusein Moledina Manji who was fondly known as Babu Kushoto died recently in Bombay and was buried there.

Marhum took the presidentship post when the Jamaat affairs were passing a trying period but with diligence and dedication, he performed his duties suavely. In their homage to their late leader, Lindi Jamaat had this to say : " Besides several other services, late Gulamhuseinbhai will always be remembered by all of us for his valuable services in supervising during construction of the mosque and boundaries around Kabrastan. He took keen interest and gave all his services free whenever a death occurred in the Community."

He is survived by a wife, three sons and three daughters. May Allah rest his soul in Eternal Peace.

INNA LILAH WA INA ILAIHI RAJEEON

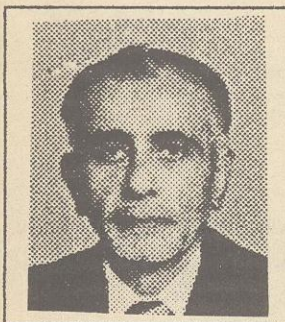
Alhaj Yusuf Karim Allarakhia



A prominent Zakir of Zanzibar and a devoted communal worker, Alhaj Yusufbhai Karim Allarakhia passed away on 10 June, 1992 at the age of 81 years.

He was the Chairman of the Jamaat for many years until his death. May Allah [S.W.T.] rest his soul in Eternal peace. Amen.

Anverali M. Kalyan



The Late Anverbhai Kalyan suddenly passed away on 9 June, 1992 in Mombasa. Born in Mombasa in 1930, the Late Anverbhai spent most of his childhood there and after completing his primary education he travelled to Bombay to complete his higher school education before finally obtaining a Diploma in Business Administration.

Having a calm and composed personality, he hailed from a family with strict discipline at home and where devotion to parents plus enduring love amongst brothers, was the norm.

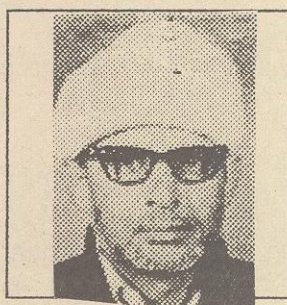
In Kampala, he was the secretary of the Welfare section for over 10 years and upon his return to Nairobi he took up the position of Assistant Treasurer. From 1972 to 1988 he served on the Jamaat committee diligently. During this period he subsequently held the post of Hon. Secretary for eight years and capped this by being the Chairman for two years.

Anverbhai was a productive, honest, co-operative and delightful person to work with and he often provided inspiring guidance to associates. After he had a bypass heart surgery in Bombay, he returned to Nairobi after only three weeks to resume light work a fortnight later. It was in him to work and remain occupied.

Although quiet by nature, his close friends say he had a keen sense of humour and when death struck him prematurely, it was like mother soil beseeching its son to return to rest peacefully in its arm forever.

Our heartfelt condolences to his widow, children and family members and may Allah rest his soul in Eternal peace. Amen.

Sheikh Gulam Rasool Najafi



Molvi Gulam Rasool Najafi passed away suddenly in Kigoma in March this year. Marhum had been associated with the community through one religious activity or another for so long that his death has come as a great loss to the community.

He will certainly be missed by the many who knew him and may Allah (s.w.t.) rest the soul of the deceased in eternal peace. Amen

YESTERYEAR PERSONALITIES

Late Haji Alibhai Nathoo



In the history of Khoja Shia Ithnasheries in East Africa and the people of Zanzibar in general, Haji Ali Nathoo's name will always be remembered, not only as one of the richest merchants of the time but also as a dedicated leader of the Community. He was born at Cutch Nagalpur-India in 1871 and went to Zanzibar in 1886 at the age of 15 years.

He served as the president of Khoja Shia Ithnashery Kuwwatul Islam Jamaat Zanzibar for 23 years. By his

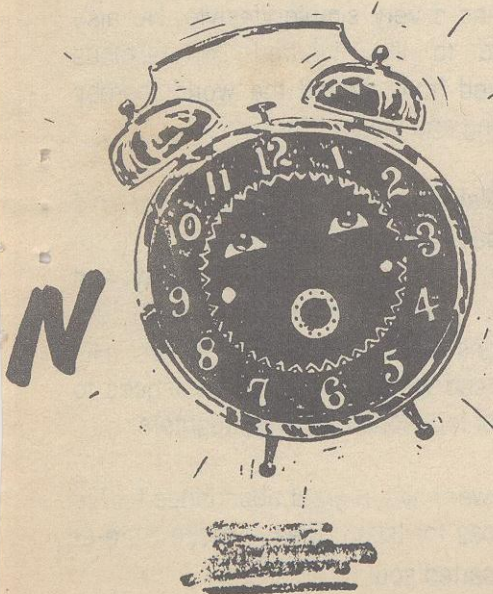
generosity and love for the Community, he financed the building of the top floor of Kuwatul Islam Jamaat Imambada in Zanzibar.

After the first World War, he was approached for donations by the British whereby he contributed a blank cheque. This drew the sentiments of the British Government who knighted him as Sir.

Haji Ali Nathoo refused and requested instead two Public Holidays 10th Muharram (Ashura) and 21st Ramadhan to be held in Zanzibar and Pemba. His proposals were accepted by the British Government and two days were marked as public holidays from 1920 to 1964. After the first year of the Zanzibar Revolution, the holidays were discontinued but to date there is still a street known as "kwa Ali Nathoo" in Zanzibar.

On Thursday 28.3.1957 he was taken unconscious during a Majlis at the Imambada in Zanzibar and passed away on the same night at the age of 86 years.

May Allah rest his soul in Eternal peace. Amen.



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Editors.

OBITUARY AYATOLLAH AL-KHUI

[from cover page]

While the world had expected to join the funeral of this great and illustrious son of Islam, the Ba'thist regime of Iraq hushed up the burial with only a few close family members witnessing the burial. Ayatollah Al-Khui was buried at 4.30 a.m. in Masjid-e-Al-Khazara, where he had conducted many discourses for his students. He is buried near the shrine of our first Imam, Hazrat Ali (A.S.).

His death came after spending the last year and a half virtually under house arrest in Iraq. During this period hundreds of his staff members and relatives, including his youngest son, were imprisoned in Iraqi jails and many of the religious and cultural institutions to which he had been a patron have been destroyed by the regime in Najaf and Karbala with also the religious university, Hawza, being closed down.

Ayatollah Al-Khui was born on 19 November 1899 [15 Rajab 1317] during the heyday of European colonial expansion in the Middle East. Brought up initially in Iran, at the age of 13 he joined his father, Syed Ali-Akbar Al-Khui who had emigrated to the holy city of Najaf in Iraq. He stayed, studied, taught and guided Muslims from here to his death.

Ayatollah was academically and intellectually gifted and he always attained top marks when studying under eminent scholars in a range of subjects including Arabic, Logic, Oratory, Religion, Jurisprudence and Philosophy.

At a young age he graduated through the necessary levels of academic study to graduate to the rank of Ayatollah which qualified him to make independent judgements on religious issues.

He became the Supreme Religious Authority, Marja-e-A'ala, in 1970 after the death of the then Marja-e-A'ala, Ayatollah Syed Mohsin al-Haqim. Until his demise he was thus a Marja-e-A'ala for 22 years.

The late Ayatollah provided the ultimate religious guidance to his several million Muqalideen around the world and established many religious institutions and Foundations under Trustees appointed by him.

centres and 'charities' around the world. The Foundations have an Islamic Centre in New York, a cultural complex in India, a Centre in London and Swansea. There is also an on-going building project in Pakistan and a school project in Bangkok. The operations headquarter is in London from where the publishing of Al Noor magazine in English and Arabic recently commenced.

The taxes that he received from momineen around the world were used to perform spiritual and social duties that he considered best for the community and the advancement of Shia scholarship and welfare across the world.

He was the most famous teacher in Najaf and he taught hundreds of mujtahids who eventually spread around the world and have carried on the torch of Shia learning. Indeed it is barely possible today to find a Shia scholar who has not been a direct student of Ayatollah al-Khui or a student of one of his ex-students.

His teachings and writings, disseminated by hundreds of students who have graduated under him and resulting in more than 90 authoritative books on different disciplines, will now remain as his great legacy. Some of his books have been translated in many languages, some have been reprinted over 20 times and his published lectures also run in volumes.

The humility of our late Marja can be vouched upon by community members who visited him. He lived in a simple house and had a very simple lifestyle. He also regularly responded to the hundreds of religious questions he received from around the world thereby enlightening the young and old on Islam.

The Grand Ayatullah had a great love for his Muqallideen and greatly sympathised for those in need. He often expressed his satisfaction at the unity and brotherhood in our global community through our religious organisations and often prayed for us. His demise is mournful and we extend our condolences to his surviving family of four sons and five daughters.

May Allah (s.w.t.) reward him in great abundance for his services and sacrifices for Islam. Please recite Sure-e-Al-Fateha for his departed soul.

Imam Husain's Revolution revisited

Imam Husain's life and status in Islamic history are formidable because of the vitality and the significance of his contributions.

He was one of the two sons of Imam Ali and Fatimah, the daughter of the Prophet (p.b.u.t.). His father, Imam Ali [A.S.], was publicly declared by the Prophet as the Commander of the faithful because of his vast knowledge, bravery, steadfastness, brotherhood to the Prophet, justice and piety.

Fatimah was the dearest daughter to her father (p.b.u.t.) and was declared by the Prophet as the mistress of all women in the whole world. She and her husband were members of a family well signified for their qualities and roles which made them illustrious characters for men and women to follow. Their role was indeed an extension of the Prophet's role of bringing about a great cultural transformation from the darkness of an infidel's culture to the brightness of heavenly light.

Historians recorded the birth of Imam Husain as an exciting event for the Muslims at Medina and especially to the Prophet of God. He was even concerned with the name given to his grandson, 'Husain'. On his birth, the news flared up in the sky and Muslims congratulated each other for the new child whom the Prophet considered as his own son. Thus the Prophet once declared, "Husain is of myself and I am of Husain. O, God be pleased with those who please Husain".

This statement was not accidental or the result of emotional strains as is wrongly claimed sometimes. This declaration came from a responsible wise leader, the Prophet of God who never committed a mistake during the performance of his Prophetic task. He was delivering the Islamic Message and informing people of those who will act as springs and guardians for this Message in the future.

Emotions and sentiments are not loose in a Muslim's life, but are controlled by Islamic concepts and ideals. There is always a criterion for like and dislike which evolves from deeply rooted Islamic concepts. Although

Abu Lahab was the Uncle of the Prophet, his infidelity made him cursed till the Day of Judgement. The Prophet of God made another statement which leaves no doubt of Imam Hasan's and Husain's role. He (p.b.u.h.a.h.f.) said "Hasan and Husain are the masters of youth in Paradise". This was presented as a credential to the Muslim nations in order to hold firm to their leadership.

Imam Husain was brought up with Prophetic guidance and he received the direct concern of the Prophet. The ideal atmosphere that he had grown up in with his grandfather, father, mother and elder brother was the best possible. Thus he acquired wisdom, generosity, bravery and piety.

He occupied outstanding posts during his father's reign in the Islamic State. During the terror and corruption which swept the Muslim World at the hands of the Umayyads, he was the sole hope of the Muslims to restore the establishment of the Islamic laws which would bring them prosperity, peace and happiness of the two worlds. He never failed the Muslims, but acted as expected of a great ideological leader and discharged his duty to the best.

Muawiya was busy preparing the instalment of Yazid as his heir in ruling the Muslim world. In writing to Imam Husain he found no pleasant answer to his demands. Thus, Muawiya reminded his son to beware of Imam Husain. Yazid took his father's advice and promptly wrote to his governor at Madina, Al-Waleed ibn Atabah to secure allegiance from Imam Husain. But Al-Waleed's efforts were in vain. Imam Husain's reply was definite and direct. He said "We are the family of the Prophet, the essence of the message and the visiting place of angels..... while Yazid is a corrupt drunkard, murderer and is fostering his sins. A person like me cannot obey a person like him".

Yazid's ascent to power was arranged by his father. Thus all the power at his disposal was only transferred to Yazid. And the latter used every means to obtain submission for his unholy policies of oppression and aggression. Therefore Yazid had no legal right whatsoever in his claims and demands. On the contrary, he was responsible for many illegal deeds which demanded scorn and required punishment.

The motives for a revolution were numerous. Some

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were direct grievances of the people while others were ideological. The following were the most apparent:

1. There were many defects and drawbacks but the most urgent one was the attempt to distort Islamic concepts and ideal. This aspect was of extreme importance and preoccupied the minds of responsible Muslims at the time. The fabrication of Hadith was all too common and had a poisonous effect on the lives of Muslims. This gave Umayyads a free hand to carry out their inhuman deeds and policies and the mask of religion which they used to hide their un-Islamic conduct was extremely dangerous. In the long run, this could have changed Islamic concepts of ruling and inverted social ideals. Thus, stripping off this mask and exposing the true Umayyad's picture was a necessity.

2. The State's structure was built on an un-Islamic basis. Quraish was born to rule, Arabs were second class citizens and non-Arabs were constituted the base of the society's pyramid. That was the general social picture of the Muslim world under the Umayyads dynasty. Freedom of thought and expression were denied. When one dared to express an opinion contrary to that of the Umayyad's, he was brutally punished.

3. The Umayyads considered the Muslim world to be their own property. The alms (Zakat) and other Islamic dues were collected without proper account whilst large gifts and donations were given to few cruel governors and tribal chiefs in order to secure their allegiance. Large sums of money were wastefully spent on racing, gambling, wine-making and buying slave women to entertain the so called upper class people in power. Hence, the majority of Muslims were left near starvation but the ruling group enjoyed social and material privileges.

4. The Muslims had apparently got used to the un-Islamic rule of the Umayyads as time passed by. Their resistance slackened and some people began adjusting themselves to the new conditions. Hence, the revolutionary spirit of Islam began to disappear gradually from Muslim's lives and thoughts. Therefore, a new stimulant to their souls was necessary to restore their Islamic conduct.

Imam Husain made no doubt of his intentions to fight the regime of the Umayyads. The speeches he delivered at Mecca were consistent. Besides, the will

which he entrusted to his brother, Muhammad ibn al-Hanafia who remained at Madina, was a formal declaration of the revolution. He (p.b.u.h.) wrote "I am not campaigning for unwillingness to accept righteousness, or having intent to do mischief and suppress people. Indeed, I have decided to reform my grandfather's nation. I want to enjoin what is right and forbid dishonour. People who accept my call for being right, then God is the Master of righteous people. Those who reject my call, then I shall be steadfast till God passes his Judgement. Indeed, God is the best Judge."

During his travel to Karbala, he never ceased calling people to strive for the Islamic ideals of social justice and government and to wage war against deviation from Islamic conduct. In his speech (p.b.u.h.) at Karbala, he quoted the Prophet (p.b.u.a.h.f.) saying "He who sees a cruel governor violating God's law, breaking his covenant, acting in contrast to the Tradition of the Prophet, mischievous and suppressing people, then if he does not try to change that ruler by action or speech God has promised him an appropriate place in Hell. O people, those Umayyads have pledged allegiance to the Devil and left God's obedience. They have spread corruption, suspended the application of Islamic laws, and taken to themselves Muslim's wealth. Besides forbidding what is permitted and allowing what is forbidden."

Imam Husain's speeches were aimed at unveiling the hypocrisies of the Umayyad regime. He introduced himself to people and explained his message to the nation. Indeed, the personality of Imam Husain and his religious reputation was beyond question or doubt. Therefore it is no wonder he undertook such a great task when many distinguished people were not ready to raise a finger.

Any objective study of this great revolution will show something unique about its procedure and results. The leader predicts his own death before even setting a foot in the march! But, he goes on carrying out all necessary preparations for his campaign. Imam Husain's address to the people at Mecca was this: "O people, even if my body be cut to pieces by spears and wolves between Al-Nawawees and Karbala. ...There is no question of the day which was already written. God's satisfaction is our aim, we the family of the Prophet."

FEATURE

The way Imam Husain and his Companions fought was a glorious record of bravery and nobility. They were only seventy fighting men against thousands of the Umayyad army. Even with this imbalance of fighting power, the Umayyad army used the most vicious and ignoble methods in fighting this tiny camp. The Umayyad army went to the extent of depriving them access to drinking water and kept them for three days tortured in the burning heat of the desert. But, the firm faith of Imam Husain and his followers in their cause was never shaken. Thus they set an ever-shining torch of Jihad against deviation from Islamic conduct and smashed the myth of the Umayyads who had previously sought allegiance of the people towards deviated regimes.

A brief review of the changes in the Muslim World after Imam Husain's revolution is appropriate at this stage.

1. Murdering Imam Husain (p.b.u.h.), the grandson of the Prophet (p.b.u.h.a.h.f.), was a great shock to the whole Muslim world. This is not to mention the way he was murdered or the treatment given to his family who had the highest esteem and respect of all Muslims. Consequently, all Muslims disassociated themselves from the Umayyad's deeds and policies. Indeed, who would want to share in the certain curse upon those who murdered the family of the Prophet? Thus, this revolution had done the task of unveiling the Umayyad's un-Islamic character to the general public and left no doubt in any person's heart about the Umayyad's substance. Therefore, the concepts which the Umayyad's were propagating in order to distort the ideals of Islam found no listening ear any longer. Hence, diverting the Umayyad's mischief of changing Islamic concepts and ideals.

2. Imam Hussain's revolution set a lively example as to the duty of Muslims in such conditions. It deeply penetrated peoples' hearts and produced great pains for those not doing their Islamic duty; this feeling transformed into repentance and then to an open revolt against the Umayyad regime. Thus the revolution provided the stimulant to raise their spirit and set it in a dynamic movement.

Subsequently other revolutions manifesting Imam Husain's revolutionary spirit and reforms emerged at successive intervals. Tawwabeen's revolution took place immediately after Karbala's tragedy. Another

revolution at Madina was aiming at doing away with the Umayyads deviated regime.

Al-Mukhtar Al-Thaqafi staged another revolution which stormed the Umayyad's regime in Iraq. He was able to punish all principal collaborators in the campaign against Imam Husain in Iraq. Mitrab ibn Al-Mughira's revolution against Hajjaj and Abdul Malik were other upsurgeries and the chain of revolutions in all parts of the Muslim world eventually did away with the Umayyad regime. Imam Husain's revolution was the principal slogan of the revolutionaries against the Umayyads.

The Abbasides came and soon their conduct was exposed as not that which the family of the Prophet were advocating. They realized that the revolution results were stolen and before they could do anything, the main personalities who carried the revolt were treacherously eliminated by murder, poison and imprisonment.

The attempts to restore Islamic conduct has never ceased throughout Islamic history. Bitter experiences and intermittent material failures are natural results of struggle. Most important is the triumph of the Islamic spirit against intimidation and attempts to obscure its shining face and glory. A ceaseless revolution in Muslim lives is a reality, which the enemies of Islam failed to extinguish. The secret key of this blessed revolution lies in the firm faith in God. The unshakable conviction which puts material supremacy and gain in an inferior position to God's satisfaction. These ideals were demonstrated by Imam Husain when the Muslims were in need of such an example most.

The revolution of Imam Husain was not solely for changing a government. If it was so, then it would be wrong to call it a revolution. Imam Husain was advocating a drastic change in the social set up, the economic and political structures and aimed at refining Islamic concepts from foreign ideas which had crept into Muslim's minds and thoughts.

In other words, Imam Husain wanted to change the life of Muslims to be in conformity with Islamic laws and ideals. This explains why he was let down by the tribes of Kofa after being promised support and why his call was ignored by the rest of the Muslim world. Hence, a revolution means a drastic change in one's life or the collective life when applied to a large scale!

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Women in the Qur'an

Many people are of the opinion that women have been created with deficient faculties of judgment or contemplation and that females are unable to be otherwise, given that their very instinct and creation are as they are.

As a result, when it comes to issues calling for serious deliberation they do not consult women, neither heeding to their opinions nor their thoughts. This is to such an extent that when some people see a dim-witted child they say that he must have been brought up by a woman and similarly if they come across an incorrect opinion they blame it on a woman.

Such baseless ideas come from the belief that crooked-mindedness is synonymous with womanhood. Conversely, such people assume that manhood is synonymous with power and firm opinion.

The fact is that the level of intellect in men and women is practically the same. Islamic jurisdiction places men and women in the same category except for matters like trade, marriage, witnessing, legal affairs and the like where the duties and responsibilities of each have been clearly defined.

Men and women are like the two founding members of a company which has divided its different functions into two parts, each being controlled by one part. Thus, the said company, without both members, would be reduced to a state of disorder.

Likewise, both have similar shares in the planning and directing of that company. The knowledge, prudence and opinions of each within their own specially allocated area of activity, and their importance and influence, is exactly the same as the others.

After the Holy Qur'an describes the way of life that men and women should normally follow, it teaches us that the position of women within the entire system of life is the same as that of men. It then goes on to talk about good and bad men and women who have played roles in history. The Qur'an describes points to prove that men and women have always been two equal forces, who have progressed shoulder to shoulder in their work capacities thereby benefitting their societies.

Of course, there have been times when both men and women have fallen into corruption and immorality. The Holy Qur'an vividly expounds this historical truth. History books have also not omitted the pious and bad deeds by men and women.

In the Holy Qur'an we read how, just as Allah has distinguished a certain number of men from the rest, so too, has He from among women.

Allah chose Adam, Nuh, Ibrahim and the Family of Imran above all people. Behold the angels said "Oh Mary! Allah has chosen you and purified you ---chosen you above the women

of all nations. Oh Mary! Worship your Lord devoutly and prostrate."

(Al -Ahzab 35-36)

With regard to the performance of religious duties, none of the men we think well of could hold a candle to Mary (A.S.), in her service to the Lord. The aim of this decree was to condemn Imran's wife's assumption. Fortunately, this virtuous woman soon perceived Allah's wisdom and confessed her belief by seeking refuge in the Holiest Essence. She dedicated her only daughter to serve the Lord and also extended her dedication to her offspring, saying : **"Oh God. I commend her and her offspring to your protection from the Evil One. The Rejected."**

It was also Mary (A.S.) who instigated a series of spiritual processes in the world. Jesus (A.S.) was a manifestation of these processes, an expression in language and pure spirituality. This privilege was exclusively for Mary (A.S.), with no man sharing in it in the slightest degree.

He said "I am indeed a servant of God: He hath given me Revelation and made me a prophet; hath enjoined on me Prayer and Charity as long as I live. He hath made me kind to my mother, and not overbearing or miserable".

(Mariam 30-32)

Just as the spiritual position of Mary (A.S.) and her mother, and also Zachariah (A.S.) and his son John (A.S.) (both of whom are linked to Jesus' (A.S.) time) are mentioned in the Holy Qur'an, so too are there tales of women, at the time of Moses (A.S.) who were effective forces possessing powers of expediency, intelligence, and making of opinions.

Of course, all these attributes were present in the person of Moses (A.S.) himself, and hence the reason for his privileged selection to prophethood at the rank of interlocutor.

The first woman to receive a revelation from Allah was Moses' (A.S.) mother:

So We sent this inspiration to the mother of Moses; suckle thy child but when thou hast fears about him, cast him into the river, but fear not nor grieve for We shall restore him to thee, and We shall make him one of the apostles. Then the people of Pharaoh picked him up (from the river) (it was intended) that Moses should be to them an adversary and a cause of sorrow, for Pharaoh and Hamman and all their hosts were men of sin.

(Al-Qasas 7-8)

Of what calibre should a woman be, in order to be able to commend her child to the dauntless waves of the sea? It was the mother of Moses (A.S.) whose heart achieved the power of true belief. This woman was not like ordinary women, who find the sea a perilous trap for their children. She wholeheartedly relied on Allah and depended upon His revelation and promise.

The second woman was the sister of Moses, the girl appointed by her mother, to execute her plan step by step.

"And she said to the sister of Moses "follow him" so she (the sister) watched him in the character of a stranger and they knew not. And We ordained that he refuse to suck any milk at first, until (his sister came up and) said "shall I point out to you the people of a house who will nourish and bring him up for you and be sincerely attached to him. Thus did we restore him to his mother that her eye might be comforted, that she might not grieve and that she might know that the promise of God is true. But most of them do not understand."

(Al Qasas 11-13)

In this story we become familiar with a lady and a girl who with dexterity and bravery, carry out a Divine plan against the cruel Pharaoh. They kept the child from this bloodthirsty man and then ironically made him the means of this child's protection through his own consent. Such is the power of women!

The third woman who played a crucial role in Moses' (A.S.) life was Pharaoh's wife. It was she who saved Moses' (A.S.) life just as the Pharaoh was about to kill him. Her excuse was that there was no child in the palace and that she herself was barren.

The wife of Pharaoh said "(Here is) a joy of the eye, for me and for thee: slay him not. It may be that he will be of use to us, or we may adopt him as a son." And they perceived not (what they were doing). But there came to be a void in the heart of the mother of Moses; she was almost going to disclose her case had We not strengthened her heart with faith, so that she might remain a firm believer.

(Al Qasas 9-10)

Pharaoh's wife, when saving Moses (A.S.), demonstrated the powerful influence that sentiment has and in this way she opened the doors of hope for her cruel husband. Sentiment and hope are two powerful weapons which even work on hearts of stone! They are the powers of women which, when implemented achieve their ends.

The fourth woman was Jethro's daughter who with her sister saw Moses (A.S.) by a stream, when he was hated by men and was a desert wanderer.

And when he arrived at the watering place in Madyan, he found there a group of men watering (their flocks). and besides them he found two women who were keeping back their flocks. He said "What is the matter with you?" They said "We cannot water our flocks until the shepherds take back their flocks and our father is a very old man." So he watered (their flocks) for them; then he turned back to the shade and said. "Oh my Lord, surely I am in desperate need of any good that Thou dost send me!" Afterwards one of the (damsels) came (back) to him, walking bashfully. She said, "My father invites thee that he may reward thee for having watered (our flocks) for us." So when he came to him and narrated the

story he said; "Fear thou not: (well) thou escaped from unjust people."

Jethro's daughters returned to their old father, but one of them intelligently recognised the power, greatness and honesty which was within Moses [A.S.]. Honesty is not a quality perceived by a superficial look, but rather, after prolonged association and through experience.

Jethro's daughter saw Moses [A.S.] only once, but she was given the benefit of insight and perception which enabled her to identify the finer characteristics in Moses [A.S.] and praise him to her father. This united two branches of prophethood and in light of this Moses [A.S.] had a revelation. From a tree in hallowed ground on the right side of the valley, a voice said : **"Oh Moses! Verily I am God, the Lord of the Worlds."**

At this point a series of God's plans were completed and the prophethood of Moses [A.S.] was verified. This is yet another example of the effective power and influence of women during Moses [A.S.] prophetic mission.

The Holy Quran acknowledges a great position for the Pharaoh's wife in saving Moses [A.S.]. It also admires her firm faith in God and her hatred of her husband. It has portrayed her as a perfect example for believers to imitate:

And God sets forth as an example to those who believe, the wife of Pharaoh: Behold, she said " Oh my Lord, build for me in nearness to thee a mansion in the Garden and save me from Pharaoh and his doings and save me from those that do wrong. And Mary, the daughter of Imran, who guarded her chastity; and we breathed the truth into [her body] of our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout servants.

[Tahreem 11-13]

Her husband was a powerful, arrogant and cruel king who claimed to be God. Despite this, she did not stumble in her belief. Truly, she had a powerful and pure heart!

The Holy Quran thus reminds us of the importance and influence of women which ranks second to none.

Baby Talk

***** Receiving a direct telephone call, a mother heard : " Hello Mummy, can I go for a picnic with my friends today?"

" I thought I have told you that we are going shopping today," replied the surprised mum.

Silence. "Sorry, wrong mum." Click.

***** When narrating a tyrant's tale to my 5 year old son, I told him that after death he [the tyrant] would be put into the fire of hell by Allah [S.W.T.].

Having previously read about the tyrant's shrewdness, he replied : " No Daddy, this man is smart. He will go to the Fire Brigade and wear the Fire Proof clothing so that the hell fire does not burn him."

IS HUSAINIYA STILL 'A UNIVERSITY' ?

Except for minor variations the Muharram of 1413 A.H. was no different from any of the recent past in terms of preachings in all Africa Jamaats .

Preachings have ceased to accord due justice to the august yearly occasion regardless who preaches and where - when they are of an overseas origin.

The preachers have now set in vogue a certain tradition for style and delivery much favourable to them. It spares them the need to prepare materials because preparation obviously requires a good knowledge - the knowledge of ALSO the changes which the world undergoes.

The perennial/ repetitive delivery of standard preachings with little physical and mental taxation square off the yearly set of 12 to await a similar repetition elsewhere next Muharram. Few additions can always be there from sources however weak because the intention is to register some 'freshness' . Besides, conjectures are also resourceful.

As a result, a large majority in the community have ceased to look forward to the occasion as an yearly opportunity for further and further enlightenment. Husainiyas begin to relinquish their importance and usefulness as a University.

The eager attendance becomes more for mourning and a mark of devotion to the martyrs for the sake of 'thawab' and hence the tolerance. But then is this tolerance commendable in view of the yearly under-utilization of the opportunity and avenues for discussion of many other issues and branches of knowledge ?

At times, we seem to miss our Zakirs who prepared their own materials diligently and read them out with great effect. We still have many of such good Zakirs who are rarely found to manipulate 'tafsirs' of Quranic verses in support of a point often irrelevant for a conduct of an argument in question !

Surely, the occasion is primarily for mourning because it is 'azadari' as an important Shia institution which

provides a Husainiya as a University for enlightenment. Surely, the occasion is also for refreshing our memory with 'fadhael' of Ma'sumeen A.S. But the field does not end there. In fact the centre of the field has not even been reached.

The Ma'sumeen A.S have appeared in this world for a divine mission. Their 'fadhael' are their impeccable credentials to facilitate execution of the mission. Ulema are required to follow their examples in carrying on with the mission by using the teachings from the holy Qur'an and 'ahaadith' of the Ma'sumeen A.S. Muharram is the occasion when the attendance is largest and the mission can be furthered.

In addition to 'fadhael' and 'masaeb' as essential parts of preachings, the following cannot be ignored or marginalized :-

— **Discuss Islam to impart knowledge and strengthen belief and commitment to Islam;**

— **Provoke thoughts and induce pondering about the purpose of this life and options of fate in the next life;**

— **Analyse and acquaint the situations in which Islam and Muslims are now, and raise concern;**

— **Explain how to translate the message of Imam Husain A.S into practical action in our daily life in the context of sacrifice for 'deen' and justice;**

— **Foster and enhance unity among the believers of Islam in the greater interest of Islam and Muslims in the face of mounting global hostility which differentiates neither Shias nor Sunnis in terms of ultimate designs.**

Let us remember that Muharram reminds us of martyrdom and martyrdom reminds us of the true mission. Preachers, leaders of the community and all individual members of the community are accountable if the mission is marginalized.

Some RULINGS of Ayatullah Al- Uzma Seyyed Al- Gulpaegani

The Secretariat of the Africa Federation intends to issue periodic circulars for the attention of Muqallideen of Ayatullah Al-Uzma Seyyed Muhammad Ridha Musavi Al-Gulpaegani on rulings which vary from those of the Late Ayatullah Abul Qassim Al-Khui.

Some of such rulings, as brought to our attention by Hujjatul Islam Seyyed Saeed Akhtar Rizvi of Dar es salaam, are mentioned below. However new rulings must be considered in light of the following verdict :-

TAQLEED OF NEW MARJA

One is not allowed to begin the taqleed of a deceased Mujtahid. But if one is doing the taqleed of a living Mujtahid and he dies, then Ayatullah Al-Uzma Al-Gulpaegani (may Allah keep him alive) allows one to continue on that taqleed only in those masa'el which one had been practising during the lifetime of the late Mujtahid OR had learnt in that time with the intention of putting it into practice.

But if one has acted even once, in that mas'alah, on the fatwa of the living Mujtahid, one cannot go back to practising the late Mujtahid's fatwa.

In new matters, one must act on the rulings of the new Mujtahid. (It is Ihtiyat-e-mustahab to refer in all matters to the living Mujtahid's fatwa).

Mumineen are advised to do the taqleed of Ayatullah Al-Uzma Al-Gulpaegani, and as permitted by him, they can continue acting according to the late Ayatullah Al-Khui's rulings in the masa'el they had acted upon or learnt of during the late Mujtahid's lifetime. This is until details of the masa'el of Ayatullah Al-Uzma Gulpaegani are

comprehended by them.

A few masa'el of Ayatullah Al-Uzma Al-Gulpaegani which are different from the late Mujtahid's rulings are:-

1] WUDHOO is forbidden only after ghusl-e-janabat but is compulsory after all other ghusls;

2] In ghusl-e-tartibi one has to wash first the head and neck upto the collar-bone, then the right side of the body and finally the left side. It is necessary while washing any part, to wash slightly further into some of the adjoining parts, so as to ensure that all the required parts have been fully covered whilst washing;

3] Namaz-e-Jumaa, during the ghaybat of Imam-e-Zamana (A.S) may be prayed with the intention of Qurbatan Ilallah in the hope that it is liked by Allah (S.W.T.); but it is Ihtiyat-e-wajib to pray Zohr after this;

4] Sighting of the moon in one town is of no use for other towns EXCEPT when the two towns are near each other or are on the same longitude (sharing a common sunset) or if the sun sets earlier in the town where the moon is sighted;

5] Kafir is najis irrespective of whether he is Ahle Kitab or not;

Other Masa'el :

6] If one gets something through wasiyat, gift, prize or reward and this remains at the end of the year, one should pay Khums on it or on any residue of it;

7] There is no khums on mahar or inheritance. But if one unexpectedly gets some inheritance from a distant relative and some of it remains at the end of the year, it is Ihtiyat-e-mustahabb to pay khums on the residue;

8] If one gets some mustahabb sadaqah (i.e. other than khums, zakat, fitrah or kaffarah) and some remains at the year end, it is Ihtiyat-e-wajib to pay khums on the residue;

9] If one inherits something and he knows that the deceased had not paid its khums, one must pay its khums. Even if there is no khums due in the inherited property itself but the heir knows that the deceased

RELIGION

owed some khums which he had not paid, the heir must pay that khums from the inheritance;

[The following Masa'el have been forwarded to us by courtesy of Alhaj Yusuf G. Kermalli of Dar es salaam].

10] To sit at a table where alcohol is being drunk and where one will be counted amongst the drinkers is haraam,.....and to eat something from that table is also haraam;

11] Shaving and electric shaving of one's beard is haraam, and in this law all men are the same, and ridicule does not change God's law,.....so, even young men who have just become adult or men who, if they do not shave, will be ridiculed, shave or clip their beards in such a way that it is the same as shaving, it is haraam.

'A MARJA-E-TAQLEED'

A Muslim must have certainty in the fundamentals and precepts of religion. He must either be an Expert or follow an Expert. Alternatively he must practice his duties so cautiously so as to be certain of not breaking the law. That is, he should refrain from practicing an act which is considered unlawful by some Experts and not unlawful by others and practice an act which is considered obligatory by some and only recommended by others. Thus, it is obligatory for those who are not Experts and who cannot exercise caution to follow an Expert. A Marja is such an expert.

A Marja must be a man who has reached puberty, is just, sane and a living Shia Ithnaasheri of legitimate birth. As an obligatory caution one must turn to a Marja who is acknowledged as excelling any other living Mujtahid in understanding God's biddings and in levels of Taqwa.

There are three ways to recognise a Marja. First is certainty of his qualification and ability from personal knowledge. Second is when his expertise and distinguished personality is attested to by two just and able religious scientists, provided they are not contradicted by the judgement of two other religious scientists. Third is when a group of reliable men of religious science attest to the expertise

and excellence of a person. If recognition of the most knowledgeable is difficult, one must follow one whom he feels or considers to be the most knowledgeable.

One may accept a religious decree [Fatwa] of a Marja by hearing it from him or from two just persons narrating his decree or from a person who is known for truthfulness. Alternatively one may read it from the Marja's treatise if one is certain of its authenticity.

So long as one is not certain that a Marja's decree has changed, one can act according to the writings in his treatise. One need not search for alternatives if one only doubts that a decree may have changed.

If one's Marja issues a decree, his muqallideen cannot, on that issue, act according to the decree of a different Marja. But if he does not render a decree and bids caution on a matter to be practiced in a certain manner, a muqallid can act according to the decree of another Marja on that matter. The same is the case when the appointed Marja bids that a problem commands further deliberations or it is fraught with difficulty.

If the Marja calls for caution following his issuance of a decree, his muqallideen cannot on this matter act according to the decree of another Marja and must either act according to their appointed Marja's decree or according to the recommended caution which followed his decree.

If the Marja dies, his muqallid must turn to a living Marja. However, one who, in certain matters, has been acting according to the decree of a certain Marja can, after his death, continue to follow him on all such matters.

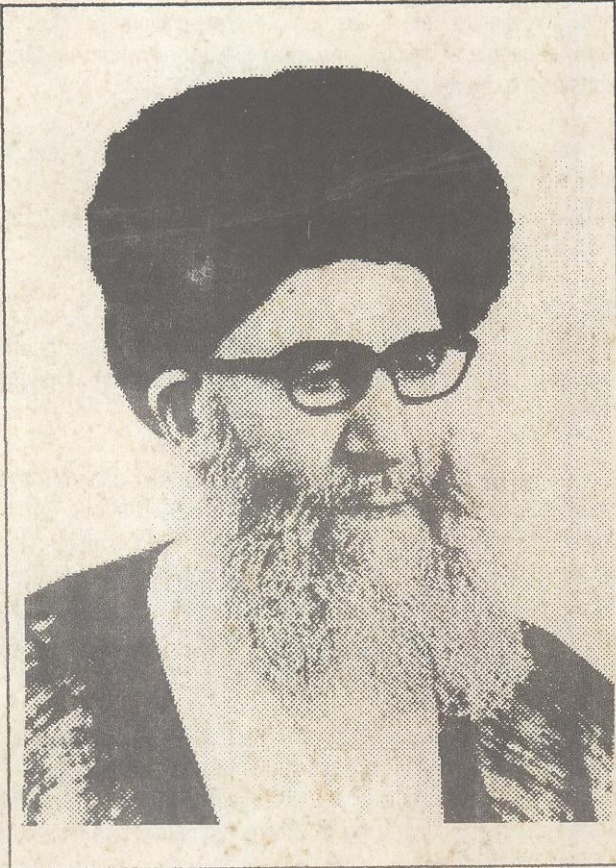
If a muqallid has been acting according to the decree of a Marja on some matters and, following his death, does act according to the decree of a living Marja on the same matter, he cannot switch back and act according to the deceased Marja's ruling.

It is obligatory to learn rulings for problems which one encounters frequently. If one faces a problem about which one does not know the decree, he can wait until he has access to the decree of the Marja. Or, if it is possible to act cautiously, one may do the act if that does not involve something which should have been avoided. Later, if it becomes evident that any action was contrary to the fact or statement of the Marja, one must repeat it.

If one narrates the decree of a Marja to another, it is not necessary to inform him of any later change of the decree of that Marja regarding the matter. But, if after narrating a decree, he becomes aware of a mistake he had made, he must, if possible, correct the mistake.

If an accountable (Mokallad) person for some time acts without taqleed of a Marja, his actions are correct if he understands that he acted according to his real duty or that his action corresponds to the decree of the Marja he presently follows. If he practices the act in a manner closer to caution than that decreed by the Marja, it is also correct.

PROFILE



Ayatullah UI Uzma Seyyed Al-Gulpaegani

On the subject of 'rujuu' for muqallideen of the late Marja, Sayyed Abul Qassim Al-Khui, the Jamea Mudarriseen of Hawza-e-Ilmiyya, Qum issued a statement that both Ayatullah UI Uzma Seyyed Al-Gulpaegani and Ayatullah Al Udhama Sheikh Muhammad Al Araki are recommended by consensus with the majority however being inclined to the former. On it's part it said that a choice of either would be appropriate.

Prominent Ulama in Lebanon, Seyyed Muhammad Husein Fadhlallah, Sheikh Hasan Tarad and Sheikh Muhammad Mehdi Shamsuddin also recommended Ayatulla UI Uzma Seyyed Al-Gulpaegani and similar consensus was reflected in statements issued by Ulama in Eastern Saudi Arabia, Bahrain, Kuwait, Pakistan and India.

Ayatullah UI Uzma Seyyed Al-Gulpaegani

Ayatulla UI Uzma Seyyed Al-Gulpaegani was born on 8 Zilqa'd 1316 (AH) in the province of Gulpaygan. He completed his earlier training here before

travelling to Khonsar for higher studies.

When only 16 years of age, he went to Arak to join the Seminary headed by the Late Ayatullah Sheikh Abdul Karim Haeri and remained under his tutelage until 1340 (AH) when Sheikh Haeri was invited to Qum by the contemporary Ulama so that the Hawza there could be revived.

Ayatullah Haeri asked Ayatulla UI Uzma Seyyed Al-Gulpaegani to also join the Hawza in Qum and he acceded to his tutor's request. In a very short time Ayatullah Gulpaegani became renowned for his profound knowledge and piety.

By the time Ayatullah Seyyed Husain Burujardi succeeded Ayatullah Haeri as the head of the Hawza in Qum, Ayatullah Gulpaegani had already been acknowledged as one of the Maraje' of Taqleed and his Risala was first published in those early days.

Ayatullah Gulpaegani became a central figure in the Hawza of Qum after the death of Ayatullah Burujardi. During and after the Islamic Revolution of Iran, Ayatullah Gulpaegani was amongst those who played a prominent role in implementing Islamic rule in Iran, being a firm supporter and colleague of the late Ayatullah Khomeini.

Ayatullah Gulpaegani has about 30 books to his credit, mainly on Fiqh and Usool, some of which extend to over ten volumes. In IFADHATUL AWAIID, which is an illuminating work on Usool-e-Fiqh, he has recorded with his annotations, the lectures of his great tutor, Late Ayatullah Sheikh Abdul Karim Haeri.

He has over nine books on FIQH ISTIDLALI that cover various subjects and another on the refutation of those who believe in TAHREEF in the Holy Qur'an (Aqaed). He has also written a book with marginal notes and comments on AI Urwatul Wuthqa (Fiqh).

He has studied under many prominent religious teachers amongst whom include Marhum Ayatullah Sheikh Abdul Karim Haeri, Marhum Mirza Naeni, Marhum Sheikh Muhammad Husain Isfahani, Marhum Sheikh Zia Iraqi and Marhum Syed Abul Hasan Isfahani.